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THE BIBLE,
THE
MISSAL, AND THE BREVIARY;
OR,
RITUALISM
Self-Illustrated in the Liturgical Books of Rome:
CONTAINING
THE TEXT OF THE ENTIRE ROMAN MISSAL, RUBRICS, AND PREFACES,
TRANSLATED FROM THE LATIN;
WITH PRELIMINARY DISSERTATIONS, AND NOTES FROM THE
BREVIARY, PONTIFICAL, ETC.

BY
REV. GEORGE LEWIS,
ORMISTON.

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POPE URBAN VIII. TO POSTERITY.

If there is anything on earth plainly Divine, which the inhabitants of heaven might envy, if envy can enter their minds, it is surely the most holy sacrifice of the mass, through which men, as it were by anticipation, possess heaven on earth; whilst they see with their eyes and handle with their hands the very Creator of heaven and earth. For this reason the more care is needed, that this great privilege be guarded with due reverence and honour, and that we beware of offending the angels who are haters of negligence, and vie with us in lowly reverence. Care was had by our predecessors, Pius V. and Clement VIII., that the order and prayers of this sacred mystery should be diligently revised and restored. Walking in their steps, we have ordered it again to be examined, that if, as often happens, the course of time 1 shall have corrupted anything therein, it may be restored. As lately the Breviary was reformed, to the increased beauty of the Divine office, so we have commanded the Missal to be corrected, for the ornament of the Divine sacrifice. These two books are as the wings which the priest, like the cherubim in the ancient mystic tabernacle, spread out towards the true mercy seat. It was meet that they should be as twins, of uniform character; and therefore we committed the care of this matter to learned and pious men, by whose diligence this work is so finished as leaves nothing to be desired. The rubrics, which had gradually degenerated from ancient usage, have been restored to their original state; what

1 The effect of "the course of time" on the Missal is here acknowledged. What a pity the same honest common sense had not been used by the Church of Rome in reference to the entire mass! yes, to everything pertaining to the Church,—reforming and restoring all things as at the first, according to the pattern shown us and preserved, blessed be God, in perpetuity in the New Testament.

Though Urban VIII., in his pride, does not allude to the Council of Trent in this Address to Posterity, yet it was in obedience to that council that this Pope appointed learned men to reform both the Missal and Breviary.
seemed to be obscure in them is explained more fully, and all Scripture quotations have been collated with the text of the vulgate edition of the Holy Scriptures, and whatever diversities had crept in have been corrected by its authority. But the diligence of the correctors had availed little, unless equal diligence had been shewn by the printer. Therefore, we committed it to our beloved son, Andrew Brogiotto, the head of our apostolic press, that he might give to the world a Missal, so free from errors, that no editions should henceforth be printed but in exact conformity therewith; and the permission to do so shall be first sought and had in writing of our beloved sons the inquisitors of heresy in the district, or if there should be none such, of the ordinary.\(^1\) And if, without such leave, any one should henceforth print a Missal, or any bookseller presume to sell it, printers and booksellers, if living without the bounds of our Ecclesiastical States, shall be subject to a sentence of excommunication from which they cannot be absolved, except by the Roman Pontiff, unless in the article of death.\(^2\) Those dwelling in the city of Rome, and other Ecclesiastical States, shall be fined five hundred ducats of gold to our chamber, and the loss of the books and of all the types to the aforesaid chamber, and that by the very fact, without any other declaration or remission of the same. And we interdict and prohibit, under the same penalties, the use, in any place or nation, of Missals so printed or sold without a license. But the inquisitors or ordinary may, as aforesaid, grant the requisite license and power. Missals printed by those having such license shall be diligently compared with the Missal which has received our sanction, nor shall it be allowed to add to or take from it. In the license itself, it shall be declared and attested by the hand of those giving it, that collation has been made, and that there exists an entire agreement,—a copy of which license shall always be printed either at the beginning or end of such Missal. But if this be neglected, the inquisitors shall be deprived of their offices as unqualified, and others placed in their room,—the ordinary shall be suspended from his Divine office, and interdicted from entering the church,—and if his vicar, he also shall be deprived of his offices and of his benefices, and declared unqualified, and another placed in his room, and in addition excommunicated, and that by the very fact, and without any other declaration being needed. But we permit and indulge poor churches, clergy, and ecclesiastical persons, printers, and booksellers, having grave

\(^1\) The ordinary is the bishop, or his representative.

\(^2\) The printing of the Missal in the original is thus a mortal sin, in any part of the world except in the city of Rome and Ecclesiastical States, where it may be covered by a pecuniary fine. What then must be the crime of "the son of perdition," as Pope Alexander III. denominated Volson, for daring to translate the Missal, not only "sine permesso superiorem," but, in opposition to the bull of his Holiness, into the vulgar tongue!
reason for obtaining an indemnity from the apostolic goodness, to retain
and use the Missals already printed by them, and to sell them. Certain
licenses, indulgences, and privileges of printing the Missal, granted by
us or our predecessors, the Roman Pontiffs, we expressly recall by these
presents; also any apostolic constitutions, general or special, contrary
in any manner to these premises,—all which things, of whatever tenet,
and however special and express, are thus far specially and expressly
repealed. We desire that to whomsoever the printing be transferred,
it shall be signified and subscribed by the hand of some public notary,
and by the seal of some person in ecclesiastical authority, that the same
faith may be given to it which is given to these presents, when pre-
sented for inspection.—Given at Rome, at the Church of Holy Mary
Major, under the ring of the Fisherman, on the second day of Septem-
ber 1634, in the 12th year of our pontificate.

M. A. MARALDIUS.
J. SAVENIER.
ENGLERTUS,

BY THE DIVINE COMPASSION MR. S. BARTHOLOMEW, IN THE ISLAND S. R. E., CARDINAL PRIEST, ARCHBISHOP OF MECHLIN, AND PRIMATE OF BELGIUM, &C.: 

To all that shall see these presents. Health in the Lord.

Since it was decreed by Pope Urban VIII. that no one should print or publish the Roman Missal, first published by Pius V., the chief pontiff, and anew by Urban VIII., without license, and that obtained in writing from the ordinary, and unless it were first found to agree with the copy executed in the type of the Vatican in the year 1636;—we have given P. I. Hanicuss, printer at Mechlin, beloved by us, license to print the same. This Missal in duodecimo, we understand to be wholly the workmanship and types of the foresaid Hanicus, and having been diligently collated with the original by a priest specially appointed for this end, it has been found, we have been informed, to agree therewith; and the New Masses have been added, appointed by the chief pontiffs Urban VIII., Innocent X., Alexander VII., Clement IX. and X., Innocent XI., Alexander VIII., Innocent XII., Clement XI., Innocent XIII., Benedict XIII., Clement XII., Benedict XIV., Clement XIII. and XIV., Pius VI. and VII., Leo XII., Pius VIII., and Gregory XVI. So that whatever masses are found in their order, with specification of the places for which they are granted, we have approved, as executed in this duodecimo Missal; and we grant the liberty of publishing, as by these presents we approve the same, and give license.

Given at Mechlin, under our sign and seal, and under the handwriting of our secretary, on the 14th Nov. 1840.


By command of the most eminent and reverend
Lord Cardinal Archbishop,

A. GRENAND, Secretary.

1 These new masses, the contribution of successive Popes who have reigned since the time of the Council of Trent, will necessitate one day a new reformation, or at least an abridgment of that which every age tends to increase. Waddington tells us, in his account of the Eastern and Greek Churches, 1829, that the liturgies have grown so voluminous in the Greek Church, that the whole body of the service would fill twenty folio volumes, besides those occupied with directions for the use of the rest. Facility in the art of adjusting to each day its peculiar form of prayer, is said to be a matter of such difficulty, that few ever succeed in perfectly attaining it. In the reform or abbreviation of the Breviary and Missal, the Council of Trent showed her sense of the growing evil, and has thus far shown her superiority to the Greek Church.
FROM THE RECORD OF THE DECREES OF THE CONGREGATION OF SACRED RITES.

The Sacred Congregation of Rites, adhering to the decrees made at former times, wholly forbid masses not approved by the Sacred Congregation of Rites, and especially the masses for the living and dead, called St Gregory's, the fifteen masses of the Auxiliators, the mass of the Eternal Father, and whatever others are not approved.

Let no one dare to use a little cap\(^1\) in the celebration of the mass, without express leave from the Apostolic See, whatever custom there may be to the contrary, notwithstanding.

Also the use of the rochet is forbidden, unless it happen to be of right, and with this exception it is resolved and declared, that no one is permitted to serve or assist in the celebration of the mass, or of the divine offices, with a rochet, nor with a coat having narrow sleeves like a rochet; and the same is to be observed in assemblies.

Garments ought not to be taken from the altar for the celebration of masses, since that is suitable only to bishops, whether they celebrate a solemn or private mass. By inferiors it may be done having the use of pontificals, but not unless when they celebrate in pontificals.

In fine, renewing the decrees made at former times, the Sacred Congregation commands the rubrics of the Roman Missal to be observed on all

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\(^1\) The stern prohibition of the skull-cap to her priests, unless with express permission of superiors, is most unlike to Him who preferred mercy to sacrifice, and who apologised for his sleeping disciples, saying, "The spirit is willing, but the flesh is weak." A church calling herself Catholic thus disapproves her catholicity; she virtually shuts herself out from both the polar regions of the world—forbids mass in winter in many places, unless at the hazard of life—and sacrifices the reality to mere form and show. Is this the church that would reach from Indus to the Poles! This has been a most fertile subject of dispute, particularly in France. One Roman Catholic writer refers us to M. Thiers upon the statutes, judgments, and disputes on this matter in his Histoire des Perruques, Paris, 1690. The Scripture argument used is St Paul's prohibition of a man praying with head covered. Yet to the Pope it is indulged, when he celebrates mass, to receive the communion, not at the altar, but upon his throne, and the ceremonial allows him to sit. Various mystical reasons are no doubt assigned for this; but Bagg, a zealous describer of Papal rites, does not hesitate to say, "Perhaps the most probable reason for the Pope's communion at the throne is, that he may more readily sit down if infirmity, incidental to his advanced life, should require."—Bagg's Pontif. Mass, p. 28. Rome, 1840.
occasions and by all persons, and every pretext and contrary custom is declared to be an abuse. ¹

Having referred these decrees to Urban VIII., his Holiness assents, and commands that they be everywhere observed by all, and that they be prefixed to the new edition about to be published of the Roman Missal.

JULIUS ROSPIGIO, Secret.

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THE CITY AND THE WORLD.

When the Missal was about to be printed with the greatest care and diligence by the types of the Sacred Congregation, De Propaganda Fide, and when, in a short time, it was to appear for the public use, it was strongly urged on the Congregation of Sacred Rites, that a summary of those decrees already published and approved, should be prefixed to the aforesaid Missal, which was graciously granted, as follows:—

"Masses for the dead, or requiems falling on the double feasts, ought never to be celebrated contrary to the prescription of the rubrics of the Roman Missal. But if, from the institution of the benefactors, masses of this kind fall to be celebrated on a double feast, then, lest the delay should be injurious to the souls waiting for these prayers, they are by no means to be transferred to another free day, but to be said on the current festival, with application of the sacrifice to the soul of the benefactors."²

Given on 5th August 1662, and approved by Alexander VII. on same day."

The aforesaid decree, by special brief of Alexander VII., which begins Credite nobis, was anew confirmed; and in addition, it was appointed that the same should be observed as to masses celebrated under obligation at privileged altars; and indulgences granted by like privileges to souls in purgatory, to be prayed just as if masses for the dead had been celebrated. And, finally, it is declared that anniversaries and masses for the repose of souls, left by the disposition of testators, to be said, annually, on the day of their death, although falling on a double feast, are by no means comprehended in the aforesaid decree of Aug. 5, as the same Congregation has declared before in the decrees of 22d Nov. 1664, and 22d Jan. 1667, and 12th of the Pontificate.

Clement IX. again confirmed the same decrees by another brief, beginning, Cum fel. record. and the aforesaid disposition of Alexander VII. was granted to altars, not in perpetuity, but for seven years, or other longer or shorter time; but not in all cases, but to some as on certain days of the

¹ This is important, as it might be pretended that some parts of the rubric had fallen into desuetude, particularly the chapter "De Defectibus."

² On this expedient for discharging, in a shorthand way, the obligations entailed by bequests, see page 17, chap. I.
THE CITY AND THE WORLD.

week now, and in future when he shall extend their privileges. Given on 23d Sept. 1669, 14th Pontificate.

A doubt having been proposed, whether the above-mentioned declarations of Alexander VII. and Clement IX. should be binding on Sundays, and after the octaves of Pasch, and the Resurrection, and Pentecost, and Corpus Christi, and other days of the year, on which, although not hindered by a double feast, yet masses for the dead cannot be celebrated according to the rites of the church, how much of the mass which it is permitted to celebrate, should be celebrated at the privileged altars, the form of the privileges being otherwise observed? The same Congregation of Sacred Rites, on 3d April 1688, replied, That the declarations of the foresaid Pontiffs were to be understood for all the days, on which, according to the rubrics, the masses of the dead were to be celebrated; and the decree was forthwith confirmed by Innocent XI., by special brief, beginning, Alias postquam, &c. Given 4th May 1688.

A decree was published by the Congregation of Sacred Rites in the year 1630, by which it was permitted to recite the offices in churches, and to celebrate the masses of those saints whose bodies or illustrious relics were present in them. This was to be understood only of the saints described in the Roman Martyrology, and provided there was a certainty of the identity of their bodies, or the relics were illustrious; but otherwise of saints not described in the same martyrology. Yet, veneration is to be given by the faithful to the bodies and relics approved by the ordinary of the places, but without the office and the mass, under the penalty of not satisfying the command for the recital of the office, and other things contained in the constitution of S. Pius V., 11th August 1691. Approved by Innocent XII., 19th Oct.

To increase the veneration of the faithful towards the most august sacrament of the Eucharist, and to promote its worship over all the world, it is forbidden to celebrate votive masses, or for the dead, within the octave of Corpus Christi, 21st January 1670, which on the same day was approved by Clement IX.

Also, it is forbidden to celebrate the same masses within the octave of the Nativity of our Lord. In solemn masses, indeed, in grave circumstances, they may be celebrated within the octave. A preface is to be said, according to the general rubric, Tit. 12, Num. 4, 25th Sept. 1706, as approved by S. S.

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1 This "yet" unsays what had just been said, "provided there was a certainty of the identity of their bodies." The number of heads and limbs of the same saints, yes, and entire bodies, shown by several churches, each zealous for the identity of its own relics, makes this a delicate subject to stir; and therefore the question of identity is no sooner mentioned, than the alarms it might raise in each locality are allayed by this declaration so satisfactory to the bishop and clergy of each church, that the question is not to be stirred by any sceptic in any one locality in opposition to the bishop, and therefore not at all. In short, the one clause nullifies the other; and while seeming to require some care for the identity of relics, actually forbids all care in the matter.
The matter having been many times discussed and maturely considered in the Congregation of Sacred Rites, on the reference of E. and R. D. Cardinal Barberini, the Congregation decided as above mentioned for the guidance and use of those celebrating the mass, and that some abuses which have crept into some places might be altogether rooted out; and for this purpose printed before the general rubrics in the Missal, if S. D. N. should appear. 15th Sept. 1714.

A reference being made of the aforesaid by me the pro-secretary his Holiness approved of the sense of the Sacred Congregation, and commanded the same decree to be printed and placed before the general rubrics in the Missal. 20th Sept. of the same year 1714.

In place of  the seal.

F. CARDINAL DE ABDUA, Pref.

N. M. TEDESCHUS, Bp. of Lipara,
Pro-secretary of Cong. of Sacr. Rites.
THE CALENDAR.

OF THE YEAR AND ITS DIVISIONS.

The year has twelve months,—fifty-two weeks, and one day,—or three hundred and sixty-five days and about six hours, for in this time the sun passes through the zodiac; but six hours, every four years, make a day—hence the intercalary year is called bisextus or bisextile.


When it is said the year contains three hundred and sixty-five days and about six hours, it was understood that the six hours were not complete, but some minutes were wanting to their completion.

From the neglect of these minutes, in process of time the error grew so great, that the vernal equinox changed its place by ten days.

Gregory XIII., to meet this evil, not only restored the vernal equinox to its ancient place, from which, from the time of the Council of Nice to the year of correction, 1582, it had receded by anticipation about ten days, but also made known the way and method by which, in future, the vernal equinox and the Paschal moon might be preserved from ever being removed from their place.¹

As the vernal equinox was to be restored to the xij. kal. of April, he appointed that the said ten days in the month of October of the year 1582 should be cut off,—that after the fourth day of October, sacred to St Francis, the following day should not be the fifth, but the fifteenth of October. And so the error, which had crept in through a long course of time, was corrected at once.

But that the same error might be avoided, and lest the vernal equinox recede from the xij. kal. of April, the same Gregory appointed that the practice of every fourth year being leap year be continued; but as the errors were found to amount to three days in 400 years, he ordered the intercalary day to be omitted in all the centenary years except those divisible by four, after the suppression of the two zeroes. Thus 1600 to be a leap year, but 1700, 1800, and 1900.

¹The accumulation of errors from the Council of Nice to 1582, and the gradual inversion of the order of the year and the festivals of the Church, compelled Rome to set her ecclesiastical clock anew by the sun. It had been well if she had understood the parable which the heavens uttered to the earth. It is singular enough, that whilst the Church of Rome reformed the calendar, and resisted better reforms, the northern nations of Europe, that awoke to the necessity of a better reformation, long refused this wise reformation of the calendar,—clinging to the Old Style.
1900 common years,—but 2000, again, to be a leap year, and February therein to be of twenty-nine days; and the same order of omission and intercalation in every 400 years to be observed forever.

THE FOUR SEASONS.

The four seasons are to be celebrated on the fourth and sixth Ferials, or on the Sabbath after the third Sunday of Advent,—after the first Sunday of Quadragesima,—after Pentecost Sunday,—after the feast of the exaltation of the holy Cross.

MARRIAGES.

WHEN THEY MAY NOT BE CELEBRATED,
ACCORDING TO THE DECREE OF THE COUNCIL OF TRENT.

From the first Sunday of Advent to the day of Epiphany, and from the fourth day of Ash to the octave of Pasch, inclusive, the holy synod forbids the solemnization of marriages. At all other seasons it permits marriages to be solemnized.

THE GOLDEN NUMBERS OF THE CYCLE OF NINETEEN.

The cycle of the nineteenth golden number is the revolution of the number of 19 years, from 1 to 19, which revolution finished again, returns to unity. Thus in the year 1577, the number of the nineteenth cycle, which is called golden, is 1,—in the following year, 1578, it is 2,—and so on in the following years to 19, which golden number will fall in the year 1595, after which it again returns to unity; so that in 1596 the golden number is 1, and in 1597 it is 2, &c.

In order that the golden number may be found in any proposed year, the following table of golden numbers has been composed, the use of which begins from the year of corrections, 1582, inclusive, and goes on for ever. From it the golden number of any year after 1582 may be ascertained in this way:—

<table>
<thead>
<tr>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
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<td>15</td>
<td>16</td>
<td>17</td>
<td>18</td>
<td>19</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

In the year 1582, the first number of the table is given, which is 6; but the second, which is 7, in the year 1588, and so on to infinity, until you arrive at the year of which you seek the golden number,—returning to the beginning of the table as often as you run over it. The number on which the proposed year falls will give the golden number sought.

SHORTER METHOD
OF ASCERTAINING THE GOLDEN NUMBER OF ANY YEAR.

To the number of the year for which you inquire add the unit 1. Thus—add 1 to 1584, then divide the sum by 19, what remains will be the golden number of the year. If nothing remain, the golden number will be 19.

EPOCHS AND NEW MOONS.

The epoch is nothing else than the number of days in which the common solar year of 365 days exceeds the common lunar year of 354 days; so that the epoch of the first year is 11,—since the common solar year exceeds the lunar by this number, and therefore, in the following year, the new moon will fall 11 days earlier than in the first year. Thus the epoch of the second year is 22, since in that year, again, the solar year will exceed the lunar by 11 days; which, added to the 11 days of the first year, make 22; and so, that year being ended, the new moons will fall 22 days before the first year. The epoch of the third year is 3, because if, again, 11 days be added to the 22, the number is 33; from
which if 30 days be cut off, which constitute one intercalary lunation, 3 remain, and so on. All the epacts advance by continual increase of 11 days, 30 being cut off at the proper time. Only when the last epact is arrived at, answering to the golden number 19, which is 29, 12 are added, that 30 being cut off from the composite number 41, the epact 11 is found as at first,—which happens on this account, that the last intercalary lunation, with the running golden number 19, may be only 29 days. If it should contain 30 days, as the other six intercalary lunations, the new moons would not return after 19 solar years to the same days, but would fall towards the end of the months, and one day later than 19 years before; of which you will find more information in the book of the new method of the restoring the Roman calendar. There are 19 epacts, and as many golden numbers, and they answer to the same golden numbers before the correction of the calendar, in the manner arranged in this table.

Table of Epacts, answering to the Golden Numbers before the Correction of the Calendar.

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<thead>
<tr>
<th>Golden Numbers</th>
<th>1.</th>
<th>2.</th>
<th>3.</th>
<th>4.</th>
<th>5.</th>
<th>6.</th>
<th>7.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Epacts</td>
<td>xj.</td>
<td>xxj.</td>
<td>iiij.</td>
<td>xxxv.</td>
<td>vj.</td>
<td>xvij.</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>9.</td>
<td>10.</td>
<td>11.</td>
<td>12.</td>
<td>13.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxvij.</td>
<td>ix.</td>
<td>xx.</td>
<td>j.</td>
<td>xij.</td>
<td>xxij.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14.</td>
<td>15.</td>
<td>16.</td>
<td>17.</td>
<td>18.</td>
<td>19.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>iiij.</td>
<td>xv.</td>
<td>xxvj.</td>
<td>vij.</td>
<td>xvij.</td>
<td>xxix.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Because the cycle of the nineteenth golden number is imperfect, since the new moons do not return after 19 years to precisely the same places, therefore, as has been said, this cycle will be imperfect. Wherefore, it is so corrected that in future, in place of the golden number and of the said 19 epacts, we use 30 epact numbers, from 1 to 30, in progression, although the last epact, or that which is thirtieth in order, is not marked by a number, but by a sign,—thus *, because no epact can be 30. But at various seasons of these 30 years, 10 and 9 answer to the golden numbers, 10 and 9 of the various epacts, as the equation of the solar and lunar year requires. The epacts 9 and 10 are all carried forward as before by the same number, 11 and 12 are always added to that epact which answers to the golden number 19, that the following epact, answering to the golden number 1, may be obtained, for the reason before mentioned. The following table makes this clear, which contains the golden numbers and epacts, answering to each other from 1582, the year of correction, after the withdrawal of 10 days, to the year 1700, inclusive. But although the vulgar epacts are changed in March, yet, with the thing itself, in the beginning of the year they are changed together with the golden number, in place of which these our epacts succeed.

Tables of Epacts answering to Golden Numbers, from the Idea of October of the Year of Correction, 1582, (the 10 days being first cut off,) to the Year 1700, inclusive.

<table>
<thead>
<tr>
<th>Golden Numbers</th>
<th>6.</th>
<th>7.</th>
<th>8.</th>
<th>9.</th>
<th>10.</th>
<th>11.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Epacts</td>
<td>xxvj.</td>
<td>vij.</td>
<td>xvij.</td>
<td>xxix.</td>
<td>x.</td>
<td>xxj.</td>
</tr>
<tr>
<td>ij.</td>
<td>xij.</td>
<td>xxij.</td>
<td>v.</td>
<td>xvj.</td>
<td>xxvj.</td>
<td></td>
</tr>
<tr>
<td>18.</td>
<td>19.</td>
<td>1.</td>
<td>2.</td>
<td>3.</td>
<td>4.</td>
<td>5.</td>
</tr>
<tr>
<td>viij.</td>
<td>xix.</td>
<td>j.</td>
<td>xij.</td>
<td>xxij.</td>
<td>iiij.</td>
<td>xv.</td>
</tr>
</tbody>
</table>
Therefore, if the epact in any particular year is to be found, the golden number of that year is to be sought in the higher line of the table, which agrees with the time in which the proposed year is contained. Then, under the golden number, in the lower line of the table, will be found the epact of the proposed year or this sign *; where, therefore, that epact or sign shall be found in the calendar, on that day the new moon will fall. The golden number is found either by the preceding rule, or from the table of epacts agreeing with the proposed time, giving the first golden number of that table to that year from which the use of the table begins, and according to the golden number in the following year, &c. In the same manner the epact is to be found without the golden number, if the first epact of the table be given to that year from which its use begins, and the second epact in the following year, &c.

For example,—In the year of correction, 1582, the golden number is 6, namely, the first of the first table, the use of which begins from the Ides of October of the said year 1582, 10 days being first cut off. The epact will therefore be xxvij, which is placed under the golden number 6; and the new moon will fall on 27th October, and 28th November, and 25th December. Also, in the year 1588, the golden number already corrected is 7, of which, in the same table, the epact placed under it is viij.; which will indicate the new moons in the calendar for that year as in January 24, February 22, and March 24, &c.

Other Tables of Epacts, answering to the Golden Numbers from the Year 1834 inclusive, to the Year 1900 exclusive.

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Epacts</td>
<td>xx.</td>
<td>j.</td>
<td>xij.</td>
<td>xxij.</td>
<td>iv.</td>
<td>xv.</td>
</tr>
<tr>
<td>xxvij.</td>
<td>17.</td>
<td>18.</td>
<td>19.</td>
<td>1.</td>
<td>2.</td>
<td>3.</td>
</tr>
<tr>
<td>viij.</td>
<td></td>
<td></td>
<td></td>
<td>xviij.*</td>
<td>xj.</td>
<td>xxij.</td>
</tr>
<tr>
<td>iij.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>4.</td>
<td>5.</td>
</tr>
<tr>
<td>xiv.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>6.</td>
</tr>
<tr>
<td>xxv.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>xij.</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxvij.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>xix.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

To take away doubt from the use of this new table of epacts, let us take examples:—Let the epact xx., in the year 1834, be given, which is placed under the golden number 11, and the new moons will fall on 11th January, 9th February, and 11th March. So, in the year 1832, the epact j. is given, which is placed under the golden number 12, which shows the new moon in the calendar throughout the year to be January 30, February 28, and March 30; and so on in order throughout the year, returning to the beginning of the table as often as it is gone over. Again, in the year 1843, the epact is not marked by a number, but by the sign *, which is placed under the golden number 1, and indicates in the calendar the new moons throughout the whole year,—namely, January 1 and 31, (for in February there will be no new moon, since in it the sign * is not found), in March 1 and 31, in April 30, &c.

Table of Dominical Letters, from the Ides of October of the year of Correction, 1582, (the 10 days being first cut off,) to the Year 1700, inclusive.

<table>
<thead>
<tr>
<th>c</th>
<th>b</th>
<th>A</th>
<th>f</th>
<th>e</th>
<th>d</th>
<th>c</th>
<th>b</th>
<th>A</th>
<th>g</th>
<th>f</th>
<th>d</th>
<th>e</th>
<th>f</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>g</td>
<td>e</td>
<td>d</td>
<td>c</td>
<td>b</td>
<td>g</td>
<td>f</td>
<td>e</td>
<td>d</td>
<td>b</td>
<td>A</td>
<td>g</td>
<td>f</td>
<td>d</td>
<td></td>
</tr>
</tbody>
</table>
| f | A | c | e

The following is the mode of using this table:—For the year of correction, 1582, after the Ides of October, 10 days being cut off, the letter c is given to the first
cell; and for the following year, 1583, the letter b to the second cell; and for the year 1584, the letters A g to the third cell; and so on to the other years in order until the proposed year is come to, when a return is made to the beginning of the table. The cell in which the proposed year falls, provided it is less than the year 1700, will give the Dominical letter of the proposed year, which, if it occur single, will be a common year,—if double, a leap year; and then the upper letter will show the Sunday in the calendar from the beginning of the year to the feast of holy Mathias the apostle, but the lower letter from that feast to the end of the year. For example,—The Dominical letter for the year 1587 is to be found. Number from the year 1582, which divide to the first letter c to the year 1587, by giving sepa-rate years to each cell,—reckoning the two letters, upper and lower, for one cell,—and the year will fall in letter d, which occupies the sixth place in the table. The Dominical letter for the whole year is therefore d, which is a common year when the letter occurs single. Again, the Dominical letter is to be investigated for the year 1616. Number from the year 1582, as has been already explained, to the year 1616, returning to the beginning of the table after having gone over it, and you come to these two letters, c b in the seventh place. The year is therefore leap year, since the letter occurs double; and the upper letter, c, will indicate Sunday from the beginning of that year to the feast of holy Mathias, but the lower, b, on the rest of the year.

Other Tables of Dominical Letters, from the Year 1884 to the Year 1900, exclusive.

<table>
<thead>
<tr>
<th>c</th>
<th>d</th>
<th>c</th>
<th>A</th>
<th>g</th>
<th>f</th>
<th>e</th>
<th>d</th>
<th>c</th>
<th>b</th>
<th>A</th>
<th>g</th>
<th>e</th>
<th>d</th>
<th>e</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>g</td>
<td>f</td>
<td>e</td>
<td>d</td>
<td>b</td>
<td>A</td>
<td>g</td>
<td>f</td>
<td>d</td>
<td>c</td>
<td>b</td>
<td>A</td>
<td>f</td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>c</td>
<td>b</td>
<td>A</td>
<td>g</td>
<td>f</td>
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<td>d</td>
<td>c</td>
<td>b</td>
<td>A</td>
<td>f</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The use of this table is this:—In the year 1884, the letter c is divided to the first cell, and in the following year, 1885, the letter d to the second cell, and so to the other years in order; the other cells are divided until the proposed year is arrived at, by returning to the beginning of the table as often as you have gone over it. The cell in which the proposed year falls will give the Sunday Dominical letter of the year, which, if it occur single, will be a common year; if double, a leap year, and then the upper Dominical letter will show Sunday in the calendar from the beginning of the year to the feast of holy Mathias the apostle, but the lower from this feast to the end of the year.

**INDICTION.**

Indiction is the revolution of fifteen years, from one to fifteen; which revolution being finished, it again returns to unity, and the year takes its beginning in the cycle from pontifical bulls. And since frequent use of it is made in diplomacy and public writings, the current year of indiction may easily be found on any proposed year from the following table, of which the use is perpetual, beginning from the year of correction 1582.

Table of Indiction from the Year of Correction 1582.

<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>3.</td>
<td>4.</td>
<td>5.</td>
<td>6.</td>
<td>7.</td>
<td>8.</td>
</tr>
</tbody>
</table>

If you assign the first number, which is 10, to the year 1582, and to the following year, 1583, the second number, which is 11, and so on to the proposed
year, by returning to the beginning of the table as often as it is gone over, the proposed year will fall on the indiction that is sought.

MOVEABLE FEASTS.\(^1\)

Since by the decree of the Sacred Council of Nice, the Pasch, on which the other moveable feasts depend, ought to be celebrated on the Sunday which follows next to the xiv moon of the first month, (for that is called the first among the Hebrews on which the xiv. moon falls on the day of the vernal equinox, viz., the 21st March, or follows near;) and it is so done that if the epact of any year is found, and from it marked in the calendar between the 8th day of March inclusive, and the 5th of April inclusive, (for the xiv moon of this epact will fall either on the day of the vernal equinox, that is, the 21st March, or follows near to it,) they are to be numbered inclusively downwards towards the fourteen days, the next Sunday following the xiv shall be the Paschal (Easter); lest we agree with the Jews if, perchance, the xiv of the moon should fall on a Sunday.

Example.—In the year 1605, the epact is x and Dom. letter b; and since we find the epact x between the 8th of March and 5th April inclusively placed in the division of 21st March, from which, if inclusively fourteen days be numbered downwards, we find the xiv moon on the 3d April, which is Sunday, since from its division the Dom. letter is b. Lest we agree with the Jews, who celebrate Paschal on the xiv of the moon, the Dom. letter b is to be taken, namely, that which is placed in the division of the 10th April, and Paschal in that year will be celebrated on the 10th April.

So in the year 1604; the epact is xxix, and the double Dom. letter d c, since that is leap year. If, then, from the epact xxix, which is placed opposite 1st April, between the 8th March and 5th April inclusively, fourteen days are to be numbered, the xiv moon will fall on the 14th April, and because then the posterior Dom. letter, namely, c, which is after the 14th April, that is, after the xiv moon, is placed opposite to the 18th April. The Paschal in that year will be celebrated on 18th April.

In order that all moveable feasts may be found more easily, the two following Paschal tables have been arranged, the one old and the other new. From the old the moveable feasts are found thus: In the left side of the table the current epact is to be taken; and in the column of Dom. letters, the current Dom. letter is to be taken, below the running epact; so that, if the running Dom. letter is found from the division of the current epact, let the same Dom. letter next below it be assumed; for from the division of this Dominical letter all moveable feasts are held.

Example.—In the year 1606 the epact is xxj, and the Dom. letter A. If, then, in the old table, the Dom. letter A be taken, which occurs first below the epact xxj, the Sunday of Septuagesima will be found from the place of this letter to be 22d January, the day of Ash 8th February, Paschal 26th March, Ascension 4th May, Pentecost 14th May, and the Feast of Corpus Christi 25th May. But the Sundays between Pentecost and Advent in that year will be 28, and Advent will be celebrated on the 3d December, and so of the rest. So in the year 1605; the epact is x, and Dom. letter b, which in the table will be found in the place of the epact x. Wherefore, the other letter b is to be taken, which is to be found next below the epact, from the place of which

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\(^1\) Moveable feasts are those which are not confined to the same day of the year. Of these the principal is Easter, which gives the law to the rest, all of them following and keeping their proper distance. Immoveable feasts are those celebrated always on the same day of the year, as Christmas.
you find Septuagesima to be on 6th February, the day of Ash 23d February, Paschal 10th April, &c.

It is to be observed, that, as in the common year, the Dom. letter falling opposite to the epact in the ancient table, the same letter next to it below the epact is taken, as we have already mentioned. So also in the leap year, if one or other of the two current Dom. letters opposite the epact is found, other two similar letters next below are to be assumed that the moveable feasts may be found.

From the new table of Pasch the same moveable feasts may be found thus:—In the cell of the current Dominical letter the current epact is to be sought; for from it, directly, all the moveable feasts are to be ascertained. As in the year 1688, in the cell of the current letter d opposite the epact xxiv, which runs in the same year, the Septuagesima is held on 16th February, Ash 4th March, Pasch 19th April, &c.

But whether the old or new Paschal table be used, all the moveable feasts are to be found in leap year by the letter d of the former letter c, which runs after the feast of holy Mathias the Apostle, lest any one should doubt which of the two letters is to be taken for discovering this or that feast; so, however, that one day is added to Septuagesima and the day of Ash when found in January or February, which happens, on this account, because before the day of holy Mathias the former letter runs, which in the calendar always follows last, after the feast of the holy Mathias in February. Although the latter letter runs, yet the intercalary day is then added, so that the 24th February is called the 25th, and the 26th day is called the 27th, &c. But if the day of Ash fall in March, nothing is to be added, because then both the latter letter runs, and the day of the month answers to the proper numbers, since the intercalary day of February may be added.

Nay, unless they are investigated by the posterior letter, Septuagesima will not be found in leap year under the current epact xxiv or xxv, and the Dom. letter d c, as may be made plain in the second and third example for the years 4088 and 3784. For the sake of example:—In the year 2096, leap year, the epact will be v and Dom. letter A g. If, therefore, by the posterior letter g the moveable feasts be investigated, Septuagesima will be found on the 11th February, the day of Ash 28th February. If one day be added, Septuagesima will fall on the 12th February, which is Sunday, and the day of Ash on 29th February, which is the fourth holiday. But Paschal and the other festivals will fall on those days which are expressed in the table. So in the year 4088, leap year, the epact will be xxiv, and Dom. letter d c. If, therefore, by the letter c, which is the posterior, the moveable feasts are sought, Septuagesima will be found on the 21st February; and if one day be added, it will fall on the 22d February, which is Sunday. But the day of Ash will fall on the day of 10th March, therefore it is not added. Again, in the leap year 3784, the epact will be xxv, and Dom. letter d c; therefore, again by the letter c, Septuagesima will be found 21st February, that is, one day added, on the 22d. But if it is to be done by the former letter d in both these two years, nothing is effected, since below the epacts xxiv and xxv the letter d indicates the 15th February, which would be false, since, in that year, the posterior letter c gives the Paschal on 25th April, and also Septuagesima on 22d February, as clearly appears, if from the day of Paschal the Sundays be numbered backwards to Septuagesima.

In the first Paschal table we have placed the old reformed epacts to the left, before the golden numbers, in the same order in which they were wont to be placed before the emendation of the calendar, that by them the moveable feasts may be found. But this was done that Paschal and the other moveable
feasts might be traced by anyone from the Council of Nice to the year 1582. By the same method, from the golden numbers so distributed, the moveable feasts may be sought through the epacts. Let it be sought, for example, when the feast was celebrated in the year 1450, since in that year the golden number was 7, and Dom. letter d. If the golden number 7 be taken on the left side, and the first letter d occurring below, it will be found from the opposite side of this letter d that Septuagesima is on 1st February, Ash 18th February, Paschal 5th April, &c.

The Advent of the Lord is always celebrated on the Sunday near to the feast of St Andrew the Apostle, namely, from the 27th November inclusive to 3d December inclusive; so that the current Dom. letter which is found in the calendar, from the 27th November to the 3d December, will indicate the Sunday of Advent. As, for example, if the Dom. letter is g, the Sunday of Advent will fall on the 2d December, because there is the letter g in the calendar, &c.

At the end of the Paschal tables are added time tables for many years, opposite to which all the moveable feasts are to be found; which table is selected from the Paschal tables, from which any others might be taken for any number of years.
# PASchal Table

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
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<td>d</td>
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<td>February</td>
</tr>
<tr>
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<td>xiiij</td>
<td>e</td>
<td>18</td>
<td>4</td>
</tr>
<tr>
<td>13</td>
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<td>f</td>
<td>19</td>
<td>5</td>
</tr>
<tr>
<td>2</td>
<td>xix</td>
<td>g</td>
<td>20</td>
<td>6</td>
</tr>
<tr>
<td>10</td>
<td>xiiij</td>
<td>A</td>
<td>21</td>
<td>7</td>
</tr>
<tr>
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<td>xviij</td>
<td>B</td>
<td>22</td>
<td>8</td>
</tr>
<tr>
<td>4</td>
<td>xviij</td>
<td>b</td>
<td>23</td>
<td>9</td>
</tr>
<tr>
<td>7</td>
<td>xvj</td>
<td>c</td>
<td>24</td>
<td>10</td>
</tr>
<tr>
<td>15</td>
<td>xij</td>
<td>d</td>
<td>25</td>
<td>11</td>
</tr>
<tr>
<td>12</td>
<td>xiv</td>
<td>e</td>
<td>26</td>
<td>12</td>
</tr>
<tr>
<td>4</td>
<td>xij</td>
<td>f</td>
<td>27</td>
<td>13</td>
</tr>
<tr>
<td>9</td>
<td>xij</td>
<td>g</td>
<td>28</td>
<td>14</td>
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<td>xj</td>
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<td>x</td>
<td>A</td>
<td>31</td>
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</tr>
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<td>viij</td>
<td>f</td>
<td>1 February</td>
<td>18</td>
</tr>
<tr>
<td>9</td>
<td>vij</td>
<td>g</td>
<td>2</td>
<td>19</td>
</tr>
<tr>
<td>17</td>
<td>vj</td>
<td>g</td>
<td>3</td>
<td>20</td>
</tr>
<tr>
<td>14</td>
<td>v</td>
<td>A</td>
<td>4</td>
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</tr>
<tr>
<td>8</td>
<td>iv</td>
<td>A</td>
<td>5</td>
<td>22</td>
</tr>
<tr>
<td>6</td>
<td>iij</td>
<td>b</td>
<td>6</td>
<td>23</td>
</tr>
<tr>
<td>14</td>
<td>ij</td>
<td>c</td>
<td>7</td>
<td>24</td>
</tr>
<tr>
<td>11</td>
<td>i</td>
<td>d</td>
<td>8</td>
<td>25</td>
</tr>
<tr>
<td>25</td>
<td>xxvij</td>
<td>e</td>
<td>9</td>
<td>26</td>
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<td>28</td>
</tr>
<tr>
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<td>xxvij</td>
<td>A</td>
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</tr>
<tr>
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Ignatius, Bp. and Martyr, semi-double.
Purification of B. M. V., double 2 cl.
Blasius, Bp. and Mart., double.
Andrew Corsinus, Bp. and Conf., double.
Agatha, Virg. and Mart., double.
Dorothea, Virg. and Mart.
Romualdus, Abbot, double.
John De Matha, Confessor, double.
Apollonia, Virg. and Mart.
Scholastica, Virgin, double.

Valentine, Presb. and Mart.
Faustinus and Jovita, Mart.

Simeon, Bp. and Mart.

The Chair of St Peter at Antioch, double mag.
Peter Damian, Bp., and Conf., and Doctor, double; Comm. Vig.
Mathias the Apostle, double 2 cl.

In Leap-Year, February is of 29 days, and the festival of St Mathias is celebrated
on 24th February, and twice the sixth Calends is named,—that is, on 24 and 25;
and the Dominical letter which was taken in the month of January, shall be changed
into the preceding; that if in January the Dominical letter should be A, it is
changed into the preceding, which is g, &c., and the letter f twice serves 24 and 25.
**MARCH.**

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Casimir, Confessor, semi-double; Comm. S. Lucius, Pope and Mart.

Thomas Aquinas, Conf. and Doctor, double; Com. S. S. Perpetua and Felicitas, Mart.

John De Deo, Conf., double.

Francisca, a Widow, double.

The Forty Martyrs, semi-double.

Pope Gregory, Conf. and Doctor, double.  
† The 6th Holiday after the Sunday of Passion; the Festival of the Seven Griefs of the B. M. V., double.

Patrick, Bp. and Confessor.

Joseph, Confessor, double 2 cl.

Benedict, Abbot, double.

Annunciation B. M. V., double 2 cl.
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Francis de Paulo, Conf., double.
Isidore, Bp. and Conf., double.
Vincenot of Ferrara, Conf., double.
Pope Leo, Conf. and Doctor, double.
Hermenegild, Mart., semi-double.
Tiburtius, Valerian, and Maximus, Mart.
Anicetus, Pope and Mart.
Anselm, Bp., Conf., and Doctor, double.
Soter and Caius, Pont. and M. M., semi.
George, Mart., semi-double.
Fidals of Sigmaringen, Mart., double.
Mark the Evangelist, double 2 cl.
Cletus and Marcellus, Pont. and Mart., semi-double.
Vitalis, Martyr, double.
Peter, Martyr, double.
Catharine of Sienna, Virgin, double.
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**MAY.**

- *Philip and James A.*, double 2 cl.
- *The discovery of the S. Cross*, double 2 cl.
- *Monica, Widow*, double.
- *John, before the Latin Gate*, double maj.
- Stanislaus, Bp. and Mart., double.
- *Apparition of S. Michael, Archangel*, double maj.
- Gregory Nazianzen, Bp., Conf., and Doctor, double.
- Boniface, Mart.
- Paschal Baylon, Conf., semi-double.
- Venantius, Mart.
- Peter Celestine, Pope and Conf., double.
- Comm. S. Pudentia, Virgin.
- Bernard of Sienna, Conf., semi.
- Comm. S. Urban, Pope and Mart.
- *Mary Magdalene de Passs., Virgin*, semi.
- Comm. S. John, Pope and Mart.
- Felix, Pope and Mart.
- Petronilla, Virgin.
### JUNE.

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Remigius, Bp. and Conf. sem. ad. lib.
The Feast of Guardian Angels, double.

Francis, Conf., double.
Placidus and companions, Mart.
Bruno, Conf., double.
Bridgit, Widow, double.
Dionysius, Rusticus, and Eleutherius, Mart., semi-double.
Francis Borgia, Conf., semi-double.
Edward, King, Conf., semi-double.
Calistus, Pope and Martyr, double.
Terese, Virgin, double.
Hedwigis, Widow, semi-double.
Peter of Alcantara, Conf., double.
John Cantius, Conf., double.
Chrysanthus and Daria, Mart.
Evaristus, Pope and Mart.
Vigils.
Simon and Jude Ap., double 2 cl.
Vigils.
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Bibianus, Virgin and Mart. semid.
Francis Xavier, Conf., double.
Peter Chrysologus, Bp., Conf. and Doctor, double, Comm. S. Barbara, Virg. and Sabbas, Abbot, Comm. [Mart.
Nicolas, Bp. and Conf., double.
Ambrose, Bp., Conf. and Doctor, double.
Conception of B. M. V., double 2 cl.
Octave.
Octave.
Octave.
Octave of Conception, double.
Eusebius, Bp. and Mart. semid.
Vigils.
Thomas, Apostle, double 2 cl.
Vigils. [1 cl.
Nativity of our Lord Jesus Christ, double
John, the Apostle and Evangelist, double 2 cl. with Comm. of Oct.
The Office of the Sunday within the Octave of the Nativity, or Oct. with Comm. of Octaves. [of Octaves.
Sylvestre, Pope and Conf. double Comm.

This Epact 19 never is in use, unless, when, in the same year, it concurs with the Golden number xix.

See Chapter I., page 19, for an analysis of the feasts of the calendar.

In this calendar is provided a saint suitable to every craft and profession, and to every variety of human character and taste, presenting in the circle of saints an exact counterpart to the Polytheism of Pagan Greece and Rome, which poets embellished in classical literature, and in which it was difficult for a god-fancier not to be suited to his mind. The Polytheism of Rome ecclesiastical could not miss, indeed, being purer and more elevated in its morals and examples of virtue than the gods of Greece; yet many of its saints are a strange corruption of the gospel.
GENERAL RUBRICS \ OF THE MISSAL.

The mass is said daily, according to the order of the office,—double festival, or semi-double, or single, Sunday or holiday, or vigil, or octave, and not included in the order of the office, votive or for the dead.

I.—Of Double Festivals. Mass is said double on those days at which this mark is put in the calendar, double; and on moveable feasts, when the office is double. In double festivals only one prayer is said, unless some com-

1 The word rubric is derived from the red letter generally used to distinguish it from the prayers, and consists of the numerous directions, both in the preface and throughout the Missal, given for the ordering of the service in all its parts. The Roman doctors maintain that the rubrics are not simple instructions or advice, which the priest is at liberty to take or leave at his pleasure, but "laws, which oblige, under pain of mortal sin." By way, however, of softening this formidable declaration, a convenient distinction is made into—1. Essentials, without which there can be no sacrifice; 2 "Integrales," or things pertaining to the integrity of the mass, but yet not essential to constitute it a sacrifice; and, 3. Accidentals, or things pertaining to the solemnity or adornment of the mass, as crossing, kneeling, &c. &c.—Cérémonial Romain, translated from the Italian of Jos. Baldeschi, Master of the Ceremonies at St Peter's, Rome, by Abbé Favrel, Master of the Ceremonies at the Cathedral of Longres, Dijon, 1847, p. 67.

2 Double, semi-double, and single, are words, says the Roman Catholic Directory for Scotland 1851, which shew the different degrees of solemnity with which the offices are to be performed. The order of the festivals is—double of the first class, double of the second class, great double, double, semi-double, and single.

A festival is called a double, when an entire anthem in the office is recited or sung before and after each psalm; semi-double, when only a word or two of the anthem are sung before the psalm, and the entire anthem after it, as is the case on Sundays. A single has only three lessons at matins. A festa is any day of the week for which no saint's office is appointed.

The principal solemnities of the year are called doubles of the first class.

Octave.—Some of the greater solemnities have an octave; which, including the day of the feast, is a succession of eight days, on which the office and mass of the feast are said. But in some cases, when another festival occurs within the octave, the office and mass of that festival are said instead of those of the octave, with a commemoration of the octave.
memoration ought to be made. Everything else is said, as is set down in its own mass. When "Glory in the Hig-hest" and the Creed ought to be said, it is set down below in the proper rubrics.

II.—Of Semi-double and Simple.

Mass is said semi-double when this word, semi-double, is put in the calendar; also on Sundays, and in days within the octaves. In semi-double feasts, as on Sundays and within octaves, more prayers are said, as is stated in the rubrics of the prayers. Within the octave mass is said, as on a feast-day, unless it shall have its own mass. On Sundays, as is set down in its own place. The mass is said simple, as well as semi-double, as is set down in their place.

III.—Of Holidays and Vigils.¹

1. Mass is said on a holiday, when a feast does not occur, or octave, or Sabbath, in which the office of the Blessed Virgin happens. In the holidays, however, of Quadragesima, Four Seasons, Rogation, and Vigils, also if a double or semi-double feast or octave occur, in cathedral and collegiate churches two masses are sung, one at the feast after Terce, and another at the holiday after the None.

2. But in the vigils and holidays of the Four Seasons, or second holiday of Rogation, which come within the octave, mass is said at vigil, or holidays above mentioned, with commemoration of octave; besides, within the octave of Corpus Christi, in which, in cathedral and collegiate churches, two masses are sung,—one at the octave after Terce, another on the vigil after None; but in private masses, the mass of the octave is said with commemoration of the vigils. If, on the day of vigil or foresaid holidays, the office of some feast fall, then the mass of the feast is said with commemoration of the octave and vigil, or foresaid holidays. But if the vigil on the day of any feast of major of the first class, in the mass commemoration is not made of it, nor in the office.

3. Of a feast having vigils is celebrated on the second holiday, the mass of the vigil is said on the Sabbath, as also the office of it,—the vigils excepted of the Nativity of our Lord, and Epiphany.

4. The mass of the vigils occurring in

¹ Holiday.—A day set apart for the commemoration of some saint, or some incident in the life of Christ or his apostles,—so numerous in the Roman Church as seriously to interfere with the continuous industry of mankind, to impoverish the people, and destroy all regular habits. If our manufacturing interests have pressed too hard upon human industry, and exacted more than was righteous, Rome, in Spain, has illustrated the opposite extreme, and enervated the population. Of this Rome has shewn some consciousness, by her distinction between strict holidays and less strict, and by dispensations.

It is a remarkable contrast to holiday-loving Rome, to find not one word about such days in the New Testament,—nay, such days spoken slightly of in the only passage alluding to them, Gal. iv. 9–11.

It is not less remarkable, as a matter of fact, that just as in Romish countries the worship of so many saints eclipses the worship of Christ, the King of saints, so the holidays of the Church almost extinguish the Christian Sabbath, wherever they are observed. Yet the Christian Sabbath is the one holiday of the Old and New Testament, the same in its essence from the beginning, which is one day after every six, given to a holy rest and works of pietry and mercy,—the New Testament only changing the particular day on which it falls, and adding a new sanction to an old institution.

Vigil literally means the same as wake, from being observed during the usual hours of sleep.
Advent is said with commemoration of the holiday of Advent, although the office is not used, the Vigils of the Nativity excepted.

5. If in Quadragesima and the Four Seasons Vigils occur, mass is said on the holiday with commemoration of Vigils.

6. At Paschal time, mass is not said at Vigils, unless on Vigils of Ascension; which, however, is not a fast, nor is the Vigil of Epiphany.

IV.—Of Votive Masses to Holy Mary and others. 1

1. On Sabbaths, not hindered by double, semi-double, octave, vigils, feria of Quadragesima or of Four Seasons, or office of any Sunday which may remain, being transferred to the preceding Sabbath, the mass of St Mary is said according to the variety of the Season, as is set down at the end of the Missal.

2. But in Advent, although the office of St Mary does not fall on a Sabbath, yet the principal mass is said on it, with commemoration of Advent, unless the Four Seasons or Vigils should be as above.

3. On other days within the week, when the office of a holiday occurs, and the mass of the preceding Sunday is not to be resumed, being hindered, (the holidays of Advent, Quadragesima, Four Seasons, Rogation, and Vigils excepted,) some of the votive masses may be said, also in the principal mass, which is called conventional, according to the order of the days assigned at the end of the Missal, with commemoration of holiday for which the office was made. Which masses, however, and all other votive masses, may be said in private masses, at the discretion of the priest, on whatever day the office is not double or on a Sunday, with commemoration of that for which the office was made, and commemoration, also, of the simple feast. If it happen of any one on that day, that commemoration is made in the office. That, indeed, does not happen everywhere, nor without reasonable cause; and, as far as it can be done, the mass should agree with the office.

V.—Of Masses for the Dead. 2

1. On the first day of each month, excluding Advent, Quadragesima, and Paschal time, a double and semi-double office not hindering, the principal mass is generally said for departed priests, benefactors, and others. If, indeed, the feast should be a simple or a holiday, which has its own mass, or the mass of the preceding Sunday should be resumed, having been hindered, and another day does not occur within the week on which it may be resumed, in cathedral and collegiate churches two masses are said,—one for the dead, another for the simple feast or foresaid holiday. But in churches not cathedral nor collegiate, the mass of the day is said with commemoration generally of the dead.

2. Also, on the second feria of each week in which the office of the feria falls, the principal mass may be said for the dead. But if the proper mass shall be that of a holiday or simple feast, or the mass of the preceding Sunday to be resumed as above, in the mass of the day commemoration is made for the dead, as has been mentioned. How-

1 Votive Masses.—Masses offered at the instance of parties that have made a vow to offer one or more masses to a particular saint, often to the favourite or patron saint, on being successful or fortunate in some enterprise, or delivered from some impending danger.

2 Masses for the Dead.—It is the number of these that require so great a number of priests as are found in purely Romish countries,—so numerous in Naples, that a late traveller tells us, every year the Pope makes a solemn declaration that so many are said that are left unsaid, and by this infallible declaration relieves the consciences of the overburdened priests. See Seymour’s Pilgr. to Rome, 1849.
ever, Quadragesima is excepted, and the whole time of Pasch. (Easter); and when, for the year, the office is double or semi-double, at which times the conventual mass is not said for the dead, unless on the day of the burial of the dead, and on the anniversary for the dead, neither is commemoration made for them. But private masses for the dead may be said on any day, except on double feasts and Sundays.

3. On the day of the commemoration of all the dead, and on the day of burial, and on the anniversary of the dead, only one prayer is said; and in like manner, on the third day, seventh day, thirtieth, and at any time, when a solemn mass is celebrated for the dead. In other masses more prayers are said, as on ferias and simples, as is stated in the rubric of the prayers.

4. The sequentia for the dead is said on the day of the commemoration of all the faithful departed, and burial of the dead, and when at any time only one prayer is said in the mass; but in other masses for the dead, it is said at the discretion of the priest.

VI.—Of the Translation of Feasts.

In saying masses, the order of the Breviary for the translation of the doubles and semi-doubles is observed, when by some of the greater feasts, or by a Sunday they are hindered. But in churches, where there is a title to the church, or a concourse of people to celebrate the feast which ought to be transferred, two masses can be sung, one for the day, the other for the feast; excepting the first Sunday of Advent, the fourth holiday of Ash, the first Sunday of Quadragesima, the Sunday of Palms, with the whole of the greater week, Sunday of the Resurrection, and Pentecost Sunday, with the two following days, the day of the Nativity of our Lord, Epiphany, Ascension, and feast of Corpus Christi.

VII.—Of Commemorations.

1. Commemorations in masses are made as in the office. Commemoration of a simple feast is made in the masses, when commemoration is made in the office, on the first vespers. But when commemoration is made only at lands, commemoration is not made at solemn mass, but only in private masses. Palm Sunday is excepted, and Pentecost vigils, in which no commemoration is made, even in private masses occurring on a simple feast, although it be made in the office. Commemoration is made on Sunday, when it is of a double feast. Commemoration is made on the octave, when any feast is celebrated within the octave, unless that feast should be excepted in the rubric of the Breviary from commemorations. Also when it falls within the octave on Sunday.

2. Commemoration is made on a feria, in Advent, Quadragesima, Four Seasons, Rogations, and Vigils, when mass is to be said on the feast then occurring. But in cathedral and collegiate churches, where many priests daily officiate on the above named holidays, rogations, and vigils, which have their own masses, two masses are said, one on the feast, another on the feria (holiday), rogations, and vigils, without any commemoration of either; however, on the greater feasts of the first class, the vigils occurring, it is not done, as has been mentioned already.

3. When, within the week, votive masses are said after the first prayer, the prayer is always said which is in the office, as is before explained in its own rubric.

4. When commemoration is made in the feria of the Four Seasons, for the commemoration of the holiday, the first prayer is said which agrees with the office.

5. In making commemorations, the same order is observed as in the Breviary. On the Sunday before the day within the octave; on the day within the octave before the holidays before mentioned; on the holidays before named before a simple feast; on the
simple feast before the prayers which are assigned to be said in the second or third place; and these prayers are said before the votives; in which votives the dignity of prayers is to be observed—as respecting the holy Trinity—the holy Spirit—the most holy Sacrament—the holy Cross, before the votive of B. Mary, and the angels, and S. John the Baptist, before the apostles, and on others in like manner.

6. If commemoration is made for the dead, it is always put in the last place. In masses for the dead, no commemoration is made for the living, even if the prayer should be common to the living and the dead.

7. When many prayers are said, only the first and last are terminated with its own conclusion; and only before the first and second prayer, Let us pray, is said; before the first is also said, The Lord be with you.

8. When many prayers are said, and one prayer may be the same with another to be said at the same time, the prayer is to be exchanged for another, which may be different from the commemoration or mass proper to the day. The same is observed in the secrets and prayers after communion.

VIII.—Of the Introit, Kyrie Eleison, and Glory in the Highest. ¹

1. Introit is always said in the same way with Glory to the Father, as in the ordinary, except in the time of Passion, and in masses for the dead, and is there noted.

2. Kyrie eleison is said nine times after introit alternately with the minister, that is, thrice, Lord have mercy, thrice, Christ have mercy, thrice, Lord have mercy.

3. Glory in the highest is said when at matins the hymn Te Deum is said, except in the mass of the fifth holiday in Coma Domini and Holy Sabbath, in which, Glory in the Highest, is said, although Te Deum is not said in the office.

4. In votive masses it is not said, even in paschal time, or within octaves, unless in the mass of the blessed Mary on Sabbath, and of angels; and unless votive mass is solemnly said for the sick, or for the public cause of the church, provided the mass is not said with violet garments. Neither is it said in masses for the dead.

IX.—Of Prayers.

1. In double feasts one prayer only is said, unless some commemoration is to be made as already mentioned.

2. In semid. feasts occurring from the octave of Pentecost to Advent, and from Purification to Quadragesima, a second prayer is said, beginning, From all, the third at discretion.

3. In semid. feasts occurring from the octave of Epiphany to the Purification, a second prayer is said, God who of salvation, the third, for the Church or for the Pope, God of all the faithful.

4. In semid. feasts from the fourth holiday of Ash to the Sunday of Passion, the second prayer for the holiday, the third, From all.

5. In semid. from Sunday of Passion to Palm Sunday, the second prayer for holiday, third, for the Church or the Pope.

6. The semid. feasts from octave of Pasch to Ascension, the second prayer of Holy Mary, Grant us, the third, for the Church or Pope.

7. In semid. feasts occurring within

¹ Introit is the name of the sentences which begin the mass. The word signifies, The coming in, or entrance.

Kyrie eleison, two Greek words, taken from the liturgy of the Greek or Eastern Church, and still preserved in the Roman, signifying, Lord have mercy.

Glory in the Highest, the portion of the Scripture beginning thus: in the Latin, Gloria in excelsis.
octaves, the second prayer is said on the octave, the third, which is placed second, within the octave.

8. Within the octave of Pasch and Pentecost, in the mass of the octave, only two prayers are said, one for the day, another for the Church or Pope.

9. Within the other octaves, and in the vigils, which require fasting (except on the vigils of the Nativity of our Lord and Pentecost), three are said, one for the day, the second for Holy Mary, the third for the Church or Pope. But within the Octaves of Holy Mary, and in vigils, and within octave of all saints, the second prayer is said—for the Holy Spirit, God who, &c., the third, for the Church or Pope.

10. On Sundays occurring within two octaves, two prayers are said, one on the Sunday, the second on the octave, and on the day of the octave, one only is said, unless some commemoration is to be made.

11. On Sundays, three are said, as they are set down in the ordinary, with certain exceptions noted in their places.

12. In simple feasts and holidays throughout the year, unless otherwise noted in their own place, three are said as in semid., or five or seven may even be said at discretion.

13. In the holidays of the Four Seasons, and where many lessons are said, more prayers are said after this manner, after the last prayer before the epistle, as in their place is noted in the proper time of the masses.

14. In votive masses, when they are to be solemnly said for the sick, or for the public service of the Church, only one prayer is said; but in a mass for returning of thanks, another prayer is added, as is noted in its place. On other occasions more are said, as in simple feasts.

15. In votives of the blessed Mary, the second prayer is said from the office of the day, and the third for the Holy Spirit; but on Sabbath, when the office is used, the second prayer will be for the holy Spirit, the third for the Church or for the Pope. In votives of the apostles, when the prayer, From all, is set down, in place of it, the prayer of holy Mary, Grant thy servants, is said.

16. If, when many prayers are said, the commemoration of some saint should fail to be made, that prayer which is placed second, is said third, although at other times it would be said second.

17. In the conclusion of the prayers, this mode is to be observed:—If the prayer is directed to the Father, it is concluded, By our Lord, &c.; if to the Son, Who liveth and reigneth with God the Father. If, in the beginning of the prayer, mention is made of the Son, it is concluded, By the same our Lord. If, in the end of the prayer, mention is made of him, Who liveth with thee. If mention is made of the Holy Spirit in the conclusion, it is said, In unity of the same Holy Spirit, &c. Other things are also to be observed in saying prayers, which are stated above in the rubrics concerning commemoration.

X.—Of the Epistle, Gradual, Alleluia, Tractate, and Gospel.

1. After the last prayer, the epistle is said, which ended, the minister responds,
Thanks be to God. And, in like manner, when more lessons are read, after each it is said, Thanks be to God, also at the end of the fifth lesson of Daniel on the Sabbaths of the Four Seasons, and at the end of the lessons of the six holidays in Pasch, and of holy Saturday.

2. After the epistle, the Gradual is read, which is always said, unless in paschal time, in place of which then two verses are said as used in the rubrics on the Saturday in Alb.

3. After the Gradual, two Alleluias are said, then a verse, and after the verse, one Alleluia. In paschal time, when the Gradual is not said, another Alleluia is said; after the second verse, and when the Sequentia is said, it is not said after the verse, but after the Sequentia.

4. From Septuagesima to holy Saturday, the Alleluia is not said, nor is it said in masses on the holiday of Advent, Four Seasons, and Vigils which require fasting, except on the vigil of the Nativity of our Lord, if it shall happen on a Sunday, and Vigil of Pasch and Pentecost, and Four Pentecost Seasons, nor is it said in the feast of most holy Innocents, unless it shall happen on Sunday.

5. From Septuagesima to Pasch, in its room a Tract is said, which Tract, on the aforesaid time, is not said on any holidays, as is set down in its place; nor is it said on holidays from Septuagesima to Quadragesima when the mass of Sunday is repeated.

6. Having said the Gradual, or Alleluia, or Tract, the Gospel is said. And in the beginning of the Gospel, The Lord be with you, is said. Resp.—And with thy spirit. Then the Sequentia of the holy Gospel. Resp.—Glory to thee, O Lord. At the end of the Gospel it is replied by the minister, Praise to thee, O Christ. Which also is said at the end of that part of Passion which is read in the tone of the Gospel, also in the Parasece (preparation), afterwards, if it is to be said, the Creed is read.

X.I.—Of the Symbol.

4. The Symbol (creed) is said after the Gospel on all the Sundays of the year, even if on those in which there is a feast, in which it is not otherwise said, or the Sunday is vacant. On the three masses of the Nativity of our Lord, and thence to the octave of the blessed John the Apostle, inclusive. On Epiphany, and through the octave. On feast of the most holy name of Jesus. Fifth holiday in Cena Domini. On Pasch of the Resurrection, and through the octave. On the Ascension of our Lord, and through the octave. On the feast of Corpus Christi, and through the octave. In all feasts of the blessed Virgin, and through the octaves. On feast of the Seven Gifts of Mary. On feast of the twelve Apostles and Evangelists, and through the octaves. On the feast of St Peter’s chair, and on feast of St Peter in chains. On feast of conversion and commemoration of St Paul the Apostle. On feast of St John before the Latin gate. On feast of St Barnabas the Apostle. On feast of the discovery and exaltation of the cross. On transfiguration of our Lord. On feast of angels. On feast of Mary Magdalene. On feast of the four doctors, namely, Gregory, Ambrose, Augustine, and Jerome, the feasts being added of St Thomas Aquinas, and St Bonaventura; also on feasts of the doctors Athanasius, Basil, Gregory, Nazianzen, John Chrysostom, Isidors, Anselm, Peter Chrysologus, and St Leo. On the day of the octaves of St John the Baptist, and of St Lawrence. On the feast of all the saints, and through the octave. On the dedications of St Salvador, and of the holy Apostles Peter and Paul. On the anniversary of the dedication of their churches, and through the octave. On the day of the consecration of a church or altar. On the most holy feasts in which a church is dedicated, and where a body is preserved, or distinguished relics of the saint whose church it is. On
the day of the creation and coronation of the Chief Pontiff, and on the anniversary of that day. On the day and anniversary of the election and consecration of a bishop. Also on all feast-days which are celebrated on Sundays, and within octaves, in which, because of Sunday and octave, it ought to be said. Also on the patron feasts of any place, or of title of the church, but not of any chapel or altar, and in the principal feasts of orders, and through their octaves in churches only of that order. Also the Creed is said in votive masses, which are solemnly celebrated for the sick, or public good of the church; also if they are said in violet garments on Sunday.

XII. — Of the Offertory, Secrets, Prefaces, and Canon. 1

1. After the symbol, or if not to be said, after the Gospel, The Lord be with you is said: Let us pray. Then the offertory. Afterwards oblation is made with the prayers, as in the ordinary of the mass. Which oblation being made, the secret prayers are said, according to the number of prayers, which are said with a distinct voice in the beginning; but before the first prayer, The Lord be with you is not said, nor any other; but having said May the Lord receive the sacrifice, they are said absolutely; nor even before the second prayer is it said, Let us pray. But the first and last prayer are terminated as above mentioned in the rubrics of the prayers, and, secretly, they are said to these words in conclusion,—For ever and ever, which are said with a loud voice, and the preface is begun.

2. The prefaces are said as noted in the ordinary of the mass; and those proper to Quadragesimas, time of Passion and Pasch., and within the octaves, are noted; also, they are said on Sundays and holidays which are celebrated at these times, unless the feasts which have their own preface.

3. If within the octave of any feast, which has its own preface, a greater feast occur, not having its own preface, the preface of the octave is used, although no commendation of it is made in the mass.

4. In votive masses, the preface proper to them is said, if they have such; if not, the preface of the time or octave within which masses of the kind happen to be celebrated,—otherwise, a common preface. And when some votive mass is solemnly celebrated for the public cause, it is said in solemn chant, as in doubles. In masses for the dead, at whatever time, the common preface is always said.

5. After the preface, the canon of the mass is secretly begun, in which all things are observed as in the ordinary of the mass. Where, indeed, within the action, Communicating, and This therefore, or other parts, may be varied, is noted in its own place under each mass.

XIII. — Of Communion, Prayers after Communion, the Missa est (Dismissal) or, Let us bless the Lord.—Of Benediction and Gospel of John.

1. The canon being finished, and all other things, even to communion, Communion and prayers after communion are said in the same manner and order as in the beginning of mass, and the Lord be with you being repeated. Ite Missa est (Go, it is finished) is said, or, Let us bless the Lord, according to the time. Ite Missa est is said when Glory in the highest is said. When it is not said,

1 Offertory, portions of Scripture, so called because said at the time of the offerings made to the poor. Secrets, from their being said in an under voice. Prefaces are short introductory sentences, said just before the canon of the mass, and vary with the occasion. The Canon is the most solemn part of the service, and constitutes the mass, because containing the consecration.
THE HOUR OF MASS.

Let us bless the Lord is said in its stead, and resp., Let us give thanks to God. In masses for the dead, Let them rest in peace is said; resp. Amen.

2. Having said Placuit, (May it please,) the Benediction is given, which is always given in the mass by the person officiating, except in masses for the dead. Then the Gospel of St John is read—In the beginning—saying before, The Lord be with you, and the Invitium, (beginning,) as is the custom, because the gospel is never passed over in the mass, unless when it happens on a feast on some Sunday or holiday, which has its proper gospel, which is read in its place. The fourth Sunday of Advent is excepted, of which the gospel is not read in the end of mass, when it occurs in the Vigil of the Nativity of our Lord; because neither does the lesson occur in the office. In the third mass of the Nativity of our Lord, the gospel of Epiphany is read in the end—When Jesus should be born. And on Palm Sunday, in private masses, the gospel is read, which is placed in the benediction of palms, which also is read in the office. In vigils which occur in Quadragesima or Four Seasons, the gospel of the vigil is not read at the end of mass. And, in like manner, in votive masses, another gospel is never read in the end, unless of St John.

XIV.—The way of taking the Order from the above Rubrics.

The above rubrics being known, if any one wishes to arrange the mass of the day, he recites to the ordinary of the masses for the time, or of the saints, according to the quality of the office. If it has not a mass proper to it, he recites to the Commune Sanctorum, (the one common to the saints.) If for a holiday, and there should not be a mass proper to the holiday, the mass of the preceding Sunday is said, omitting Glory in the highest and the Symbol; except in Paschal time, in which Glory in the highest is always said, excepting the mass of Rogations; and in the Advent, Alleluia is passed over after the Gradual, with its verse. If a votive mass is to be said, it is to be sought after the Commune Sanctorum, in its place. If many prayers are to be said, they are to be sought after the votive masses, each in its own place, for each circumstance. If the mass is to be said for the dead, it is to be found after the votive masses, with diverse collects, at the end of the Missal. The order of the whole mass, with prefaces, canon, and other parts to be said, is to be found in its place, with the appropriate mass of the time.

XV.—Of the Hour of Celebrating Mass.

1. Private mass, at least after Matins and Lauds, may be said at any hour from dawn to noon-day.

2. But a convent mass and a solemn mass ought to be said in the following order;—On double feasts and semid., on Sunday, and within octaves, to be said in choir at the third hour. On single feasts and holidays through the year, to be said at the sixth hour. In Advent, Quadragesima, Four Seasons, also within octave of Pentecost, and vigils which require fasting, although they may be solemn days, the mass of the season ought to be sung after the none.

3. But the mass of the dead ought to be said after prime; where, indeed, their vigils are said in the morning, after matins, on the vigils of the same kind being said with the lauds, the mass may immediately be said for the dead. But on the day of the commemoration of all the faithful dead, the conventual mass is said after the none, because on that day it is the principal thing. On the day of the burial of the dead, or on the third, seventh, thirtieth, or solemn anniversary, in which there is a concourse of people, it should be said in the last place, after the none.

4. The masses on the Nativity of our Lord are excepted from this order of saying the conventual mass, of which the first is said after midnight, having finished We praise thee, O God, in matins;
the second at dawn, having said masses and prime; the third, indeed, in the day after terce, or where it is arranged otherwise by apostolic dispensation.

5. Votive masses, because they correspond not with the office, if they are solemnly celebrated for the sick, or public benefit of the Church, with a gathering of the people, are said after the none.

XVI. — Of the Things which are to be said Aloud or Secretly in the Mass. ¹

In private mass the Antiphony and Psalm are said in a loud voice, of Introit, Confronction, and what follows the prayer, excepted. Take away from us, and We pray thee, O Lord, by the merits of thy saints, &c. Also, the Introit, Lord have mercy, Glory in the highest, The Lord be with you, Let us pray, Let us kneel, Lift up, Prayer or Prayers, Prophecies, Epistles, Gradual, Verse, Tract, Sequentia, Gospel, Creed, Offertory, Pray ye brethren. Only these two words, Preface, To us, also sinners. Only these three words, For ever and ever, with Our Father, For ever and ever, The peace of the Lord, Lamb of God, O Lord, I am not worthy. Only these four words, Communion, Prayer or Prayers after Communion, Humble your hands to God, Go, the mass is ended, or Let us bless the Lord, or Rest in peace, Benediction, and gospel, In the beginning, or other gospel. All other parts are said secretly.

2. But the priest ought especially to take care that what is to be said aloud is distinctly and suitably delivered—not hastily, that one may attend to what he reads; nor too slowly, lest the hearer be wearied out; nor with a voice too elevated, lest he disturb others, who perhaps are officiating in the same church at the same time; nor so low that he cannot be heard by the bystanders; but modestly and gravely, such as may move devotion, and so accommodated to the hearers that they may understand what things are read. What things are to be said secretly, so pronounce them that the celebrant may hear himself, and not be heard by the bystanders.

3. In solemn mass, when Glory in the highest and the creed ought to be said by the celebrant, they are intoned and chanted. The Lord be with you, and Prayers before the epistles, The Lord be with you, Let us pray, before prayer and before the offertory; preface, For ever and ever, with Our Father, For ever and ever, and The peace of the Lord, and prayers after communion. Other things which are said in the private mass aloud, in the solemn mass are said by the celebrant in a low voice.

XVII. — Of the Forms of Kneeling, Sitting, and Standing, in Private and Solemn Mass. ²

1. In private mass, the priest kneels when he reads the Gospel of St John,

¹ These directions about what is to be said aloud and what secretly, are odd enough in a service which is already secreted in a dead language, and where the priest is the chief, and often the only intelligent auditor of his own service. It points, however, with sufficient distinctness to the original intention that it should be generally intelligible to the mass of the people.

² The reader will, by and by, have a livelier idea what a posture-master Rome is. The remembrance of his postures can leave no room in the mind of a young priest, in celebrating mass, for any other thoughts. Every feeling and idea must be swallowed up in anxiety to make aright his postures, the number and variety of which is amazing. In the work of the Roman Master of the Ceremonies before me, I find a picture of the altar and its utensils, and the varied height to which he is to raise his hands at different times, and the precise spot or angle of the altar which he is to kiss.
THE COLOURS OF GARMENTS.

In the beginning, at those words, And the word was made flesh. And in the gospel of the Epiphany, When Jesus was born, at those words, And falling down, they worshipped him. Also, in the gospel of the fourth holiday, after the fourth Sunday of Quadragesima, at the words in the end, And falling down, they worshipped him. Also, he kneels on Palm Sunday, and in masses of the cross, at the words in the epistle, At the name of the Lord Jesus every knee should bow, &c.; and when the passion is read, at these words, He expired, or Gave up his spirit, as is noted in their place. Also, he kneels when he says, Let us bend our knees. Also, when in Quadragesima he says in tract, Amen be, O God, &c., and in all masses of the Holy Spirit, when he says, Come, Holy Spirit, &c. Also, when the sacrifice appears uncovered on the altar, he kneels as often as he passes before it, at the middle of the altar, and when, in the order of the mass and in observing its rites, it is noted that he ought to kneel.

2. But those standing around, in private masses, always kneel, even in paschal time, except when the gospel is read.

3. In solemn masses, the celebrant kneels at all the above-mentioned occasions, except at Let us bend our knees, and then he alone stands—the deacon and sub-deacon and all others kneel. At the verse, indeed, Aid us, O God, &c., and at the verse, Come, Holy Spirit, &c., he kneels to the end. Also, he kneels on the day of the Annunciation of the blessed Mary, and in the three masses of the Nativity of our Lord, when these are chanted in the choir, And he became incarnate, &c. On other days, if he sit when he chants these words, he does not kneel, but only profoundly bows his head; if he does not sit, he kneels.

4. The attendants always kneel with the celebrant, except the sub-deacon, holding the book for the gospel, and the acolytes, holding the candlesticks, who do not kneel. And when the deacon sings the words at which there is to be kneeling, the celebrant kneels towards the book, and all the others towards the altar.

5. In the choir, those who are not prelates kneel at confession, with its psalm. In masses, also of the holidays of Advent, Quadragesima, Four Seasons, and vigils where there is fasting, and in masses for the dead, all kneel at the prayers, and when it is said by the celebrant, Holy, to the peace of the Lord, and to the prayer after communion, and Above the people,—the vigil of Pasch and Pentecost excepted, and of the Nativity and Four Seasons of Pentecost. And in like manner, all kneel when the sacrament is elevated.

6. Also in solemn mass the celebrant between the deacon and sub-deacon may sit at the side of the Epistle, near the altar, when Lord have mercy, Glory be the highest, and the Creed are sung. At another time, he stands at the altar, or kneels as above.

7. In the choir they do not sit who sing, but the rest may sit when the celebrant sits, and also when the Epistle and Prophets, Gradual, Tract, or Alleluia with vers and sequentia are sung, and also from the Offertory to the incensing of the choir, and if not incensed, to the Preface and Antiphon, which is called Communion. At other times, they stand or kneel as above.

XVIII.—Of the Colour of the Garments.¹

1 The drapery of the altar, the cele-

¹ Before Rome was posture-master, now the great milliner, dressing out her favourite idol in a cost of many colours, as Jacob did his son Joseph. The mass is the son of her old age, and all the arts of human embellishment are lavished on it, to attract the lovers of pomp and show, and repel the lovers of Christian simplicity.
brant, and the ministers, ought to be of the colour suitable to the office, and mass of the day, according to the usage of the Roman Church which uses five colours, white, red, green, violet, and black.

2. The white colour is used from the vespers of the vigil of the Nativity of our Lord, to the octave of the Epiphany inclusive, excepting on feasts of martyrs which fall within it. The fifth holiday in Cena Dom., and on holy Sabbath in the office of the mass, and from that day to the Sabbath in vigil of Pentecost, at None in the office of the Time, except in the mass of the Litanies and Rogations. In the feast of the most holy Trinity. In the feast of Corpus Christi. In the feast of the transfiguration of the Lord. In the feast of the name of Jesus. In feasts of the blessed Virgin Mary; also, in the benediction of the Candles, and procession which takes place in the feast of Purification. In the feast of Angels. In the nativity of St John Baptist. In principal feast of St John the evangelist, which is celebrated within the octave of the nativity of the Lord. In the feasts of the chairs of St Peter. In feast of St Peter in chains. In conversion of St Paul. In feast of the sacred Stigmata of St Francis. In feast of the Pontiff’s Confessors, but not in feasts of Pontiffs and Doctors. In feasts of holy virgins and martyrs, and of those neither virgins nor martyrs. In dedication and consecration of a church or altar, and in the consecration of the chief Pontiff, and in the anniversary of the creation and coronation of the same, and of the election and consecration of the bishop. Also through the octaves of the foresaid feasts which have octaves, when mass is said in the octave, and on Sundays occurring within them, when in them the office of Sunday falls, except on those Sundays in which the violet colour is due. In votive masses of the aforesaid feasts at the time they are said, and in the mass for a bridegroom and bride.

3. The red colour is used from vigil Pentecost in mass to the following Sabbath, the None being finished and mass. In feasts of the holy Cross. In the beheading of St John the Baptist. In the birthdays of the apostles Peter and Paul, and in the feasts of the other apostles, (excepting the principal feast of St John the Evangelist after the Nativity, and feast of the conversion of St Paul, and chairs of St Peter, and of his chains.) In feast of St John before the Latin gate. In commemoration of St Paul the apostle. In feasts of the Martyrs, excepting the feast of the holy Innocents, when it does not fall on a Sunday; but if it should fall on a Sunday, the red is used, indeed, on the octave of it red is always used, on whatever day it occurs. In the feasts of the holy virgin Martyrs, and Martyrs not virgins. Also through the octaves of the foresaid feasts, which have octaves, when the octave falls, and on Sundays occurring within these octaves, in like manner as has been said above of the white colour. Also, in the votive masses of the above mentioned feasts, and in the mass for choosing the chief Pontiff.

4. The green colour is used from the octave of Epiphany to Septuagesima, and from the octave of Pentecost to Advent inclusive; in the office for the Time, excepting Trinity Sunday as above, and Sundays excepted occurring within the octave, in which the colour of the octave is observed, excepting also vigils and Four Seasons as below.

5. The violet colour is used from the

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1 According to the modern discipline of the Roman Church, white is the ordinary colour of the dress of his Holiness, but his cloak, his shoes, and hat, are red; scarlet is the colour of the cardinal’s robes; green is the distinctive colour of bishops, purple of prelates, black of priests. These are the five ecclesiastical colours used in church vestments.—Bagg’s Account of the Papal Church. Rome, 1839, p. 23.
THE KIND OF GARMENTS.

first Sunday in Advent in first vespers to the mass of the vigil of the Nativity of the Lord inclusive, and from Septuaginta to holy Sabbath before mass inclusive, in the office of the Time, excepting the fifth holiday in Cona Domini, in which white is used, and the sixth feria of Pascha, (prepar.) in which black is used, as below; and in benediction of the wax on holy Sabbath, in which the deacon, saying the Preface of the day, uses white alone, but that finished, violet as before. Also, in vigils of Pentecost before mass, from the first prophecies to the benediction of the font inclusive. In the Four Seasons, and vigils where fasting is required, excepting vigils and four seasons of Pentecost. In the mass of Litanies in the day of the holy gospel of Mark and Rogations, and in processions which fall in these days. In the feast of the most Innocents, when it shall not happen on a Sunday. In benediction of Candles on the day of purification of the blessed Mary, and in the benediction of the Ashes and Palms, and on Palm Sunday itself, and generally in all the processions of the same, excepting processions of the most holy sacrament which happen on solemn days, or in giving of thanks. In masses of the passion of our Lord, for any necessity, for sins, to ask grace for dying well, to take away schism, against pagans, in time of war, for peace, for avoiding mortality, for going a journey, and for the infirm.

6. The black colour is used on the sixth holiday in Pascha, (prepar.) and in all offices and masses for the dead.¹

XIX.—Of the Kind of Garments.

1. In the office of the mass, the celebrant always uses the planet² above the alb.

2. But if a bishop and he celebrate a solemn (high) mass, above the dalmatic and tunic.

3. The Pluvial is used in processions and benedictions which take place at the altar. Also in the office of lauds and vespers, when they are said solemnly. The assistant uses the same in celebrating the pontifical mass. Also when the celebrant, after the mass of the dead, makes absolution at the end.

4. When the celebrant uses the pluvial he always lays aside the mitre, and when the pluvial cannot be had, in the benedictions which take place at the altar, the celebrant stands without the planet with the alb and stole.

5. The deacon and sub-deacon use the dalmatic and tunic in solemn mass and processions, and benedictions, when they minister to the priest.

6. In the days, indeed, of fasting (except on the vigils of the saints), and on

¹ Ganganelli (Clement XIV.), the most sensible of popes, writing to a lady who consulted him about changing her dress, replied, "The greater part of devotees imagine, and I know not for what reason, that celestial spirits are more pleased with dark than lively colours. Angels, however, are always painted either in white or blue. I do not like the piety which has great pretensions. Modesty does not depend on a colour; to be what we ought, it is sufficient for us to be decent in our clothes and countenance. Singularity is so little allied to true devotion, that we are ordered in the gospel to wash our faces when we fast, that we may not be remarked. I am of opinion, Madam, that you should make no change in the form or colour of your dress. Let your heart be towards God, refer all your actions to him, that is the chief point."—Select Letters of Pope Clement XIV., Let. ix. Tran. from the French of C. J. Metcalf, Esq.; London, 1819. The Romanists dispute the genuineness of the letters ascribed to this pope, perhaps because of their singular good sense.

² These parts of dress will be found explained under the Preparation Prayers for mass.
Sundays, and holidays of Advent and Quadragesima, and in Vigil Pentecost before mass (excepting the Sunday, "Rejoice ye," Gaudite; also if the mass of it is repeated within the week and the Sunday, "To rejoic," on the Vigil of the Nativity of our Lord, or the holy Sabbath in the benediction of the wax, and in the mass and Four Seasons Pentecost); also on the benediction of candles, and procession in the day of purification of the blessed Virgin, and in the benediction of Ashes and Palms, and processions in cathedrals and principal churches, planets are used folded before the breast; which planet the deacon lays aside when about to read the gospel, and folds it over his left shoulder over the stole; or places another kind of stole, broader, folded after the manner of the planet, and having made communion, he resumes his planet, as at first. In like manner, the sub-deacon lays it aside when about to read the epistle, which he reads in his alb, and that finished, kissing the hand of the celebrant, he resumes the planet as at first.

7. In smaller churches, on the fore-said days of fast, they minister only with the alb of the amice; the sub-deacon, with the maniple; the deacon, with the stole from his left shoulder hanging under his right.

XX.—The Preparation of the Altar and its Ornaments.

The altar on which the most holy sacrifice of the mass is to be celebrated, ought to be of stone, and consecrated by the bishop; or at least a stone altar, in like manner consecrated by the bishop, inserted in it, so large as to receive the host and the chalice. This altar is covered with three napkins, or clean table cloths, blessed by the bishop, or some one having authority; the upper one, at least, oblong, reaching to the ground, the other two shorter, or one folded. The pall likewise is adorn-

1 Amice or amitius, is a square piece of cloth that the priest ties about his neck hanging down behind, under the alb, when he officiates at mass, said to represent the rag or clout with which the Jews muffled our Saviour's face, when at every blow they bade him prophesy. (Luke xxii. 64.)

2 The altar, says the Roman Catholic Directory for Scotland, 1851, represents Mount Calvary where the Redeemer expired on the cross. They add, It also represents the table on which our blessed Saviour, the night before he suffered, celebrated his last supper with his disciples. How it can represent both, is not very clear. This last meaning is foisted in for the Scottish reader, who cannot altogether forget the original institution, and would not like to have it quite ignored for a miserable attempt at a dramatic scene, which proclaims its meaning to no one, and requires long priestly schooling to take it in at all.

"The table," says the Bishop of Charleston, "on which the holy eucharist was first consecrated by the Saviour of the world, and of course upon which the Divine oblation was first made, was of wood; and there is every reason to believe, that it is the same which is still preserved and shown at the Church of St John of Lateran. Those which were used by the apostles were probably also of wood. Two of those used by St Peter are shown in Rome,—one of which is preserved in the high altar of the same Church of St John, and on which only the Pope celebrates; the other, that is in the church of St Pudentia, is believed to be that upon which this apostle offered the holy sacrifice in the house of the Senator Publius."

The stalica are ours, but the words are taken from "Explication of the Mass," published at Rome, in English, in 1833, dedicated to Cardinal Wold, and written by Dr England, Bishop of Charleston, for the edification of English and American strangers. The preservation of these wooden tables since that memorable night is
ed with colours suitable to the feast, or office of the day. Above the altar is placed the cross, in the middle, and candlesticks, at least two, with lighted candles on each side. At the foot of the cross, a table is placed, called Secrets. In the side where the epistle is read, a desk is placed for the Missal, and on the same side with the epistle, a wax taper ready to be kindled on the elevation of the sacrament, a little bell, glass jars for wine and water, with a bacon and clean towel in the recess, or on a little table prepared for the purpose. Above the altar nothing is allowed to be placed, but what pertains to the sacrifice of the mass, or the ornament of the altar itself.

A greater miracle than the preservation of St Peter’s chair, on which the Pope affects to sit on state days, and on which some sceptics contend they found an inscription, in Saracenic characters, in honour of Mahomet,—denoting its Eastern origin.

The same bishop tells us that the linen cloths on the altar denote purity, “as various additional ornaments exhibit the richness of the other virtues expected in all those who approach to so holy a place.” One would have supposed the virtues of the Saviour, not of any other, would be represented there,—but it expresses either about equally well.
RITES TO BE OBSERVED IN THE CELEBRATION OF MASS.

I.—Of the Preparation of the Priest about to celebrate Mass.

1. The priest about to celebrate mass, having previously made confession, when necessary, and having, at least, finished matins with lauds, spends a little space in prayer, and says the prayers placed below, as time serves. Then he approaches to the place in the sacristy, or other place prepared, where the garments and other necessaries to the celebration are kept, takes the Missal, searches for the mass, reads it over, and marks those things which are to be said. Next he washes his hands, saying the prayer placed be-

low. Then prepares the chalice, (which ought to be of gold or silver, or at least the silver cup inlaid with gold, together with a paten, in like manner inlaid with gold, consecrated by the bishop,) upon its mouth he places a clean purificatory, and upon it the paten with a new host, which he wipes lightly from fragments, if necessary, and covers with a small linen pall, then with a silken veil, over the veil he places a burea of the colour of the garments having the corporal folded within, which ought only to be of linen not of silk, nor woven in the middle with gold, but all white, and blessed by

1 That everything in the house of God should be ordered in a comely manner, "simpliciter," and above all in that institution, which, in all its circumstances, is so exquisitely simple, every right-minded man feels, and every church must be anxious to attain, according to its ability. But it remained for the Church of Rome, in her insane love of pomp and glitter, to lay down, for all churches and in all circumstances, such a law as this. One would have thought the Roman Congregation of Sacred Rites, from whom these enactments emanated, could hardly have so far forgot the upper room, and the humble table and vessels thereon, in which the Saviour of the world instituted the Last Supper. The time was, said one of the fathers, when the church had golden priests and wooden chalices, but now the church has wooden priests and golden chalices. Yet in the Breviary, 13th August, on the octave of St Lawrence, the priest reads that when that deacon and martyr was asked for the treasures of the Roman Church in her metropolis, he assembled the poor that were fed and clothed by its bounty, and replied, "These are the treasures of the Church, in whom Christ is by faith, we have our treasures in earneth vessels."

This is one of the many instances in which Rome has practically disproved her own catholicity, not only by requiring what God has not required, but what God does not always give his best people.
the bishop, or some one having authority, at the same time with the pall. 1

2. Which being arranged, he approaches to his garments, which ought not to be torn or cut, but entire, clean, and beautiful, and also blessed by the bishop, or some one having authority; when he puts on his shoes and suitable raiment, of which the outer at least should reach to the ankle of the foot, he puts over them, if he be a secular prelate, the chasuble, and if he be a regular prelate or other secular priest over the superpellel, if he can have it conven-
siently, otherwise without it, over his common raiment, saying at each the prayers placed below.

3. And first taking the amice by the extremities and chords, he kisses it in the middle where the cross is, and places it over his head, and then binding his neck and covering the collar of his vest with it, he draws the chords under his arms, and bringing them round from behind, he binds them before his breast. Next, he puts on the alb, lowering his head and placing the right sleeve upon the right arm, and the left sleeve upon the left arm. He adapts the alb to his body, raises it before and from the sides, and his girdle being handed to him by the attendant, he girds himself. The

attendant raises the alb over the girdle, that it may hang becomingly and cover his robes; and carefully fits its fringes, that to the breadth of a finger or thereabout it may flow equally upon the ground. The priest receives the maniple, kisses the cross in the midst, and places it on his left arm. Then with both hands taking the stole, he kisses it and places it on the middle of his neck, and crossing it on his breast, after the manner of a cross, draws the pendant part from the left shoulder to the right, and from the right shoulder to the left. And so he joins each part of the stole by the extremities of the girdle, to the girdle itself. 2

4. If the celebrant be a bishop, he does not draw the stole before his breast in the form of a cross, but permits both extremities to hang on each side, and before he takes the stole he takes his small pectoral cross which he kisses and places on his neck, permitting it to hang by chords before his breast. Also, he does not take the maniple before the stole, unless in masses for the dead, but takes it at the altar, when in confession he says Indulgentia, and first kisses it.

Lastly the priest takes the planet.

5. If he be a bishop, and celebrate a

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1 The number of coverings for the host betrays the habits of the old lady—a purificatory, a silk veil, a bura, and a corporal and a pall, all to cover a few wafers and a wine cup. We read in Roman history, that the Romans, entering a vast Egyptian temple, looked round in vain for the god of the temple or some symbol of his presence. Lead through a succession of apartments, in a remote recess they were shown a cat. Monstrous! exclaimed the Roman, such a god to so vast a temple! Were the Romish priest permitted to unfold, for the first time, these coverings to a Mahometan visitor, such would be his exclamation on beholding the idol of the modern Romanist lying under his folds.

2 These vestments of the priest will be found explained in the notes to "The Priest's preparation for the mass." As to the description of the robing here, we are not sure that we have made sense of it to others, because we are not sure we understand it ourselves. We must leave the matter to the judgment of our fair readers, who may have the curiosity to examine these directions of the mistress of the robes. It may perhaps remind them of Count Rumford's celebrated description of the most approved mode of eating our Scotch hasty-pudding, beginning at the circumference, and gradually approaching the centre by regular lines of circumvallation.
solemn mass, he takes the garments and ministered, he also kneels, and, uncovering his head, adores, nor rises before the celebrant has placed the cup upon the corporal. 3

II.—Of the Approach of the Priest to the Altar.

1. The priest having put on all his robes, takes with his left hand the chalice, as above prepared, which he carries raised before his breast, holding the burse with his right hand over the chalice, and making reverence to the cross or image in the sacristry, with head covered he approaches the altar, the attendant with the missal and other things necessary to celebrate it (unless prepared before) preceding, clothed in a superpellex. But he walks with downcast eyes, grave step, and erect body. If, indeed, it happen that he pass before the great altar, with head covered, he makes a reverence to it; if before the place of the sacrament, he kneels; if before the altar where mass is celebrated, and the sacrament is then elevated or covered with a veil, but the burse at the horn of the gospel. If he take his garments at the altar, he does the same before he descend from the altar, that he may begin mass.

3. If he is about to consecrate many hosts for communion, which, from their

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1 The ceremonial here referred to is in the Pontifical, the book of the bishops and higher clergy, of which the reader will find an account elsewhere in this work. Rome justifies all the elaborate care for robing, by her theory of the priest representing Christ in his last sufferings, and each part of his raiment representing the robes Christ then wore. Those who have not lost their common sense by long familiarity with these follies, will see in them only a poor revival of the holy garments of Aaron and the Jewish priesthood, which Paul calls “the begggary elements,” and which were cast off by the church of Christ never more to be resumed. These many inventions of Rome have not even the excuse of being expressive and significant in themselves, either to priest or people. The tendency of minute attention to these externals, is to fritter away all devotional feeling, destroy all manliness of character, and turn men into women. But this is but a small specimen of what machines Rome makes of her clergy, from the Pope downwards. That church has left nothing to the natural sense or feelings even of her own ministers—all is prescribed, to the tying of their robes.

2 Sacristy. The apartment in the church where the sacred utensils are kept, and the vestments in which the priests officiate—now called in Protestant churches, the vestry.

3 Corporal. A linen cloth used for covering the elements, or in which they are wrapped. It is derived from the idea of enclosing the body of Christ, as the host is regarded. A corporal oath is so called from the practice of touching this cloth in making it.

4 Tabernacle. An ornamental chest placed on the altar as a receptacle for the eiborium and pyx, the one for the cup, and the other a box for the bread or wafers. Bursa signifies a purse or pouch. Hence the French Bourse. The host with its wrappings is conveyed to the altar in the bursa.
quantity, cannot be held on the paten, he places them upon the corporal before the chalice, or in some consecrated chalice or clean vessel that has been blessed, he places them apart, behind the chalice, and covers them with another paten or pall.

4. The chalice being placed on the altar, he approaches to the epistle side, opens the Missal upon the desk, finds the mass, and fits the marks to their places. Then returning to the middle of the altar, having first made reverence to the cross, turning himself to the horn of the epistle, he descends to the lowest step of the altar, that there he may make confession.

5. In solemn (high) mass, the Missal is open on the altar, the chalice and other necessary things are prepared in the credentia, covered with linen, before the priest come to the altar. He walks with the deacon and sub-deacon, who, with covered head, at the same time with him, hold their hands joined before their breasts, the soles of their feet joined, and on the last step, the candles, with lighted candles, which are then placed upon the credentia; and when they arrive at the lowest step of the altar, then in the middle, with the deacon on the right hand and the sub-deacon on the left, before he ascends the altar he makes confession, as below.

6. In the pontifical mass, all things are observed as is appointed in the ceremonial; the order of which the bishop never omits when he celebrates, being prepared with a deacon and sub-deacon.

III.—Of the Beginning of Mass and Confession to be made.

1. The priest, when he first descends under the lowest step of the altar, turns himself to the altar itself, where, standing with hands folded before his breast, extending and joining equally his fingers, and with his right thumb placed upon his left, in the form of a cross, (which is always observed when hands are folded, especially after consecration,) with head uncovered, having first made a profound reverence to the cross or altar; or if in it there be the tabernacle of the most holy sacrament, having made a genuflexion, then, standing erect, he begins the mass.

2. If about to celebrate it in the presence of the Chief Pontiff, he stops before the lowest step of the altar, at the gospel side, before the Pontiff himself, where he awaits him kneeling: having received his blessing, he erects himself, and standing for a little towards the altar, begins mass. But if before a cardinal, legate of the apostolic chair, or patriarch, archbishop and bishop, in their residence or place of jurisdiction, standing before the lowest step, at the gospel side, as above, he waits until having got the sign, he makes a profound reverence to the prelate, and turning to the altar, begins the mass.

3. But if he celebrate solemn mass in presence of the Chief Pontiff, or other foresaid prelates, in the churches of their jurisdiction, standing on the left of the prelate, he makes confession with him, and observes the other things as is set down in the ceremonial.

4. The celebrant, standing before the lowest step of the altar as above, making with his right hand, from his forehead to his breast, the sign of the cross, says in an intelligible voice, In the name of

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1 By Pontifical Mass is meant a mass celebrated by a bishop, or other church dignitary, upwards to the Chief Pontiff.

2 The horn of the gospel and The horn of the epistle are phrases for the corners of the altar, at which it is customary to read the gospel and epistles, for Rome makes the most of the altar and its parts, crowding into its few feet of dimension as much of varied form and ceremony as could well be invented, or fastened on so small a space.

3 Begg tells us, "The sign of the cross is made on the forehead, to signify that
the Father, and Son, and Holy Spirit, Amen. And after that shall be said, he ought not to attend to any celebration at any other altar, even if the sacrament is elevated, but continuously prosecute his mass to the end. Which also is observed in solemn mass, even by the attendants.

5. When he signs himself, he always places his left hand below his breast; in other benedictions, when he is at the altar, and blesses the oblations or anything else, he places it above the altar, unless it is otherwise noted. Blessing himself, he turns to him the palm of his right hand, and all the fingers of it joined and extended, from the front to the breast, and from the left shoulder to the right, he forms the sign of the cross. If, indeed, he blesses others, or any other thing, he turns his little finger towards that which he blesses; and in blessing, stretches out his whole right hand, with all its fingers equally joined and extended, which is observed in every benediction.

6. After saying, In the name of the Father, &c., as above, he joins again his hands before his breast, and pronounces in a loud voice, I will go to the altar of God. The attendant behind him kneeling at his left, and in solemn mass the attendants on both sides, he goes on saying, To God, who gives joy to my youth. Then the priest, in the same way, begins standing, and goes on repeating alternately with the attendant or attendants the psalm, Judge me, O God, to the end, with Glory to the Father. Which ended, he repeats the antiphony, I will go, with the attendants, as above. This psalm is never omitted, unless in masses for the dead and masses for the season, from Passion Sunday inclusive, to holy Sabbath exclusive, in which the antiphony is said only once, I will go, with the attendants, as above. The priest immediately subjoins, Our help, &c., as below. When at the end of the psalm he says, Glory be to the Father, &c., he bows his head to the cross.

7. The antiphony repeated, I will go, with his right hand making the sign of the cross from his forehead to his breast, he says, Our help is in the name of the Lord.—R. Who made heaven and earth. Then, profoundly bowing to the altar, with folded hands, he says, I confess to God, as in the ordinary of the mass, and continues in the same way standing, bowing until the Hanc pietis is said by the attendants. When I confess is begun by the attendants, he creeps himself. When he says, My fault, thrice he strikes his breast with his right hand, placing his left beneath his breast.

8. If in the presence of the Pontiff, cardinal, legate of the apostolic See, or patriarch, archbishop and bishop, in their province, city, or appointed diocese, where he says, To you, brethren, he says, To you, father; which saying, he kneels to the Chief Pontiff, and profoundly bow himself to the other prelates.

9. When the attendant and those who are present (even if the Chief Pontiff be there) reply, I confess, and say, To you, father, and You, father, turning for a little to the celebrant.

10. Confession being made by the bystanders, the celebrant, standing, replies, May he have pity on you, &c. Then making with his right hand, from his forehead to his breast, the sign of the cross, he says, Pardon, &c. And if it is a bishop, he takes the maniple, and kisses it in the middle. And standing bowing, with folded hands, he goes on, O God, thou turnest, and what follows in the ordinary of the mass, with a loud voice to the prayer, Take from us, &c.; and when he says, Let us pray, he extends and joins hands.

11. And then if he celebrate in the

we are not ashamed of the gospel; on the mouth, that we are ready to profess it; and on the breast, that we love and cherish it.”—P. 18, Bagy's Pontiff. Mass. 1810, pub. at Rome.
presence of the Chief Pontiff, or other prelates, as above, having made a genuflexion to the chief prelate, with a profound reverence to the other prelates, he approaches to the middle of the altar, before the lowest step, and there begins secretly, Take from us, as in the ordinary of the mass.

IV.—Of the Introit, Lord have Mercy, and Glory in the Highest.

1. When he says, Take from us, &c., the celebrant, with folded hands, ascends to the middle of the altar, and there bowing, and with folded hands also placed upon it, so that his little fingers only touch the front or middle of the anterior part of the table of the altar, holding the other parts of his hands between the altar and himself, with his right thumb above the left, placed in the form of a cross (which things are always observed when the folded hands are placed on the altar,) he secretly says the prayer, We pray to thee, O Lord, &c.; and when he says, The remains of whom are here, he kisses the altar in the middle, with hands extended equally on each side, placed upon it, which is always observed when he kisses the altar; but after consecration the thumbs are not disjoined from the forefingers. In every kissing, whether of the altar or book, or any other object, the sign of the cross is not produced by the thumb or hand upon that which is kissed.

2. Having kissed the altar, he approaches to the left horn,—that is, of the epistle,—where, standing towards the altar, and making, from the forehead to the breast, the sign of the cross, he begins in an intelligible voice the Introit of the mass, and goes on with folded hands. When he says, Glory to the Father, holding his hands folded, he inclines his head towards the cross. When he repeats the Introit, he does not sign himself as at first; and that repeated, with folded hands before his breast, he approaches to the middle of the altar, where, standing towards it in like manner with folded hands, he says in the same voice thrice, Kyrie eleison, thrice Christe eleison, thrice again Kyrie eleison, alternately with the attendant. If the attendant or those who are present do not reply to the celebrant, he alone says them nine times.

3. Having said the last Kyrie eleison, the priest standing at the middle of the altar, and with hands stretched out, and raising them to his shoulders, (which is observed in every elevation of the hands,) he begins in the foresaid voice, if it is so be said, Glory in the highest. When he says, To God, joining hands, he bows his head to the cross; then erecting himself, and standing with folded hands before his breast, he goes on with the mass to the end. When he says, We adore thee and We give thanks to thee, and To Jesus Christ; Receive our prayer, and again, To Jesus Christ, he bows his head to the cross. When he says in the end, With the Holy Spirit, he signs himself from the forehead to the breast, finishing with In the glory of God the Father. Amen.

4. In solemn mass, the priest, having made confession, ascends with his attendants to the middle of the altar, where, having said We pray to thee, O Lord, and having kissed the altar, he places the incense on the censor, the deacon presenting the box containing the incense, and the incense-bearer the censor. The deacon, first bowing himself towards the celebrant, says, Bless you, reverend father, and kisses the spoon and the hand celebrating before and behind. The celebrant places incense thrice on the censor, saying meanwhile, Mayest thou be blessed by it, and laying down the incense-spoon, making with his right hand the sign of the cross over the incense in the censor,

1 Phrases taken from the Greek liturgies, signifying, Lord have mercy—Christ have mercy. The very existence of such words in the Roman liturgy points to a church more ancient than Rome, and a liturgy more ancient.
be blesses it. Afterwards the deacon, laying down the incense-box, takes the censer and gives it to the celebrant, kissing first the top of the chain and his right hand, and having made a profound reverence to the cross thrice, he incenses it, saying nothing; and having made a reverence again to the cross, he incenses the altar, thrice waving the incense- vessel at equal distances as the candles are distributed, from the middle to the horn of the epistle, where dropping his hand, he incenses the lowest part of it, then the upper part, twice waving the censer, and turning to the altar, raising his hand, he incenses the surface of it, of the table in the front part, thrice waving the censer to the middle: when reverence having been made to the cross, proceeding, he incenses another side of of the altar with a threelfold wave, to the gospel side; and equally incensing the lower and upper part of the gospel side with a double wave, still standing in the same place, he raises the censer, and thrice incenses the upper part of the table towards the middle of the altar, as he does in the epistle side; then, with his hand a little lowered, he incenses the front part of it three times, waving the censer until he advances from the gospel side to the middle of the altar: and having made a reverence to the cross, he incenses in like manner with a triple wave the remaining front part to the epistle side, when, returning the censer to the deacon, he alone is incensed by him.

5. If, indeed, there should be relics in the altar, or images of saints, the cross being incensed and a reverence made to it before he leaves the middle of the altar, he first incenses those which are on the right, that is, on the gospel side, near the cross, twice waving the censer, and again having made reverence, in like manner he incenses twice the others on the left, that is, on the epistle side; then he goes on with the incensing of the altar as above, thrice waving the censer on one side, although in it there be more relics or images, or even more or fewer candlesticks.

6. If on the altar there should be a tabernacle of the most holy sacrament, taking the censer before he begins the incensing, he kneels, which also he does so often as he passes before the middle of the altar.

7. The deacon and sub-deacon, on each side, assist the celebrant while he incenses; and when they pass before the cross, always kneel. Then the celebrant, with the deacon on the right, and the sub-deacon on the right of the deacon, standing at the horn of the epistle, reads the Introit and Kyrie eleison. When he intones the hymn, Gloria in excelsis Deo, the deacon and sub-deacon, the one behind the other, stand at the back of the celebrant; afterwards they ascend to the altar, the deacon on the right and sub-deacon on the left, when in a low voice, celebrating the hymn, they go on to the end: which is also observed when

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1 Waving.—The original word is *ductus* and can refer only to the swinging or waving motion given to the censer, in the act of incensing,—each swing, we presume, is regarded as one act of incensing. Everything is incensed. The priest incenses the deacon, and the deacon the priest. The people are incensed, and even the altar, from end to end, with a threelfold or double wave. The censer sometimes makes crosses, and sometimes circles or gyrations. Ingenuity is put to the rack to explain these curiosities. The probability is, that once introduced, the practice of burning incense, being agreeable and popular from its pleasant odour and mysterious character, made so agreeable a show, that incensing gradually multiplied to its present extent. I find it acknowledged, that incensing the oblations—that is, the body of Christ—is acknowledged to be not earlier than the 9th century.—Explication Des Priers et Cer. de la Masse, par Le P. Lebrun, p. 263. Paris, 1844.
the Creed, The Lord be with you, Prayer, Preface, and Our Father, are said,—the deacon and sub-deacon standing the one behind the other, at the back of the celebrant.

V.—Of Prayer.

1. The hymn, Glory is the highest, being said, or if not to be said, being omitted, the celebrant kisses the altar in the middle, with his hands on each side over it, as above; then folded before his breast, and eyes cast to the ground, he turns himself from the left side to the right, towards the people, that is, by that part of the altar which looks to the epistle side, and extending and folding his hands before his breast as before, he says with a loud voice, The Lord be with you, or if he be a bishop, Peace be with you, which is said only in this place when the hymn, Glory is the highest, is said.—R. And with thy spirit. And folding his hands as at first, he returns by the same way to the book, where, extending and folding them before his breast, and bowing his head to the cross, he says, Let us pray; then he extends his hands before his breast, so that the palm of one hand is opposite to that of the other, and with fingers joined together, the top of which does not exceed the height and distance of the shoulders, (which in every extension of the hands before the breast is observed.) But standing as above, with extended hands, he says the Prayer. When he says, Through our Lord, he joins hands, and holds them joined to the end. If the prayer is otherwise concluded, Who with thee, or Who livest, when he says, In unity, he joins hands.

2. When he names the name of Jesus, he bows his head towards the cross, and the same when he is named in the epistle. And in like manner, wherever the name of the blessed Mary or of the saint, whose mass is said, or commemoration is made, also in prayer for the Pope when he is named, he always bows his head,—not, however, towards the cross. If many prayers are to be said, the same voice, extension of the hands, and inclination of the head are to be observed as above.

3. If the altar be to the east, towards the people, the celebrant turning his face to the people, does not turn his shoulder to the altar when he is about to say, The Lord be with you, Pray ye, brethren, Go, the mass is ended, or about to give the benediction; but kissing the altar in the middle thrice, with hands stretched out and folded, he salutes the people, and gives the blessing.

4. In the Quatuor Tenses,¹ or at other times, when many prayers are to be said with the prophets, having said the Lord have mercy, in the middle of the altar he turns to the horn of the epistle, where, standing before the book, with hands extended and folded before his breast, and head bowing to the cross, he says, Let us pray, Let us bow the knee; and straightway, with hands extended over the altar that he may support himself, he kneels; and presently rising, with the same voice the attendant replying, Lift up yourselves, with extended hands, he says the Prayer as above, and in conclusion folds them. But when he reads the prophets, he holds his hands placed over the book or altar, as is stated by and by, in treating of the epistle.

5. In solemn mass, when The Lord be with you and Prayer is said, the

¹ In the Latin, Quatuor Tempora. Quatuor Tenses or Ember days, that occur in the four seasons of the year,—called Ember from the use of embers or ashes strewn on the heads of penitents. Others derive the word from a Saxon word, embren, signifying course or revolution, because these days come round in the course of the seasons, being the Wednesday, Friday, and Saturday after the first Sunday in Lent, and the feast of Pentecost, September 14, December 13.—Common Prayer of Church of England.
deacon and sub-deacon stand behind the celebrant. Let us kneel is said by the deacon; **Lift up yourselves**,—the first kneeling, the second rising: the celebrant does not kneel.

VI.—*Of the Epistle, Gradual, and other things to the Offertory.*

1. Prayers having been said, the celebrant placing his hands upon the book or upon the altar, so that the palms touch the book, or if he please, holding the book, he reads the epistle in an intelligible voice, and **Thanks to God** is responded by the attendant; and standing in the same way, he goes through the **Gradual, Alleluia and Tract, and Sequentia**, if to be said. Which said, the priest, if he privately celebrate, or his attendant carries the book of the Missal to another part of the altar on the gospel side, and when he passes before the middle of the altar, he bows his head to the cross, and so places the Missal that the back part of the book, looks to the horn of the altar, and not to the wall, or to the part of it directly opposite to him.

2. The Missal being placed on the altar, the celebrant returns to the middle of it, and there standing with hands folded before his breast and eyes lifted up to God, then cast down, and profoundly bowing, he says **secretly, Cleanse my heart, and command, O Lord, to bless, May the Lord be in my heart, as in the ordinary of the mass.** Which being said, he goes to the book of the Missal, where, standing towards it with folded hands before his breast, he says in an intelligible voice, **The Lord be with you,**—R. **And with thy spirit.** Then with the thumb of his right hand he signs the sign of the cross, first upon the book, in the beginning of the gospel which is to be read, afterwards upon himself, in the forehead, mouth and breast, saying the **Sequentia or Beginning of the Holy Gospel,** &c., R. **Glory to thee, O Lord.** Then again, with hands folded before his breast, standing as above, he goes through the Gospel to the end. Which finished, the attendant standing at the epistle side, behind the lowest step of the altar, replies, **Praise to thee, O Christ;** and the priest raising a little the book, kisses the beginning of the gospel, saying, **Through the Gospel sayings, &c., except in masses for the dead, and unless he celebrate in the presence of the Chief Pontiff, cardinal, and legate of the apostolic See, or patriarch, archbishop and bishop in their residence, in which case the book is to be kissed by any one of the aforesaid, and the celebrant then does not kiss it,** nor say **Through the Gospel sayings.** But when Jesus is named, he bows his head towards the book, and in the same way he kneels towards the book when a genuflexion is to be made in reading the gospel.

3. Having read the gospel, standing in the middle of the altar towards the cross, raising and extending his hands, he begins, if it is to be used, the **Credo.** When he says, **In one God,** he folds his hands, and bows his head to the cross; then erecting himself, he stands at the same time with folded hands before his breast as before, and goes on to the end. When he says, **Jesus Christ,** he bows his head to the cross. When he says, **And he became flesh,** to **And was made man** inclusive, he kneels. When he says, **Together is adored,** he bows his head to the cross. When he says, **And the life everlasting, Amen,** he makes with his right hand to himself the sign of the cross, from his forehead to his breast.

4. In solemn mass the sub-deacon, about the end of the last prayer, takes with both hands the book of the epistles, bringing it above his breast, and having made a genuflexion at the altar in the middle, he goes to the part of the epistle opposite the altar, and chants the epistle, which also the celebrant in the meantime reads in a low voice, the deacon assisting him on the right, and also the **Gradual, Tract, &c., to Cleanse my heart.** The epistle being chanted, the sub-deacon makes again a genuflexion to the middle of the altar, and returns to the
celebrant, and kneeling, kisses his hand, and is blessed by him, except in masses for the dead.

5. Afterwards the same sub-deacon takes the Missal of the celebrant, carries it to the horn of the gospel, and there attends the celebrant, who, at the middle of the altar, in a low voice, having said, *Cleanse my heart*, &c., and then having read the gospel, which at the close is not kissed, also the book of the gospels having been brought by the deacon to the altar, he places the incense on the censer. Afterwards, the deacon kneeling before the altar, says, *Cleanse my heart*, and taking the book of the gospels from the altar, he seeks a blessing from the celebrant, in like manner kneeling on the higher step of the altar; and having kissed his hand, the incense-bearer going before, and two acolytes with candles kindled, taken from the credentia, he goes with the sub-deacon from the left to the place of the gospel opposite to the altar, towards the people, where the sub-deacon holding the book, in the middle between the two acolytes carrying the candelsticks, he says, *The Lord be with you*, with folded hands. When he says, *Sequentia*, &c., he signs the book in the beginning of the gospel, then his forehead, mouth, and breast; afterwards he incenses thrice the book, in the middle, in the right and left side, and goes through the gospel with folded hands. Meanwhile the celebrant, after giving to the deacon his blessing, with-
draws himself to the epistle side, and there stands with folded hands. When the deacon says the *Sequentia of the Holy Gospel*, the priest also signs himself; and when he names *Jesus*, he bows his head. Having finished the gospel, the priest kisses the book brought to him by the sub-deacon, saying, *Through the Gospel sayings*, &c., and thrice he is incensed by the deacon. If he be in the presence of a prelate in his residence, the book is carried to the prelate as above, and he is incensed as in the ceremonial. Afterwards, standing in the middle of the altar, towards the cross, he begins, if it is to be said, the Creed, the deacon and sub-deacon standing behind: then approaching the altar, he goes on to *Glory in the highest*.

6. But if he is to preach, the preacher, having finished the gospel, preaches; and the discourse or address ended, the Creed is said, or if not, the *Offertory* shall be chaunted.

7. When in the symbol (Creed) the clause, *And he was made flesh*, shall be chaunted, the deacon having taken the bursa from the credentia, carries it elevated with both hands, with the usual reverences, to the middle of the altar, on which he unfolds the corporal and returns it to the celebrant. When the Creed is not said, the sub-deacon brings the bursa together with the chalice, as is mentioned below.

8. If at any time the celebrant chants the mass without the deacon and sub-

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1 The French have more technical phrases for the various utensils and attendants of the mass than we happily have had any use for since the Reformation. Thethurifer or incense-bearer is an official we know not, and his *narcular* or incense-box we cannot distinguish from any other box. The French call it *narcete*. In Romese's Praxis Celebrandii Missam, tom. i., p. 88, ed. Mechlin, 1888, we find a figure of the altar divided and numbered into twenty-nine parts, in order to assist in the duties of incensing the altar, and to render the directions of Romese, an authority in liturgical matters, intelligible.

2 Signing the book is probably taken from "the sprinkling of the book and all the people," mentioned by the apostle, Heb. ix. 19, by the Jewish high-priest. The Romish Church must regard the sign of the cross as equivalent to, or significant of, the death of him by whom all things are sanctified to God. The signing of the book is intelligible,—the signing of the oblation and altar are not.
Deacon, a reader chants the Epistle in the wonted place, wearing the superpel-lex, who, at the close, does not kiss the hand of the celebrant: but the celebrant chants the gospel at the gospel side, and at the close of the mass chants, Go, it is ended, or Let us bless the Lord, or Let them rest in peace, according to the different seasons.

VII.—Of the Offertory\(^1\) and other parts to the Canon.

1. Having said the symbol, or if it is not to be said, after the celebrant has kissed the gospel at the middle of the altar, and with folded hands before his breast, at the same time with his left hand to the right, as is mentioned above, he turns himself towards the people, and extending and joining his hands, he says, The Lord be with you; and, with folded hands, he returns by the same way to the middle of the altar, where, extending and folding his hands, and bowing his head to the cross, he says, Let us pray; then folding his hands as before, he says the offertory; and all that is to be said, to the end of the mass, at the middle of the altar, he says in the same place, standing towards the altar, unless where it is otherwise appointed.

2. Having said the offertory, he uncovers the chalice and stops at the horn of the epistle, and removes with his right hand a little pall above the host, takes the paten with the host, and holding it with both hands elevated to his breast, with eyes raised to God and then cast down, he says, Accept, holy Father, &c.

3. If the other hosts have not been upon the paten, but upon that corporal, or in another chalice or vase to be consecrated for the communion of the people, he uncovers that chalice or vase on the right side, and directing his intention to those to be offered and consecrated, he says as above, Accept, &c., as in the ordinary of the mass. Which said, holding the paten with both hands, he makes with it the sign of the cross over the corporal, and lays the host around the middle of the front part of the corporal before him, and the paten at his right hand, a little under the corporal, which, the cup being wiped as has been mentioned, he covers with the purificatory. But if a vase or cup be present with other hosts, he covers it with another paten or pall.

4. Then in the corner of the epistle he takes the chalice, wipes it with the purificatory, and holding the stalk of it by the left, he takes the jar of wine from the hand of the attendant, (who has kissed the jar, but not the hand, of the celebrant,) and puts wine into the chalice. Then in like manner holding the cup, he makes the sign of the cross over the jar of water, and says, God, who of human substance; and pouring a little water into the cup, goes on—Grant us, by the mystery of this water and wine, &c. If, indeed, he celebrates for the dead, he does not make the sign of the cross over the water, but pours it in without a benediction, saying the prayer as above.

5. The water being placed in the cup, and the aforesaid prayer being ended, he takes with his right hand the uncovered chalice, and standing before the middle of the altar, holding it elevated with both hands, to wit, with the left at the foot, but with the right at the stalk beneath the cup, with eyes directed to God, he offers, saying, We offer to thee, O Lord, &c.; which prayer ended, he makes the sign of the cross with the chalice over the corporal, and places it in the middle behind the host, and covers it with a pall. Then with folded hands placed over the altar, bowing slightly, he says secretly, In the spirit of humility, &c. Afterwards, standing erect, raising his eyes and opening his hands, and immediately folding them before his breast, (which he always does when any one is to be blessed,) he says, Come sanctified, &c.

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\(^1\) The offertory is a prayer, so called from its being said when the offerings of the congregation are gathered for the poor, or for any other purpose.
When he says, *And bless, &c.*, he signs with his right hand, in common, over host and chalice, with his left placed over the altar.

6. Then, with hands folded before his breast, he approaches to the horn of the epistle, where, standing, the attendant pouring out water, he washes his hands, that is, the extremities of the fingers of his thumb and forefinger, saying the psalm, *I will wash among the innocent*, with *Glory to the Father, &c.*; which verse, *Glory to the Father*, is passed over in masses of the dead, and in masses of the season, from Sunday of Passion to the Holy Sabbath, exclusive.

7. The celebrant having washed his hands, wipes them, and folding them before his breast, returns to the middle of the altar; where, standing, and raising his eyes to God, with folded hands over the altar, bowing his head slightly, he says secretly the prayer, *Accept, holy Trinity, &c.*, which said, with hands extended on each side and placed over the altar, he kisses it in the middle; then, with hands folded before his breast, and eyes cast down to the ground, he turns himself from the left hand to the right, to the people, and extending and folding his hands towards it, he says in a voice slightly raised, *Pray ye brethren, and secretly going on, that my and your sacrifice*, &c., he completes the circle, returning, with hands folded before his breast, from the right hand to the middle of the altar. And the response from the attendant and bystanders, *The Lord accept the sacrifice of thy hands, &c.*, otherwise (if by himself) saying, *The sacrifice of my hands*; the celebrant in a low voice says, *Amen*, and with hands extended before his breast, as at prayer, standing at the middle of the altar towards the book, he says at once without *Let us pray*, and without any other interruption, a prayer or secret prayers.

When he says, *Through the Lord,* he folds hands; when he says, *Jesus Christ*, he bows his head, which he does in the first prayer and in the last, if more are to be said.

8. Having arrived at the close of the last secret, at the words, *Through all ages*, exclusively, the priest standing at the middle of the altar, with his hands placed upon it, extended on each side, says in a suitable and intelligible voice the Preface. When he says, *Lift up your heart*, he raises his hands extended on each side to his breast, so that the palm of one hand is to the back of the other. When he says, *We give thanks to God*, he folds hands. When he says, *To our God*, he raises his eyes, and immediately bows his head to the cross. Having replied, *It is becoming and it is just*, with hands elevated and stretched out as before, he goes on; going on with the proper or common preface as the time requires. When he says, *Holy*, with hands folded before his breast and his person inclined, in a gentle voice, he goes on, the attendant meanwhile striking a little bell. When he says, *Blessed is he who comes in the name of the Lord*, he stands erect and makes the sign of the cross from his forehead to his breast.

9. In solemn mass, having said, *Let us pray*, the deacon and sub-deacon approach to the altar on the epistle side, the deacon removes the chalice, if it is on the altar, or if it is on the credentia, as is more becoming, he takes it from the hand of the sub-deacon, who, with the paten and host covered with a pall and veil hanging from his neck, holding it with his left hand, and placing in addition his other hand to the veil, lest anything should fall, he brings it from the credentia, attended by the acolyte bearing jars of wine and water; the deacon uncovers the cup and gives the paten

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1 At the word *Lord* he folds his hands, at the name of *Jesus Christ*, he bows his head—a nicely adjusted distinction to the one title as suggesting the authority, and to the other as suggesting the salvation which flows through Christ.
with the host to the celebrant, kissing his hand, the sub-deacon wipes the cup with the purificatory; the deacon having received the jar of wine from the hand of the sub-deacon, places the wine in the cup, the sub-deacon, meanwhile, showing the jar of water to the celebrant, says, Bless you, reverend father, who, having made the sign of the cross towards it, says the prayer, God, who of human, &c. In the meantime, the sub-deacon pours a little water into the chalice, the deacon gives it to the celebrant, and touching the foot of the cup, or sustaining the right arm of the celebrant, with him says, We offer prayer to thee, O Lord, &c., which, afterwards, is placed on the altar, as above, he covers with the pall. Then the sub-deacon, standing at the horn of the altar, places the paten in his right hand, which he covers with the extremity of the veil hanging down from his shoulders, and goes after the celebrant before the middle of the altar, and having made a genuflexion there, stands, holding it elevated, unto the end of the Lord’s prayer. In masses for the dead, and in the sixth holiday of Parasceue (prepar.), the paten is not held by the sub-deacon.

10. Having said, Come sanctified, as above, the celebrant, the deacon presenting the incense-box, and saying, Bless you, reverend father, places incense on the censer, saying, Through the intercession, &c., as in the ordinary of the mass. Then taking the censer from the hand of the deacon, making no reverence at that time to the cross, incenses the oblation1 three times, waving the censer over the cup and host, to wit, twice from the right to the left, and once from the left to the right, (the deacon, meanwhile, holding his right hand at the foot of the chalice,) distributing words at each incensing in this manner, in the first incensing, that incense, in the second, by thee blessed, in the third, ascend to thee, O Lord, in the fourth, and may he descend upon us, in the fifth and sixth, thy mercy. Then, having made a reverence, he incenses the cross and the altar, as is mentioned above, the same deacon assisting, meanwhile saying, My prayer is directed, O Lord, &c., and when the cross is incensed, the deacon removes the cup to the part of the epistle, and having incensed the cross, he restores it to its place. When he returns the censer to the deacon, He kindles in us, &c., and is incensed by him, then the deacon incenses the choir, and lastly the sub-deacon holding the paten; and the deacon is incensed by the incense-bearer, and the incense-bearer afterwards incenses the acolyte and the people. The celebrant afterwards being incensed, washes his hands, the acolyte presenting the jar of water, with the basin and towel.

11. When the preface is said, the deacon and sub-deacon stand behind the celebrant; and a little before the Sanctus (a prayer) is said, he approaches to the altar, where, with the celebrant, on each side, the Sanctus is said, and what follows to the canon. Then the deacon approaches to the left side of the celebrant, assisting him while he says the canon, unless another priest assist, because then he shall stand at the right side, a little behind the celebrant, when the sub-deacon stands behind the celebrant.

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1 Incense the oblation.—Note here the incensing of the oblation, that is, of Christ: either incensing the persons or incensing the oblation, must be nonsense. They cannot both have any glimpse of sense in them. Yet, after a ceremony is introduced, what will not ingenuity give a reason for, and the great St. Thomas Aquinas says, “The persons are incensed as ministers and members of Christ, being one with the head.” Others, however, say that it is equivalent to a prayer, “May the Lord kindle in thee the fire of his love, and the flame of eternal charity.” Romée’s Praxis of the Mass, vol. i. p. 97.
THE CANON OF THE MASS.

8. When he says, Remember, O Lord, raising and folding his hands to his face or breast, he stands for a little in silence, with his head slightly cast down, making commemoration for the faithful that live according to the will of Christ; whose names, if he wish, he secretly remembers; it is not, however, necessary to express these, but to have the memory of them only in his mind. Also, the celebrant, if he intend to pray for many, lest he should seem morose to the bystanders, may, before mass, propose to himself all those alive or dead, for whom, in that mass, he intends to pray; and in this place, generally, make continuous commemoration for the living, for whom, beforehand, he proposed to pray in that mass.

4. Having made commemoration for the living, with hands dropt and then stretched out as before, he continues, And of all bystanders, &c. In like manner he goes on communicating. When he says, To Jesus Christ, he bows to the cross. At the close, when he says, Through the same, he folds hands. When he says, Therefore this oblation, he expands his hands at the same time over the oblation, so that the palms may be open towards and over the cup and host, which are so retained to the words, Through Christ our Lord. Then he folds hands, and so goes on, Which oblation, thou, O God, in all things, we beseech; and when he says, Blessed †, approved †, ratified †, he signs three times in common over the host and chalice. Then, when he says, That the body to us, he signs separately, once only over the host, and when he says, And the blood, once only over the chalice; then raising, and folding his hands before his breast, he continues, May become thy beloved Son, our Lord Jesus Christ, and bowing his head to the cross, he wipes, if necessary, his thumbs and forefingers upon the corporal, and

1 There appear to be four kinds of reverences—a slight bow, a profound bow, bending the knee, and a prostration.
sends secretly, as before, *Who, the day before he suffered.* And taking the host with the thumb and forefinger of his right hand, and holding it with the forefinger and thumb of his left hand, standing erect before the middle of the altar, he says, *He took the bread into his holy and venerable hands;* and raising his eyes to heaven, and immediately casting them down, says, *And with eyes raised to heaven, to thee, God his Father Omnipotent;* and inclining his head a little, he says, *Giving thanks to thee.* And holding the host between the thumb and forefinger of his left hand, he makes the sign of the cross over it, saying, *He blessed +, break, and gave to his disciples, saying, Take and eat ye all of it.*

5. If a vase be present with other consecrated hosts, before he takes the host he uncovers the chalice with his right hand, or the vase of the other hosts. But when he shall have finished the aforesaid words, placing his arms upon the altar standing with head inclined, distinctly, reverently, and secretly he pronounces the words of consecration over the host, and at the same time over all, if more are to be consecrated, and holding the host only between his thumbs and forefingers, he says, *This is my body.* Which pronounced, the celebrant holding the host between his thumbs and forefingers, over the altar, with the other fingers of his hand extended and folded together (and the hosts put, if more are to be consecrated, in the place in which from the beginning of the mass they are placed, over the corporal, or in another vase or chalice), kneeling, he adores; then standing erect, when he can do so conveniently, he raises the host on high, and with eyes intent on it (which he also does on the elevation of the chalice), he reverently shows it to be adored by the people; and then, with his right hand alone, reverently replaces it upon the corporal in the same place whence he lifted it, and then he does not disjoin his thumbs and forefingers, unless when he ought to touch or handle the consecrated host, or until the washing of his fingers after communion.

6. The consecrated host being replaced upon the corporal, kneeling, he worships it. If the vase of the other hosts be present, he covers it with the paten and pail, as above. Meanwhile, when the celebrant elevates the host, having first kindled the taper (which is not extinguished, unless after the priest shall have taken the blood, or communicated to others, if there be any communicating in the mass), the attendant, with his left hand, raises the lower fringes of his vestment lest it should hinder the person celebrating in the elevation of his arms, which also he does on the elevation of the chalice; and with his right hand he strikes a little bell thrice at one elevation, or continuously as often as the priest lays the host upon the corporal, and in like manner afterwards at the elevation of the chalice.

7. The celebrant, having adored the sacrament, rises and uncovers the chalice, in which, if necessary, he wipes his fingers; which he always does, if any fragment adhere to his fingers; and standing erect, he says, *In like manner, after he supped.* And taking with both hands the cup, near the stalk below the cup, and raising it slightly, and immediately laying it down again, he says, *Taking also this memorable cup,* &c., when he says, *Also giving thee thanks,* he bows his head; when he says, *He blessed,* holding the chalice with his left beneath the cup, he signs over it with his right, and going on, *He gave it to his disciples,* &c., and with both hands holding the chalice, to wit, with his left at the foot, with his right the handle beneath the cup, with his arms placed upon the altar, and head inclined, he pronounces, attentively, continuously, and secretly, as above, the words of the consecration.

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1 The Latin is *praeclera*—illustrious—memorable is the more becoming.
of the blood, *For this is the chalice, &c.* Which being said, he replaces the chalice upon the corporal, saying, secretly, *This as often as ye shall do it, &c.*, kneeling, he reverently adores the blood. Then he raises himself, and taking the uncovered chalice with the blood in both his hands as before, he elevates it, and standing as erect as possible, shows it to the people to be adored; and then reverently replaces it upon the corporal in its former place, and with his right hand covers it with the pall; and kneeling, worships the sacrament.

8. In solemn masses at the end of the preface, two tapers are kindled by the acolytes, which are extinguished after the elevation of the chalice, unless there be others about to communicate, and then it is extinguished after communion. In days also of fasting, and in masses for the dead, they are kept kindled to the communion. But when the celebrant says, *Which oblation, &c.*, the deacon approaches to his right hand, and there kneeling on the upper step of the altar, when the sacrament is elevated, he raises the fringes of his plane, and when it is necessary, erecting himself, he uncovers the chalice, and again covering it, kneels with the celebrant. The sub-deacon kneels in his place. The incense-bearer kneeling at the epistle side, thrice incenses the host when it is elevated, and in like manner the chalice, placing the incense on the censer without the benediction. The chalice being replaced, the deacon returns to the book, unless another assist. The rest rise and stand in their places.

IX.—Of the Canon after Consecration to the Lord's Prayer.

1. The chalice being replaced and adored, the priest standing before the altar, with hands extended before his breast, says, secretly, *Whence also mindful, &c.* When he says, *Of thy gifts and presents, he holds his hands before his breast; and when he says, *A pure host, a holy host, an immaculate host,* with his left hand placed over the altar within the corporal, he signs with his right hand thrice, in common, over the host and chalice, and once over the host only, and once over the chalice only, saying, *Holy host, bread of eternal life, and chalice of perpetual salvation;* then standing as before, with extended hands, he goes on, *On account of which with propitious, &c.* When he says, *We supplicants beseech thee, &c.*, he bows before the middle of the altar, placing his folded hands above it; when he says, *From this participation of the altar,* he kisses the altar, his hands placed on each side above the corporal; when he says, *The most holy body and blood of thy Son,* he folds his hands, and signing with his right hand only, once over the host, and once over the cup; with his left placed over the corporal, he says, *Take the body and blood;* and when he says, *With every celestial blessing,* he signs himself from his forehead to his breast with the sign of the cross; placing his left hand below his breast, and goes on, *And may we be filled with grace.* When he says, *Through the same,* he folds his hands.

2. When he says, *Remember, O Lord, thy servants and handmaidens, &c.*, with his hands extended and folded before his breast, and raised to his face, and with eyes directed to the sacrament upon the altar, he makes commemoration of the faithful dead, of such as seem meet to him, in the same manner as has been said in the commemoration of the living. Which commemoration being made, standing as before with extended hands, he goes on, *These, O Lord,*

1 *Venerari* is the word we translate by worship, which may express less than Divine honour; but which Rome here means to be given in no inferior sense, as the now consecrated elements are supposed to be the very body and soul, and divinity of our Lord.
and all resting in Christ, &c.; and in the end too, By the same, when he folds hands and bows his head.

3. When he says, Likewise to us sinners, he raises his voice a little, and with his right hand strikes his breast, with his left placed above the corporal, and goes on secretly, Thy servants, &c., standing with hands extended as before. When he says, Through Christ our Lord; by whom, O Lord, thou dost always create all these good gifts, he folds his hands before his breast; then with his right hand signing in common over the host and chalice, he says, Sanctify +, quicken +, bless +, and grant to us. Afterwards, he uncovers the chalice with his right hand, and kneeling, adores the sacrament; then erects himself, and reverently takes the host between the thumb and finger of his right hand, and with it over the chalice which he holds with his right hand, around the stalk beneath the cup, he signs thrice from lip to lip, saying, Through + Him, and with + Him, and in + Him. In like manner with the host, he signs twice between the chalice and his breast, beginning from the lip of the chalice, and says, To thee, O Father +, Almighty, in the unity of the holy + Spirit. Then holding in his right hand the host over the chalice, with his left hand he raises the chalice a little together with the host, saying, All honour and glory; and immediately laying down both, he places the host over the corporal, and, if necessary, he wipes his fingers, as above, and folding thumbs and forefingers, as before, he covers the chalice with a pall, and, kneeling, adores the sacrament.

4. In solemn mass, when the celebrant says, Through whom all these, &c., the deacon having made a genuflexion to the sacrament, approaches to the right hand of the celebrant, and, when it is necessary, uncovers the chalice, and adores with the celebrant; and in like manner he covers, and again kneels. When he begins, Our Father, he retires behind the celebrant, having first made a genuflexion to the sacrament, where he stands, whilst the Lord’s Prayer is said.

X.—Of the Lord’s Prayer, and others to the making communion.

1. The celebrant having covered the chalice, and adored the sacrament, raises himself, and with hands extended, placed on both sides over the altar within the corporal, he says in an intelligible voice, Through all ages; and when he says, Let us pray, he folds hands, bowing his head to the sacrament. When he begins, Our Father, he extends his hands, and standing with eyes fixed on the sacrament, he goes on to the end, the attendant responding, But free us from evil, and the celebrant in a low voice, saying, Amen. With his right hand, thumb and forefinger not disjoined, he wipes the paten slightly with the purificatory, takes it between his forefinger and middigits, which holding erect over the altar, with his left hand over the corporal, he says, secretly, Free us, we beseech thee, &c.

2. Before the celebrant says, Grant peace, he raises with his right hand the paten from the altar, and signs himself with it with the sign of the cross, from his forehead to his breast, saying, Mercifully grant peace in our time. When he signs himself he places his left hand beneath his breast; then he kisses the paten, and going on, That with the aid of thy compassion, &c., he lowers the paten to the host, when with the left forefinger he adjusts it upon the paten, uncovers the chalice, and kneeling, adores the sacrament; then erecting himself, he takes the host between the thumb and forefinger of his right hand, and with them and with the thumb and forefinger of his left hand holding it over the chalice, he reverently breaks it through the middle, saying, Through the same our Lord Jesus Christ, thy Son; and the half which he holds between the thumb and the forefinger of his right hand he places
on the paten; from the other half which he holds in his left hand, he breaks off a particle with the thumb and forefinger of his right hand, going on, *Who lives and reigns with you, &c.*, and retaining the larger part between the thumb and forefinger of his right hand which he held with the left, he places it beside the half on the paten, meanwhile saying, *In unity of the Holy Spirit, God;* and the particle of the host which he retains in his right hand, holding it over the chalice, which he has in his left hand by the stalk beneath the cup, in an intelligible voice he says, *Through all ages, resp. Amen*; and with the particle itself signing thrice, from lip to lip of the chalice, he says, *The peace of the Lord be always with you.* The resp. by the attendant being, *And with thy spirit,* he puts the particle which he holds with his right hand into the chalice, saying, secretly, *This mixture and consecration of the body, &c.* Then the thumbs and forefingers he wipes and folds for a little over the chalice, he covers the chalice with the pall, and kneeling, adores the sacrament; rises and standing with hands folded before his breast, his head bowing towards the sacrament, he says in an intelligible voice, *Lamb of God, who takest away the sin of the world;* and striking with his right hand upon his breast, with his left placed over the corporal, he says, *Pity us;* and then he does not fold hands, but again strikes his breast when he says a second time, *Pity us;* which, also, he does a third time — when, also, he says, *Grant us peace.*

3. Then with folded hands placed over the altar, and eyes fixed on the sacrament, bowing, he says, secretly, *O Lord Jesus Christ, &c.*; which prayer ended, if he is about to give, *Peace,* he kisses the altar in the midst, and the instrument of Peace being handed to him by the attendant near his right hand, kneeling at the epistle side, saying, *Peace be with thee,* the attendant replies, *And with thy spirit.* If he is not present who in this way should receive peace from the celebrant, peace is not given, even if the appointment of the mass agrees with it, nor is the altar kissed; but having said the appointed prayer, immediately he subjoins other prayers, as in the ordinary of the mass.

4. If, indeed, he celebrate for the dead, he does not strike his breast at the *Lamb of God,* because he says, *Grant to them rest:* nor does he say the first prayer, *O Lord Jesus Christ, who didst call thine apostles, &c.*; he does not give peace, but says the other two following prayers, *O Lord Jesus Christ, Son of the living God, may the partaking of thy body.* Which prayers being ended, kneeling, he adores the sacrament; and erecting himself, *I will take the heavenly bread, &c.*; which said, he takes with his right hand from the paten, reverently, both parts of the host, and places them between the thumb and forefinger of his left hand, which he puts under the paten, between the same forefinger and mid-fingers, and with the same left hand, holding the parts in this way over the paten, between the breast and the chalice, a little inclined, he strikes his breast three times in succession, meanwhile saying also three times in succession, in a voice somewhat elevated, *O Lord I am not worthy, and secretly continue, That thou shouldst enter, &c.*; which being said a third time, he takes from his left hand both the foresaid parts of the host, between the thumb and forefinger of his right hand, and signs himself with it over the paten with the sign of the cross,— so, however, that the host does not fall from the paten,—saying, *May the body of our Lord Jesus Christ preserve my soul to eternal life, Amen,* and bowing himself, with his arms placed over the altar, he reverently takes both parts of the same, which taken, he places the paten upon the corporal, and standing upright and joining his thumbs and forefingers, he folds both his hands before his face, and rests a little in meditation of the most holy sacrament. Then dropping his hands, he says, secretly, *What shall I render to the Lord for all which he has*
The chalice, kneeling, rises, takes the paten, looks into the corporal, collects the fragments with the paten, if there are any, and carefully wipes the paten with the thumb and forefinger of his right hand over the chalice, and the other fingers, lest any fragments should remain on them.

5. If, indeed, some consecrated hosts be present, placed upon the corporal, to be preserved for another occasion, having made a genuflexion first, he lays them side in a vase kept for that purpose, and takes care lest any fragment, however small, remain upon the corporal, which if it should, is replaced in the chalice. After wiping the paten with thumbs and forefingers joined, he takes the chalice with his right hand, beneath the stalk of the cup, and with his left hand, the paten, saying, Chalice of salvation, &c.; and signing himself with the sign of the cross with the chalice, he says, The blood of our Lord, &c.; and with his left hand placed under the paten of the chalice, standing reverently, he takes the whole blood with the particles put into the chalice, which taken, he says, secretly, What we have taken with the mouth, &c., and over the altar he hands the chalice to the attendant in the epistle side, who, pouring wine into it, purifies himself; then with the wine and water washes his thumbs and forefingers over the chalice, which he wipes with the purificatory, meanwhile saying, Thy body, O Lord, which I have taken, &c., he takes the ablation, and wipes his mouth and chalice with the purificatory: which done, he spreads the purificatory over the chalice, and over the paten, and over the paten the little pall, and folding the corporal which is laid up in the burses, he covers the chalice with the veil, and puts the burses over it, and places it in the middle of the altar, as in the beginning of the mass.

6. If there are any communicating in the mass, the priest, after taking the blood, before he purifies himself, having made a genuflexion, places the consecrated particles in the pyx, or if there be few communicating, on the paten, unless from the beginning they were placed in the pyx or some chalice. Meanwhile the attendant spreads before them the linen or white veil, and makes confession for them, saying, I confess to God, &c. Then the priest again kneels and with folded hands turning himself to the people in the gospel side of the altar, says, May he have pity on you, and grant pardon, forgiveness, and remission of your sins, &c.; and with his right hand he makes the sign of the cross over them. Afterwards kneeling, he takes with his left hand the pyx or paten with the sacrament, with his right hand he takes up one particle, which he holds for a little between his thumb and forefinger, elevated above the pyx or paten, and turning to those communicating in the middle of the altar, he says, Lo the Lamb of God who takes away the sin of the world; then he says, O Lord, I am not worthy that thou shouldst come under my roof, but only speak the word, and my soul shall be healed. Which words being thrice repeated, he approaches to their right hand, that is, to the epistle side, and hands the sacrament to any one, making with it the sign of the cross over the pyx or paten, and, at the same time, saying, May the body of our Lord Jesus Christ preserve thy soul to eternal life, Amen. All having communicated, he returns to the altar, saying:

1 Pyx is the name of the box in which the Romanists keep the host, from the Latin word pyxis,—being originally made of boxwood.
2 What can be more after the manner of a charm? These words are pronounced whilst the communicant, putting out his tongue, reverently receives a small wafer, with the image and name of Christ stamped upon it, which he is directed not to masticate, but to allow to dissolve in his mouth, that no part may be lost by adher-
ing nothing; and he does not give to them the benediction, because it is to be given at the close of the mass. If the particles shall be placed upon the corporal, he wipes it with the paten, and if there should be any fragments, he puts them into the chalice. Then he says, secretly, What we have taken, O Lord, with the mouth, &c., and purifies himself, saying, Thy body, O Lord, which I have taken, and does the other things as above. But the attendant holding with his right hand the vase with wine and water, with his left a napkin, a little behind the priest, he hands to them the purification, and the napkin to wipe his mouth.

7. If the particles remain in the chalice upon the altar, or in some vase to the end of the mass, those things are observed, which, in the fifth holiday of Cena Dom., are prescribed about the end of the mass.

8. In solemn mass the deacon standing behind the celebrant when he says in the Lord's Prayer, And forgive our debts as we, &c., a genuflexion being made at the same time, goes to the right hand of the celebrant, and the sub-deacon at the end of the Lord's Prayer having knelt, returns to the altar, and, standing at the epistle side, hands the paten to the deacon, who uncovers it, and wiping it with the purificatory, gives it to the celebrant, kissing his hand, and, when necessary, uncovers it and then covers the cup, and adores with the celebrant. The sub-deacon, the paten being returned, and the veil laid aside which hangs from his shoulders, kneels, and retires backward behind the celebrant and when The peace of the Lord, is said, again kneeling, he approaches to the left of the celebrant, and at the same time they say the Lamb of God; then, having made a genuflexion to the sacrament, the deacon retires behind the celebrant, kneeling at his right hand, and awaiting the peace; and when the celebrant kisses the altar, erecting himself at the same time, he kisses outside the corporal, and on the celebrant saying, Peace be to thee, he gives and receives the salutation of peace on the left cheek, and he replies, And with thy spirit. Afterwards again, the sacrament being adored on the altar, he turns himself backward to the sub-deacon, behind the celebrant, and in like manner gives peace to him. The sub-deacon having received peace from the deacon, and made a genuflexion to the altar, attended by the acolyte, he goes to the choir and gives peace to the first of each rank, to the more honourable first, then to the less honourable, and retiring to the altar, having made a genuflexion, he gives peace to the acolyte who attended him, who to the other acolytes around the altar gives peace. Then the sub-deacon goes to the right hand of the celebrant, and, when it is necessary, uncovers the chalice, takes the jar of wine, and pours it in when the celebrant wishes to purify. The deacon after giving peace to the sub-deacon, goes to the book, and while the celebrant communicates himself, he and the sub-deacon stand profoundly bowing towards the altar.

9. In pontifical mass, the assistant receives and conveys the peace, as is set down in the ceremonial. If communion be made in solemn mass, all things are observed as above; but first he communicates to the deacon and sub-deacon, then the others in order, and the deacon presents the purificatory to them, meanwhile the Agnus is sung by the choir, which is called Communion.
XI.—Of Communion and Prayers to be said after Communion.

1. The celebrant being purified, whilst he places the chalice on the altar, the book of the Missal is brought by the attendant to the epistle side, and placed as in the Introit. But the attendant kneels next to the gospel side, as in the beginning of the mass. Then the celebrant, standing with folded hands, reads the Antiphon, which is called Communion; which read, with folded hands before his breast, he goes to the middle of the altar, and having kissed it, turns himself to the people, from the left to the right hand, and says, The Lord be with you; and by the same way he returns to the book, and says the Prayers after Communion, in the same manner, number, and order, as the collect are set down above. Which finished, he shuts the book, and folding his hands before his breast, he returns to the middle of the altar, where, having kissed it, he turns himself to the people, and says as above, The Lord be with you, which having been said, standing with hands folded before his breast, towards the people, he says, if it is to be said, Go, the mass is ended, and by the same way returns to the altar. If it is not to be said, having said, The Lord be with you, he returns in the same manner by the same way to the middle of the altar, and standing towards it, with hands folded before his breast, he says, Let us bless the Lord. But in masses for the dead, in the same way, standing towards the altar, he says, May they rest in peace.

2. But in Quadragesima, from the fourth holiday of Ash to the fourth holiday of the greater week, in the office for the holiday, when the celebrant says the prayers after communion with their wonted conclusion, before he says, The Lord be with you, standing in the same place before the book, he says, Let us pray; bow your heads to God, inclining his head, with his hands stretched out, he subjoins in the same voice, the prayer over the people; which finished, he kisses the altar, and turning himself to the people, he says, The Lord be with you, and other things as above.

3. In solemn mass the deacon brings the book of the Missal to the side of the epistle, then goes backward behind the celebrant; the sub-deacon, indeed, goes to the gospel side, where he cleanses the chalice, fits it with the purificatory, covers it with the paten and pall, folds the corporal, replaces it in the burse, and puts it in the chalice covered with a veil, which he places on the altar or over the credence, as before. Afterwards he returns backwards to his place behind the deacon, who, when he says, Go, it is ended, turns himself, with the celebrant, to the people. And on Quadragesima, Let us pray, being said by the celebrant, the deacon, at the horn of the epistle, turning himself to the people, with folded hands, says as above, Humble yourselves, &c., which said, he turns himself towards the altar, at the back of the celebrant, and the celebrant says a prayer over the people.

XII.—Of the Benediction at the end of the Mass, and the Gospel of St John.

1. Having said, Go, mass is ended, or, Let us bless the Lord, as above, the celebrant, standing before the middle of the altar, with folded hands upon it, and head bent, says, secretly, May it please the holy Trinity, &c., which said, with hands stretched out on each side and placed upon the altar, he kisses it in the middle; then erecting himself, yet standing towards it, he raises his eyes and hands to heaven, which he extends and folds, his head bending to the cross, and says in an intelligible voice, God Omnipotent bless you; and folding his hands and casting his eyes to the earth, turning himself to the people, from the left to the right side, stretching forth his right hand and folding his fingers, and with his left hand placed below his breast, at once he blesses the people, saying, Father, and Son, &c., and Holy Spirit; resp., Amen. Perfecting the
circle, he approaches the side of the gospel, where, having said, The Lord be with you, and resp., And with thy spirit, with his right thumb signing first the sign of the cross at the altar, or book in the beginning of the gospel, then forehead, mouth, and breast, he says, The beginning of the holy Gospel according to John, or, Sequentiae of the holy Gospel, as is appointed in the general rubrics, and resp., Glory to thee, O Lord; with folded hands, he reads the gospel, In the beginning, or other place as is suitable. When he says, And the Word was made flesh, he kneels towards the gospel side, and rising, he goes on as before; which done, the attendant standing at the part where the epistle is read, replies, Thanks be to God.

2. If the celebrant at the altar turn his face to the people, he does not turn himself, but standing as he was, blesses the people, as above, at the middle of the altar, then he approaches to the horn of the gospel, and says the Gospel of St John.

3. If he celebrate before the chief pontiff, cardinal, and legate of the apostolic see, or patriarch, archbishop, and bishop in the province, city, or in his own diocese, the celebrant having said, May it please thee, holy Trinity, &c., he says, The omnipotent God bless you, and, turning himself to the chief pontiff, kneels; to a cardinal, indeed, and legate, or other of the above mentioned prelates, having bowed his head, as if asking leave to bless, he goes on, Father, and Son ¶, and Holy Spirit. The person blessing standing on the side where the chief pontiff, cardinal, legate, or forenamed prelate is not. But if he celebrate in the presence of a patriarch, archbishop, and bishop, out of their province, city, or appointed diocese, without any respect to them beyond others present, he blesses in the customary manner.

4. But if he celebrate for the dead, having said, May it please thee, holy Trinity, as above, and having kissed the altar, he approaches to the horn of the gospel, and says the Gospel of St John, omitting the blessing, which is not given in masses for the dead.

5. Having finished the gospel at the end of the mass, if he celebrate before the chief pontiff, cardinal, and legate of the apostolic see, or patriarch, archbishop, and bishop, he turns himself to him, before whom he celebrates and makes suitable reverence. If he does not celebrate before any of the forenamed persons, he omits the reverence.

6. All which being performed, the candles are extinguished by the attendants; meanwhile the priest takes the chalice with the left hand, placing his right hand over the burns, lest anything should fall, he descends to the lowest step of the altar, and there in the midst, turning himself to it, he bows his head, (or if the tabernacle of the most holy sacrament is in it, he kneels,) and having made a reverence, he takes the cup from the attendant, covers his head, and the attendant going before, in the same manner as he came, returns to the sacristy, meanwhile saying the antiphony of The three children, or the song, Bless ye. If, indeed, the garments are to be put off at the altar where he has celebrated, having finished the fore-mentioned gospel, he puts them off at the same time, and says the antiphony of The three children, with the song and other prayers as they are set down in their place.

7. In solemn mass, the celebrant, in the same voice and manner as in private masses, blesses the people only once, unless he be a bishop; and having said the Gospel according to John, or other, as above, the sub-deacon presenting the book, if it is necessary, he departs with

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1 This means, we presume, that he is only to turn a little his head on its pivot, and not face round fully and frankly to the people. This is the direction when he is to bless them.
the attendants in the order and manner in which he came.

8. But a bishop thrice blesses the people, even in private masses, as is stated in the ceremonial.

XIII.—Of those Things which are to be omitted in Masses for the Dead.

1. In a mass for the dead, before confession, the Psalm, Judge me, O God, is not said; but the Antiphony is recited, I will go to the altar of God, and the reply by the attendant, To God who gave gladness, &c. Our help, is said, and confession, with the other things, as above. When the celebrant, at the altar, begins the Introit, he does not sign himself; but his right hand extended, he makes the sign of the cross over the book, as if blessing some one. Glory to the Father, is not said; but is repeated after the Psalm, Rest, eternal. Nor is, Glory in the Highest; nor Alleluia; nor, Command, O Lord, to bless; nor, The Lord be in my heart; nor is the book kissed at the close. The Creed is not said. The water is not blessed in pouring it into the chalice; yet the prayer is said, God who of human substance, &c. When he washes his hands at the close of the Psalm, I will wash my hands among the innocent, Glory to the Father, is not said. At Lamb of God; Have compassion on us, is not said. Instead of which, Grant repose to them. Nor third, Grant peace to us; instead of which, Grant everlasting rest to them. Nor is the breast struck. The first prayer is not said before communion, namely, O Lord Jesus Christ who called thine apostles, &c.; nor is peace given. At the close, it is not said, Go, mass is ended; nor, Let us bless the Lord; but, May they rest in peace. And the blessing is not given; but having said, May it please, and kissed the altar, it is said, as above, In the beginning was the word, and all other things as in other masses.

2. In solemn mass, the altar is not incensed at the introit, and the sub-deacon, having ended the epistle, does not kiss the hand of the celebrant, nor is he blessed; the deacon does not seek the blessing, nor kiss the hand of the celebrant; lights are not held to the gospel, nor is the incense carried; but only two acolytes, without candles, stand, the one on the right hand, and the other on the left, the sub-deacon holding the book of the gospels. The book is not incensed, nor at the close, the celebrant; nor is the book of the gospels carried to be kissed; the oblation and the altar are incensed as above; the celebrant alone is incensed, and others are not incensed. The sub-deacon does not hold the paten behind the celebrant; but at the time of the elevation of the sacrament, kneeling at the horn of the epistle, he incenses it. The attendants, when they hand anything to the celebrant in this mass, do not kiss his hand, nor the article which they hand to him.

3. If candles are to be distributed, they are distributed after the epistle, and kindled at the time of the gospel, at the elevation of the sacrament, and after mass when absolution is given. If sermon is to be had, let it be when mass is ended before absolution.

4. Having finished mass, if absolution is to be given, the celebrant withdraws himself to the epistle side, where the chasuble is put off, and having laid aside his mantle, he takes his dark pluvial. The sub-deacon in the middle, between two acolytes with lighted candles, carries the cross as in processions, two other acolytes preceding, one with a censer and box of incense, the other with a vase of blessed water and an asperger. The celebrant follows, having first made a reverence to the altar, and the deacon on his left. The sub-deacon with the cross, stops at the foot of the tomb or couch of the dead, opposite the altar, in the middle between the aforesaid acolytes holding the lights; indeed, the celebrant, on the other side, in the chief place between the altar and the
tomb, somewhat towards the side of the epistle, so that he looks to the cross held by the sub-deacon; on the left is his deacon, and near him other two acolytes presenting the censer and vase of blessed water. Meanwhile, 

*Pro sec, O Lord,* is sung; and towards the end, the celebrant places incense on the censer, blessing it after the usual manner, the deacon presenting the box. And having finished, *Lord have mercy,* he begins in an intelligible voice, *Our Father,* and secretly going on with the other things, he takes the sprinkler from the hand of the deacon, and having made a reverence to the altar, the same deacon attending at his right hand, and holding the anterior fringes of the pluviale, going round the tomb, he sprinkles it with the blessed water, thrice on the right side, and thrice on the left. When he passes before the cross, he bows profoundly, and the deacon kneels; afterwards, from the hand of the same deacon, he takes the censer, and in the same way in which he sprinkled he incenses. And returning to the former place, the deacon holding the book, he says with folded hands,—

*V. And lead us not into temptation.*

*R. But deliver us from evil. V. From the gates of hell. R. Rescue, O Lord, his soul. V. May be rest in peace. R. Amen. V. O Lord, give ear to my prayer. R. And let my cry come to thee. V. The Lord be with you. R. And with thy Spirit.*

*Let us pray.*

*Absolve, we beseech thee, O Lord,*

*the soul of thy servant, N., from all the fetters of sin, that, being raised up at the glory of the resurrection, among thy saints and chosen ones, he may live anew, through Christ our Lord.*

*R. Amen.*

*Then the celebrant, making a cross with his right hand over the tomb, says,—*

*R. Grant eternal repose to him, O Lord.*

*V. And may perpetual light shine on him.*

*And these being said by the chanters,*

*May he rest in peace, and Resp. Amen,*

*the cross going before, he returns with the others to the sacristy.*

*If the office be for many dead, all these things are said in the plural number.*

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1 If the reader has exercised some of the patience required in the translator, and actually perused the foregoing chapter of rites, he has probably felt bewildered by the multiplicity of directions of all sorts. We doubt if the directions for drill for the use of her Majesty's army, are so minute and complicated as these directions for the right Romish observance of an institution which, as it came from Christ, was "The Lord's Supper."

We have felt it somewhat difficult to gather up and classify the statistics of these directions, from some of them being contingent, and others absolute, some for masses for the living, and others for the dead; yet we have tried, and the following are the results:—

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*Carry forward,* 295
362 RITES TO BE OBSERVED IN THE CELEBRATION OF MASS.

Brought forward, 295

Directions for right use of eyes 17
" Washing and wiping hands and fingers 6
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" Ringing of Bells 4
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Besides directions about the proper use of the thumbs to form a cross; about the use of the thumb and forefinger in taking the host; of the proper use of the middle-finger; of the way of taking hold of the chalice; of uncovering and covering the chalice; of uncovering and covering the host; of lifting up and laying down the chalice and host; of the turning of the head without turning the body; of the place and postures of the deacon and sub-deacon, acolytes, attendants, &c. &c.

Of the time to be spent in celebrating a mass, and observing all these and many more directions to be found in the Ordinary and Canon of the mass, we find the longest time allowed, is the space of an hour; the medium time, half an hour; but that many contrive to finish a mass in a quarter of an hour, is evident from the following fulmination against those that take less:—

"Any priest who finishes a mass in a less space than a quarter of an hour, cannot be excused from mortal sin; seeing, in so short a space, he cannot celebrate it without great corruption of words and ceremonies, or, at least, without great indecency."—Alph. Liguori, as quoted by Romée in "Praxis celebrandi Missam," vol. i., p. 70.
DEFECTS OCCURRING IN THE CELEBRATION OF MASS. ¹

I. The priest about to celebrate mass, give all diligence lest any of the requisites to the sacrament or the eucharist be wanting. Now a defect may arise either in the materials to be consecrated, or in the form employed, or on the part of the minister, for whatsoever of these is wanting, whether the proper elements, the form, with the intention, and the priestly order in the person officiating, the sacrament is not perfected (non conficitur). If these things be present, whatever other defects may exist, the reality of the sacrament is there. But there are other defects which occur in the celebration of the mass, although they may not prevent the reality of the sacrament, yet may be attended with sin or scandal.

II.—Defects in the Materials.

Defect on the part of the elements may arise, if any of those things are wanting which are requisite. For it is requisite that the bread be wheaten, and the wine of the vine; and that the material to be consecrated should, in the act of consecration, be before the priest.

III.—Defect in the Bread.²

If the bread be not wheaten, or if

¹ On this singular chapter, we find all our Roman commentators on the mass observe a silence indicative of no small discretion. It was probably framed by the schoolmen of the middle ages who knew little of geography beyond southern Europe; yet, though containing the most palpable blunders in geography sufficient to refute all pretensions either to Catholicity or Infallibility, Rome, true to her maxim "to retract nothing," has continued this self-refutation in the front of her Reformed Missal.

² The bread must be wheaten, or no sacrament. But wheat is only the grain of the temperate zones, and is found neither at the equator, nor towards the poles. Rice is the bread grain of Bengal. Oats or rye of the north of Europe. In Scotland, wheat was hardly known much before the Reformation.—(See Encyc. Brit., art. Agric.) The curious thing is—that wheat was not at all likely to be the bread used even by our Lord and his disciples. It is quite as likely that it was barley bread or millet, or some other of the breads in common use—in the passover—as the Mosaic law did not require any other kind of bread than what was in use in the several localities. Common sense says, that that is the best
wheaten mixed with grain of another kind, in such quantity as not to remain wheaten bread, or if it be otherwise corrupted, the sacrament is not completed (non conficitur).

2. If the bread be made of rose-water, or of any other distilled water, it is doubtful whether it is completed.

3. If it shall begin to be corrupted, but is not yet corrupted, in like manner, if it is not unleavened bread, according to the custom of the Latin Church, it is completed, but the officiating person has grievously sinned (graviter peccat).

4. If the celebrant, before consecration, observe the host to be corrupt, or not to be of wheaten grain, removing that host, let him place another in its room; and having made oblation, at least in his mind, let him go on from the place where he left off.

5. If he shall observe it after consecration, even after the taking of that host, placing another in its room, let him make oblation as above, and begin from the consecration, namely, from the words, *Who, the day before he suffered;* and let him take that first, if he has not taken it, after the taking of the body and blood, or let others deliver it to him to be taken, or otherwise reverently preserved. But if he had taken it, nevertheless let him take that which he has consecrated, because the precept concerning the perfection of the sacraments is of greater weight than that which is taken from fasting.

6. But if this happen after the taking of the blood, new bread ought again to be supplied, and wine with water; and oblation being first made as above, let the priest consecrate it, beginning with the words, *Who the day before,* and immediately he takes both and goes on with the mass, lest the sacrament remain imperfect, and that due order may be observed.

7. If the consecrated host disappear, either from some accident, as wind or miracle, or is taken away by some animal, and is not to be found, then another is to be consecrated, beginning from that place, *Who, on the day before he suffered,*—oblation being first made as above.

IV.—Defect in the Wine.

1. If the wine has become utterly sour, or wholly putrid, or be made of sour or unripe grapes, or mixed with so much of water that the wine is corrupted, the sacrament is not completed (non conficitur).

bread of every region which its climate brings to perfection; and in ancient times, many of the nations and localities of Europe and Asia visited by the apostles, had too little commerce with other regions to have obtained wheat bread, even had it been enjoined.

What a strange declaration from an infallible church! Doubtful, whether they worship a bit of bread or Christ. It recalls the title of one of Hume’s Essays, “Sceptical Solution of Sceptical Doubts,” with the important difference, that it is the utterance of quasi-infallibility, and not of a philosophy that gloried in unsettling everything, and establishing nothing.

That our Lord used unleavened bread is probable, because such was used exclusively at the time of the passover; but this was an accidental circumstance. Neither Christ nor his apostles enjoined it; and if we are to use it because the Jews did so at their passover, then for the same reason we should introduce also “the bitter herbs.”

Christ’s body the sport of every accident! Does not this recall Elijah’s language to Baal’s worshippers, after they had called in vain on their god—1 Kings xviii. 27.

The vine, like wheat, is confined to narrow geographical limits, unknown in
2. If the wine shall begin to be acid or corrupt, or shall become somewhat bitter, or is must expressed from grapes, or the water shall not be mixed with the wine, or rose-water shall be mixed, or other distilled waters, the sacrament is completed, but the officiating person grievously sins (graviter peccat.)

3. If the celebrant before the consecration of the blood, although after the consecration of the body, observe that either the wine or water, or both, are not in the cup, he ought immediately to place the wine with the water, and having made oblation as above, to consecrate, beginning from those words, In like manner.

4. If, after the words of consecration, he observe that the wine had not been placed, but water, putting aside the water in some vessel, let him again place wine with water in the chalice, and let him consecrate, resuming from the foresaid words, In like manner, &c.

5. If he observe this after taking the body, or the same of the water, let him place another host again to be consecrated, and wine with water, in the chalice, offer and consecrate, and take both, although he be not fasting. Or if the mass is celebrated in a public place, where many may be present, to shun scandal he may place wine with water, and having made oblation as above, take it immediately, and go on with the rest of the mass.

6. If any one perceive, before consecration or after consecration, that the whole wine be become acid or otherwise corrupted, the same thing is to be observed as above, as if he apprehended wine had not been placed in the cup, but only water.

7. But if the celebrant observe before consecration of the chalice, that water had not been put to it, let him immediately add it, and pronounce the words of consecration. If he observe it after the consecration of the chalice, let him by no means add it, because it is no necessary part of the sacrament.

8. If the elements which ought to be placed on the altar, because of the defect of the bread and wine, cannot on any account be had,—if this occur before the consecration of the body, the priest

India, unknown in the north of Europe, unknown over all America—South and North,—so that in the beginning of the Spanish conquest the question, Humboldt tells us, was agitated, whether palm-wine, the native wine of South America, could be used. On the matter being referred to Rome, the question was decided against palm-wine, and in accordance with this rubric; which would involve, were Rome infallible, that the apostles and their successors carried the gospel only into wine countries, or carried always a supply with them, both of the proper grain and proper wine, as part of their travelling scrip. How strikingly Rome has herein betrayed her provincialism, while asserting catholic pretensions!—Urbis non orbis,—ignorant of the world she aspires to rule over, and having no mission from him that made it and said, “Go and preach the gospel to every creature,” &c. See Humboldt’s Trav., vol. v., p. 356.

1 In remote districts of country, and especially in non-wine-producing countries, how often must this have occurred, not only from the easiness of the priest, but from unavoidable circumstances throughout the middle ages, and even in modern times! The use of rose-water was probably some foppery that had arisen. Would that all such had been so put down as they arose!—the mass of Rome had not been such a conglomeration of curiosities.

2 This is a confession that the mingling of water with the wine is no part of the original institute. This addition was made under church development, to represent our Lord’s being pierced in the side by the soldier’s spear, when blood and water flowed thence.
ought not to proceed further; if after the consecration of the body, or even of the wine, the defect of the one species is discovered, the other being already consecrated, then, if in no way it can be had, the service shall be proceeded with and the mass completed, but so that the words and signs be omitted which belong to the deficient species. But if by waiting some time it may be had, it shall be waited for, lest the sacrament remain imperfect.

V.—Defects in the Form.

1. Defects of form may occur if anything be wanting of those things which are required to the integrity of the words the consecration itself. The words of consecration which constitute the Form of this sacrament are these:—

For this is my body.

And, For this is the chalice of my blood, of the new and eternal covenant, the mystery of the faith, which was poured out for the remission of sins and for you, for many. But if any one shall diminish anything, or change anything of the form of the consecration of the body and blood, and in the change of the words they do not signify the same thing, the sacrament is not complete (non conficereet.) If, indeed, he shall add something that does not change the signification, the sacrament is completed, but he has most grievously sinned.¹

2. If the celebrant does not recollect that he has said those things which are commonly said in consecration, he ought not on this account to be disquieted; but if it is surely affirmed to him that he has omitted those things which are of necessity in the sacrament, that is, the form of consecration, or part, let him repeat the form, and proceed with the rest in order. If, indeed, he doubt with great probability that he has omitted anything essential, let him repeat the form, at least in silence. But if the things omitted are not of necessity to the sacrament, let him not repeat it, but proceed further.

VI.—Defects in the Minister.

Defect on the part of the minister may arise as to those things which are required in himself. But these are, in the first place, intention, then the disposition of soul, disposition of body, disposition of raiment, disposition in the ministration itself, as to those things which may occur.

VII.—Defect in Intention.

1. If any one does not intend to complete the sacrament, but acts deceitfully; also if anyhost, from forgetfulness, remain on the altar, or any part of the wine, or any host be concealed, when the priest only intends to consecrate those which he sees; also, if any one have before him eleven hosts, (wafer,) and intends to consecrate only ten, not determining which he intends, in these cases he does not consecrate, because intention is required. Otherwise, if thinking there had been ten, yet he wished to consecrate all that were before him, they shall all be consecrated, and therefore every priest ought always to have the intention of consecrating all that are before him for consecration.²

2. If the priest, thinking that he holds

¹ If either through hypocrisy, or carelessness, or absence of mind, or infirmity of memory, the priest omit any of the necessary words, all is nought to the partakers. But the doubt is worse than the deed, for the people hear little and understand less of what is said; and if they have not a most firm confidence in the officiating priest, everything is uncertain; yet this confidence is ever liable to be shaken amidst the vicissitudes of life. No wonder the Church of Rome hides this chapter of irresolvable doubts from the laity in the shade of a dead language,—reserving it only in the dark for her occasions.

² According to this rubric, transubstantiation does not take place if the priest
one host, after consecration find that two have been joined in one, in partaking, let him take both together. But, if he discover, after taking of the body and blood, or even after ablation, that some consecrated relics remain, let him take them, whether great or small, because they have respect to the same sacrifice.

3. If, indeed, an entire consecrated host remain, let him replace it in the tabernacle with others. If this cannot be done, let him leave it there upon the altar above the corporal, decently covered, to be taken together with another which is to be consecrated by the priest that is to celebrate after him; or if neither of these things can be done, let him preserve it decently in the chalice or paten, until it is replaced either in the tabernacle or taken by another; but if he cannot in any way becomingly preserve it, he may take it himself.

4. If there be no actual intention in the consecration from wandering of mind, but virtually when approaching the altar he intends to do what the church requires, the sacrament is completed, although the priest ought to take care that he have an actual intention.

VIII.—Defects in the Disposition of the Soul.

1. If any one that is suspended, excommunicated, degraded, irregular, or otherwise canonically hindered, celebrate the sacrament, it is completed, but he most grievously sins; not only on account of the communion, which he unworthily takes, but also on account of the exercise of his office which has been forbidden him. ²

2. If any one, having need of confession, shall celebrate in mortal sin, he grievously sins.

3. But if any one, in any case of necessity, not having need of a confessor, shall celebrate in mortal sin, without contrition, he grievously sins; otherwise if he be contrite, yet he ought so soon as possible to be confessed.

4. If in the very celebration of the mass the priest is reminded that he had be an infidel, or ordained by an infidel priest, and so on up the line of ordinaries to the apostles; or if any one did not intend when he actually ordained in the chain, although not an infidel. To rivet this necessity, the Council of Trent decreed, Sess. 8, c. 11, "If any one say that it is not required of ministers that their intentions be the same as those of the Church when they consecrate and dispense the sacrament, let him be anathema." We do not read that the efficacy of the Jewish rite of circumcision was tied to the intentions of the officiating priest or parent, but to the grace and covenant of God, and the intentions of those who sought it for themselves and their children. Such a rubric as this can only have originated in priestly arrogance, desirous of monopolising all Divine blessings to their own office. See chap. iii., p. 52, of Preliminary Chapters, for an illustration from history of the use made of the Doctrine of Intention.

¹ Here is a gleam of common sense. Virtually, is held to be sufficient; a little more of the same useful quality would have kept the entire chapter from ever seeing the light.

² The priest has an indelible character, and although an infidel, hypocrite, apostate, suspended, or even excommunicated, he has still the priestly power of transubstantiation—that is, to make the god of Rome is in the power of the vilest of mankind. How to reconcile this with the doctrine of intention, so insisted on a little before, we know not. How a hypocrite's intention can be called intention, any more than his profession of faith can be called faith, we know not. In thus sanctifying the vile relics of her cast-off priests, she has involved herself in inextricable contradictions, and made evident only her determination, at whatever cost, to render sacred the person, as well as the office of the priest.
been in mortal sin, let him be contrite, with the purpose of confessing and making satisfaction.

5. If he is reminded that he had been excommunicated or suspended, or that the place had been interdicted, in like manner let him be under contrition, with the purpose of seeking absolution. But before consecration, in the forenamed cases, if scandal is not feared, he ought to stop the mass that is begun.

IX.—Defects of the disposition of the Body.

1. If any one has not fasted from midnight, even after taking water alone, or any other drink or food, even after the manner of medicine, and in whatsoever small quantity, he cannot communicate nor celebrate.

2. But if before midnight he shall partake of food or drink, even if after it he has not slept nor digested it, he sins not, but on account of the disquiet of his mind, which has taken away his devotional spirit, it is advisable that for some time he abstain.

3. If the fragments of food remaining in the mouth are swallowed, they do not prevent communion, since they are not swallowed as food but as saliva. The same is to be said if, on washing the mouth, a drop of water be swallowed contrary to intention.

4. If he shall celebrate many masses in one day, as on the Nativity of our Lord, on each mass let him wash his fingers in some clean vessel, and in the last only partake of the purification.

5. Si presessorit tumultio nocturna, quies causata fuerit ex precedentii cogitatione, qui sit pecatum mortale, vel evenerit propter miamam crupulum, absinthium est a communione et celebratione, nisi aluid confessario videatur. Si dubium est, an in precedentii cogitatione fuerit pecatum mortale, consultaret abstinendum, extra tamen casum necessitatis. Si autem certum est non fuisset in illa cogitatione pecatum mortale, vel nullam fuisset cogitationem, sed evenisse ex naturali causa, aut ex diabolica illusione, postea communicare et celebrare, nisi ex illa corporis contumaces tantum evenerit perturbationis mentis, ut abstinendum videatur.

X.—Defects occurring in the Ministration.

1. Defects may arise in the ministration itself, if any of the requisites to it be wanting, as if it be celebrated in an unconsecrated place; or by one not appointed by the bishop; or on an unconsecrated altar; or on an altar not covered with three altar cloths (mappes); if the wax lights are wanting; if it is not the proper time of celebrating mass, which is commonly from dawn to midday; if the person celebrating shall not have said the matins with lamps; if he omit any of the priestly robes; if the priestly robes and coverings be unblessed by the bishop, or one having his authority; if a clerk be not present; or if there be present those who ought not to serve there, as a woman; if a chalice is not present matching with the paten, the bowl of which ought to be of gold, or silver, or tin, not of brass, nor of glass; if the corporals are not clean, which ought to be of linen, not of silk adorned in the centre, and blessed by the bishop or one having his authority, as is declared above; if he celebrate with his head covered without a dispensation; if there be not a Missal, although he know the mass by rote, which he intends to say.

2. If, while the priest is celebrating mass, the church be violated (profaned,) before the part called the canon is begun, it is not discharged. If an attack from enemies is feared, or a flood, or the ruin of the place where it is celebrated, the mass is discharged before consecration. After consecration, indeed, the priest should hasten the taking of the mass, omitting everything else.

3. If the priest, before consecration, should be seized with any severe infirmity, or faint, or die, the mass is to be passed over; if after the consecration of
the body only, but before the consecration of the blood, or when both are consecrated, the mass shall be completed by another priest from the place where he left off, and in case of necessity, even by one not fasting. But if he die not, but shall be infirm, yet so that he can communicate, and another consecrated host is not present, the priest who completes the mass may divide the host and give one part to the infirm priest, the other he takes himself. If the priest die when the form of consecrating the body is only half pronounced, because the consecration is not made, it is not necessary that the mass should be completed by another. If, indeed, he shall die during the half done form of consecrating the blood, then another must go through the mass, and repeat over the same chalice the form anew, from the same place, In like manner after he had suffered; or over another prepared chalice, he may pronounce the form anew, and take the host of the first priest and the blood consecrated by himself, and then the chalice left half consecrated.

4. If any one without a case of necessity should not take fresh sacraments, he must grievously sins.

5. If a fly or spider, or anything else, fall into the chalice before consecration, let the wine be thrown into a suitable place, and place other wine in the chalice, and mingling it with a little water, let him offer it as above, and proceed with the mass; if a fly fall after consecration, or any other like creature and produce nausea in the priest, let him extract it, and wash it with wine, and having finished the mass, burn it, and let the ashes and washings thereof be cast into the place of relics (sacristium); but if nausea should not be produced, nor any danger of it, let him take them (the ashes) with the blood.

6. If anything poisonous shall fall into the chalice, or anything which shall provoke vomiting, let the consecrated wine be placed in another chalice, and

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1 Fasting before mass is thus acknowledged to be a novelty, and a matter not of necessity. In the original translation, it was after supper, the evening meal of sunset, or six o'clock, and there is not one word in the New Testament requiring it to be taken fasting.

2 Butler tells us, in his account of S. Matthew, an abbot of Melrose, that whilst a canon was saying mass, a spider fell into the chalice. The prior being called, made the sign of the cross on the chalice, then bid the priest drink it, which he did, without receiving any harm, or feeling any repugnance, and adds in a note, "Though some spiders are venomous, modern philosophers assure us that the domestic kind which weave webs are harmless," and refers to Philos. Trans., by way of assuring the priestly order that they may imitate the example.

3 Is not this to crucify Christ afresh, and put him to open shame, and by those that call themselves his friends! The god of Rome is eaten, may be lost, blown away by the winds, corrupted, produce nausea! In this chapter, we have a specimen of the sort of questions the schoolmen started in their monasteries in the middle ages—all springing out of the sacramental theory which owes to them its logical forms and definitions. This is what the Apostle Paul calls, "doting about questions." The prohibition against priests wearing mustaches, and the injunction to shave the upper lip, is supposed to have had a similar origin. Every drop of the wine being a whole Christ, there was logical danger of several Christs adhering to the mustaches on the act of communicating. One folly begot another, and in the attempt to harmonize, the whole

"In rushes folly with a full moon tide,"
Then welcome errors of whatever size,
To justify it by a thousand lies!

2 B
other wine added, with water, to be consecrated anew; and the mass being ended, let the blood be laid on a linen or hempen cloth, to be preserved until the species of wine shall have dried up, and then let the hemp be burnt and the ashes cast into the place of relics.

7. If any poisoned thing shall touch the consecrated host, then let him consecrate another, and take it in the manner aforesaid; and let it be preserved in the tabernacle, in a separate place, until the species be corrupted: and when corrupted, be sent to the place of relics.¹

8. If, in taking the blood, a particle shall remain in the chalice, let him bring it with his finger to the lip of the chalice, and take it before purification; or pour wine upon it, and take it.

9. If the host, before consecration, is found broken, unless it evidently appear so to the people, such a host is to be consecrated: but if it may cause offence, let another be taken and offered. But if the oblation of that host had already been made, let him take it, after oblation; but if, before the oblation, the host appear broken, let another fresh one be taken, if it can be done without scandal, or long delay.

10. If, on account of cold or negligence, the consecrated host has been broken in the chalice, on that account, nothing is to be repeated; but the priest is to go on with the mass, performing the ceremonies and customary signs, with the remaining part of the host, which is not moistened with the blood, if it can conveniently be done. If, indeed, the whole shall be so moistened, let him not extract it, but say all other things, omitting the signs, and take equally the body and blood, signing himself with the chalice, and saying, Body and blood of our Lord, &c.

11. If, in winter, the blood be congealed in the chalice, let the chalice be wrapped in warm cloths; if this does not succeed, let it be placed in hot water near the altar until it melt, provided the water does not enter the chalice.²

¹ "Poisoned thing."—This is not unnecessary, as the eucharist has been in Rome more than once the vehicle of poison even to the popes, and by popes and cardinals. Bagg tells us, in his description of the Pontiff. Mass, when the pope is officiating in person, and is, therefore, to communicate, "That the pope's botigleroe tastes the wine and water. The sacrists pouring a little of each into a small vessel for the purpose." And this before consecration. Nor is this enough. The cardinal deacon then places three hosts upon the paten, and the pyx, near the chalice. He takes one of the three hosts, touches with it the other two, and gives it to M. Sagrista; he then takes another of the hosts, and touches with it the paten, and the chalice inside and outside, and gives it also to the Sagrista, who eats the two hosts. He then takes the cruets, and pours from them some wine and water into the cup held by the Sagrista, who drinks from it. This ceremony is called the Proba, or The proof."—See Bagg's Pontiff. Mass, pp. 21, 22.

The Ceremoniale Episcoporum, book i., p. 14, Ed. Rome, 1840, also directs, that when a bishop says mass, the bread and wine should be tasted first by the credentiarii, or butler, and afterwards by the sacristan. It will be observed, that sometimes the remains are to be burned, and sometimes taken by the priest. This has been explained as a mixture of the old and new ideas of the sacrament. Bishop Cosin, in his work on Transubstantiation, shows, that when the elements were only an object of reverential feeling, the remains were burnt; but as they became an object of adoration, they were eaten.

² The priest cannot thaw the wine, without directions from Mother Church.—One can easily understand how the civilization Rome succeeded in imposing,
12. If, through negligence, any of the blood of Christ shall have fallen, if upon the earth, or upon the board, let it be licked up with the tongue, and the place well scraped, and the scarpings burned, and let the ashes be laid up in the place of relics. If, on the stone of the altar, let the priest suck up the drop, and let the place be well washed, and the washings cast into the place of relics. If, on the linen of the altar, and the drop shall reach to the second covering, or even to the third, let the linen cloths be thrice washed where the drop shall have fallen, the chalice being placed beneath, and the washings cast into the place of relics. But if on the corporal only, or on the priest’s robes, it ought, in like manner, to be washed, and the ablation cast into the place of relics. If, on the linen cloth under foot, or carpet, let it be well washed as above.

13. But if it should happen that the whole blood, after consecration, is spilt, if, indeed, any, or even a little remain, let him take that; and as to the blood spilt, let it be done as aforesaid. But if nothing at all shall remain, let him place the wine again, and water on the altar, and consecrate from that place, in like manner after he had supped, &c., oblation being first made, however, of the chalice, as above.

14. If the priest vomit the eucharist, and the species remain entire, let them be reverently taken again, unless nausea ensue; for in that event, the consecrated species is to be carefully separated (from the rest of the vomit), and put into some sacred place, until corrupted, and afterwards cast into the place of relics. But if the species do not appear, the vomit is to be burned, and the ashes thrown into the place of relics.

15. If the consecrated host, or some through the Jesuit fathers, upon the Indians of Paraguay, could not survive the expulsion of the fathers. The Indians being treated always as children, and being wholly untrained to that self-reliance and energy which Rome dreads, and Protestantism cherishes, as the element of progress, and the hope of permanent social well-being.

1 To prevent this, the wine was taken through a reed or calamus by the laity, lest it should be spilt. This practice ceased about the twelfth century, when the communion under one kind became prevalent. But when the pope celebrates mass in person, and the communion is taken to his throne, the calamus is presented to him. Charlemagne, according to Anastasius, after he had been anointed at St Peter’s by Leo III. on Christmas day, “offered after mass a large chalice with a syphon or tube.” Bagg tells, that some consider the calamus used by the pope, to represent the reed on which was fixed the sponge offered to our Saviour on the cross. Notwithstanding this mystical interpretation, it is evident he inclines to the sensible view of it, as intended to prevent the wine from being spilt. If we might conjecture also, it might be intended to keep the wine from being used too freely by the laity; and, therefore, have a use in the way of economy. The same use has at last prevailed, with other causes, in excluding the laity from the wine altogether.

2 Even the vomited host is still to be worshipped. Questions of corrupt, rotten, and musty hosts were the questions of the schoolmen. We find them in Missals prior to the Reformation, though, strange to say, this chapter, De Defectibus, has been enlarged rather than shortened since then, as if this infatuation were permitted by God to brand Rome in her Book of Public Worship, with folly; and that the day may be hastened when God and man shall arise in indignation at this filthy mummary, and exclaim, “I will spue thee out of my mouth!”
particle of it, slide to the ground, let it be reverently taken, and the place where it fell cleansed and slightly scraped; and the dust or scrapings of it sent to the place of relics. If it shall fall outside the corporal on the napkin or in any other way upon any linen cloth, or napkin of this kind, let it be carefully washed, and the washings of it poured into the place of relics.

16. Defects may also arise in the ministration itself, if the priest is ignorant of the rites and ceremonies to be observed, all which are copiously treated of in the preceding rubries.¹

¹ Such is the chapter "De Defectibus," the legitimate offspring of the doctrine of Transubstantiation working in the minds of a monastic clergy, whose cobwebs wanted the benefit of sun and air to ventilate and disperse them. The silence of all Roman commentators on this chapter, betrays their feelings regarding it. Pain would they persuade us by this silence, that it is obsolete, like Norman French in our Acts of parliament, a matter of antiquarianism. But Rome has put it in the front of her Reformed Missal, reproduces it year by year in all her authorized editions, in all except her translations into the vulgar tongues of Europe, in all its staring absurdity and wileness, and which announces to the laity that they can have no certainty about the sacraments of their church. The laity of Rome, at this moment, think no church so sure and certain as Rome in all her acts. Yet no church in the world has so deliberately cast doubt and uncertainty over all she does, conjuring up innumerable phantoms and fears which she cannot lay, in the scrupulous and timid; but which may serve to render them all the more dependent on her priesthood, when they may choose to have it so. The priest may, at any time, sell his intentions, or show his ill-will, and involve all in confusion, by simply declaring at any time he had no intention. Besides this endless source of invisible uncertainties, under the head of "the matter," and "the form," there are seventeen divisions and sub-divisions, making the true celebration of the mass almost an impossibility. Is it possible that Europe can be much longer bound by these cobwebs?
PREPARATION FOR MASS.

TO BE USED ACCORDING TO THE CONVENIENCE OF THE PRIEST.

"Remember not, O Lord, our faults, nor the faults of our parents, neither take vengeance on us for our sins."¹

Which is said in double feasts, only it is doubled, and, in time of Pasch, Alleluia is added to the end. Then the following psalms:

Ps. lxxxiii. 1, to the end—How lovely are thy tabernacles, &c. With a doxology.

Glory be to the Father, and the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be. Amen.

Ps. lxxiv. 1, to the end—Lord, thou hast blessed thy land, &c. With a doxology.

Ps. lxxv. 1, to the end—Incline thine ear, O Lord, and hear me, &c. With a doxology.

Ps. cxv. 10–19—I have believed, therefore have I spoken, &c. With a doxology.

Ps. cxli. 1–3—Out of the depths I have cried to thee, &c. With a doxology.

One or more of the above psalms he selects for recitation.

Then is repeated,

"Remember not, O Lord, our faults, nor the faults of our parents, nor take vengeance upon us for our sins."

The priest says,

Lord have mercy—Christ have mercy—Lord have mercy—"Our Father, Lead us not into temptation. Resp. But deliver us from evil. P. I have said, O Lord, pity me. R. Heal my soul, because I have sinned against thee. P. Turn, O Lord, for a little season. R. And be entreated of thy servants. P. Let thy compassions, O Lord, be upon us. R. Because we have hoped in thee. P. Let thy priests be clothed with salvation. R. And thy saints shall exult. P. Cleanse me, O Lord, from my secret faults. R. And save thy servant from strange sins. P.

¹ In a translation of the Missal, designed not for use in public worship, but for private reference, and as an illustration of Romanism, we have not given the psalms and scripture lessons at length; believing that all our readers have access to an English Bible, either in the Protestant version or Douay, we have given only the reference, and the first verse or clause of the scripture lesson. In all other respects, our readers have an entire Missal. The references are generally the same to the Protestant and Romish version, excepting in the Psalter, where Psalm 10th of the Missal is Psalm 11th of the Protestant version, and so on throughout the Psalter.
O Lord, give ear to my prayer.  \textit{R.} And let my cry come to thee.  \textit{P.} The Lord be with you.  \textit{R.} And with thy spirit.

Let us pray.

Most merciful God, incline the ears of thy mercy to our prayers, and illuminate our hearts with the grace of thy Holy Spirit, that we may worthily minister in thy mysteries, and love thee with an eternal love.

God, to whom every heart is open, and every desire known, from whom no secret is hid, purify, by the infusion of the Holy Spirit, the thoughts of our hearts, that we may perfectly love thee, and worthily praise thee.

Fill, O Lord, with the fire of thy Holy Spirit, our reins and hearts, that we may serve thee with a chaste body, and please thee with a pure heart.

O Lord, we entreat that the Holy Spirit that proceedeth from thee, may illuminate our minds, and lead us into all truth, as thy Son promised.

We entreat, O Lord, that the power of the Holy Spirit may be present with us, mercifully to cleanse our hearts and defend us from all our adversaries.

O God, who, by the brightness of thy Holy Spirit dost mercifully teach the hearts of thy faithful ones, grant to us, through the same Spirit, rightly to know, and always to rejoice in his consolations.

We beseech thee, O Lord, to purify our consciences by thy presence, that thy Son Jesus Christ, our Lord, may find in us a mansion prepared for himself, who liveth and reigneth with Thee, in the unity of the Holy Spirit, God, for ever and ever.  \textit{Amen.}

\textbf{Prayers to be said when the Priest puts on the Sacerdotal Garments.}

\textit{When he washes his hands.}\textsuperscript{1}

\begin{quote}
Grant, O Lord, grace to cleanse my hands from every spot, that without pollution of mind or body I may serve thee.
\end{quote}

\textit{When he puts his amice\textsuperscript{a} on his head.}

\begin{quote}
Put, O Lord, on my head the helmet of salvation, to resist the assaults of the devil.
\end{quote}

\textsuperscript{1} These robing prayers are very characteristic of Ritualism. Nothing is left to spontaneous feeling; forms are prescribed which, to most men, must gradually sink into the mechanical utterance of the few initial words of each.

When he washes his hands, or rather fingers, it is not because of any soil upon them, but to express the purity required for the occasion.

\textsuperscript{a} \textit{Amice.}—"A large piece of linen, not unlike an open kerchief or shawl, first placed on the head, and next on the shoulders, and then brought round to the throat and fastened by strings to its place."  "By many," says Dr England, Bishop of Charleston, and hon. memb. of the Rom. Pont. Acad. of Archaeology, &c., &c., in his work published at Rome, 1833, "By many, with great probability, it is said to correspond to the ephod of Judas."  He cannot tell when it was introduced, but "he is sure very early."  As to the mystery attached to it, for every part of the priest's dress contains a mystery, the church regards it as "expressive of our Lord blindfolded, buffeted, and covered with spittle, hence they should learn of him to be meek and humble.  To the priest it should recall the prudence and caution to be observed in his spirit, and of the need of a helmet of salvation."

The \textit{Alb}, as its name denotes, is a white garment put on after the \textit{amice}, the toga of the ancient Romans.  In the white alb, beholders are to see "the Saviour clothed in the white garb, and sent back by Herod to Pilate despised as a fool.  It is also to remind the priest of the purity of mind and body with which he should be adorned."

The \textit{Girdle}, or cincture, is to fasten the \textit{alb}, "reminding the faithful of the cord
THE ROBING PRAYERS.

When he puts on his alb.

Cleanse me, O Lord, and purify my heart; that, being made white in the blood of the Lamb, I may partake of eternal joys.

When he puts on his girdle.

Gird me, O Lord, with the girdle of purity; extinguish in my loins the inclinations of sin, that the virtues of continence and chastity may abide in me.

When he puts his maniple on his left arm.

May I be worthy, O Lord, to bear the burden of sorrow and tears in this life, that with exaltation I may one day receive the reward of my labours.

When he puts his stole on his neck.

Restore to me, O Lord, the robe of immortality, which I lost on the fall of my first parents; and, although unworthy, I approach to thy sacred mystery. May I attain to eternal joys.

When he takes his chasuble.

O Lord, who didst say, Sweet is my yoke, and light is my burden; grant that I may be able so to bear it, that I may obtain thy favour. Amen.

which bound the Redeemer when dragged from tribunal to tribunal, and also to remind the priest to pray for grace to restrain evil desires."

The Maniple.—A handkerchief thrown over the left arm; derived from manus, the hand, because held in the hand. It is to remind the congregation of the cord by which the Saviour was bound to the pillar when he was scourged; and as it is a sort of oppressive weight upon the arm, it is to remind him of his duty to be faithful in the labour of the Christian field assigned to him.

The Stole was originally a long robe, or piece of folded linen, which the public orator wore in Rome, thrown over his shoulders, and used for the purpose to which public speakers apply handkerchiefs, hence by some called sudarium or towel. In process of time, it became decorated with a cross, and crossed on the breast and bound with a girdle to its place. The faithful, says the bishop, are told that it should remind them of the manner in which the Saviour was bound to the cross.

The Chasuble.—A rich robe, very ample, with an opening for the head, and flowing to the ground, having a cross on the back to represent how the Saviour bore his cross to Calvary. This vestment represents, some say, the seamless garment of Christ, for which the soldiers cast lots. It is also an emblem of charity, which should prevent schisms. Others will have it to be the emblem of the purple garment flung upon the shoulders of Jesus after his scourging, when he was exhibited in the mockery of regal dignity, whilst its decorations give to him that bears it, the exhibition of the virtues with which he should be surrounded. The chasuble is sometimes called the planet.

The Shoes.—These are sandals put on the feet of the bishop by his attendants, during the time he is reading the preparatory prayers, to the saving of time if not to the increase of devotion. So says Dr England, who, as a bishop, must have practised often this economy of time and devotion.

The Pectoral Cross is one, according to the bishop, in the room of the golden bulla, or ball, worn suspended from the neck of the old Roman patricians, in which it is said they kept family memorials; the pectoral cross is filled with relics, being made hollow for this purpose, and is of gold.

Tunic and Dalmatic.—These vestments are now so like, that little difference can be perceived between them. The outer vestment of the sub-deacon is called a tunic, as he is not entitled to wear the stole. It is shorter than the dalmatic which was assigned to the deacon, or first attendant at the altar, so called from
PREPARATION FOR MASS.

PRAYERS TO BE SAID BY THE BISHOP WHEN HE CELEBRATES IN PONTIFICIALS.

When he puts on his shoes.

O Lord, let my feet be shod with the preparation of the gospel of peace, and hide me under the covert of thy wings.

When he puts off his cap.

Put off, O Lord, the old man, with his manners and deeds, and put on the new man, who, according to God, is created in righteousness and in the holiness of truth.

When he wishes his hands.

Grant, O Lord, that every unclean spot may be washed from my hands, that without pollution of mind or body I may serve thee.

When he puts on his Amice.

Place, O Lord, the helmet of salvation on my head, to resist every art of the devil, and to overcome the wiles of all my enemies.

When he puts on his Alb.

Wash me, O Lord, and cleanse me from all my faults; that with those who have cleansed their robes in the blood of the Lamb, I may attain to everlasting joy.

When he puts on his Girdle.

Gird me, O Lord, with the girdle of the faith, and my loins with the grace of chastity, and extinguish in them the inclinations of sin, that the virtue of

Dalmatia, the country where it was first used. These robes, the bishop wears in addition to his episcopal, to show that he possesses the power and orders of a deacon and sub-deacon, and that theirs are derived from him as their source.

The Ring of the Heart.—In Latin, Annum Cordis.—This ring, with a precious gem in it, the bishop wears, says Dr. England, on the third finger of his right hand, in token of the fidelity which he owes to the chaste spouse of Christ, and of the obligations by which he has engaged to protect the purity of her doctrine, and the perfection of her morality. Should he officiate within his own diocese, he exposes his cross, and carries his crozier, which is not merely a staff, but a shepherd's crook.

The Mitre, from its shape and name, of Eastern origin, has depending from its back two fillets, by which formerly it was secured on the head. It is now considered emblematic of the intellectual decoration of the prelate's head—the rich knowledge of the pages of both Testaments. "It is not only a protection to him who is thus decorated, but also renders him a formidable adversary to the enemies of the truth."

The Bishop of Charleston writes these explanations at Rome, for the use of "the better educated and more polished classes of our separated brethren," who must be in the acquiescent humour of Polonius in Hamlet, to see the resemblance pointed out. It is odd enough, that though all the modern explanations represent these pieces of dress as all symbolic of our Lord's last suffering, yet in the prayers used when put on, there is no allusion whatever to this symbolic meaning—a pretty plain proof that the prayers preceded their explanations. The Eastern origin of these robes, as well as of many other curiosities of Romanism, has lately received most copious illustrations from the interesting travels of two Romanish missionaries—Messrs. Huo and Gabet in Thibet and Tartary. These missionaries of course persuaded themselves that the Buddhists of Thibet had stolen these things without acknowledgment from Romanism. But the antiquity of the religion of
perfect continence may continually abide in me.

When he takes his Pectoral Cross.

Vouchsafe, O Lord Jesus Christ, to fortify me against the snares of all my enemies, with the sign of thy most holy cross; and deign to grant to me, thine unworthy servant, that as I hold this cross, enriched with the relics of thy saints before my breast, so I may always retain in mind the memory of the sufferings and victories of the holy martyrs.

When he takes his Stole.

Restore to me, O Lord, I beseech thee, the robe of immortality, which I lost on the fall of my first parents; and although unworthy, I presume to approach to thy holy mystery, wearing this ornament, grant that through the same I may attain to rejoice with thee for ever.

When he takes his Tunic.

The Lord clothe me with the garment of pleasantness, and with the raiment of gladness.

When he takes his Dalmatic.

Put on me, O Lord, the raiment of salvation and the garments of gladness, and encompass me always with the dalmatic of righteousness.

When he puts on his Glares.

Encompass my hands, O Lord, with the beauty of the new man who descended from heaven, that as Jacob thy beloved, covering his hands with goatskins, obtained the paternal blessing when he presented to his father his acceptable offering of meat and drink;

Buddhism in Eastern Asia is a well-established fact; and the probability seems to be, that Buddhism, in some of its forms, was the religion of the Aborigines of almost all Europe; and that a corrupt Christianity was gradually engraven on the existing rites and orders of European Buddhism. The identity is so extraordinary, that the travels of Messo Huo and Gabet read like a covert satire on Romanism. The yellow mitres of the grand Lamas, their staff, copes, dalmatics; their hermits, monks, and a celibate clergy, extending to one third of the male population of Thibet. The mode of choosing the grand Lama, their litanies, ritual prayers, and the merit they ascribe to continual recitation of prayers and psalms, extending even to the use of prayer mills,—all indicate a common origin, and point to Thibet as the cradle of much that is most characteristic of Romanism. The subject is too curious not to be prosecuted under the advantages which our near neighbourhood to Thibet now gives to English inquiries. It will, indeed, be a singular light cast upon what have been called "developments," and the "ecclesiastical consciousness," to trace Western Ritualism to its source in Thibet; wheno it issued in the pre-historical period along with the Aborigines of Europe as they travelled from the East, westward. The adoption by the Jesuits in China, of the superstitious forms of the natives, in order to facilitate their nominal conversion, was no new or modern adaptation. Gregory the Great, in the sixth century, advised Austrum, his missionary to England, not to abolish amongst the Saxons the custom of sacrificing oxen to the devil; but to appoint Christian festivals on which the oxen might be killed, and the feasts take place as before. European ecclesiastical history records many similar adaptations. We trust, when Britain is favoured with a sight of Druidism in its father-land, it will also have the high privilege of imparting the gospel in its pristine purity to the Lamas of Lassa, and its neighbourhood; which, however like to Rome in other respects, are said to differ from Romanism in the toleration of other religions, and the spirit of free inquiry.
so, also, may the victim of salvation offered by our hands obtain the blessing of thy favour; through our Lord Jesus Christ, thy Son, who, in the likeness of sinful flesh, offered himself for us. 1

When he takes his Planet.
O Lord, who hast said, Sweet is my yoke and light is my burden, grant that so I may be able to bear it that I may obtain thy favour.

When he takes his Mitre.
Put, O Lord, on my head the mitre and helmet of salvation, that I may go unhurt against the snares of the old enemy, and of all my enemies.

When he takes the Ring of the Heart.
Adorn, O Lord, the fingers of my heart and of my body, and surround me with the holiness of the sevenfold Spirit.

When he takes his Maniple.
I beseech thee, O Lord, that I may be worthy to bear this maniple with a weeping heart, that with exultation I may receive a portion with the righteous.

THE GIVING OF THANKS.

After Mass.
Let us sing the Hymn of the Three Children, which the holy ones sung in the furnace of fire, blessing the Lord.

The above is sung at double feasts, only it is repeated; and at Pasch, Alleluia is added at the end.

THE SONG OF THE THREE CHILDREN. 2

All ye the works of the Lord, bless the Lord; ye heavens, bless the Lord.
Sun and moon, bless the Lord; ye stars of heaven, bless the Lord.
Ye showers and dew, bless the Lord; all ye spirits of God, bless the Lord.
Bless him, fire and heat; O ye cold and heat, bless the Lord.
Ye dews and hoar-frost, bless the Lord; ye frost and cold, bless the Lord.
Ice and snow, bless the Lord; day and night, bless the Lord.
Bless the Lord, light and darkness; ye lightnings and clouds, bless the Lord.

Let the earth bless the Lord; praise and exalt him for ever.
Mountains and hills, bless the Lord; let everything that springeth out of the earth bless him.
Bless him ye fountains; bless him ye seas and rivers.
Bless him ye whales, and all that move in the waters; bless the Lord all ye fowls of heaven.
Bless the Lord all ye beasts and cattle; O ye sons of men, bless the Lord.
Let Israel bless the Lord; praise and exalt his name for ever.

1 There could not be a more unfortunate allusion in prayer than this mention of Jacob’s hypocrisy; but Rome has adopted from Augustine, and inserted in the Breviary, a view of Jacob’s conduct that would not occur to modern readers of the Bible. He vindicates Jacob from the charge of deceit and fraud, even as Chrysostom vindicates Peter’s dissimulation, for which Paul reproved him. Both vindications are inserted in the Breviary, and are therefore approved by the Romish Church, as may be seen in the chapters on the Breviary. Augustine says, as cited in the Breviary, “What Jacob did to deceive his father at his mother’s request was not a lie, but a mystery,” &c.—Breviary, p. 250, One Vol. Ed., 2d Sunday of Quadrages.

2 This song is a composition made up from a much longer one, to be found in the chapters of Daniel, not found in the Hebrew or Septuagint Greek of Daniel, but inserted in the vulgate and Romish versions of Daniel.
Ye priests of the Lord, bless the Lord; ye servants of the Lord, bless the Lord.
Ye spirits and souls of the righteous, bless the Lord; bless him all ye that are holy and humble in heart.
Bless him Ananias, Azarias, and Misael; praise and exalt his name for ever.
Let us bless the Father and the Son, with the Holy Spirit; let us praise and exalt him for ever.
Blessed art thou, O Lord, in the firmament of heaven; worthy to be praised, and glorious, and to be exalted for ever.
Psalm cl.—Praise ye the Lord in his holy places, praise ye him in the firmament of his power—(and so on to the end.)
Glory to the Father and Son, &c.
Then he repeats the Song of the Three Children.

Then the priest says,

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. All thy works, O Lord, acknowledge thee. R. And thy saints bless thee. V. Thy saints shall exult in glory. R. And shall rejoice on their beds. V. Not to us, O Lord, not to us, but to thy name give glory. V. The Lord hear my prayer. R. And let my cry come up to thee. V. The Lord be with you. R. And with thy spirit.

— Let us pray.

God, who didst mitigate the flames of fire, mercifully grant that the flame of our vices may not destroy thy servants.

We beseech thee, O Lord, to go before us with thy hallowing presence; and so to aid us in what we are engaged, that all our prayers and labours may always begin with thee, and our undertakings end in thee.

Grant us grace, we beseech thee, O Lord, to extinguish the flames of our vices, who didst give the blessed Lawrence to overcome the flames of his torments. Through Christ our Lord. Amen.

PRAYERS.

To be said according to the Convenience of the Priest, before celebration and Communion.3

SUNDAY.

Prayer of S. Ambrose, Bishop.

O thou Chief Priest and true Bishop, Jesus Christ, who hast offered thyself to the Father for us miserable sinners, a pure unspotted victim, on the altar of the cross, and who hast given us thy flesh to eat and thy blood to drink, and hast put this mystery in the power (virtute) of thy Holy Spirit, saying, As oft as ye shall do this, ye do it in remembrance of me, I beseech thee by thine own blood, the great price of our salvation,—I beseech thee by that wonderful and unutterable love with which thou

1 This St Lawrence is the Roman martyr and deacon reputed to have been roasted on a grid-iron by his persecutors in the third century, and fabled to have jested from his grid-iron.

2 The Master of the Ceremonies at Rome, J. Baldaschi, says, "The priest is not precisely under obligation to recite the prayers set down by the Church for preparation; however, it is a laudable practice to recite the prayers of the Church in preference to all others." The prayers that follow are the best in the Missal, and breathe the very soul of devotion. Rome had all antiquity before her where to choose, and here, for the most part, her choice is good. We have no doubt the frequent use of these prayers is the test, in the Church of Rome, of the truly sincere and devout priest.
didst so love us, miserable and unworthy, 
to wash us from our sins in thy blood. 
Teach me, thine unworthy servant, 
whom, among thy other gifts, thou hast 
condescended to call to the office of a 
priest, through no merit of mine, but 
through thy great mercy,—teach me, I 
beseech thee, by thy Holy Spirit, to 
handle so great a mystery with that 
honour and reverence, with that devo-
tion and fear, which is dutiful and comely. 
Make me, through thy grace, always to 
believe, understand, feel, and firmly to 
hold, speak, and think of so great a mys-
tery only what is pleasing to thee, and 
profitable to my own soul. Let thy 
good Spirit enter my heart, sounding 
there without any sound, and without the 
din of words, speaking the whole truth, 
yes, the deep and secret things of God. 
For thy great mercies, grant me to cel-
brate the solemnities of the mass with a 
clean heart and pure mind. Deliver my 
soul from all foul, impious, vain, and 
hurtful thoughts. Strengthen me with 
the affectionate and faithful guardianship 
and most powerful protection of blessed 
angels, that the enemy of all good, being 
confounded, may depart. By the virtue 
of this great mystery, and by the hand 
of thy holy angel, put far from me, and 
from all thy servants, the horrid spirit of 
pride and vainglory, of envy, blasphemy, 
fornication and uncleanness, doubt and 
distrust. Let them be put to confusion 
that persecute us; let them perish that 
hasten to destroy us.¹

Feria 2. (Monday.)

King of virgins and lover of chastity 
and innocence, extinguish in my body, 
by the heavenly dew of thy blessing, the 
fire of burning desires, that the practice 
of chastity, in mind and in body, may 
abide in me. Mortify in my members 
the stings of the flesh, and all sensual 
feelings, and grant to me true and per-
petual continuance along with thy other 
gifts, which are truly pleasing in thy 
sight, that I may offer to thee the sacri-
cifice of praise with a chaste body and pure 
heart; for with what contrition, with 
what tears, with what reverence and fear, 
with what chastity of body and purity of 
soul, should that divine and heavenly 
sacrifice be celebrated,—where thy blood 
is drunk indeed, where the humblest is 
united to the highest, earthly to heavenly 
things, where the holy angels are present, 
and where thou thyself, wonderfully, in-
effably, art both sacrifice and priest.

¹ Ambrose flourished in the fourth century, dying 397. One expression in this 
beautiful prayer expresses that spiritual presence of Christ in the sacrament which 
Rome has changed into that corporeal presence, which Thomas Aquinas, in one of 
the following prayers, expresses so broadly. The Latin words are, "et posuisti 
mysterium istud in virtute Spiritus sancti tui,"—literally, "Thou hast put this 
mystery in the virtue of thy Holy Spirit," in order that in this may be realised 
Christ's promised presence by his Holy Spirit. This is confirmed by the words of 
Ambrose, cited by Faber in his Diff. of Romanism:—

"In the law was the shadow,—in the gospel is the image,—in heaven is the 
reality. Formerly a lamb was offered, a calf was offered,—now Christ is offered. 
Here he is in an image,—there he is in reality."

Yet in the Breviary on the office of the festival of Corpus Christi, Ambrose is 
cited along with other Fathers in favour of the corporeal presence; but a hun-
dred such quotations from a popular writer, writing in an oratorical manner of the 
eucharist, are not to be weighed against one quotation like the above, which ex-
pressly defines his use of such language, and excludes the literal meaning. There is 
not a popular Protestant divine who does not, like Ambrose, speak of Christ as if 
present in the figures of him,—a presence which they do not seek to define until 
they see this language of natural feeling misunderstood.
THE PRIESTS' PRAYERS.

1 Feria 3, (Tuesday.)
Who can worthily celebrate this, unless thou, O omnipotent God, shalt make him worthy! I know, O Lord, yea, truly I know and confess to thy mercy, that I am not worthy to approach to so great a mystery, because of my great sins and my infinite negligences. I know and truly believe and confess this with my heart and lips, because thou canst make me worthy; for thou alone canst make clean that which hath come of the unclean, and make a sinful man righteous and holy. My God, I beseech thee, by thy omnipotent power, to grant that this sacrifice may be celebrated by me, a sinful man, with fear and trembling, with a pure heart, with many tears, with spiritual gladness, and holy joy. May my soul feel the sweetness of thy blessed presence, and the watch and ward of thy holy angels around me.

Feria 4, (Wednesday.)
Mindful of thy adorable passion, O Lord, I approach thine altar, although a sinful man, that I may offer to thee the sacrifice which thou hast instituted, and commanded to be offered in commemoration of thy sacrifice for our salvation. Accept it, I beseech thee, most high God, for thy Church and for the people whom thou hast purchased with thy blood. And since it hath pleased thee that I, a sinful man, should go between thee and thy people, although in me thou sawest no good thing, thou wilt not refuse to sanction thine own office and institution, nor suffer, through my unworthiness, any souls to perish for whom thou didst become the sacrifice of salvation. Before thee, O Lord, if thou wilt vouchsafe to regard, I bring the tribulations and perils of the people, the groans of captives, the miseries of orphans, the necessities of strangers, the wants of the feeble, the despair of the sick, the weakness of age, the sighs of youth, the vows of virgins, and the sorrows of widows.

Feria 5, (Thursday.)
Thou, O Lord, hast compassion on all men, and hasten none that thou hast made. Remember of what we are made, for thou art our Father—thou art our God. Be not angry with us overmuch, and restrain not the multitude of thy compassions towards us. Not in our righteousness do we cast ourselves before thy face, but in the multitude of thy mercies. Take away our iniquities, and graciously kindle in us the fire of the Holy Spirit. Take away the heart of stone from our flesh, and give us an heart of flesh, to love thee, follow thee, enjoy thee. We supplicate, O Lord, thy mercy, that with a reconciled countenance thou wouldst deign to regard thy

1 The Church of Rome calls all the days of the week ferias. Dufresne, in his Medit. Dict., gives the following account:—"Each day of the week was so called, according to Jerome, not because there was any necessity in them of making holidays of them, but from the seven days of Pasch., which were free from work, and kept as holidays; whence, also, the six days after Pasch. were observed as holidays, and that was the first week of the Eccles. year,—hence it arose that all the days of the seven were called ferias;" and citing an ecclesiastical writer,—"The Jews call these days of the week days of Sabbath—we call them ferias, because we ought to keep holy every day, that is, cease from works of sin; whence we call the first feria, Domingical day, (the Lord's day,) the next second feria, and the last Sabbath.

3 In this prayer the reader will perceive the blending of things new and old—the sacrament, called truly a commemoration and untruly a sacrifice, or a sacrifice commemorative of a sacrifice—the same, and yet different from the first offering up of Christ. This runs through the Missal, and was unavoidable in the adoption of the sacramental theory, to harmonize the communion in some degree, with the terms at least, of the Scriptural institution.
servant, whilst waiting on the office on which thou hast put thy name; and in order that the vow of no one may be in vain, and the petition of no one return to him void, suggest to us the prayers which thou wilt graciously hear and love to answer.

Peria 6, (Friday.)

O Lord, holy Father, we beseech thee also in behalf of the spirits of the faithful departed, that this great sacrament of piety may be health, healing, joy, and refreshment to them. O Lord my God, grant to them this day a great and full feast of this the living bread, which came down from heaven and gave life to the world, even of thy holy and blessed flesh, the Lamb unspotted, who taketh away the sins of the world—that flesh which thou didst take in the womb of the holy, and glorious, and blessed Virgin Mary,1 conceived of the Holy Spirit; and grant from that fountain of mercy which, by the soldier's spear, flowed from thy most sacred side, that thence renewed and sanctified, refreshed and comforted, they may exult to thy praise and glory. O Lord, I beseech thy mercy, that the fulness of thy blessing and the consecration (sancification) of thy divinity may descend upon the bread to be sanctified to thee. O Lord, let that invisible and incomprehensible majesty of the Holy Spirit also descend, as in former times on the sacrifices of the Fathers, and effectually constitute our oblations thy body and blood. And teach me, an unworthy priest, to handle so great a mystery with purity of heart and devout tears, with reverence and fear, so that in gentleness and benignity thou mayest receive from my hands the sacrifice to the salvation of all, both of the living and of the departed.

Sabbath, (Saturday).

I beseech thee, O Lord, by the most holy mysteries of thy body and blood, of which daily in thy church we eat and drink, by which we are washed and sanctified, and become partakers of thy supreme divinity, grant to me thy holy graces, with which, being filled, I may approach thine altar with a good conscience, so that these holy sacraments may become to me health and life. Thou hast said by thy blessed mouth, 'The bread which I shall give is my flesh, which I give for the life of the world. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever.' Sweetest bread, heal the depraved taste of my heart, that I may feel the sweetness of thy love. Free it from all languor, that I may feel no sweetness but thine. Purest bread, that hast in thyself every delight and every savour, which ever renovates and never fails us; may my heart eat thee and my inmost parts be filled with thy sweet relish.2 An angel eats

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1 "Blessed amongst women," was the angelic intimation, which Rome has here developed to "holy, glorious, blessed," and this is but a small portion of the addenda of Rome to Scriptural simplicity in speaking of the mother of Christ. In the Litany of the Virgin, given in most popular manuals of Romish devotion, we have reckoned forty epithets, until language failed.

2 Eating one for love is a figure in all languages. Humboldt tells us of a tribe of Indians of St Domingo, who did not think they had shown sufficient regard for the memory of a departed relative, if they did not turn this rhetoric not only into logic, but into a bodily fact, by eating a portion of his body after being dried like a mummy and reduced to powder. "Of all animals," said an Eastern poet, "man is the most fantastic in his manners and habits, and the most disorderly in his propensities." We have no doubt the Romish doctrine of eating Christ's body was thought by those that introduced it, and is thought by those that cling to it, as even more spiritual and conducive to spirituality than the idea
thee with full mouth: a wayfaring man shall eat thee according to his measure, nor can he faint by the way that is refreshed by such a viaticum (provision). Holy bread, living bread, pure bread, which came down from heaven, and giveth life to the world, come to my heart, and cleanse me from every stain of the flesh and of the spirit. Enter into my soul, heal and cleanse me inwardly and outwardly. Be the safeguard and continual health of my soul and body. Drive far from me the enemies that would ensnare me; let them retire afar off at the presence of thy power, that, fortified by thee within doors and without, I may by the straight road at length arrive at thy kingdom; where, not in mysteries as now, but face to face, we shall see thee when thou shalt deliver up the kingdom to God, even the Father, and God shall be all in all. Then wilt thou satisfy me with thy wondrous fulness, so that I shall hunger no more, neither thirst any more for ever. Who livest and reignest with God, the Father, and Holy Spirit, for ever and ever. Amen.

Another Prayer before Mass.

At the table of thy sweetest banquet, beloved Lord Jesus Christ, I, a sinner, presuming nothing on my own merits, but trusting in thy compassion and goodness, fear and tremble to approach, for I have a heart and body stained with many sins, a mind and tongue not kept with due care. Therefore, O merciful God, O dreadful Majesty, I, wretched, in grievous straits, turn to thee, the fountain of mercy, to thee, quickly to be healed. I fly under thy protection. I cannot stand before thee as my Judge. I sigh to have thee as my Saviour. O Lord, I show thee my wounds, I put off all reserve before thee; I know my faults are many and great, for which I stand in fear; I hope in thy mercies, which are more than can be numbered. Look, therefore, upon me with the eyes of compassion, O Lord Jesus Christ, King eternal, God and man, crucified for men. Give ear to me, for I hope in thee. Pity me, full of misery and sin, thou whose fountain of compassion shall never cease to flow. Hail, victim of salvation, offered for me, for all, on the gibbet of the cross! Hail, noble and precious blood, flowing from the wounds of my crucified Lord Jesus Christ, and washing away the sins of the whole world! Remember, O Lord, thy creatures whom thou hast redeemed with thy blood. I repent of my sins; I desire to amend what I have done amiss. Take, then, from me, most merciful Father, all mine iniquities and my sins, that, being purified in mind and body, I may be worthy to share the holy of holies; and grant that this holy foretaste of thy body and blood, which I unworthily purpose to take, may be to the remission of my sins, to the purifying of my soul from all its faults, to the putting to flight base thoughts, to the new birth of good feelings, and efficacious to the bringing forth of works agreeable to thee, also my most assured protection against the snares of all my enemies.

Prayer of S. Thomas Aquinas.

Omnipotent and eternal God, lo I approach the sacrament of thy only-begotten Son, our Lord Jesus Christ. I

of a loving remembrance of Christ. How slowly has man apprehended Christ's explanation of his own figure, when men were offended with his supposed literal meaning:—"It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." (John vi. 63.)

1 We regret our inability to discover from what source this true prayer of the heart is taken. The compositions of this portion of the Missal, stand apart and pre-eminent, both for purity and elevation of feeling.
approach as an infirm person to the Physician of life; as unclean, to the fountain of mercy; blind, to the sight of eternal brightness; poor and needy, to the Lord of heaven and earth. I entreat, therefore, in the greatness of thy liberality, that thou wouldst vouchsafe so to heal my infirmity, wash my foulness, enlighten my darkness, enrich my poverty, and clothe my nakedness, that I may receive the bread of angels, the King of kings, the Lord of lords, with such reverence and humility, with such contrition and devotion, with such purity and faith, with such purpose and intention, as may be profitable to the salvation of my soul. Grant to me, I beseech thee, to receive not only the sacrament of the body and blood of the Lord, but the very reality and virtue of the sacrament. O most merciful God, grant to me so to receive the body of thy only-begotten Son, our Lord Jesus Christ, which he took of the Virgin Mary, that I may deserve to be incorporated with his mystical body, and be numbered amongst his members. O most loving Father, give me thy beloved Son, whom now I purpose to receive under a veil, that I may one day behold him, for ever unveiled, who lives and reigns with thee in the unity of the Holy Spirit, God for ever and ever. Amen.¹

PRAYERS TO BE SAID AFTER CELEBRATION AND COMMUNION.

Prayer of S. Thomas Aquinas.
I give thanks to thee, holy Lord, Father omnipotent, eternal God, who hast designd to satisfy me, a sinner, thine unworthy servant, with the precious body and blood of thy Son, our Lord Jesus Christ, from no merit of mine, but solely from thy merciful condescension. I pray that this holy communion may not increase my condemnation, but plead for my forgiveness. May it prove to me the armour of faith and the shield of good-will. May it prove the emptying out of all my vices, the extermination of every evil inclination and desire; the increase of love and patience, humility and obedience, and of all virtue; a firm defence against the snares of all enemies, visible and invisible; the quieting of all agitation, carnal as well as spiritual. To thee, the one and true God, I cleave. Thou art the happy consummation of my life. And I pray thee, that thou wouldst condescend to bring me, a sinner, to that ineffable banquet where thou, with thy Son and Holy Spirit, art, to thine saints, the true light, full satisfaction,² eternal joy, consummate pleasure, and perfect happiness. Through the same Christ our Lord. Amen.

Another Prayer of S. Bonaventura.
Pierce, O sweetest Lord Jesus, the marrow and bowels of my soul with the

¹ St Thomas Aquinas flourished in the thirteenth century. He is called the angel of the schools, or the angelic doctor. He has a place in the Rom. Cal., and an office in the Breviary of 7th March. His writings are still standard works of theology in the Roman universities: and from his acute mind, the church’s doctrine of the sacrament has received its last and most logical form—if we can speak of logic in relation to that which defies all sense and reason. In the Breviary, it is recorded of S. Thomas, that when praying vehemently at mass before the image of the cross, he heard this voice, “Thou hast written well of me, Thomas, what reward wilt thou have?” To which he replied, “Nothing, O Lord, but thyself.” A tradition which shows at least the high opinion entertained of this great champion of the sacramental theory.

² We have given what we suppose is the sense meant, though not expressed. The original words are, “satietas plena,” suggesting more than satisfaction, and more than we look for in heaven’s fulness.
most sweet and healthful wound of thy love, with true, calm, and most holy apostolic charity, that my soul may languish and melt with the sole love and desire of thee, may desire thee, and faint in thy courts, desiring to be dissolved and be with thee. Grant that my soul may hunger for thee, the bread of angels, the refreshment of holy souls, our daily bread, more than substance, having all sweetness and savour, and all the charm of sweetness; may my heart always hunger and eat, and the bowels of my soul be filled with the sweetness of thy savour, into whom the angels desire to look. May I always thirst for thee, the fountain of life, the fountain of wisdom and knowledge, the fountain of eternal light, the river of pleasure, the fulness of the house of God. May I always sue for thee, seek thee, find thee, tend to thee, come to thee, meditate on thee, speak of thee, and work all my works to the praise and glory of thy name, with humility and discretion, with choice and delight, with readiness and affection, with perseverance to the end; and mayest thou alone be always my hope, all my confidence, my riches, my delight, my pleasure, my joy, my rest, my tranquillity, my peace, my charm, my fragrance, my sweetness, my portion, my possession, my treasure, in whom fixed, and firm, and immovable, may my heart and soul always be rooted. Amen.

RHYTHM OF S. THOMAS.

To the Sacred Eucharist.
I adore thee devoutly, latent Deity,
Who under these figures truly hidest thyself.
My whole heart is subject to thee;
Because, contemplating thee all fails,
Sight, touch, taste, is deceived in thee.
I believe by hearing alone.¹
I believe whatever the Son of God said.
Nothing more true than his word of truth.
In the cross, Deity alone lay concealed;
Here also is hid his humanity.
Believing both, and confessing both,
I seek what the penitent robber sought.
I behold not thy wounds as Thomas;
Yet I confess thee, my God.

Make me always to believe thee more,
To have hope in thee, to love thee.
O memorial of the death of the Lord!
Living bread given for the life of man,
Grant to my soul by thee to live;
And always sweetly to discern thee in that bread.
Gently allure me, Jesus, Lord,
Cleanse me, unclean, with thy blood—
One drop of which can make whole—
The whole world from every sin.
Jesus whom now I behold under a veil,
I pray that what I long for may come;
That beholding thee with open face,
I may be happy in the vision of thy glory.

Amen.

¹ It would have been well, had Bonaventura never composed worse than this strained style of devotion. "More than substance," in Latin, "supersubstantialia," to which we can attach no meaning. This is the cardinal and saint that has turned the 150 Psalms into the praises of the virgin; "beautifully adapted," says the editor of his works, "to the blessed virgin;" yet so blasphemous, that some Romanists have been fain to disown the work as his. We have examined it in the Vatican edition; along with, a minor psalter or abridgment of it.

² "The faith by hearing alone" of Thomas Aquinas, reminds us of the "faith by hearing" in the reply of the young and artless Lady Jane Grey, when plied by Feckman, Abbot of Westminster, in the days of Philip and Mary, shortly before her execution: "What took he, but bread; what brake he, but bread; what gave he, but bread? What he took, he brake; what he brake, he gave; what he gave, they eat; and that was bread, not his body, for his body was alive before them, and not eaten by them."
THE MASSES PROPER TO EACH SEASON OF
THE YEAR.

SUNDAY I. OF ADVENT.¹

Station at S. Mary Maj.²

Introit, Psalm xxiv. 1-4.

To thee, O Lord, have I lifted up my
soul. In thee I put my trust; let me
not be ashamed, &c. Amen. And re-
peating verse 1.

This mode of repeating the Introit is
observed throughout the year.

Glory in the highest is not said from
this Sunday to the nativity of our Lord,
unless on feasts.

Let us pray. (Prayer.)

Stir up thy power, we beseech thee,
O Lord, and come that we may be
snatched by thy protection from the
imminent danger of our sins, and saved
through thy mercy, who livesth and
reigneth with God the Father, in the
unity of the Holy Spirit, God, for ever
and ever. R. Amen.

From this day to the vigil of the na-
tivity (Christmas Eve) of our Lord, af-
fter the prayer of the day, the prayer is
said of the blessed Mary, and for the
Church, or for the Pope.

But if the commemoration should be
made of any simple feast, after the
prayer of the day, the prayer of the saint
is said, and the third of S. Mary.

Prayer of S. Mary.

O God, who didst consent that thy
Word, when the angel brought the tid-

¹ Advent.—The coming or arrival of our Lord. As the Jews began their ecclesiastic year with the passover or exodus, so the ecclesiastical year appropriately begins with the approach of the Nativity of Christ. This festival includes the four Sundays or weeks before Christmas. In English Missals, it is usual to put the ordinary and canon of the mass first, but this is not the arrangement in the Latin Missal.

The prayers and portions of Scripture of which mass is composed, are in part unalterably the same, and partly different every day, according to the feasts or saint’s day then falling. The parts that are fixed and invariable are contained in the ordinary and canon of the mass.

The variable parts are the introits, gradualis, tracts, gospels, collectes, epistles, offertories, secrets, communions, and post-communions, which constitute the bulk of the Missal; also the parts called prefaces, those vary with the kind of mass.

² These stations are references to the several churches in the city of Rome, where the solemnities of each season may be seen in their highest ecclesiastical pomp and circumstance.
ings, should take flesh in the womb of the blessed Virgin Mary, grant to thy suppliants, that we who believe her to be truly the mother of God,¹ may be aided by her intercessions.

Prayer against the persecutors of the Church.

We beseech thee, O Lord, to receive well-pleased the prayers of thy church, that all opposition and error being destroyed, she may serve thee with a secure freedom, through thy Son, our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Spirit, God, for ever and ever. R. Amen.

Or Prayer for the Pope.

O God, the Pastor and Governor of all the faithful who hast appointed thy servant, N., to preside over the Church as pastor; graciously look upon him; grant to him, we beseech thee, by word and example, to edify those under his charge, that, together with the flock committed to him, he may arrive at eternal life through our Lord.²

Within the weeks of Advent, when mass is said on a Semid. Fest., the second prayer will be of Advent, the third of S. Mary, which is ended thus:—

By the same Lord.

But if mass is said on a double festival, after the prayer of the festival only, the prayer of Advent is said.

On double festivals occurring in Advent, commemoration only is made.

Lesson.—Epistle of the blessed Paul the Apostle to the Romans, xiii. 11–14.

And that knowing the season, that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed, &c.

Gradual.—Ps. xxiv. 4.

None of them that wait on thee shall be confounded, O Lord. V. Thy ways, O Lord, make known to us, and teach us thy paths. Alleluia, Alleluia. V. Ps. lxxxiv. 8, Show us, O Lord, thy mercy; and grant us thy salvation. Alleluia.

In the holidays of Advent, when throughout the week, the mass of Sunday is resumed, Alleluia is not said nor V. following, but only the gradual.


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, &c.

The Creed is said.

Offertory.—Psalm xxiv.

To thee I have lifted up my soul: in thee, O my God, I put my trust, let me not be ashamed; neither let my my enemies laugh at me, for none of them that wait on thee shall be confounded.

Secret.⁴

Grant, O Lord, that these sacred things may cleanse us by their powerful virtue, and bring us with greater purity

¹ Mother of God.—In accordance with this title, the priest thus addresses her in the Breviary, at matins of Feria, sec. of Adv.: “Concipes et paries Deum pariter et hominem,” (p. 109, Paris and Lyons ed., 1842.) “Thou didst equally conceive and bring forth God and man.”

² Not only is the pope prayed for, on every day and in every church in which mass is celebrated, but when a pope dies, mass is said in every church throughout the Roman world, for the deliverance of his soul from purgatory, implying an uncertainty as to whether any pope goes directly to heaven.

³ The Gospel lesson is called the Sequentia, because read originally at the close of mass.

⁴ Secret.—So called from being offered secretly by the priest, not audibly.
to him, who is their Author. Through our Lord.

_Secret._—S. Mary.

Establish, we beseech thee, O Lord, in our souls the sacraments of the true faith, that we who confess Him that was conceived of a virgin to be true God and man, may, by the power of his saving resurrection, deserve to attain to eternal joys.

If it is said as the last, it is thus ended: Through the same, &c.

_Secret._—Against the Persecutors of the Church.

Protect us, O Lord; while we assist at thy mysteries, that being employed in Divine things, we may serve thee both in body and soul. Through our Lord.

_Secret._—For the Pope.

We beseech thee, O Lord, to be well pleased with the offering made to thee, and by thy continual protection guard thy servant, N., whom thou hast been pleased to appoint pastor over thy Church.

_Communion._—Psalm lxxxiv. 18.

The Lord will give goodness, and our earth shall yield her fruit.

_Post-communion._

May we receive, O Lord, thy mercy in the midst of thy temple, that with the honours meet we may prepare for the approaching solemnities of our restoration. Through the Lord.

_Post-communion._—S. Mary.

Pour, we beseech thee, O Lord, thy grace into our hearts; that we, who, by the message of the angel, have known the incarnation of thy Son, Christ, may, by his passion and cross, attain to the glory of his resurrection. Through the same Lord—if it is said last.

_Post-communion._—Against the Persecutors of the Church.

We beseech thee, O Lord our God, not to leave us exposed to the perils of human life, whom thou hast given to partake of these divine gifts. Through the Lord, &c.

Or for the Pope, Post-communion.

May the participation of the divine sacrament protect us, we beseech thee, O Lord; and always save and protect thy servant, N., whom thou hast appointed pastor over thy church, together with the flock committed to his care. Through our Lord.

Let us bless the Lord, is said.

And so it is observed so often as, Glory in the highest, is not said.

Within the week, if mass is to be said on a holiday, the mass of the preceding Sunday is resumed, unless a mass proper to it is assigned.

When, indeed, in Advent, Quadragesima, Four Seasons, vigils, and rogations, mass is said occurring in a double festival, or semid., commemoration is always made on a holiday, and before commemoration of the holidays of Advent, the prayer of the preceding Sunday is said, unless they be the Four Seasons, in which the prayer proper to them is set down.¹

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_SUNDAY II. OF ADVENT._

_Station at Holy Cross in Jerusalem._

_Introit._ Isaiah xxx.²

_People of Sion: So the Lord shall_
come to save the nations; and the Lord shall make the glory of his voice to be heard to the joy of your hearts. Ps. xxxix.—Give ear, O thou that rulest Israel; thou that leadest Joseph like a flock. V. Glory be to the Father, &c.

Glory in the highest, is not said.

Prayer.

Stir up, O Lord, our hearts to prepare the way of thine only begotten Son, that by his coming we may be enabled to serve thee with pure minds. Who livest, &c.

The other prayers, as on the preceding Sunday I.

Lesson.—Epistle of the blessed Paul the Apostle, Rom. xvi. 4–13.

Brothers, What things soever were written, were written for our learning; that through patience and the comfort of the Scriptures we might have hope, &c.

Gradual, Psalm xlix.

Out of Sion, the loveliness of his beauty, God shall manifest himself. V. Gather ye together his saints to him, who set his covenant before sacrifices.¹ Alleluia. Alleluia. V. Ps. cxxi.—I rejoiced at the things that were said to me. We shall go into the house of the Lord. Alleluia.


At that time, When John had heard in prison the works of Christ, sending two of his disciples, he said to him, Art thou he that art to come, or look we for another? &c. I believe, &c., is repeated.

Offertory, Psalm lxxxiv. 7.

Thou wilt turn, O God, and revive us; and thy people shall rejoice in thee. Show us, O Lord, thy mercy, and grant us thy salvation.

Secret.

Be pleased, O Lord, we beseech thee, with our humble prayers and sacrifices, and where we can plead no merit of ours, succour us by thy protection. Through our Lord, &c.

The other secrets, as on the preceding Sunday II.

Communion.—Barnuch iv.

Jerusalem arise, and stand on high; and behold the joy which cometh to thee from thy God.

Post-communion.

Being filled, O Lord, with this spiritual food, we humbly beseech thee, to teach us, by partaking of this mystery, to despise earthly things, and to love such as are heavenly.

The other post-communions, as on the preceding Sunday.

SUNDAY III. OF ADVENT.

Station at S. Peter.

Introit, Philippians iv.

Rejoice in the Lord always; again, I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be in nothing anxious; but in everything by prayer, let your petitions be made known to God. Ps. lxxxiv.—O Lord, thou hast blessed thy land; thou hast turned away the captivity of Jacob. V. Glory be to the Father, &c. Glory in the highest, is not said.

Prayer.

Incline thine ear, O Lord, we beseech thee, to our prayers, and enlighten the darkness of our minds by

¹ We have given here, as elsewhere, the Douay version. The original of the Missal is, "Qui ordinaverunt testamentum ejus super sacrificia," rendered in the Eng. P. V., "made a covenant by sacrifice," by others, "a covenant upon sacrifice."
the grace of thy visitation. Who livest, &c.

The other prayers, as on Sunday I. of Advent.

Lesson.—Epistle of blessed Paul the Apostle, Philippians iv. 4–7.

Brethren, rejoice in the Lord always; I say, rejoice. Let your modesty be known to all men, &c.

Gradual, Psalm lxxix.

O Lord, who sittest above the cherubim, stir up thy power and come. V. Thou who rulest Israel, hearken; thou who leadest Joseph like a flock. Alleluia. Alleluia. V. Stir up thy power, and come to save us. Alleluia.


At that time, The Jews sent from Jerusalem priests and Levites to John to ask him, Who art thou? And he confessed, and did not deny; and he confessed: I am not the Christ, &c. I believe, &c.

Offerory, Psalm lxxxiv.

Lord, thou hast blessed thy land; thou hast turned away the captivity of Jacob; thou hast forgiven the iniquity of thy people.

Secret.

O Lord, may we continually offer thee the sacrifice of our devotions, which both complies with the institution of these sacred mysteries, and wonderfully works in us thy salvation. Through the Lord, &c.

The other secrets, as on Sunday I. Advent II.

Communion, Isaiah xxxv. 4.

Say, be comforted. O ye fearful, and fear not; be our God, will come, and will save us.

Post-communion.

We implore, O Lord, thy mercy, that these divine aids, having purged us from sin, may prepare us for the approaching feast.

The other post-communions, as on Sunday I. of Advent III.

Feria IV. (Wed.) Q. T. of Advent.

Station at S. Mary, Maj.

Introit, Isaiah xlvi. 8.

Drop down dew, ye heavens, from

1 In the Breviary, the Homily on the 3 Noct. of 4th Sunday of Advent, the Homily on John's preaching of Repentance, and its fruits, is from Pope Gregory VI., and teaches as follows:

"If any one falls into the sin of fornication, or it may be into the graver sin of adultery, he ought to tear himself away from things lawful, the more he remembers his unlawful pleasures." And again, "When it is said, bring forth fruits worthy of penitence, every man's conscience will tell him, that so much the more he acquires the gain of good works by his penitence, by how much he inflicts suffering on himself for his sin."—Brev. Paris and Lyons Ed. 24mo, p. 129.

This is the teaching of the Stoic philosophy, not of the Gospel. "Be angry and sin not!" said our Saviour. Regulation, not destruction, is gospel guidance; and St Paul's remedy for the unlawful, was the lawful.—1 Cor. vii. 9.

2 Q. T. or Quatuor Tempora, certain days so called, because occurring in the four seasons of the year; called also, Ember days, appointed for fasting, derived, it is supposed, from the embers or ashes strewed by penitents on their heads. During Advent, according to the Rom. Cath. Directory for Scotland, 1851, fast and abstinence, on one meal a day, is enforced every Wednesday and Friday, and on Ember week, the 18th December (Tuesday), is added. The same authority says,
above, and let the clouds rain the just; let the earth be opened, and bud forth a Saviour. Ps. xviii. 1.—The heavens show forth the glory of God, and the firmament declareth the work of his hands. V. Glory be to the Father, &c. After, Lord have mercy, let us pray, is immediately added. Let us bend our knees. R. Lift up yourselves.

Prayer.

Grant, we beseech thee, Omnipotent God, that the approaching solemnity of our redemption, may bring to us aid in the present life, and in the life to come, eternal rewards. Through our Lord, &c.

Lesson, Isaiah ii. 2–5.

In these days, the mountain of the house of the Lord shall be prepared on the top of the mountains; it shall be exalted above the hills, &c.

Gradual, Psalm xcviii.

Lift up your gates, O ye princes; and be ye lifted up, ye everlasting gates, and the King of glory shall enter in. Who shall ascend into the mount of the Lord? or who shall stand in his holy place? The innocent hands, and the pure in heart.

Here is said, The Lord be with you, without, Let us bend our knees.

Prayer.

Hasten, we beseech thee, O Lord; tarry not; and bestow on us the aid of thy heavenly power; that we may be assisted by the consolations of thy advent, who trust in thy mercy. Who livest, &c.

The other prayers, as on Sunday I. of Advent.

Epistle, The Lord spake to Ahab, as in the Votive of B. M.

Gradual, Psalm cxlv. 18.

The Lord is nigh to all that call on him; to all that call upon him in truth. My mouth shall speak the praises of the Lord, and all flesh shall bless his holy name.

The Gospel is the same as in the Votive of B. Mary, Luke i.

Offertory, Isaiah xxxv.

Comfort ye my people and fear not: for lo our God will bring a recompense of judgment! He will come and save us.

Secret.

May our fasts be acceptable to thee, O Lord, which, by making expiation for us,1 may render us worthy of thy grace, and procure to us everlasting promises. Through our Lord.

The other secrets, as on Sunday I. of Advent.

Communion, Isaiah vii.

So a virgin shall conceive and bear a son, and his name shall be called Emmanuel.

Post-communion.

We beseech thee, O Lord, as suppliants, that thou wouldst satisfy us with thy saving blessings, that we may be

"On 29th November," that is, before Advent begins, "The solemnity of marriage terminates." That is, the church is supposed to be too solemnly occupied in waiting for the Advent of Christ, to spare her ministers for the use of those that are desirous of marrying, or being given in marriage. Yet the Lord himself performed his first miracle at a marriage-feast. We can understand the suspension of marriage at Easter, before celebrating the death of Christ; but we cannot understand it, on the eve of the most joyful event in this world's history—as well fast and mourn on the Lord's day—the day of his resurrection; yet the Romish Church does not allow fasting on Christmas, or on Sundays.

1 Here the reader will observe that the atoning efficacy of fasts is very plainly expressed.
renewed by the effect of his work in whom we rejoice. Through our Lord, &c.

The other post-communions, as on Sunday I. of Advent.

FERIA VI. Q. T. OF ADVENT.

Station at S.S. of the Twelve Apostles.
Introit, Psalm cxviii. oii.

Thou art near, O Lord, and all thy ways are truth. I have known from the beginning concerning thy testimonies, that thou hast founded them for ever. Psalm cxviii.,—Blessed are the undefiled in the way, who walk in the law of the Lord. V. Glory be to the Father, &c.

Prayer.

Stir up, we beseech thee, O Lord, thy power and come, that those who trust in thy love may be speedily freed from all adversity. Who livest and reignest, &c.

The other prayers, as on Sunday I. of Advent.

Lesson, Isaiah xi. 1-5.

These things saith the Lord God, There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the Spirit of the Lord shall rest upon him, &c.

Gradual, Psalm lxxxiv. 8 and 1.

Show us, O Lord, thy mercy, and grant us thy salvation. V. O Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob.

Sequence of the Holy Gospel,

In that time.—Mary rising up, went into the hill country with haste, into a city of Judea. And she entered into the house of Zachary, and saluted Elisabeth.

Offertory, Psalm lxxxiv.

Thou wilt turn, O God, and bring us to life; and thy people shall rejoice in thee. Show us, O Lord, thy mercy, and grant us thy salvation.

Secret.

We beseech thee, O Lord, that accepting our services and prayers, thou wouldst both purify us by thy heavenly mysteries, and mercifully give ear to us. Through our Lord, &c.

The other secrets, as on Sunday I. of Advent II.

Communion, Zacharias xiv. 5, 6.

Behold the Lord shall come, and all his saints with him; and in that day there shall be a great light.

Post-communion.

May the holy libation of thy sacrament restore us, O Lord; and cleansing...
SATURDAY IN EMBER WEEK.

us from all remaines of the old man, give
us to enter into the fellowship of the mys-
tery of salvation. Through our Lord, &c.
The other post-communions, as on Sun-
day I. of Advent.

SABBATH (SATURDAY) Q.T. OF ADVENT.

Station at S. Peter.

Introit, Psalm lxxix.

Come and shew us thy face, O Lord, who sittest above the cherubim, and we shall be saved. Ps. O thou that rulest Israel give ear, who leadest Joseph like a flock. Glory be to the Father, &c.

After Lord have mercy, Let us pray is said. Let us bend the knee. R. Lift up your hearts.

Prayer.

O God, who beholdest us, be merciful, because we are afflicted for our sin; that we may be comforted by thy presence. Who livest, &c.

Lesson, Isaiah xix. 20–22.

In these days—They shall cry to the Lord because of the oppressor, and he shall send them a Saviour and a de-
fender, &c.

Gradual, Psalm xviii. 7 and 1.

His going out is from the end of heaven, and his circuit even to the end thereof. The heavens show forth the glory of God, and the firmament declar-
eth the work of his hands.

Let us pray. Let us bend the knee. R. Lift up your hearts.

Prayer.

Grant, we beseech thee, omnipotent God, that while we who are pressed down by the yoke of sin, that old slavery, wait for the nativity of thy only begotten Son, we may be introduced to a new freedom. Who livest, &c.

Lesson, Isaiah xxxv. 1–7.

The Lord says, The land that was desolate and impassable shall be glad, and the wilderness shall rejoice and flourish like the lily, &c.

Gradual, Psalm xviii. 6, 7.

In the sun he bath set his tabernacle; and he is as a bridgetom coming out of his chamber. His going out is from the end of the heaven, and his circuit even unto the end thereof.

Let us pray. Let us bend the knee. R. Lift up your hearts.

Prayer.

We, thine unworthy servants, beseech thee, O Lord, that, notwithstanding the faults which darken every act of ours, we may yet rejoice in the advent of thine only begotten Son. Who livest, &c.

Lesson, Isaiah xl. 9–11.

Thus saith the Lord, Get thee up upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength, thou that bringest good tidings to Jerusalem: lift it up, fear not. Say to the cities of Judah, Behold your God, &c.

Gradual, Psalm lxxix. 8.

O Lord God of Hosts, turn us, and show us thy face, and we shall be saved. Stir up, O Lord, thy power, and come and save us.

Let us pray. Let us bend the knee. R. Lift up your hearts.

Prayer.

Grant, we beseech thee, omnipotent God, that the approaching solemnities of thy Son may be to us a present help, and yield the rewards of eternity. Through our Lord, &c.

Lesson, Isaiah xlv. 1–8.

Thus saith the Lord to my anointed Cyrus, whose right hand I have taken hold of, to subdue nations before his face, and to turn the backs of kings, &c.

Gradual, Psalm lxxix. 3–1.

Stir up, O Lord, thy power, and come
and save us. V. O thou that rulest Israel give ear: thou that leadest Joseph like a flock, that sittest above the cherubim, shine forth before Ephraim, Benjamin, and Manasseh.

Let us pray. Let us bend the knee. R. Lift up your hearts.

Prayer.

O Lord, we beseech thee, mercifully to give ear to the prayers of thy people, that we who are justly afflicted for our sins may be comforted with the visitation of thy loving favour. Who livest, &c.

Lesson, Daniel iii. 49.¹

In these days—The angel of the Lord went down with Azarius and his companions into the furnace, &c. Then these three as with one mouth praised, and glorified, and blessed God in the furnace, saying:—

Let us give thanks to God, is not responded here.

Hymn, Daniel iii. (Apoc.)²

Blessed art thou, O Lord, the God of our fathers, and worthy to be praised and glorified for ever.

And blessed is the holy name of thy glory, and worthy to be praised and glorified for ever.

Blessed art thou in the holy temple of thy glory, and worthy to be praised and glorified for ever.

Blessed art thou upon the holy throne of thy kingdom, and to be praised and glorified for ever.

Blessed art thou upon the sceptre of thy Divinity, and to be praised and glorified for ever.

Blessed art thou who sittest over the cherubim, beholding the depths, and to be praised and glorified for ever.

Blessed art thou who walkest on the wings of the wind, and upon the waves of the sea, and to be praised and glorified for ever.

Let all the angels and thy saints bless thee, and praise thee, and glorify thee for ever.

Let the heavens, earth, sea, and all that are therein, bless thee, and praise thee, and glorify thee for ever.

Glory be to the Father, and Son, and Holy Spirit, and to be praised and glorified for ever.

As it was in the beginning, is now, and ever shall be. Amen. And to be praised and glorified for ever.

Here, The Lord be with you, is said, without, Let us bend the knee.

¹ Apocrypha.
² The Church of Rome inserts between the 23d verse of the third chapter of Daniel, in our version, and the 24th verse, not less than 67 verses, giving to chap. iii. of Daniel 100 verses. It is from this apocryphal addition, which is not in the Hebrew nor Septuagint Greek, that the hymn is taken; but it is rather an accommodation of it, than an exact rendering of it, as may be seen by looking into the Douay version, which does not correspond with the Latin of the Missal, from which we have translated it, and this is often the case with the shorter passages of Scripture in the Missal. They are pieced and sorted together.

The Douay version has a note to Daniel iii. 24, acknowledging the 67 following verses not to be in the Hebrew or Chaldaic. But it is added, "As it was in all the Greek Bibles which were originally translated from the Hebrew, it is more than probable that it had been formerly in the Hebrew. Now the fact is, it is not in the Septuagint Greek, the most ancient and valuable Greek version in use in the ancient Jewish synagogues, and the only Greek version made before Christ, and which for nearly fifteen centuries the Jewish and Christian world read and recognised."
Prayer.

O God, who didst mitigate the flames of fire to the three children, mercifully grant that the fame of our vices may not destroy us thy servants. Through our Lord, &c.

The other prayers, as on Sunday I. of Advent.

Lesson.—Epistle of the blessed Paul the Apostle, 2 Thessalonians ii. 1–3.

Brethren, we beseech you, by the coming of our Lord Jesus Christ, and of our gathering together, &c.¹

Tract, Psalm lxxix.

O thou that rulest Israel, give ear, thou that leadest Joseph like a flock. Who sittest above the cherubim, shine forth before Ephraim, Benjamin, and Manasseh. Stir up, O Lord, thy might, and come and save us.

Gospel.—Luke iii. 1–6, as on the Sunday following.

Offertory, Zechariah ix.

Rejoice greatly, O daughter of Sion; shout for joy, O daughter of Jerusalem: lo, thy King will come to thee, just and a Saviour.

Secret.

We beseech thee, O Lord, give heed, well-pleased, to us presenting sacrifices; that they may increase our piety, and be profitable to our salvation. Through our Lord, &c.

The other Secrets, as on Sunday I. of Advent.

Communion, Psalm xviii. 6.

He rejoiced as a giant to run a race; his going out is from the end of the heavens, and his circuit unto the end thereof.

Post-communion.

We beseech thee, O Lord our God, that these most sacred mysteries which thou hast bestowed on us, for the continual strengthening of the new man, may prove both a present and future remedy to our souls. Through our Lord.

The other Post-Communions, as on Sunday I. of Advent.

SUNDAY IV. OF ADVENT.

Station at S. S. of the Twelve Apostles.

Introit, Isaiah xlv.

Drop down dew, ye heavens from above, and let the clouds rain the just; let the earth be opened, and bud forth a Saviour. Ps. xviii.—The heavens show forth the glory of God, and the firmament declareth the works of his hands. Glory be, &c.

Prayer.

Stir up, O Lord, we beseech thee, thy power, and come and succour us by thy great might, that, by the aids of thy grace, thy mercy may hasten what is hindered by our sins.

The other prayers, as on the Sunday I. of Advent.

¹ This is the memorable passage Protestants regard as prophetic of the development of ecclesiastical usurpations, so soon as the Roman empire was taken out of the way. The Douay has a note upon it, applying it to Mahomet and Luther. Lord Bacon thought it so perfect a portrait of Rome, that any one could find her by it, if put into the ‘Hue and Cry.’ A remarkable letter exists, written by Pope Gregory VI., one of the ablest of the popes, who lived before the empire, was wholly taken out of the way, remonstrating against the title of ‘Universal Bishop’ assumed by the patriarch of Constantinople. That pope writes to the emperor, ‘My fellow-priest, John, attempts to be called ‘Universal Bishop’—O times! O manners!—I indeed confidently assert, that whoever either calls himself, or desires to be called, ‘Universal Bishop,’ in his vain elation, is the precursor of Antichrist, because through his pride he exalts himself above others.’
Lesson.—Epistle of the blessed Paul the Apostle to the Corinthians i, iv. 1.

Brethren, let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God, &c.

Gradual, Psalm cxliiv.

The Lord is nigh to all that call upon him, to all that call on him in truth. My mouth shall speak the praise of the Lord, and let all flesh bless his holy name. Alleluia, Alleluia. Come, O Lord, and delay not, release thy people from their sin. Alleluia.


Now, in the fifteenth year of the reign of Tiberius Caesar, (Pontius Pilate being governor of Judea, and Herod the tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilene, under the high priests Annas and Caiaphas,) the word of the Lord came to John, the son of Zacharias, in the desert.

The Creed.

Offertory, Luke i.

Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb.

Secret.

Hear us, O Lord, we beseech thee, well-pleased, with these offerings, that they may increase our devotions, and advance our salvation.

The other Secrets, as on Sunday I. Advent.

Communion, Isaiah vii.

Behold a virgin shall conceive and bear a son; and his name shall be called Immanuel.

Post-communion.

Having received these offerings, we beseech thee, O Lord, that the more frequently we partake of these mysteries, the more effectual they may be to the health of our soul.

The other Communions, as on Sunday I. Advent.

If the Vigilia of the Nativity of our Lord shall come on a Sunday, the whole office of the mass is used at Vigilia, with commemoration of our Lord, but the Gospel is not read at the close.

Vigil of the Nativity of our Lord.

Station at S. Mary, maj.

Introit, Exodus xvi.

This day you shall know, because the Lord shall come and shall save us; and in the morning ye shall see his glory. Ps. ii. 3.—The earth is the Lord's and the fullness thereof, the world and all that dwell therein. Glory be to the Father, &c.

Prayer.

O God, who dost gladden us with the yearly looking for of our redemption, grant that thy only begotten Son, our Lord Jesus Christ, whom we now receive as our Redeemer, we may one day in safety behold him coming as our Judge, who livest and reignest with thee.

This prayer only is said, unless Vigil shall come on a Sunday.

Lesson.—Epistle of the blessed Paul the Apostle, Romans i. 1–6.

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, &c.

Gradual, Exodus xvi.

This day ye shall know, because the Lord shall come and shall save us; and in the morning ye shall see his glory. Ps. lxxix.—Thou who rulest Israel, give ear; who leadest Joseph like a flock, who sittest above the cherubim, shine forth before Ephraim, Benjamin, and Manasseh.

Alleluia is not said with the following
V., unless the Vigil shall come on a Sunday.

Alleluia, Alleluia. V. To-morrow the iniquity of the earth shall be blotted out, and the Saviour of the world shall reign over us. Alleluia.

Sequentia of the Gospel, Matthew i. 18–21.

When as Mary the mother of Jesus was espoused to Joseph, before they came together, she was found with child of the Holy Ghost, &c.

Offertory, Psalm xxiii.

Lift up your gates, oh ye princes, and be ye lifted up ye eternal gates; and the King of Glory shall enter in.

Secret.

Grant to us, we beseech thee, omnipotent God, that as we have come to adore at the birth of thy Son; so, rejoicing, we may obtain his everlasting blessings. Who livest and reignest with thee, &c.

Communion, Isaiah xiii.

The glory of the Lord shall be revealed, and all flesh shall see the salvation of our God.

Post-communion.

Grant, we beseech thee, O Lord, that we may breathe anew the air of the returning Nativity of thy only begotten Son; and may this heavenly mystery be to us both meat and drink. Through the same Lord.

Since the priest, on the day of the Nativity of our Lord, celebrates three masses, in the first and second mass he does not take the purification, but in the third mass only; and in the first and second he washes his fingers in some clean vessel.¹

¹ To the common sense of mankind, transubstantiation implies a total change, and consequently, the destruction of the intoxicating and all other properties of the wine, and the substitution of all the properties of blood; but the logic of the schoolmen came to the help of common sense, and taught a distinction between substance and accidents. According to this distinction, the change of substance by consecration is total, but the accidents or external qualities remain the same as before; that is, all the properties of wine survive, though it is substantially blood, and are as potent as ever. For the priest, therefore, to drink the ablations of three successive masses, though drinking substantially the body and blood of Christ, was perilous both to his soul and body, seeing the accidents of the wine remained.
THE NATIVITY \(^1\) OF OUR LORD.

FIRST MASS, BY NIGHT.

Station at S. Mary Maj. at the Stall.

Introit, Psalm ii.

The Lord hath said unto me, Thou art my son, this day have I begotten thee.
Ps. Why have the Gentiles raged, and the people devised vain things?  Glory, &c.

Prayer.

O God, who hast made this most sacred night for ever memorable by the glory of him who is the true light, grant, we beseech thee, that we who have known the mysteries of his light on earth, may also come to the enjoyment of it in heaven.  Who livest, &c.

Lesson.—Epistle of blessed Paul the Apostle, Titus ii. 11–15.

The grace of God our Saviour hath appeared to all men, &c.

Gradual, Psalm civ. 3.

With thee is the principality in the day of thy strength: in the brightness of the saints: from the womb before the day-star I begot thee.  The Lord

\(^1\) Christmas.—The feast of the Nativity is the most natural, as it is the most ancient, of all Church festivals.  Yet it is not so much as named in the New Testament.  No day is distinguished there but "The Lord’s Day," the day of the resurrection, which was to be the Christian heir of the honours of the Sabbath of creation, lending it new sanctions, and bestowing on it new memories.  The silence of the New Testament as to the particular day of Christ’s birth is equally significant with its silence as to Christ’s personal appearance; and as this last discomfits all worshipping of Christ “after the flesh,” by images or pictures, so this silence as to the chronology of his birth-day equally deprives birth-day observances of all Scripture countenance.  Had the Churches of Christ never, in their festivals, gone beyond Christmas and Easter—the birth and the death of Christ—no question might ever have been necessary as to the lawfulness of Church festivals.  But a festival-loving church provokes the contrast with this silence of Christ and his apostles, and furnishes another proof of the inspired wisdom manifest in what Scripture has not said and instituted.  Even Moses, who instituted only three festivals, rebukes the festival developments of the Jewish Church.  Let any one contrast the special injunctions contained in Exod. xii. 1, Exod. xiii. 4, and Levit. xxiii. 4, with the silence of the New Testament, and he will feel the difference God designed in such matters to exist between the Jewish and Christian Church.
said to my Lord, Sit thou at my right hand, until I make thy enemies thy footstool. Alleluia, Alleluia. V. Ps. ii. The Lord hath said unto me, Thou art my son, this day have I begotten thee. Alleluia.


There went out a decree from Caesar Augustus, that the whole world should be enrolled, &c.¹ I believe, &c.

Offertory, Psalm cv. Let the heavens rejoice, and let the earth be glad in the presence of the Lord, for that he is come.

Secret.

Accept, O Lord, we beseech thee, the oblation of this day's feast, that through thy abundant grace, by these sacred communings, we may be found in the likeness of him in whom our nature is united with thine. Who liveth, &c.

Preface.³

Because by the birth of thy incarnate, &c. And the same is said daily to Epiphany, and also in the Octave of S. John. After the action, Those communicating and celebrating this most sacred night, &c. And it is said daily to the Octave of the Nativity, inclusively: but in this mass only the word night is used—afterwards, day.

Commemoration, Psalm cxvi.

In the brightness of the saints, from the womb before the day-star I begot thee.

Post-communion.

Grant to us, we beseech thee, O Lord our God, that we who rejoice to wait by these mysteries on the Nativity of our Lord Jesus Christ, may, by our becoming conversation, deserve to arrive at the fellowship of him. Who liveth with thee, &c.

The priest ought also, before the following mass, to say confession; and at the end of each to bless the people, and to read the gospel of S. John. In the beginning was the word, as below. After the third mass, in the forenamed place of the gospel, the gospel is said, When Jesus was born, which is used in Epiphany.

SECOND MASS, ⁴ AT DAWN.

Station at S. Anastasia.

Introit, Isaiah ix. 6.

A light shall shine this day upon us, because a Lord is born to us; and he shall be called the Wonderful, God,

¹ In the angelic hymn at the close of this lesson, the Missal, following the vulgate, instead of reading as in Protestant versions and in the Greek, "And on earth peace, good-will towards man," reads, "Peace to men of good-will,"—"Pax hominibus bona voluntatis,"—on which Keble, the poet of the Oxford party, still further improves, in one of the hymns of his "Christian Year,"

"And love towards men of love,"

but neither is Greek nor gospel. "Not that we loved God, but that he loved us," (1 John iv. 10,) and "We love him, because he first loved us."

³ These prefaces are to be found together, in one and the same part of the Missal, just before the canon. Probably they were prefatory until more prefatory matter was prefixed.

⁴ Three masses are performed at Christmas,—at midnight, day-break, and morning. In the office of the Breviary at this season, in a homily of Pope Gregory the Great, sixth century, he apologises to the people for the brevity of his homily on the gospel read, because he had thrice to celebrate mass.
Prince of Peace, Father of the future age: of whose kingdom there shall be no end. 1 Ps. xcii. The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself. Glory be, &c.

Prayer.

Grant, we beseech thee, O Almighty God, that as we are enlightened by the new light of thy incarnate Word, we may show in our actions the effects of that faith that shineth in our minds. Through the same Lord, &c.

For Commemoration of S. Anastasia.

Prayer.

Grant, we beseech thee, Omnipotent God, that as we honour the solemnity 2 of thy blessed martyr Anastasia, we may be sensible of the effects of her patronage with thee, (note 6.) Through our Lord, &c.

The epistle. He hath appeared, as in the votive of B. M.


Blessed is he that cometh in the name of the Lord. The Lord he is God, and he hath shone upon us. This is the Lord’s doing, and it is wonderful in our eyes. Alleluia, Alleluia. Ps. xcii. 1. The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself with power. Alleluia.

The gospel. The shepherds, as in the Votive of B. M., and I believe, is said.

Offertory. Psalm xcii.

God hath established the world that it shall not be moved: thy throne is prepared from of old,—thou art from everlasting.

Secret.

May our offerings, O Lord, we beseech thee, be suitable to the mysteries of the Nativity of this day. Always pour forth peace upon us, that as he who was born a man, also manifested himself as God,—so this earthly substance may impart to us that which is divine. Through the same Lord, &c.

For S. Anastasia. Secret.

Graciously receive, O Lord, we beseech thee, our offerings; and grant, by the meritorious intercessions of thy blessed martyr Anastasia, that they may come to the nid of our salvation. Through our Lord, &c. 3

Preface and Communicating, &c., as in the first mass.

Commemoration. Zech. ii.

Rejoice, daughter of Zion. Give praise, daughter of Jerusalem. Lo thy King will come,—holy, and Saviour of the world.

Post-communion.

May we, O Lord, by this sacrament,

1 Here Isaiah ix. is the reference in the Latin Missal; but the quotation is not exactly according either to the vulgate, Douay, or Protestant version. The departure from exactness, in the quotation of so important a passage, is an illustration of the careless method of the ancient quotations of Scripture, even on the most solemn occasions.

2 "Honour the solemnity."—Latin, "Solemnia colimus." In the manuals for England, this is rendered "celebrate;" and "patrocinia," or "patronage," is rendered "the effect of her prayers." This is certainly putting an English face on it.

3 One would think it were enough for the priest to read in his Missal, in the first mass of Christmas, Titus ii. 11,—"Looking for the blessed hope and coming of the glory of the great God and our Saviour, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity," &c.,—to prevent him imploring the merits of Anastasia.
always renew the feelings of our new birth, through the memory of that wonderful birth which hath driven away the old man. Through the Lord, &c.

For S. Anastasia, Post-communion.

Thou hast satisfied, O Lord, thy family with these sacred gifts. Ever cherish us therefore, we beseech thee, through her intercession whose solemnity we celebrate. Through, &c.

Gradual, Psalm xxvii. 3.

All the ends of the earth have seen the salvation of our God. Sing joyfully to God, all the earth. The Lord hath made known his salvation, he hath revealed his justice in the sight of the Gentiles. Alleluia, Alleluia. The day that is holy hath shone upon us; come ye Gentiles, and adore ye the Lord, because to-day a great light hath descended on the earth. Alleluia.

Beginning of the Holy Gospel, John i. 1–14.

In the beginning was the word, and the word was with God, and the word was God, &c.

The Creed is said.

Offerory, Psalm lxxxviii. 12, 15.

Thine are the heavens, and thine is the earth, the world and the fulness thereof thou hast founded. Justice and judgment are the preparation of thy throne.

Secret.

Sanctify, O Lord, our offered gifts by the new birth of thy only begotten Son, that we may be cleansed from the spots of our sins. Through, &c.

Preface and communicating, as in the first mass.

Communion, Psalm xxvii.

All the ends of the earth have seen the salvation of our God.

Post-communion.

Grant, we beseech thee, Omnipotent God, that as the Saviour of the world born this day has become the author of a new birth to us, so he may also bestow on us the gift of immortality. Who liveth, &c.

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1 "Making purification of sins" is the vulgate and Douay, but the Greek literally rendered is, "Having by himself made purification of our sins." The emphatic phrase, by himself, being omitted in the Missal.
MASSES FOR THE NATIVITY OF OUR LORD.

FEAST OF S. STEPHEN, PROTO-MARTYR.
Station at S. Stephen in Mount Calvary.

Introit, Psalm cxviii. 23.

Princes sat and spoke against me; and the unjust persecuted me; aid me, O Lord my God, because thy servant hath kept thy commandments. 1 Ps.—Blessed are the undefiled in the way, who walk in the law of the Lord. Glory be, &c.

Prayer.

Grant us, O Lord, we beseech thee, to imitate him whose memory we worship, that we may learn to love even our enemies; because we celebrate his martyrdom who knew also to pray to our Lord Jesus Christ for his persecutors. Who livest, &c.

And commemoration is made of the nativity. Prayer, Grant, &c., as before.


In these days, Stephen, full of grace and fortitude, did great wonders and signs among the people, 2 &c.

Gradual, Psalm cxviii.

Princes sat and spoke against me; and unjust men persecuted me. Help me, O Lord my God. Save me for thy mercies sake. Alleluia. Alleluia. Acts vii.—I see the heavens opened, and Jesus standing at the right hand of the power of God. Alleluia.


Behold I send to you prophets and wise men, and scribes; and some of them you will put to death and crucify, &c. I believe, &c.

Offertory, Acts vi.

The apostles chose Stephen a Levite, 3 full of faith and the Holy Spirit, whom the Jews stoned, praying, and saying, Lord Jesus, receive my spirit. Alleluia.

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1 "Hath kept thy commandments." In the Latin, "Servus tuus exercebatur in tuis justicationibus," translated by the Douay, and in English Missals, "Was employed in thy justifications," which is not English.

2 In this lesson as cited in the Missal, the only difference from the Protestant version is in the addition at the close, "In the Lord," added from the Vulgate, but not in the Greek. Stephen dying, invoked Christ alone, a striking rebuke to those that multiply to themselves mediators in their hour of tribulation. Ganganeli (Clement XIV.), could say in the middle of last century, "We know, thank heaven, in Italy (and the clergy repeat it often enough), that the mediation of Jesus Christ alone is absolutely necessary; and that of the saints, as the C. of Trent formally declares, is only good and useful." Yet he afterwards is constrained to add, "The worship we owe to God is, however, too frequently distracted by that which we pay to the saints. Hence it is wisely ordered in Rome, that relics should not be placed on the altar where the venerable (the holy sacrament), is deposited, for fear of attracting the attention."—Letter to the Bishop of Spoleto, from p. 77, Select Letters of Ganganeli, translated from the French by C. J. Metcalfe, Esq. 1819.

Times are changed, however, since the philosophical and half-protestant language of Ganganeli was used. Since 1751, when Ganganeli wrote this, Rome has had time to fortify herself with reasons for everything, and to put a good skin upon all her doings, even the worst; and with a commodity of good words and distinctions, and explanations, she presents herself anew for the beguilement of Englishmen.

3 The information that Stephen was a Levite, will be new to the reader of the
Secrets.

Receive, O Lord, these offerings in memory of thy saints; and as their sufferings have made them glorious, so may our devotion render us innocent. Through, &c.

From the Nativity, the secrets, Offered, &c., as before.


I see the heavens opened, and Jesus standing at the right hand of the power of God. O Lord Jesus, receive my spirit, and lay not this sin to their charge.

Post-communion.

May the mysteries we have received, O Lord, be a help to us; and, by the intercession of thy blessed martyr Stephen, strengthen us with thy perpetual protection. Through, &c.

From the Nativity, post-communion, Grant, &c., as before.

Feast of S. John, 1 Apostle and Evangelist.

Station at S. Mary, Maj.

Introit, Ecclesiastices xv. 5.

In the midst of the church, the Lord opened his mouth, and filled him with the spirit of wisdom and understanding, and clothed him with a robe of glory. Ps. xcii.—It is good to confess the Lord, and to sing praise to thy name, O Most High. Glory be, &c.

Prayer.

Shine benignantly, O Lord, on thy church, that enlightened by the teaching of John thine Apostle and Evangelist, she may attain to thine eternal gifts. Through our Lord, &c.

From Nativity, the prayer, Grant, &c., as before. From S. Stephen, prayer, Give to us, as before.

Lesson, Book of Wisdom, Ecclesiasticus xv. 1—6.

He that feareth God, will do good; and he that possesseth justice, shall lay hold on her, and she will meet him as an honourable mother, 2 &c.

Gradual, John xxii. 23, 24.

This saying, therefore, went abroad among the brethren, that that disciple should not die. And Jesus did not say to him, He should not die. But, so I will have him to remain till I come, what is it to thee; follow thou me. Alleluia, Alleluia. This is that disciple who giveth testimony of these things, and we know that his testimony is true. Alleluia.


Jesus said to Peter, Follow me. Peter turning about, saw that disciple whom Jesus loved, following; who also leaned on his breast at supper, and said, &c.

Offertory, Psalm xxi. 12.

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus.

Secrets.

Receive, O Lord, the offerings which we bring to thee on the solemnity of

New Testament. This, however, is the Romish name for a deacon. At the same time, he is represented here as if a Levite before chosen a deacon, which is probably a "tradition."

1 See Chapter VI., p. 89, for citation from the Breviary on this apostle’s day.

2 In Ecclesiasticus xv. 2, both Vulgate and Douay read, “And she will meet him as an honourable mother, and will receive him as a wife married of a virgin.” The Missal omits this last clause, and this in citing a book which the C. of Trent regards as Holy Scripture.
MASSES FOR THE NATIVITY OF OUR LORD.

him, by whose patronage we hope to be delivered. Through our Lord.

Nativity secrets, Offered, &c. as before.
S. Stephen secrets, Receive, &c. as before.
Preface and communicating, from Nativity.

Commemoration, John xxii.

The saying went forth among the brethren, that that disciple should not die; and he, Jesus, did not say to him, He should not die; but, so I will have him to remain till I come.

Post-communion.

Being refreshed, O our God, with heavenly meat and drink, we humbly beseech thee, that we may be strengthened by his prayers, in the commemoration of whom we have partaken of these things. Through the Lord, &c.

From Nativity, post-communion, Perform, as before.

From S. Stephen, post-communion, We are aided, as before.

FEAST OF THE MOST HOLY INNOCENTS.

Station at S. Paul.

Introit, Psalm viii. iii. and ii.

Out of the mouth of infants and of sucklings, thou hast perfected praise, because of thine enemies. Ps. O Lord, our Lord, how admirable is thy name in the whole earth. Glory be to the Father. Glory in the highest, is not said; nor,

1 Feast of the Innocents.—Some of our readers may be at a loss to comprehend how the children of Bethlehem that were put to death by Herod, should be commemorated as martyrs. We find Wheatly, on the Common Prayer of the Church of England, distinguishing thus: C. 5; S. 4. 2.

"As there are three kinds of martyrdom, first, both in will and deed, which is the highest; the second, in will, but not in deed; the third, in deed, but not in will; so the church commemorates these martyrs in the same order. St Stephen first, who suffered death both in will and deed; St John the Evangelist next, who suffered martyrdom in will, but not in deed; the holy Innocents last, who suffered in deed, but not in will."

How there can be "any virtue, any praise," where there is no will nor consent, is not explained. But let us hear the priest reading his Breviary on the Feast of the Innocents:

These are they which have not stained their garments. They walk with me in white. These are they which have not defiled themselves with women—for they are virgins.

These are they which have come out of great tribulation, and washed their robes in the blood of the Lamb. Their angels do always behold the face of my father. I beheld under the altar of God, the souls of the slain for the word of God, and for the testimony which they gave.

Under the throne of God all the saints cried, Avenge our blood, O our God.

I beheld upon Mount Sion a Lamb stood, with them a hundred and forty and four thousand, having his father's name written on their foreheads. These are they which are redeemed from among men, the first fruits unto God and the Lamb; and in their mouth was found no guile, for they are without fault before the throne of God."

Wheatly's distinctions don't serve the turn of his own church. Here they fail utterly, for the Innocents, according to Rome's eulogy, are superior to all martyrs. This superior knowledge of Rome, no doubt, owes to tradition; testifying that these unfortunate infants differed in all respects from all other infants that have died in infancy by natural or violent means.
Alleluias; nor, Go, mass is ended, unless this feast shall fall on a Sunday. But on the octave they are always said.

Prayer.

O God, whose praise the Innocent martyrs confessed this day, not by speaking, but by dying; mortify in us all evil inclinations; that thy faith, which we profess with our lips, we may show forth in our actions. Through the Lord.

From Nativity, prayer, Grant, as before.
From S. Stephen, prayer, Give us, as before.
From S. John, prayer, Thy Church, &c. as before.


I beheld, and, lo, a Lamb stood, &c.

Gradual, Psalm cxxxiii. 7.

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers. The snare is broken, and we are delivered. Our help is in the name of the Lord, who made heaven and earth. Alleluia, Alleluia. Ps. cxxii. 1.—Praise ye the Lord, ye children. Praise ye the name of the Lord. Alleluia.

The tract below is always said, omitting, Alleluia, and V. following, unless the feast fall on a Sunday. On the octave it is never said.

Tract, Psalm lxxviii. 3.

They have poured out the blood of thy saints, as water round about Jerusalem. And there was none to bury them. Avenge, O Lord, the blood of thy saints, which was poured out like water.


An angel of the Lord appeared in sleep to Joseph, saying, Arise, and take the child and his mother, and fly into Egypt, &c.

The creed is said.

Offertory, Psalm cxxxiii. 7.

Our soul, as a sparrow, is escaped from the snare of the fowlers. The snare is broken, and we are delivered.

Secrets.

May the pious prayers of thy saints, O Lord, be never wanting to us, both to make our offerings acceptable, and to obtain for us thy mercy. Through, &c.

From the Nativity, the secrets, Offered, as before.
From S. Stephen, secrets, Accept, as before.
From S. John, secrets, Accept, as before.

Communicate, Matthew ii.

A voice in Rama was heard—lamentation and great mourning—Rachel bewailing her children, and would not be comforted because they are not.

Post-communion.

We have partaken, O Lord, of the votive offerings which, with the prayers of the saints, we beseech thee may bring us aid, both in the life that now is, and in that which is to come. Through our Lord.

From Nativity, post-communion, Perform, as before.
From S. Stephen, post-communion, Assist, &c. as before.
From S. John, post-communion, Refreshed, &c. as before.

If the Feast of St Thomas shall fall on a Sunday it is transferred to the following day.

Feast of S. Thomas,¹ Bishop and Martyr.

Introit.

Let us rejoice in the Lord, celebrating

¹ This St Thomas, is Thomas à Beckett, Archbishop of Canterbury in the twelfth century, who, by order of Henry II. of England, was slain. The Breviary styles him, "Gloriosa Pontifex." Other martyrs suffered for Christianity.
the feast in honour of the blessed Thomas the Martyr; at the sufferings of whom the angels rejoiced, and praised the Son of God. Ps. xxxii.—Exult, ye righteous in the Lord, praise is comely in the upright. V. Glory be to the Father.

Prayer.

O God, for whose church the glorious prelate, Thomas, died by the swords of impious men, grant, we beseech thee, that all who implore his aid, may find the saving effect of their petition. Through the Lord.

From the Nativity, the Prayer.

Grant, we beseech thee, almighty God, that we who are held under the old bondage of sin, may be freed therefrom by the birth of thy only begotten Son. Through, &c.

From S. Stephen, Prayer.

Grant to us, we beseech thee, O Lord, to imitate him whom we worship, (continus,) that we may learn to love even our enemies, because we celebrate the birth of him who knew how to pray even for his persecutors, to our Lord Jesus Christ thy Son.

From S. John, Prayer.

O Lord, shine benignantly on thy church, that, enlightened by the teaching of the blessed John thy apostle and evangelist, she may arrive at eternal rewards.

From the most holy Innocents, Prayer.

O God, whose renown the innocent martyrs was this day proclaimed, not by speaking, but by dying, mortify in us all evil inclinations, that the faith which we possess with our tongue, may be confessed in our lives. Through our Lord.

Lesson.—Epistle of the blessed Paul the Apostle, Hebrews v. 1-6.

Brothers, every high-priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins, &c.

Beckett was a martyr to Papal supremacy. Of his sincerity we have little doubt; he was also supported by popular favour, which then attended ecclesiastical claims, as the only protection against the tyranny of kings and barbarous chiefs. His ideas of sacerdotal power are expressed in one of his letters to the king, cited by Hume:—"Quis dubitet sacerdotes Christi regum et principum omnium que fideillum patres et magistros censere?"—"Who doubts that the priests of Christ are the fathers and masters of kings and princes, and of all the faithful?" The assassination of Beckett only rendered his cause, and ecclesiastical claims, more popular, and more sacred. The following comparative account of contributions to the shrines of Canterbury soon after his death, show this in the manner of the times:—

Offerings in one year.

| To Christ's Church shrine at Canterbury | L. S. 2. 6 |
| The Virgin's altar                      | 1 5 0 |
| St Thomas & Beckett                     | 832 12 3 |

On the following year.

| To Christ's Church altar at Canterbury  | L. 0 0 0 |
| The Virgin                             | 4 15 8 |
| St Thomas & Beckett                     | 954 6 0 |

The honours of St Thomas have again been revived in our day with the revival of ultra-montane views.
Gradual, Eclesiasticius xlii.¹

Lo, a great priest, who pleased God in those days. There has not been found one like to him, who kept the law of the Highest. Alleluia, Alleluia. John x.—I am the good Shepherd, and I know my sheep, and my sheep know me. Alleluia.

The Sequentes of the Holy Gospel, John x. 11–16.

I am the good Shepherd. The good shepherd giveth his life for his sheep, &c.

Offertory, Psalm xx.

Thou hast placed, O Lord, on my head a crown of precious stones; he sought life from thee, and thou didst grant it. Alleluia.

Secret.

Sanctify, O Lord, the offerings consecrated to thee; and, through the intercession of the blessed Thomas, thy martyr and high-priest, mercifully look on us well pleased. Through our Lord.

Nativity, Secret.

O Lord, sanctify us, offering these gifts, by the nativity of the only begotten Son, and cleanse us from every spot of our sins.

S. Stephen, Secret.

Accept, O Lord, these gifts, in commemoration of thy saints, that, as their sufferings rendered them glorious, so our devotion may render us innocent.

S. John, Secret.

Accept, O Lord, our gifts, which we bring on his solemnity under whose patronage we trust to be delivered.

The most holy Innocents, Secret.

O Lord, let not the pious intercession of thy saints be wanting to us, both to make our offerings acceptable, and to obtain for us thy mercy. Through our Lord.

Communion, John x.

I am the good Shepherd, and I know my sheep, and mine know me.

Post-communion.

May this communion, O Lord, cleanse us from our sin; and by the intercession of the blessed Thomas, thy martyr and high-priest, make us to be partakers of the heavenly remedy. Through Christ, &c.

Nativity, Post-communion.

Grant, we beseech thee, omnipotent God, that this day the Saviour of the world having been born, and become the author of a divine birth, so he may also bestow on us the blessings of immortality.

S. Stephen, Post-communion.

May the mysteries now taken, aid us, O Lord, and through the intercession of thy blessed martyr, Stephen, strengthen us with thy perpetual protection. Through, &c.

S. John, Post-communion.

Being refreshed, O our God, with heavenly meat and drink, we humbly beseech thee, that we may be strengthened by thy prayers, in the commemoration of whom we have partaken of these things. Through our Lord.

The most holy Innocents, Post-communion.

We have partaken, O Lord, of the votive offerings, which, with the prayers of the saints, we beseech thee, may bring us aid, both in the life that now is, and in that which is to come. Through, &c.

If the feast of the Nativity of our Lord, S. Stephen, S. John, Evang., and of the most holy Innocents, shall fall on a Sunday, on that day nothing is done, but on the next day after the feast of S. Thomas the martyr, mass is said on a Sunday. But if the feast of S. Thomas shall fall on a Sunday, mass is said on the Sunday

¹ Eclesiasticius xlii. is referred to, but no such verse is to be found.
with commemoration of the other octaves; and the feast of S. Thomas is transferred to Feria II.

If, indeed, after the feast of S. Thomas, the Sabbath shall fall, the mass is said on the Sabbath of the octave of the Nativity with commemoration of the other octaves; and the office on the day of S. Silvester falls with it, with commemoration of Sunday and octaves.

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SUNDAY WITHIN THE OCTAVE OF THE NATIVITY OF OUR LORD.


While all things were in deep silence, and night was in the midst of her course, thy almighty word came down from her royal seat. Ps. xcii.—The Lord hath reigned, he is clothed with beauty; the Lord is clothed with strength, and hath girded himself with power. Glory be to the Father, &c.

Prayer.

O almighty and eternal God, direct our actions according to thy good pleasure, that in the name of thy beloved Son, we may abound in good works. Who livest, &c.

Prayers of the Nativity, S. Stephen, S. John, and most holy Innocents, as in the preceding mass.

Lesson.—Epistle of the blessed Paul the Apostle, Galatians iv. 1–7.

Brethren.—As long as the heir is a child, he differeth nothing from a servant, &c.

Gradual, Psalm xliii. 8. *

Thou art beautiful above the sons of men; grace is poured on thy lips. My heart hath uttered a good matter. I speak my works to the king. My tongue is the pen of a writer, writing swiftly. Alleluia, Alleluia. Ps. xcii.—The Lord hath reigned, he is clothed with beauty; the Lord is clothed with strength, and hath girded himself with power. Glory be to the Father.


Joseph, and Mary the mother of Jesus, were wondering at those things which were spoken concerning him, and Simeon blessed them, and said to Mary his mother, Behold this child is set for the fall, and for the resurrection of many in Israel, &c.

Offertory, Psalm cxlii.

God hath established the world which shall not be moved; thy throne is prepared from of old, thou art from everlasting.

Secret.

Grant, we beseech thee, O omnipotent God, that the service offered before the eyes of thy majesty, both may obtain for us the grace of true devotion, and the issue of a happy eternity. Through, &c.

The other Secrets as in the preceding mass.

Communion, Matthew ii.

Take the child and his mother, and go into the land of Israel, for they are dead that sought the life of the child.

Post-communion.

Through the efficacy of the mystery, O Lord, both cleanse us from our sins and fulfil our righteous desires.

Other Post-communions as on the preceding mass.

Mass of the Octave of the Nativity.

In mass, A child is born, as in the third mass of the Nativity, when the epistle, He hath appeared, and in the gospel, The shepherds, from the votive mass of B. M. Commemoration is made from S. Stephen, S. John, and most holy Innocents.

If the feast of S. Silvester should fall on a Sunday, the mass is said on it, with commemoration of Sunday and octaves.
Feast of S. Silvester, Pope and Confessor.  

Introit, Psalm cxxxii. 9.

Let thy priests, O Lord, be clothed with salvation, and thy saints shout for joy; for thy servant David's sake, turn not away the face of thine anointed. Ps. cxxxii. 1.—Remember, O Lord, David and all his meekness. Glory be, &c.

1 Why Silvester is honoured with a feast, the following account of him from the Breviary, December 31, will explain:—

"Silvester Romanus, the son of Rufinus, studied from early life under Cyrus the Presbyter, whose learning and manners he imitated. Arriving at the age of thirty, he was made a presbyter (priest) of the holy Roman Church, by the Pontiff Marcellinus; in which office, in the estimation of all men, he surpassed all the clergy, and succeeded to Melchius in the time of the emperor Constantine. When the emperor Constantine, by advice of his physicians, had ordered a bath of infants' blood to be prepared, in order to cure him of his leprosy, the holy Apostles, Peter and Paul, appeared to him in his sleep, commanding him, if he desired to be healed to refrain from that impious and savage bath, and to send for Silvester who lay concealed in Mount Soracte, by whom, being renewed by a healthful bath, he should command temples to be built after the manner of the Christians in every part of the Roman empire, the images of the gods to be removed, and the worship of the true God set up. Constantine, obeying the heavenly warning, diligently sought out Silvester, from whom, recognising the image of the apostles, he was healed by baptism, and was inflamed with zeal to spread the religion of Christ.

"At the suggestion of Silvester, he built many churches (basiliicas), which he adorned with sacred images and magnificent gifts, and the leave was now given to the Christians to erect their temples, which had been formerly denied. Under this pontiff, two councils were held; the Nicene, where his legates presided, and at which Constantine was present, and three hundred and eighteen bishops, the holy Catholic faith was explained, and Arius and his followers condemned, which synod he also confirmed at the request of all the fathers; also the Council at Rome, at which two hundred and eighty-four bishops were present, where Arius was again condemned.

"He also made many decrees useful to the church of God; amongst others, that chrism should be made by the bishop alone; that the priest should anoint the very top of the head of the baptized; that the deacons should use the dalmatic in the church, and the linen woolsey pall should be used on the left side; that in a linen veil the sacrifice of the altar should be completed; he fixed the time which those admitted to orders should spend in each order of the church, before being admitted to a higher; that a layman should not bring a charge against a clergyman; that no clergyman should plead his cause before a profane (profanum) tribunal.

The name of the Sabbath and of the Lord's Day (Dominica) being retained, the other days of the week he distinguished by the name of Feria, as they had already begun to be called in the church; by which it was signified, that the clergy, casting aside all other cares, ought to give all of every day to God alone. To this heavenly wisdom with which he governed the church, was added remarkable holiness of life, and kindness to the poor. In this spirit he provided that the poorer should be united to the richer clergy, and took care that the holy virgins should be supplied with all necessary things. His pontificate lasted twenty-one years, ten months, and one day. He was buried in the cemetery of Priscilla, on the Salarian way. Seven ordinations he held in the month of December, in which he made forty-two priests, twenty-five deacons, and sixty-five bishops over different places."
Prayer.

Grant, we beseech thee, omnipotent God, that, venerating the solemnity of the blessed Silvester, thy confessor and high-priest, there may be to us both an increase of devotion and of spiritual health. Through our Lord, &c.

And the commemoration is made of the four octaves, as in the Feast of S. Thomas.

The epistle, I testify, from the Commemoration of the Doctors.

Gradual, Ecclesiastinicus xlv.

Lo a great priest, who in his days hath pleased God. There was found none like him, who kept the law of the Most High. Alleluia, Alleluia. Ps. lxxxviii. 21.—I have found David, my servant; with my holy oil I have anointed him; for my hand shall help him, and my arm shall strengthen him.

Secrets.

Thy saints, at all times, gladden our hearts. We beseech thee, O Lord, that whilst we recall their merits, we may experience their patronage. Through our Lord.

The other secrets, as before.

Commemoration, Matthew xxiv. 46.

Blessed is that servant, whom, when his Lord shall come, he shall find so doing. Amen. I say unto you, he shall place him over all his goods.

Post-communion.

Grant, we beseech thee, Omnipotent God, that, giving thanks for the gifts of which we have partaken, by the intercession of the blessed Silvester, thy confessor and pontiff, we may attain more excellent blessings. Through our Lord, &c.

The other post-communions, as before.

Circumcision of our Lord, and octave of Nativity.

Station at S. Mary beyond the Tiber.

Introit, Isaiah ix.

A child is born to us, and a Son is given to us; and the government is upon his shoulder, and his name shall be called, The Angel of the Great Council. Ps. xvii.—Sing ye to the Lord a new canticle; because he hath done wonderful things. Glory be to the Father, &c.

Prayer.

O God, who, by the fertile virginity of the blessed Mary, didst bestow the rewards of eternal salvation on the human race, grant, we beseech thee, that we may experience that she intercedes for us, through whom we have obtained the author of life, our Lord Jesus Christ, thy Son. Who liveth, &c.

Lesson, Epistle of the blessed Paul the Apostle, Titus ii. 11, 14.

The grace of God our Saviour hath appeared to all men; instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and might cleave to himself a people acceptable, a pursuer of good works. These things speak and exhort; in Christ Jesus our Lord.

1 Venerating,—Latin, veneranda—a word applied in the Missal to the worship of the sacrament, to which Rome pays Divine honours, translating venerabile, by adorable in the English Missals.

2 "More excellent blessings."—"Potiora."—Can the saints obtain more excellent blessings than Christ, filling up what was wanting in the Divine Saviour?

3 This lesson we have quoted entire, because it so clearly declares, that Christ
THE OCTAVES OF FEASTS.

Gradual, Ps. xcvii.
All the ends of the earth have seen the salvation of our God. Sing joyfully to God all the earth. The Lord hath made known his salvation; he hath revealed his justice in the sight of the Gentiles. Alleluia, Alleluia. Heb. i. —God, who, in time past, hath in various ways spoken to the fathers by the prophets; last of all, in these days, hath spoken to us by his Son. Alleluia.

Sequentia of the Holy Gospel,
At that time, After eight days were accomplished that the child should be circumcised, his name was called Jesus, which was declared by the angel before he was conceived in the womb.
The Creed is said.

Offertory, Psalm lxxxviii. 12.
Thine are the heavens, and thine is the earth. The world, and the fulness thereof, thou hast founded. Justice and judgment are the preparation of thy throne.

Secret.
We beseech thee, O Lord, to accept our services and prayers, to cleanse us by these heavenly mysteries, and mercifully to hear us. Through our Lord.

Commemoration, Psalm xcvii. 3.
All the ends of the earth have seen the salvation of our God.

Post-communion.
May the communion purge us, O Lord, from guilt; and through the intercession of the blessed Virgin Mary, mother of God, make us partakers of the heavenly salvation (celestis remediis). Through the same Lord.

If any of the following octaves should fall on Sunday, mass is said on the octave. On Sunday, indeed, nothing is done.

Octave of S. Stephen, Proto-Martyr.
Mass, Princes have sat, as on his Feast, except the following prayer:

Prayer.
Omnipotent, eternal God, who didst dedicate the first fruits of the martyrs in the blood of the blessed Levite Stephen; grant, we beseech thee, that for us he may stand intercessor; who, for his persecutors, entreated our Lord Jesus Christ, thy Son. Who livest, &c.

Commemoration is made of S. John and the most holy Innocents as before. The Creed is said, and the preface of the Nativity.

Octave of S. John, Apostle and Evangelist.
Mass, In the midst, as in the Feast; but commemoration is made for the most holy Innocents only, as in the Feast. The creed is said, and preface of the apostle.

Octave of the Holy Innocents.
The Mass, From the mouth of infants, as in the Feast, omitting the comme-

alone is sufficient, in language that the pious priest must have felt to reprove his seeking to other mediators.

1 "Guilt,"—crimina.—This prayer, to be purged from guilt by partaking of the communion, is as much in accordance with the sacramental theory of Rome, as in the Protestant to plead the merits of the sacrifice "once for all" offered on Calvary.—The eucharist being "an unbloody sacrifice." Yet, although offering to the Father anew, this sacrifice of his own Son, the intercession of the Virgin is also needed to make us partakers of Christ's salvation.
moration of the octaves. Glory in the highest, is said, and, Go, Mass is ended; but, The creed is not said, unless it shall fall on a Sunday.

The preface of the Nativity.

VIGIL OF EPHPHANY.

The Mass, Whilst silence in the midst, from Sunday within the octave Nativity omitting commemoration.

The Gospel, as before.

For commemoration, S. Telephorus, Pope and Martyr.—Prayer.

O God, who dost gladden us by the annual solemnity of the blessed Telephorus, thy martyr and pontiff, mercifully grant, that as we honour his birthday, we may rejoice also in his protection.

Third Prayer from S. Mary.

O God, who of salvation, as xlvj.


Herod being dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, saying, Arise, &c.

The creed, is not said, unless it shall fall on a Sunday.

From S. Telephorus.—Secret.

Sanctify, O Lord, the gifts dedicated to thee; and through the intercession of the blessed Telephorus, thy martyr and pontiff, give ear, well pleased.

The third secret, Gifts.

Preface from the Nativity.

From S. Telephorus.—Post-communion.

Being refreshed by partaking of the sacred gifts, we beseech thee, O Lord our God, that we may feel the efficacy of the intercession of the blessed Telephorus, thy martyr and pontiff, whom we worship.¹

The third post-communion, This we, &c., as before.

¹ "Whom we worship,"—"enjus exequimar cultum."
EPHINARY OF OUR LORD.¹

Station at S. Peter.

Introit, Malachi iii.

Behold the Lord, the Ruler, shall come; and in his hand a kingdom, and power, and empire. Ps. lxxi.—O God, give thy judgments to the king; and to the king's Son, thy justice. V. Glory be to the Father.

Prayer.

O God, who, by the guidance of a star didst make known thy only begotten Son to the Gentiles, mercifully grant, that we, who now know thee by faith, may come at last to contemplate the glory of thy majesty. Through the same our Lord, &c.

Lesson, Isaiah lx. 1, 6.

Arise, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee, &c.

Gradual.

All they of Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord. Arise and shine Jerusalem, because the glory of the Lord is risen upon thee. Alleluia, Alleluia. We have seen his star in the East, and are come to worship the Lord with gifts. Alleluia.

Sequentia of the Holy Gospel, Matthew ii. 1.

When Jesus was born in Bethlehem of Juda, in the days of King Herod, behold there came wise men from the East to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star,² &c. I believe, &c.

¹ Epiphany.—The word signifies, a shining upon or manifestation. The Greeks call it, Theophany, or shining of God. The manifestation of Christ to the Gentiles seems to be the predominant idea in this feast. It is not, therefore, any one incident in the life of Christ that is commemorated; but many. The appearance of the star is usually the first. The descent of the Holy Spirit at our Lord's baptism next. Then the miracle of Cana; and in this way, may embrace whatever in the life or works of Christ demonstrated his Messiasahip.

² In the Breviary, the homily on this gospel is from Pope Gregory the Great. We quote with true pleasure the following passage:—

"All the elements of nature bore witness to their Creator. The heavens knew him to be God, for they sent forth a star. The sea knew him, because it bore him up when he trod its waves. The earth knew him, because it trembled at his dying. The sun knew him, because he hid his beams of light. The rocks knew
MASSES FOR THE EPIPHANY OF OUR LORD.

Offertory, Psalm lxxi.
The kings of Tharsis and the islands shall offer presents; the kings of the Arabians and Saba shall bring gifts. And all kings of the earth shall adore him; all nations shall serve him.

Secret.
Graciously look down, we beseech thee, on the gifts offered by thy church, among which, no longer gold, frankincense, and myrrh are offered; but what was signified thereby, is sacrificed and received—Jesus Christ thy Son, our Lord. Who liveth, &c.

Preface.
Because when the only begotten. And after the action, Communicating, and on that most sacred day, &c., as in the prefaces. And they are said through the whole octave.

Communion.
We have seen his star in the East; and are come with gifts to adore the Lord.

him, because they were rent asunder. Death knew him, and yielded his dead; giving them back to life. All inanimate nature felt the presence of its Lord. The hearts of the unbelieving Jews alone, harder than the rocks, knew not their Lord.

The Psalmist had said before in the sublimest of the Songs of Sion,—‘The sea saw, and fled; Jordan was driven back.’ Gregory happily expands this idea with equal truth and beauty, applying it to Him whom all creation, and even the devils owned; and man alone disowned.

The clear sound Rome has given on that central doctrine—the divinity of Christ, has been the salt to preserve her from being utterly abandoned by good men. They found Him whom their souls desired.

We find in the Breviary, under Epiphany, Rome correcting superstition,—the superstition of astrology. The same Pope Gregory says,—

‘‘The heretics called Priscellians, think every man is born under the constitution of the stars; and in aid of their error, they quote this star which appeared at the birth of Christ. His fate they consider as bound up with this star. But if we weigh the words of the Evangelist, we shall find it said that the star came and stood over the place where the child was. The child did not wait, so to speak on the star; but the star on the child. The star did not, therefore, determine the fate of the child; but the child guided the star which appeared.’’

But if there is a gleam of sense in the books of Rome, it is often followed by a cloud of nonsense. The same pope is again quoted, saying,—

‘‘The magi brought gold, incense, and myrrh; gold, suitable to a king; incense, in sacrifice to God; myrrh, for the bodies of the dead. By these mystical gifts declaring, by the gold, that he was a King; by the incense, that he was God; and the myrrh, that he was mortal. These gifts may also be otherwise understood: by the gold, wisdom is designed,—Solomon saying, Desirable treasure is in the lips of the wise. By the incense, by which God is approached, is expressed, the power of prayer,—The Psalmist saying, Let my prayer be directed as incense in thy sight. By myrrh, the mortification of the flesh is signified; whence the holy church says of her workmen contending for God even to death, My hands have distilled myrrh.’’

The pope does not say which of these interpretations is to be received, or whether both are equally good and equally true. This was the style of Scripture interpretation in Gregory’s age. By these quotations in the Breviary, Rome approves and recommends them to her highest minds; the guides of her people.
OCTAVE OF EPIPHANY.

Post-communion.

Grant, we beseech thee, Almighty God, that, our minds being purified, we may attain to the understanding of those things which we celebrate with solemn service. Through our Lord, &c.

Within the octave of Epiphany the same office is used as in the day; and after the prayer of the day, the prayers are said, God, who of salvation and for the Church, or for the Pope, as below.

On double feasts and semi-double, which come within the octave, nothing then is done, unless only for the patron or titular of the church and dedication of the same, in the proper church; but the octave ended, they are celebrated. On single feasts the commemoration only is made.

On Sunday, within the octave, mass is said as within. If Epiphany shall fall on a Sunday, the mass itself of Sunday is said in the Sabbath (Saturday) within the octave, and on the day of the octave, nothing is done on the Sunday.

SUNDAY WITHIN THE OCTAVE OF EPIPHANY.

Introit.

On a lofty throne I saw a man sit, whom a multitude of angels adored, singing with one voice, Lo, the name of his Empire is Eternal. Ps. xcix. Let all the earth sing joyfully to our God: serve ye the Lord in gladness. Glory be, &c.

Prayer.

O Lord, we beseech thee to receive the vows of thy suppliant people with divine affection, that they may know what duty requires; and knowing, may be enabled to perform their duties. Through, &c.

And commemoration is made of the octave of Epiphany, as on the feast-day.

Lesson, Epistle of blessed Paul, Apostle, Romans xii. 1–5.

Brethren, I beseech you by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service, &c.

Gradual, Psalm lxxi.

Blessed be the Lord God of Israel, who alone hath done great wonders for ever. Let the mountains receive peace for the people, and the hills justice. Alleluia, Alleluia. Ps. xcv. Sing joyfully to God, all the earth: serve ye the Lord with gladness. Alleluia.


When Jesus was twelve years old, &c.

Offerory.

Sing joyfully to God, all the earth. Serve ye the Lord with gladness. Come ye before him exulting, because the Lord he is God.

Secret.

O Lord, may the sacrifice we have offered to thee always quicken and defend us. Through, &c.

Secret, as in Epiphany.

Commemoration.

Son, why hast thou done so with us! I and thy father have sought thee with sorrow. And why did you seek me? Didst thou not know that I must be about the concerns of my Father?

Post-communion.

We humbly beseech thee, Almighty God, that those whom thou refreshest with thy sacraments may, by a life well pleasing to thee, worthily serve thee. Through the Lord, &c.

The Epiphany post-communion is used.

OCTAVE OF EPIPHANY.

The mass, Lo, he comes, as on the feast, except the prayers and gospel.

Prayer.

O God, whose only begotten Son appeared in our nature, grant, we beseech
thee, that as he was made in outward things like to us, so we may be inwardly renewed after his image. Who lives and reigns, &c.

Sequentia of the Holy Gospel, John i. 29-34.

At that time, John saw Jesus coming to him, and he saith, Behold the Lamb of God, behold him who taketh away the sin of the world, &c. I believe, &c.

Secret.

We bring offerings to thee, O Lord, at the manifestation of the birth of thy Son, humbly praying, that as he is the Author of our gifts, so Jesus Christ our Lord may obtain for us mercy and acceptance. Who lives and reigns.

Post-communion.

O Lord, we beseech thee always and everywhere to surround us by thy heavenly light; that the mystery of which we have desired to be partakers may be both discerned by us with a pure mind, and received with the affection due. Through our Lord, &c.

From the octave of Epiphany to the Purification, unless it shall be double, after the prayer of the day, these prayers are said,—God, who of salvation, and of the Church, or, for the Pope as below, on the third Sunday after Epiphany.

If the time should be short from the octave of Epiphany to Septuagesima, so that the offices of the following Sundays cannot be fulfilled in their days, the offices of those which remain after the second Sunday of Epiphany are omitted that year, and resumed (as to the prayer, epistle, and gospel only) after the twenty-third Sunday after Pentecost, as is stated in the rubric.

If Septuagesima Sunday shall come on the following Sunday, after octave of Epiphany on the preceding Sabbath, (Saturday,) if not hindered by a semi-double feast, mass is said on Sunday II. after Epiphany, with commemoration of single feast if it occur in it. If, indeed, the Sabbath should be hindered by a semi-double feast, then, on the first day after octave of Epiphany on which there is no double feast, mass is said on the second Sunday, and the semi-double feast occurring on it is transferred to the first day, in like manner not hindered.

SUNDAY II., EPHANY.

Introit, Psalm lxv.

Let all the earth adore thee, O God, and sing to thee; sing a psalm to thy name, O Most High. Ps. Let all the earth shout with joy to God, recite a psalm to his name: give glory to his praise. Glory be to the Father, &c.

Glory in the highest is said on Sunday, even to Septuagesima, exclusive; in ferial days, indeed, when the mass of the preceding Sunday is resumed, it is not said,—which is also observed after Pentecost.

Prayer.

Omnipotent and Eternal God, who dost rule at once over heavenly and earthly things, mercifully hear the supplications of thy people, and grant thy peace in our time. Through our Lord.

The other prayers as on the Sunday following.

Lesson, Epistle of the blessed Paul

Apostle, Romans xi. 16.1

Brethren, having different gifts according to the grace that is given us, &c.

1 The following quotation from Chrysostom occurs in the office of the day in the Breviary. It sounds like the voice of the Good Shepherd, heard amidst strange pastures:—

"While I listen eagerly for the reading of the epistles of the blessed Paul in each week, twice, thrice, and four times, as often as we celebrate the memory of the martyrs, I exult with gladness, enjoying that spiritual trumpet, and I am stirred up and warmed with love, recognising the voice of a friend. Almost I seem
II. SUNDAY OF EPIPHANY.

Gradual, Psalm cvi. 20.

The Lord sent his word and healed them, and delivered them from their destructions. Let the mercies of the Lord give glory to him, and his wonderful works to the children of men. Alleluia, Alleluia. Ps. cxlviii. Praise ye the Lord, all ye his angels. Praise ye him, all ye his hosts. Alleluia.

So Alleluia is said with V. after the Gradual, from the octave of Epiphany to Septuagesima, and from octave of Pentecost to Advent, also within the week, when a mass is resumed on Sunday.

Sequentia of the Holy Gospel, John ii. 1–11.

At that time, There was a marriage in Cana of Galilee, and the mother of Jesus was there. And Jesus was also invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him, They have no wine. And Jesus saith to her, Woman, what is it to me and to thee? Yet my hour is not yet come, &c. I believe, &c.

Offertory; Psalm lxv.

Let all the earth shout with joy to God; sing a psalm to his name. Come ye and hear, and I will tell you, all ye that fear the Lord, what great things he hath done for my soul. Alleluia.

Secret.

O Lord, sanctify these oblations, and cleanse us from the defilement of our sins. Through our Lord Jesus Christ.

The other secrets as on the Sunday following.

Commemoration.

The Lord said, Fill the water-pots with water, and carry to the chief steward. When the chief steward had tasted the water made wine, he said to see him, and hear him discourse. Yet I grieve and am annoyed (molestae fero) that all do not know him as he ought to be known. Some are ignorant even of the very number of his epistles,—and that not through unskilfulness, but because they care not to have the writings of the apostle in their hands. What we know, if we know anything, is not from any excellence or acumen of ours, but by love to that man and the unceasing perusal of his writings. If those who love know more than all others the deeds of those they love, so will they know of this blessed man, who, writing to the Philippians, says, 'Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as I have you both in my bonds, and in the defence and confirmation of the gospel.'

The Breviary contains no small part of St. Paul's Epistles, but quoted in such a fragmentary way that no priest could gather up the doctrinal spirit and object of the reasoning of the epistles from them. The preceptive parts alone are entire, as this 12th chapter.

1 The Douay has a note on these words of Christ to Mary—words so offensive to the idolaters of her whom they impiously call Mother of God. They call attention to his afterward doing the thing she desired, and her saying to the attendants, 'Whatsoever he shall say unto you, do ye.' The use of the phrase Woman, implies nothing disparaging, because we find it used on the most solemn occasions, as when on the cross, &c.; but the phrase, 'What is that to thee and to me!' according to all usage, says Campbell, is a phrase of impatience at interruption or interfering. This is the meaning of it both in the Old and New Testament. 'It seems to have been intended,' says Doddridge, 'as a rebuke to Mary, to remind her that on such occasions Jesus was not to be directed by her.' We may be quite certain of this, that had the New Testament been designed to teach such ideas of Mary as Rome now teaches, such a phrase as this would never have been put on record.
the bridgroom, Thon hast kept the good wine until now. This much did Jesus first before his disciples.

Post-communion.

We beseech, thee, O God, that the work of thy grace may be increased in us, that growing through the divine sacraments we may be prepared, through thy bounty, for the things promised. Through the Lord, &c.

The other post-communions as on the following Sunday.

SUNDAY III., EPIPHANY.

Introit, Psalm xcv.

Adore God, all ye his angels. Sion hath heard and is glad, and the daughters of Judah exult. Ps. The Lord reigneth. Let the earth shout for joy; let the many islands rejoice. Glory be to the Father.

Prayer.

Omnipotent and Eternal God, mercifully look on our infirmity, and stretch out for our protection the right hand of thy Majesty. Through our Lord, &c.

Of S. Mary, Prayer.

O God, who by the fertile virginity of the blessed Mary, didst bestow the rewards of eternal salvation upon the human race, grant, we beseech thee, that we may experience that she intercedes for us, through whom we have obtained the Author of life, thy Son, our Lord Jesus Christ.

Against the Persecutors of the Church, Prayer.

O Lord, we beseech thee, accept well-pleased the prayers of thy Church; that all opposition and all errors being destroyed, she may serve thee in freedom and in safety. Through our Lord.

Or for the Pope, Prayer.

O God, Pastor and Ruler of all the faithful, who hast appointed thy servant, N. chief pastor to preside over thy Church, grant to him, we beseech thee, by word and deed, to edify the Church over which he is placed, that he may attain to eternal life, together with the flock entrusted to him. Through our Lord.

Lesson, Epistle of the blessed Paul, Apostle, Romans xii. 16-21.

Brethren, be not wise in your own conceits. To no man rendering evil for evil. Providing good things, not only in the sight of God, but also in the sight of all men, &c.

Gradual, Psalm x. 1-16.

The Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory. Because the Lord hath built Sion, and he shall be seen in his glory. Alleluia, Alleluia. Ps. xvi. The Lord hath reigned. Let the earth shout for joy; let the multitude of the islands rejoice. Alleluia.


When Jesus came down from the mount, great multitudes followed him; and behold a leper came and adored him, saying, &c. I believe, &c.

Offertory, Psalm cxvii. 16.

The right hand of the Lord hath wrought mightily; the right hand of the Lord hath exalted me. I shall not die, but live, and declare the works of the Lord.

Secret.

O Lord, we beseech thee, that these oblations may cleanse us from our faults, and sanctify the bodies and souls of thy servants, to prepare them for worthily celebrating this sacrifice. Through our Lord.

Of S. Mary, Secret.

O Lord, we beseech thee, that accepting our offerings and prayers, both to cleanse us by these heavenly mysteries and mercifully to hear us.
Against the Persecutors of the Church, Secret.

Protect us, O Lord, while observing thy mysteries; that cleaving to divine things, we may serve thee both in body and mind. Through the Lord.

Or for the Pope, Secret.

O Lord, we beseech thee, well-pleased to accept our offerings, and govern with thy continual protection thy servant, N., whom thou hast appointed to preside as pastor over thy Church. Through the Lord, &c.


And they all wondered at those things which proceeded from the mouth of God.¹

Post-communion.

We beseech thee, O God, that we to whom thou vouchasfet the use of these great mysteries, may be made truly worthy to receive the benefits thereof. Through, &c.

Of S. Mary, Post-communion.

O Lord, may this communion purge us from sin, and through the intercession of the blessed Virgin Mary, Mother of God, make us partakers of the heavenly salvation.

Against the Persecutors of the Church, Post-communion.

O Lord, we beseech thee, that those to whom thou givest to rejoice in the divine benefit may not be subjected to human dangers.

Or for the Pope, Post-communion.

We beseech thee, O Lord, that the participation of the divine sacrament may protect us; and may thy servant, N., whom thou hast appointed to be chief pastor of thy Church, be always preserved and strengthened, together with the flock committed to his care. Through our Lord.

SUNDAY IV., EPIPHANY.

Introit, Gradual, Offertory, and Communion, as on the preceding Sunday.

Prayer.

O Lord, who knowest that through our human frailty we are not able to subsist in so great dangers, grant us health of mind and body; that those things which we are called to endure for our sins, we may be able to overcome through thy aid. Through the Lord.

The other prayers as on the preceding Sunday.

But if this Sunday should fall after the feast of Purification, the second prayer is said, From all, and the third at the discretion of the priest.

Lesson, Epistle of the blessed Paul, Apostle to the Romans xiii. 8–10.

Brethren, owe no man anything, but to love one another. For he that loveth his neighbour hath fulfilled the law, &c.

Sequentia of the Holy Gospel, Matthew viii.

Jesus entering into the boat, his disciples followed him, &c. I believe, &c.

Secret.

Grant, we beseech thee, Almighty God, that the offering of this sacrifice may always cleanse our frail nature from every evil, and strengthen us. Through, &c.

The other secrets, as on the preceding Sunday.

Post-communion.

May thy gifts free us, O God, from all inordinate delights in earthly things, and ever renew us with heavenly nourishment. Through, &c.

The other post-communions, as on the preceding Sunday.

SUNDAY V., EPIPHANY.

Introit, Gradual, Offertory, and Com-

¹ This is a quotation we cannot find in the vulgate, or Douay, or Greek, under Luke iv.

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

1 In the lesson for the fifth Sunday of Epiphany in the Breviary, the third and fourth chapters of 1st Timothy are quoted in part, containing the description St Paul gives of the qualifications of a bishop and deacon. The quotation is faithful, notwithstanding the temptation to be otherwise, from its contrariety to Romish teaching. The bishop is described as "unius uxoris, virum,"—"the husband of one wife;" "filios habendem subditos cum omni castitate,"—"having his children in subjection with all chastity."

2 How many good men in Rome, terrified by that No/ have been deterred from the reformation of that Church by the fear of rooting up all religion,—fearing that in many parts of Europe there was no alternative between Popery and infidelity. So deeply have the superstitions of Rome entwined themselves about the gospel in the European mind, that superstition uprooted, and gospel truth is torn up with it. Is not this due to the quiescent, unaggressive spirit of Protestantism, that has not the gospel at hand, as at the Reformation. The antagonist of Popery was of old the gospel,—now it is infidelity or socialism. Let Protestantism awake and be aggressive, and the nations will find some other alternative to embrace, in opening their eyes to Rome, than the dreary vacuum of infidelity.
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the cookie, and bind it into bundles to burn, but the wheat gather ye into my barn. I believe, &c.

Secret.

We offer to thee, O Lord, this sacrifice of propitiation, that in thy pity thou wilt not forgive our sins, and that thou wilt not direct our wavering hearts. Through our Lord, &c.

The other secret, Hear us; the third at discretion.

Post-communion.

We beseech thee, O Almighty God, that we may one day receive the effects of that salvation of which we have received the pledge by these mysteries. Through our Lord.

The other post-communion, Cleanse; the third at discretion.

SUNDAY VI., EPIPHANY.

Introit, Gradual, Offertory, and Communion, as on Sunday III. after Epiphany.

Prayer.

Grant, we beseech thee, O Lord, that always meditating what is reasonable, we may perform by word and deed what is agreeable to thee. Through our Lord.

The second prayer, From all; the third at discretion.

Lesson, Epistle of the blessed Paul, Apostle, I Thessalonians, i. 1–10.

Brethren, we give thanks to God always for you all, making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith, and labour, and charity, &c.

Sequentia of the Holy Gospel, Matthew xiii. 31.

Jesus spake to the multitude this parable. The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field; which is the least indeed of all seeds, &c. I believe, &c.

Secret.

May this offering, O God, we beseech thee, both cleanse, renew, govern, and protect us. Through our Lord, &c.

The other secret, Hear, &c., as before. The third at discretion.

Post-communion.

Being fed, O Lord, by thy heavenly delicacies, we beseech thee that we may always delight in them as those things by which we truly live. Through our Lord, &c.

The other post-communion, Cleanse, &c., as before. The third at discretion.

SUNDAY IN SEPTUAGESIMA.1

Station at S. Laurence without the walls.

Introit, Psalm xvii. 5.

The groans of death surrounded me, and the sorrows of hell encompassed me; and I called on the Lord in my trouble, and he heard my voice from his holy temple. Ps. i.—I will love thee, O Lord, my strength. The Lord is my firmament, my refuge, and my deliverer. Glory be to the Father, &c.

Glory in the highest, is not said, from this Sunday to Pasch, Feria V. excepted in Cæsa Doim. and on the holy Saturday, and when mass is said on a feast.

Prayer.

Mercifully hear, we beseech thee, the prayers of thy people, that we who are justly afflicted for our sins, may be mercifully delivered for the glory of thy name. Through the Lord.

1 The Sundays named Septuagesima, Sexagesima, and Quinquagesima, are so called, from their coming, in round numbers, seventy, sixty, and fifty days before Easter. On this day, the priest begins in his Breviary, reading selections from Genesis, from the first chapter, with short homilies therein from the fathers.
To ask the prayers of the saints, the second prayer is said. From all.
The third at discretion.
So the prayer is said on the II. and III. from the Feast of Purification to the IV. Fea, exclusive of Ash, when it is not double; unless Septuagesima Sunday shall fall before the Feast of Purification, or on the very day of Purification; because then the prayers are said as on the III. Sunday after Epiphany for S. Mary and the church, or for the pope. In like manner on Sexagesima and Quinquagesima.

Lessons, Epistle of blessed Paul the Apostle, 1 Cor. ix. 24-27; x. 1-5.
Brethren, know you not, that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery, refraineth himself from all things, &c.

Gradual, Psalm ix.
Thou art a helper in tribulation. Let them trust in thee who know thee, for thou hast not forsaken them that seek thee, O Lord. The poor will not be forgotten in the end; the sufferings of the poor will not be always forgotten. Arise, O Lord, let not man prevail.

Tract, Psalm cxxxix.
From the depths have I cried to thee, O Lord. O Lord, hear my voice. Let thine ears be attentive to the prayer of thy servant. If thou wilt mark iniquities, O Lord, O Lord who shall stand it? Because with thee there is mercy, and on account of thy law I have waited for thee, O Lord.

From Septuagesima even to Feria IV. of Ash, tract is said only on Sundays and feasts; but on Feria, when mass is repeated on Sunday, it is not said, but only the Gradual.

Sequentia of the Holy Gospel, Matthew xx. 1-16.
The kingdom of heaven is like to a householder, who went out early in the morning to his labourers into his vineyard, and having agreed with the labourers for a penny a-day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle, and he said to them, Go you also into my vineyard, and I will give you what shall be just, &c. I believe, &c.

Offertory, Psalm xci.
It is good to acknowledge the Lord, and to sing praises to thy name, O thou Most High.

Secret.
We beseech thee, O Lord, that accepting our offerings and prayers, thou wouldst cleanse us by the heavenly mysteries and mercifully hear us. Through our Lord.

If Sunday of Septuagesima shall fall before the Feast of Purification, or on the very day of Purification, the secret will be from S. Mary, Thy, O Lord, &c., as in the rotures.

1 Pope Gregory the Great, in a homily on this Gospel, given in the Breviary, informs us of the precise time meant in this parable by the morning, third, sixth, ninth, and eleventh hours, and their workmen. "The morning of the world was from Adam to Noah. The third hour, from Noah to Abraham. The sixth, from Abraham to Moses. The ninth, from Moses to the Advent of our Lord. The eleventh, from the Advent to the end of the world; in which the holy apostles were sent, or the preachers who received a full reward, and received it though coming late." This being the exposition of a pope, and cited in the Breviary, the book of the church, may be regarded as the approved exposition of this parable.
The other secrets, Hear us.
The third at discretion.

Communion, Psalm xxx.

Lift up the light of thy countenance upon thy servant, and save me in thy mercy, O Lord. Let me not be confounded, because I have called on thee.

Post-communion.

May thy believing people, O God, be strengthened by thy gifts; that in partaking of the same, they may still seek after them, and seeking after them may partake of them for ever. Through the Lord.

The other post-communion, Cleanse.
The third at discretion.

Let us bless the Lord. R. Give thanks to God.

SUNDAY IN SEXAGESIMA.

Station at S. Paul.

Introit, Psalm xiii.

Arise, why sleepest thou, O Lord? Arise, and cast us not away for ever. Why turnest thou thy face away? why forgettest thou our tribulation? Our soul cleaves to the earth. Arise, O Lord; help us, and deliver us. Ps. O God, we have heard with our ears; our fathers have told us. V. Glory be to the Father, &c.

Prayer.

O God, who seest that we place no confidence in our services, mercifully grant, that by the protection of the Doctor of the Gentiles, we may be strengthened against all oppositions. Through our Lord.

Second Prayer, From all; the third at discretion.

Lesson, Epistle of the blessed Paul, Apostile, 2 Cor. xi. 19-33.

You gladly suffer the foolish, whereas ye yourselves are wise; for you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also. They are Hebrews; so am I. They are the seed of Abraham; so am I. They are the ministers of Christ (I speak as one less wise); I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often, &c.

Gradual, Ps. lxxxii. 19.

Let the Gentiles know that God is thy name. Thou alone art the Most High over all the earth. V. 14.—O my God, make them like a wheel, and as stubble before the wind.

Tract, Ps. lix.

Thou hast moved the earth, O Lord, and hast troubled it. V. Heal the breaches thereof, for it has been moved. V. That they may flee before the face of the bow, that thy elect may be delivered.

Sequentia of the Holy Gospel,


When a very great multitude was gathered together, and hastened out of the cities unto him, he spoke by a similitude. The sower went out to sow, &c.

'Offertory, Ps. xvi. 5.

Perfect thou my going in thy paths, that my footsteps be not moved. I have

1 The argument of this prayer, "Who seest that we place no confidence in our services (actiones)," is evidently in recollection of the leading doctrines of St Paul in his leading epistles: "By the law, is the knowledge of sin." "By the works of the law, shall no flesh living be justified." "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."
cried to thee, for thou, O God, hast heard me. O incline thine ear to me, and hear my words. Shew forth thy wonderful mercies, thou who savest them that trust in thee.

Secret.

Let the sacrifice offered to thee, O Lord, always quicken and strengthen us. Through our Lord.

The other secret, Give ear, as before; the third at discretion.

Communion, Ps. xliii.

I will go to the altar of God, to God who giveth joy to my youth.

Post-communion.

We humbly beseech thee, Almighty God, that those whom thou refreshest with thy sacraments may, by a life well-pleasing to thee, worthily serve thee. Through our Lord.

The other post-communion, Cleanse; the third at discretion.

Let us bless the Lord.

SUNDAY IN QUINQUAGESIMA.

Station at S. Peter.

Introit, Psalm xxx. 3.

Be to me, O God, a protector, and a house of refuge to save me, for thou art my strength and my refuge; and for thy name’s sake thou wilt lead me and nourish me. Ps. v. 1. In thee, O Lord, have I hoped; let me never be confounded. Deliver me in thy justice, and rescue me. V. Glory be to the Father, &c.

Prayer.

We beseech thee, O Lord, mercifully to hear our prayers, and freeing from the chains of our sins, to defend us against all our enemies. Through our Lord, &c.

The second prayer, From all; the third at discretion.

Lesson, Epistle of the blessed Paul, Apostle, 1 Cor. xiii.

Brethren, if I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal, &c.

Gradual, Psalm lxxxvi.

Thou art God, who alone dost wonders. Thou hast made known thy power among the Gentiles. V. Thou hast delivered thy people with thy holy arm, the children of Israel and Joseph.

Tract, Psalm xcviii.

Let all the earth rejoice in God. Serve ye the Lord with gladness. V. Come ye before him with shouting. Know ye that the Lord he is God. V. He made us, and not we ourselves. We are his people, and the sheep of his pasture.

Sequentia of the Holy Gospel,


Then Jesus took unto him the twelve, and said to them, Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man, &c.\(^1\)

Offertory, Psalm cxviii. 12.

Blessed art thou, O Lord; teach me thy justifications. With my lips I have pronounced all the judgments of thy mouth.

Secret.

May this offering, we beseech thee, O Lord, cleanse away our sins, and sanctify the souls and bodies of thy servants to celebrate this sacrifice. Through, &c.

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\(^1\) The homily on this gospel in the Breviary, is from Pope Gregory the Great, who lays down a canon for the interpretation of our Lord’s miracles. For which see Prelim. Chapters, VI., p. 91.
ASH WEDNESDAY.

Communion, Psalm lxxvii.
They did eat and were filled exceedingly. The Lord gave them their desire. They were not defrauded of that which they longed for.

Post-communion.
We beseech thee, O Almighty God, that we who have partaken of celestial food may be strengthened by it against all adversity. Through our Lord, &c.
The other post-communion, Cleanse, &c.; the third at discretion.
Let us bless the Lord.

FERIA IV. OF ASH.

Before Ash, the ashes are blessed, being made of the branches of olive-trees, or other trees, blessed the preceding year in this way.
The None being ended, the priest having put on the violet pluvial, or without his chasuble, with attendants clothed in like fashion, he proceeds to bless the ashes in some place placed on the altar; and first the following antiphony is chanted by the choir.

Ps. lxviii. 17. Hear us, O Lord, for thy mercy is kind; look upon us according to the multitude of thy tender mercies. Save me, O God, for the waters are come in even unto my soul. Glory be to the Father, &c.
Hear us, O Lord, is repeated.
Then the priest, on the epistle side of the altar, not turning himself to the people, with folded hands (which is observed also in the prayers of all benedictions, as to the folding of hands) says, The Lord be with you. R. And with thy spirit. Let us pray.

Prayer.
Omnipotent and Eternal God, spare the penitent, be gracious to those supplicating thee, and vouchsafe to send thy holy angel from heaven, who shall bless — and sanctify — these ashes, that they may be a salutary remedy to all humbly imploring thy holy name,

1 This is the first day of Lent, called Ash Wednesday, so called from the custom of sprinkling ashes on the head in acts of penitence. This practice is not found once named in the New Testament. It is taken from Judaism, and is mentioned, Esther iv. 1, and Dan. ix. 3. The word Lent is from a Saxon word, signifying spring-time. Ecclesiastically, it signifies fasting time, and is applied to the commemoration of our Lord's forty days fast in the wilderness when tempted of Satan. As well commemorate his circumcision, by being circumcised; or his crucifixion, by being crucified. As no one can possibly fast forty days, the degrees of this observance vary according to the ability or zeal of the party. The Breviary records instances of fasts almost perfect, except the moistening of the lips with water, and that towards the close. Others only fasted until sun-set; and others abstained, only from flesh. Gregory the Great is said to have appointed Lent to begin on Ash Wednesday. Penance was performed on that day. Those who desired re-admission into the church, presented themselves at the door of the church barefooted, and clothed in sackcloth. Led into the church, they were surrounded by the clergy, who repeated the seven penitential psalms, and then the bishop sprinkled them with water of purification, and having put ashes and sackcloth on their heads, expelled them the church, as Adam was driven from paradise. Various acts of mortification were enjoined; and being duly performed, the penitents were re-admitted to communion at the close of the forty days. The Church of England retains nothing of this; but on Ash Wednesday reads publicly the curses denounced in Scripture against several sorts of sins, the people repeating after each curse, Amen.
and accusing themselves under the consciousness of their faults, and bewailing before the divine mercy their crimes, or humbly and earnestly demanding thy most tender mercy; and grant, through the invocation of thy most holy name, that whatever persons may be sprinkled by them, may find them efficacious for the redemption of their sins,\(^1\) the healing of their body, and the protection of their soul. Through Christ our Lord. R. Amen.

Let us pray.

O God, who desirest not the death, but the repentance of sinners, look benignantly on the frailty of our human condition; and those ashes which, for the sake of promoting humility and deserving pardon, we resolve to place on our heads, deign to bless with thy goodness, that we who know ourselves to be ashes, and on account of our depravity shall return to the dust, may mercifully obtain the pardon of all our sins, and the rewards promised to the penitent. Through Christ our Lord. R. Amen.

Let us pray.

O God, who art moved by humiliation, and art well pleased with amendment, incline the ears of thy goodness to our prayers; and upon the heads of thy servants, touched with the sprinkling of these ashes, mercifully pour out the grace of thy blessing, that thou mayest fill them both with the spirit of compunction, and what things they may rightfully ask, thou mayest effectually bestow; and that which thou givest may remain stable and unchanged, in perpetuity. Through Christ our Lord. R. Amen.

Let us pray.

Omnipotent Eternal God, who to the Ninevite repenting in ashes and sackcloth, didst bestow thy forgiveness, mercifully grant, that as we imitate them in their garb, we may also obtain the covering of thy forgiveness. Through Christ our Lord. R. Amen.

Afterwards the celebrant, placing incense on the censer, thrice sprinkles the ashes with blessed water, saying the antiphon, Sprinkle, without chanting and without a psalm, and thrice he burns incense. Then the more dignified priest of the clergy approaching the altar, places ashes on the celebrant,—not while kneeling. If, indeed, another priest is not present, the celebrant himself, on bended knees before the altar, places the ashes on his own head, saying nothing; and the antiphon is immediately chanted by the choir.

Joel ii.

We have exchanged our raiment for ashes and sackcloth; we have fasted, and we implore mercy before the Lord, because great are the mercies of our God to send away our sins.

Another Antiphon.

Between the threshold and the altar, the priests, the servants of the Lord, shall weep and say, Spare, Lord, spare thy people; and shut not the mouths of those that sing thy praises, O God. R. Let us amend our ways who have sinned ignorantly; lest suddenly the day of death come upon us, and we seek room for repentance and find it not. Give ear, O Lord, and pity us; because we have sinned against thee. Ps. lxxviii. Help us, O God our Saviour, and for the honour of thy name deliver us. Give ear, O Lord. Glory be to the Father, and the Son, and Holy Spirit. Give ear.

The priest, indeed, while the antiphon is chanting and the response, with head uncovered, first places the ashes upon the more dignified priest, from whom he re-

\(^1\) This is an extraordinary prayer. To the ashes is ascribed the efficacy of redemption. In the devotional language of Rome, redemption is ascribed by turns to every thing,—to holy water, salt, &c., here, to ashes; and this without that Church being able to produce the word either of Christ or any of his apostles for the use of ashes even as a formal means of redemption.
Received them, then upon the attendants prepared, kneeling before the altar, saying, Remember, O man, thou art dust, and to dust thou shalt return.

Afterwards others come,—first the clergy according to their rank, then the people, that with bended knees before the altar, each one may receive the ashes from the priest, as is appointed of those ministering. The imposition of the ashes being completed, the priest says, The Lord be with you.

Let us pray.

Grant to us, O Lord, to begin with holy fasts, fortifying ourselves for the Christian warfare; that fighting against spiritual wickedness, we may be strengthened by the aids of abstinence. Through Christ our Lord. R. Amen.

Then mass is said.

Station at S. Sabine.

Introit, Book of Wisdom xi.

O Lord, thou hast mercy on all, and hastet none of those thou hast made, overlooking the sins of men for the sake of repentance, and sparing them because thou art the Lord our God. Ps. liv. O God, have mercy on me, have mercy on me; because my soul trusteth in thee. Glory be to the Father, &c.

Prayer.

Grant, O Lord, to thy faithful people, that venerating the solemnity of fasts, they may both engage in them with becoming feeling, and go through them with steadfast piety. Through our Lord.

From this day to Sunday of Passion, after the prayer of the day, the two following prayers are said.

To request the Intercession of the Saints.

Prayer.

We beseech thee, O Lord, defend us from all dangers of mind and body, and through the intercession of the blessed and glorious Mary, mother of God, always a virgin, with thy blessed apostles, Peter and Paul, and the blessed N., and all the saints, graciously grant us safety and peace, that all oppositions and errors being destroyed, the Church may serve thee in a secure freedom.

For the Living and Dead,—Prayer.

Omnipotent and Eternal God, who rulest at once over the living and the dead, and hast compassion on all whom thou didst foreknow to be thine by faith and works, we humbly entreat thee that those for whom we have resolved to pour forth our prayers, as many as are in the body, or having put off this body, have entered futurity through thy saints interceding, and the tenderness of thy mercy, may obtain the pardon of their sins. Through our Lord, &c.

Lesson, Joel the Prophet, ii. 12–19.

Turn to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts and not garments, and turn to the Lord your God; for he is gracious, and merciful, patient, and rich in mercy, and ready to repent of the evil, &c.

Gradual, Psalm lii.

Have mercy on me, O God, have mercy on me; for in thee my soul trusteth. He sent from heaven and delivered me; he gave to reproach them that trod on me.

Tract, Psalm cii.

O Lord, visit us not according to our sins which we have done, neither reward us according to our iniquities. Ps. lxxxviii. O Lord, remember not former sins. Let thy mercies anticipate us speedily, because we are very poor. (Here he kneels) Help us, O God our Saviour, for the glory of thy name; O Lord, deliver us; and be merciful to our sins for thy name’s sake.

The above-named tract, from this day, is said on Feria II., IV., and VI., to Feria IV. of the greater week, unless one proper to it is designated.

Sequentia of the Holy Gospel, Matthew vi. 16–21.

When you fast, be not as the hypo-
critics,—sad. For they disfigure their faces, that they may appear unto men to fast. Amen, I say unto you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father who is in secret; and thy Father, who seeth in secret will repay thee.

Offertory, Psalm xxix.
I will exalt thee, O Lord, because thou hast undertaken for me, neither hast thou suffered mine enemies to rejoice over me. O Lord, I cried to thee and thou didst heal me.

Secret.
Grant, we beseech thee, O Lord, that we may be duly prepared for presenting these our offerings, by which we celebrate the institution of this adorable mystery (sacramentii.) Through our Lord, &c.

The other Secrets to the Sunday of Passion.
O God of our salvation, hear us, that by the virtue of this sacrament thou mayest protect us from all the enemies of our souls and bodies, granting us grace for the time present, and in future, glory.
O God, to whom alone is known the number of the elect to be received into the happiness of heaven, grant, we beseech thee, that through the intercession of all thy saints, the book of blessed predestination may contain the names of all those whom we have undertaken to pray for, and the names of all the faithful. Through our Lord, &c.

Preface, Who by a bodily fast. And it is said daily to the Sunday of Passion, even in Feasts, if in them it has not its own proper one.

Communion, Psalm i.
Who meditate on thy law day and night, shall yield his fruit in its season.

Post-communion.
May the sacraments received by us afford us help, that our fasting may be acceptable to thee, and become profitable to us. Through our Lord.

Other Post-communions.
Purify and strengthen us, O Lord, by the oblations of the divine sacrament; and through the intercession of the blessed Virgin Mary, Mother of God, with thy blessed apostles, Peter and Paul, and the blessed N., and all the saints, may these make expiation for all our perverse ways, and procure deliverance from all adversities.
Purify, we beseech thee, almighty and merciful God, those who have taken the sacraments; and grant to all thy saints interceding for them, that this thy sacrament may not increase our guilt, but may intercede for our salvation. May it be the washing away of our sin, the strengthening of our frailty, security against all the dangers of the world, and the remission of all the sins of the faithful, both alive and dead. Through our Lord.

Then the priest says, Let us pray, and the deacon, (if one in the office of a deacon should officiate,) turning to the people, with folded hands, says, Bow down your heads to God. Otherwise, the priest standing in the same place before the book, and not turning himself towards the people.

Prayer.
Mercifully regard us, O Lord, bowing before thy majesty, that we who are refreshed by thy divine gifts may be always sustained by thy heavenly aid. Through, &c.

And this mode of saying the prayer towards the people is observed only in masses of Feria, to the fourth Feria of the greater week. Then, Let us bless the Lord. R. Give thanks to God.

Feria Fifth.
Station at S. George.
Introit, Psalm liv.
When I cried to the Lord he heard my voice, and delivered me from those
FRIDAY AFTER ASH WEDNESDAY. 429

that came near me, and humbled them. He is before all time, and shall abide to eternity. Cast thy care upon the Lord, and he shall sustain thee. Ps. O God, hear my prayer and despise not my supplication: give ear to me and hear me. Glory be to the Father, &c.

Prayer.

O God, who art offended by our faults, be pleased to accept our penitence, mercifully regard the prayers of thy people supplicating thee, and turn away the scourges of thine anger, which we have deserved for our sins.

The other prayers as above in Feria IV. of Ash.

Lesson, Isaiah the Prophet, xxxviii.

Ezechias was sick, even unto death; and Isaiah, the son of Amoz the prophet, came unto him and said to him, Thus saith the Lord, Take order with thy house, for thou shalt die, and not live, &c.

Gradual, Psalm liv.

Cast thy care upon the Lord, and he shall sustain thee. When I cried to the Lord he heard my voice, and delivered me from those that came against me.

Gospel, When Jesus entered Capernaum, as in the votives.

Offertory, Psalm xxiv.

To thee, O Lord, I lift my soul; my God, in thee do I trust; I shall not be ashamed. Let not mine enemies mock; those who wait on thee shall not be confounded.

Secret.

We beseech thee, O Lord, give ear, well-pleased, to the sacrifices presented to thee, that they may be profitable both to piety and to safety. Through our Lord, &c.

The other secrets, as in Feria IV. of Ash.

Communion, Psalm 1. 21.

Thou shalt accept the sacrifice of justice, oblations, and whole burnt-offerings upon thine altar, O Lord.

Post-communion.

Receiving the blessing of the heavenly gift, almighty God, we humbly beseech thee that the same may be to us both sacrament and salvation. Through our Lord.

The other Post-communions as in Feria IV. of Ash.

To the people, Let us pray. Bow your heads to God.

Prayer.

Spare, O Lord, spare thy people; that having been chastened by thy merited chastisements, they may have a respite in thy mercy. Through the Lord.

FERIA SIXTH.

Station at S. S. John and Paul.

Introit, Psalm xxix.

The Lord heard, and had pity on me. The Lord is become my helper. Ps. I will extol thee, O Lord, because thou hast upheld me, and hast not made my enemies to rejoice over me. Glory be to the Father.

Prayer.

The fasts we have begun, we beseech thee, O Lord, to accompany with thy gracious favour, that our bodily observance thereof may be accompanied with sincerity in our souls. Through our Lord, &c.

The other prayers as before.

Lesson, Isaiah the Prophet, lviii. 1-9.

Cry, cease not; lift up thy voice like a trumpet, and show my people their wicked doings, and the house of Jacob their sins, &c.

Gradual, Psalm xxvi.

One thing have I sought of the Lord, that will I seek after, that I may dwell in the house of the Lord. That I
may see the delight of the Lord, and
that I may visit his holy temple.

Tract. O Lord, as before.

Sequentia of the Holy Gospel, Matthew
v. 43 to vi. 4.

Ye have heard that it hath been said,
thou shalt love thy neighbour and hate
thine enemy. But I say unto you,
Love your enemies, do good to them that
hate you, and pray for them that calumniate
you, &c.

Offertory, Psalm cxviii.

O Lord, quicken me according to thy
word, that I may know thy testimonies.

Secret.

Grant, we beseech thee, O Lord, that
the sacrifice of this Quadragesimal ob-
servance which we offer may render our
minds acceptable to thee, and bestow on
us the power of more ready self-restrain-
t. Through our Lord.

The other secrets as before.

Communion, Psalm ii.

Serve the Lord in fear, and rejoice
with trembling. Embrace discipline,1 lest
at any time ye perish from the righteous
way.

Post-communion.

O Lord, pour on us the spirit of thy
charity, that those who partake of our
heavenly bread may live united in thy
love. Through our Lord. In the unity
of the same.

The other post-communions as before.

To the people, Let us pray. Bow your
heads to God.

Prayer.

Protect thy people, O God, and mer-
cifully cleanse them from all sin; because
no enemy shall injure him over whom
no iniquity hath dominion. Through
our Lord, &c.

SATURDAY.

Station at S. Tryphon.

Introit, Psalm xxix.

The Lord hath heard and hath pitied
me. The Lord is become my helper.
Ps. I will extol thee, O God, because
thou hast taken me up, nor hast suffered
mine enemies to rejoice over me. Glory
to the Father, &c.

Prayer.

Be present, O Lord, to my supplica-
tions, and grant that this solemn fast,
which has been instituted for the health-
ful healing of soul and body, we may cele-
brate with devout obedience. Through
our Lord, &c.

The other prayers as before.

Lesson, Isaiah the Prophet lviii. 9–14.

If thou wilt take away the chain
out of the midst of thee, and cease to
stretch' out the finger, and to speak that
which profiteth not. When thou shalt
pour out thy soul to the hungry, and
shall satisfy the afflicted soul; then shall
thy light rise up in darkness, and thy
darkness shall be as the noon-day. And
the Lord will give thee rest continually,
and will fill thy soul with brightness,
and deliver thy bones; and thou shalt
be like a watered garden, and like a
fountain of water, whose waters shall not

1 Discipline.—The Roman Church suggests by this expression ecclesiastical pen-
cance, or the prescribed fasts and observances of their Church. It is interesting to
find, in looking for the quotation in the Protestant version of the book of Psalms, the
rendering, "Kiss the Son, lest he be angry," or as Boothroyd renders it, "Kiss
the Chosen One." The Vulgate version is quoted in the Missal, "Apprehendite dis-
ciplinum,"—a rendering different from the Hebrew, which gives the words to the
Messiah, though in accordance with the Septuagint. But the Septuagint word
does not signify discipline in the present sense of that word, but instruction,—
παιδίας. The English word discipline gives it a sense neither according to the
Hebrew, nor according to the Septuagint Greek, one wholly ecclesiastical.
SATURDAY AFTER ASH WEDNESDAY.

fail. And the places that have been desolate for ages shall be built in thee; thou shalt raise up the foundations of generation and generation; and thou shalt be called the repairer of the fences, turning the paths into rest. If thou turn away thy foot from the Sabbath, from doing thy own will on my holy day, and call the Sabbath delightful, and the holy of the Lord, glorious, and glorify him, while thou dost not thy own ways, and thy own will is not found to speak a word. Then shalt thou be delighted in the Lord, and I will lift thee up upon the high places of the earth, and will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it.¹

Gradual, Psalm xxvi.

One thing have I sought of the Lord, that will I seek after; that I may dwell in the house of the Lord. That I may see the delight of the Lord, and may visit his holy temple.


When it was late, the ship was in the midst of the sea, and himself alone on the land. And seeing them labouring in rowing, (for the wind was against them,) and about the fourth watch of the night, he cometh to them walking upon the sea; and he would have passed by them, but they seeing him walking upon the sea, thought it was an apparition, and they cried out, &c.

Offertory, Psalm cxviii.

O Lord, quicken me according to thy word, that I may learn thy testimonies.

Secret.

Accept, O Lord, we beseech thee, the sacrifice, by the offering of which thou art satisfied; that cleansed thereby we may offer to thee, well-pleased, the affection of our souls. Through the Lord.

The other secrets as before.

Communion, Psalm ii.

Serve the Lord in fear, and rejoice in him with trembling. Embrace discipline, lest ye perish from the right way.

Post-communion.

Strong, by the gift of heavenly life, we beseech thee, O Lord, that what is to us, in the present life, a mystery, may become our help for eternity. Through our Lord.

The other post-communions as before.

To the people, Let us pray. Bow your heads to God.

Prayer.

May thy faithful people, O God, be strengthened by thy gifts; that partaking of the same they may seek after them, and seeking after them, may partake of them without end. Through our Lord, &c.

¹ These words of the Prophet Isaiah, looking forward to gospel times, and declaring the perpetuity of the Sabbatical institution, and the duty and privilege of a well-observed Sabbath, is a marvellous contrast to the practice of that Church, which puts her church-festivals in place of the Sabbath, and in her catechism, published and used at Rome, substitutes "Keep holy the festivals" for "Remember the Sabbath Day." In Spain—still the most thoroughly Popish country in Europe—the peasantry pursue their labours in the field on the Lord's Day, and rest on the days of their favourite saints. Has not the promise to the Sabbath-keeping nations been wonderfully verified in these last times! While Spain, that prefers church-festivals, has been cast down from the high place she occupied in the fifteenth century, Great Britain, that still honours the day of God, and contends for its better observance, and the United States, enjoy "the heritage of Jacob, and ride upon the high places of the earth."

In one of Lord Orford's letters, dated 1781, "Busby, the Spanish ambassador, puts off his journey to Monday. He says this is a strange country where he can get no waggoner to carry his goods on a Sunday."
SUNDAY I. QUADRAGESIMA.

Station at S. John in Lateran.

Introit, Psalm xc. 15.

He shall cry to me, and I will hear him: I will deliver him and I will glorify him. I will fill him with length of days. Ps. xc. 1. Who dwelleth under the shadow of the Most High shall abide under the protection of the God of Jacob. V. Glory be to the Father, &c.

Prayer.

O God, who purifiest thy church by the yearly observance of Lent, grant to thy family, that what thy children endeavour to obtain by abstinence, they may follow out by good works. Through, &c.

The other prayers as before.

Lesson, Epistle of the blessed Paul, Apostle, 2 Cor. vi. 1–10.

Brethren, we exhort you that ye receive not the grace of God in vain; for he saith, In an accepted time have I heard thee, and in the day of salvation have I helped thee.

Gradual, Psalm xc. 11.

God hath given his angels charge over thee, to keep thee in all thy ways. In their hands they shall bear thee up, lest thou dash thy foot against a stone.

Tract.

Who dwelleth in the shadow of the Most High shall abide under the protection of the God of heaven. He said to the Lord, Thou art my protector and my refuge; my God, in him will I trust. For he hath delivereth me from the snare of the hunters, and from the sharp word. He will overshadow thee with his arms, and under his wings thou shalt trust. His truth shall compass thee with a shield; thou shalt not be afraid of the terror of the night. Of the arrow that flieth in the day, of the business that walketh about in the dark, of ruin, or of the noon-day devil. A thousand shall fall at thy sight, and ten thousand at thy right hand: but it shall not come nigh thee. For he hath given his angels charge concerning thee, to keep thee in all thy ways. In their hands they shall bear thee up, lest thou dash thy foot against a stone. Thou shalt walk on the asp and the basilisk; and thou shalt trample under foot the lion and the dragon. Because he hoped in me,

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1 If the reader attend to the prayers offered in time of Lent, he will find they frequently express the idea of the atoning efficacy and merit of abstinence, and other bodily sufferings. Of course the greater these self-inflictions, the more complete their efficacy, and the less need of any other atonement. The prayers for the acceptance of these atoning self-sufferings are indeed always closed with the name of Christ; yet the effect of such practices and such a belief must be to nullify Christ's atonement, and that just as the devotee multiplies his self-inflictions. What mind inflicting torture on itself can resist the conclusion! Grace is no longer grace; but salvation is a thing to be self-wrought, and that through self-torture under church regulation. The Scriptures of the New Testament furnish examples of abstinence—none of any other self-torture. Direct commands there are none even for abstinence. At no particular times or seasons is it enjoined. In this we have another proof of the catholicity of the Gospel, leaving these practices to be regulated by every Christian according to the climate and country he lives in, and to the bodily constitution God has given him—all being done for edification. Abstinence is thus treated, not as an end, but a means to an end; and that end is not atoning sufferings, but the better preparation of the spirit, and separation of it for a time to spiritual exercises.
MONDAY, FIRST WEEK.

I will deliver him; I will protect him because he hath known my name. He shall cry to me, and I will hear him; I am with him in tribulation. I will deliver him, and I will glorify him; I will fill him with length of days, and I will show him my salvation.

- *Sequentia of the Holy Gospel,*
  *Matthew iv. 1-11.*

Jesus was led by the spirit into the desert, to be tempted of the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming to him, said to him, If thou be the Son of God, command that these stones be made bread, &c.¹

*Offertory.*

The Lord will overshadow me with his arms, and under his wings thou wilt trust. His truth will be a shield to me.

*Secret.*

We solemnly offer to thee at the beginning of Lent this sacrifice, entreating thee, O Lord, that as we restrict our feasts of the body, we may refrain also from all guilty pleasures. Through, &c.

*The other secrets as before.*

*Communion.*

The Lord will overshadow thee with his arms, and under his wings thou shalt trust; his truth shall surround thee with a shield.

*Post-communion.*

May the holy oblation of thy sacrament give us new life, that purged from the old man, it may bring us to the fellowship of the saving mystery. Through the Lord, &c.

*The other post-communion as before.*

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FERIA SECOND.

*Station at S. Peter in Chains.*

*Introit,* Psalm cxxii. 2.

As the eyes of servants are on the hands of their masters, so are our eyes unto the Lord our God, until he have mercy upon us. Have mercy upon us, O Lord, have mercy upon us. *Ps. cxxii.* 1. To thee have I lifted up my eyes, who dwellest in the heavens. *V. Glory be to the Father,* &c.

*Prayer.*

Turn us, O God of our salvation; and that our Lent fast may be profitable to us, imbue our minds with heavenly discipline. Through the Lord, &c.

*The other prayers as before.*

*Lesson,* Ezekiel the Prophet,* xxxiv. 11-16.*

Thus saith the Lord God, Behold I myself will seek my sheep, and will visit them, &c.

*Gradual,* Psalm lxxxiii. 10.

Behold, O God our protector, and look upon thy servants. O Lord God of hosts, hear the prayers of thy servants.

*Tract,* O Lord, as before.

*Sequentia of the Holy Gospel,*
  *Matthew xxv. 31.*

When the Son of Man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty; and all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats, &c.

*Offertory,* Psalm cxviii.

I will lift mine eyes, and I will consider thy wonders, O Lord, that thou mayest teach me thy righteousness; give me understanding, and I will learn thy commandments.

*Secret.*

Sanctify, O Lord, the gifts offered to

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¹ See Chapter X. of Preliminary Chapters on the Ascetic and Monastic Life, for the Scripture doctrine of fasting.
TUESDAY, FIRST WEEK.

thee, and cleanse us from the defilement of our sin. Through the Lord, &c.

The other secrets as before.

Communion.

Amen. I say unto you, that whatever ye have done to one of the least of mine, ye have done unto me. Come ye blessed of my Father, possess the kingdom prepared for you from the beginning of the world.

Post-communion.

O Lord, satisfied with thy saving gifts, we humbly implore that we may be renewed by the efficacy of that by whose taste we have been gladdened.

The other post-communions as before.

To the people, Let us pray. Bow down your heads to God.

Prayer.

Release us, we beseech thee, from the fetters of our sins; and whatever we have deserved on account of them, graciously avert from us. Through, &c.

FERIA THIRD.

Station at S. Anastasius.

Introit, Psalm lxxxix.

O Lord, thou hast been our refuge from generation to generation. Thou art from eternity to eternity. Ps. Before the mountains were made, or the earth and the world were formed, from eternity to eternity thou art God. V. Glory be to the Father, &c.

Prayer.

Consider, O Lord, thy family, and grant that our souls may be brightened with thy love, who chastise ourselves to the mortification of the flesh.

The other prayers as before.

Lesson, Isaiae the Prophet, lv. 6–11.

In those days, Isaiae the prophet spoke, saying, Seek ye the Lord while he may be found; call upon him while he is near, &c.

Gradual, Psalm exi. 2.

Let my prayer be directed as incense in thy sight. The lifting up of my hands as the evening sacrifice.

Sequentia of the Holy Gospel.

Matthew xxi. 10–17.

At that time, when Jesus came to Jerusalem, the whole city was moved, saying, Who is this? And the people said, This is Jesus the prophet, from Nazareth of Galilee, &c.

Offertory, Psalm xxx.

I have said, In thee have I hoped, O Lord; thou art my God; in thy hands are my days.

Secret.

We beseech thee, O Lord, to receive well pleased our gifts, and to defend us from all dangers. Through our Lord, &c.

The other secrets as before.

Communion, Psalm iv.

When I call on thee, hear me, O God of my righteousness. Thou hast enlarged me in distress; pity me, O Lord, and hear my prayer.

Post-communion.

We beseech thee, almighty God, that we may receive the loving efficacy of which, by these mysteries, we have received the pledge. Through our Lord.

The other post-communions as before.

To the people, Let us pray. Bow your heads to God.

Prayer.

Let our prayers ascend to thee, O Lord, and drive all wickedness far from thy Church. Through our Lord.

FERIA FOURTH. 1

Of the Four Seasons of Quadragesima.

Station at S. Mary Maj.

Introit, Psalm xxiv. 6.

Remember, O Lord, thy bowels of

1 This is Ember or Ash Wednesday.
compassion, and thy mercies that are from the beginning of the world. Let not our enemies rule over us. Free us, O God of Israel, from all our straits. Ps. To thee, O Lord, have I lifted up my soul. My God, in thee I trust. Let me not be ashamed. V. Glory be to the Father.

After Lord have mercy is said, Let us pray. Let us bend the knee. R. Lift up yourselves.

Prayer.

We beseech thee, O Lord, mercifully to hear our prayers, and stretch out the right hand of thy Majesty against all opposing us. Through our Lord.

Lesson, Book of Exodus xxiv. 12–18.

In those days, The Lord said to Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and the law, and the commandments which I have written, that thou mayest teach them, &c.

Gradual, Psalm xxiv. 17.

The troubles of my heart are multiplied; deliver me from my necessities, O Lord. Behold my humiliation and my labour, and forgive all my sins. Let us bend the knee is not said, but The Lord be with you.

Let us pray.—Prayer.

We beseech thee, O Lord, benignantly to regard the devotions of thy people; that those who mortify their body by abstinence, may be refreshed by the fruit of good works in their spirit. Through the Lord.

The other prayers as before.

Lesson, Third Book of Kings, xix. 3–8. 1

In those days, Elias came to Bersabe of Judah, and left his servant there; and he went forward one day's journey into the desert, &c.

Tract, Psalm xxiv.

Rescue me, O Lord, from all my distresses; behold my humiliation and my labour, and forgive all my sins. To thee, O Lord, have I lifted up my soul. My God, in thee 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. Let all those be confounded that act vain things.


Some of the Scribes and Pharisees answered him, saying, Master, we would see a sign from thee. Who answering, said to them, An evil and adulterous generation seeketh a sign, and a sign shall not be given it, but the sign of Jonas the prophet; for as Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights, &c. 2

Offertory, Psalm cxviii.

I will meditate on thy commandments, which I have loved exceedingly; and I

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1 In the Vulgate and Douay versions, the two books of Samuel are called the first and second books of Kings.—making the books of Kings, in the Protestant version, the third and fourth.

2 This Scripture lesson, in verses 47–50, contains a striking rebuke to the Mariolatry of Rome, which must have been felt by her conscientious priests, and may yet rebuke the present spirit of Rome, which never carried Mariolatry to greater extravagances than at present. The New Testament, in what is said here and in Luke xi. 27, 28; and still more in its silence as to Mary, must be cold and forbidding to any enthusiastic worshipper of Mary. "Whosoever shall do the will of my Father that is in heaven, he is my brother, and sister, and mother," is a severe rebuke to the sentimentalism of Mariolatry.
will lift my hands at thy law, which I have loved.

Secret.

We offer thee, O Lord, the sacrifices of expiation, that pitying our faults thou mayest forgive us, and that thou mayest direct our wavering hearts. Through, &c.

The other secrets as before.

Communion, Psalm v.

Understand my cry, hearken to the voice of my prayer, my King and my God, for to thee will I pray, O Lord.

Post-communion.

O Lord, by the participation of thy sacrament, both cleanse us from secret faults, and deliver us from the snares of our enemies. Through the Lord.

The other post-communion as before.

To the people, Let us pray. Bow down your heads to God.

Prayer.

O Lord, we beseech thee, illuminate our minds with thine own light, that we may both see what things are to be done, and may be able to do those things which are right.

Feria Fifth.

Station at S. Lawrence in Panisperna.

Introit, Psalm xcv. 6.

Praise and beauty are before him, holiness and majesty are in his sanctuary. Ps. xcv. 1. Sing ye to the Lord a new canticle; sing ye to the Lord all the earth. V. Glory be to the Father, &c.

Prayer.

O Lord, we beseech thee benigantly to incline to the devotions of thy people, that those who are mortified in body by abstinence, may be refreshed in mind by the fruit of good works.

The other prayers as before.

Lesson, Ezekiel the Prophet, xviii. 1-9.

In those days, And the word of the Lord came unto me, saying, What is the meaning, that you use among you this parable as a proverb in the land of Israel, saying, The fathers have eaten sour grapes, and the teeth of the children are set on edge, &c.

Gradual, Psalm cxvi. 8.

Keep me, O Lord, as the apple of the eye. Protect me under the shadow of thy wings. Ps. xvi. 2. Let my judgment come forth from thy countenance: let thine eyes behold the things that are equitable.


Jesus went forth, and retired into the coasts of Tyre and Sidon; and behold a woman of Canaan, who came out of those coasts, crying out, said to him, Have mercy on me, O Lord, thou Son of David; my daughter is grievously troubled by a devil, &c.

Offertory, Psalm xxxiii. 8.

The angel of the Lord shall encamp round about them that fear him, and shall deliver them. Taste and see that the Lord is good.

Secret.

O Lord, we beseech thee that these sacrifices may save us, whose fasts are appointed for medicine to our souls. Through our Lord.

Communion, John vi.

The bread which I shall give you is my flesh, which is for the life of the world.

Post-communion.

O Lord, by the greatness of thy gifts and by thy temporal protection, lift us up, O Lord, and renew us for ever. Through our Lord.

The other post-communions as before.

To the people, Let us pray. Bow your heads to God.
EMBER FRIDAY.

Prayer.
Grant, we beseech thee, O Lord, to thy Christian people, both to experience that which they profess, and to love the heavenly service which they frequent. Through our Lord.

Feria Sixth of the Four Seasons of Quadragesima.

Station at S. S. of the Twelve Apostles.

Introit, Psalm xxiv.

Rescue me, O Lord, from my distresses; behold my humiliation and my labour, and pardon all my sins. Ps. To thee, O Lord, have I lifted my soul; my God, in thee I trust, let me not be ashamed. V. Glory be to the Father.

Prayer.
Be favourable, O Lord, to thy people; and as thou hast given to us to be devoted to thee, mercifully cherish us with thy benign aid. Through the Lord.

The other prayers as before.


Thus saith the Lord God, The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son, &c.

Gradual, Psalm lxxxv.

Save thy servant, O my God, trusting in thee. Give ear, O Lord, to my prayer.

Tract, O Lord, as before.


There was a festival of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond, called Proba'tica,1 which in Hebrew is named Bethsaida, having five porches, &c.

Offertory, Psalm ciii.

Bless the Lord, O my soul, and forget not all his benefits, and thy youth, &c.

Secret.
Accept, we beseech thee, O Lord, the gifts offered by thy servants, and graciously sanctify to us thy gifts.

The other secrets as before.

Communion, Psalm vi.

Let all my enemies be ashamed and brought to confusion; let them be turned backwards, and be ashamed very speedily.

Post-communion.

By the operation of this mystery, O Lord, both purge away our sins and fulfill our just desires. Through the Lord.

Sabbath of the Four Seasons of Quadragesima.

Station at S. Peter.

Introit, Psalm lxxxvii. 3.

Let my prayer come in before thee; incline thine ear to my petition, O Lord. Ps. lxxxvii. 1. O Lord, the God of my salvation, I have cried in the day and in the night before thee. V. Glory be, &c.

After The Lord have mercy, Let us pray is said. Let us bend the knee. R. Lift up yourselves.

Prayer.

Regard, O Lord, favourably, thy people, and mercifully turn away the severity of thine anger from them. Through, &c.


When thou hast made an end of tithing all thy fruits, thou shalt speak thus in the sight of the Lord thy God: I have taken that which was sanctified out of my house, and I have given it to the Levite, and to the stranger, and to the fatherless, and to the widow, as thou hast commanded me, &c.

1 Proba'tica,—of or belonging to sheep.
Gradual, Psalm lxxxviii.

Be merciful, O Lord, to our sins, lest the Gentiles should say, Where is their God. Help us, O God of our salvation, and for the glory of thy name, deliver us.

Let us pray. Let us bend the knee.
R. Lift up yourselves.

Prayer.

Look upon us, O God, our protector, that we who are oppressed with a weight of evils, partaking of thy mercy, may serve thee with freedom of spirit.

Lesson, Book of Deuteronomy xi. 22-25.

Moses said to the children of Israel, If you obey the commandments which I command you this day, to love the Lord your God and walk in all his ways, cleaving to him, the Lord will destroy all these nations before your face, and you shall possess them, which are greater and stronger than you, &c.

Gradual, Psalm lxxxiii.

Look on us, O God, our protector, and be favourable to thy servants. O Lord God of hosts, hearken to the prayers of thy servants.

Let us pray. Let us bend the knee.
R. Lift up yourselves.

Prayer.

Be favourable, O Lord, we beseech thee, to our supplications, that we may attain to be humble in prosperity, and safer in adversity. Through, &c.

Lesson, Book of 2 Machab. i. 23-27.

All the priests prayed, while the sacrifice was consuming, Jonathan beginning, and the rest answering, and the prayer of Nehemiah was after this manner: O Lord my God, creator of all things, dreadful and strong, just and merciful, who alone art the good king, who alone art gracious, who alone art just, and almighty and eternal, who deliverest Israel from all evil, who didst choose the fathers, and didst sanctify them; receive the sacrifice for all thy people, deliver them that are slaves to the Gentiles, and look upon them that are despised and abhorred, that the Gentiles may know that thou art our God.

Gradual, Psalm lxxxix.

Return, O Lord, for a little, and be entreated of thy servants. O Lord, thou art a refuge to us from generation to generation.

Let us pray. Let us bend the knee.
R. Lift up yourselves.

Prayer.

Mercifully hearken, we beseech thee, O Lord, to the prayers of thy people, that we, who are unjustly afflicted because of our sins, may be graciously delivered for the glory of thy name. Through the Lord, &c.

Lesson, Book of Wisdom, Ecclesiasticus xxxvi. 1, 10.

Have mercy on us, O God of all, and behold us, and shew us the light of thy mercies; and send thy fear upon the nations, which have not sought after thee, &c.

Gradual, Psalm xlv.

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

Let us pray. Let us bend the knee.
R. Lift up yourselves.

Prayer.

O Lord, go before and prosper by thy blessing all our doings, that every prayer and work may be begun with thee, and may end in thee. Through our Lord, &c.

Lesson of Daniel, The angel of the Lord, &c., with hymn, Blessed, as in Advent.

Here, Let us kneel, is not said; but The Lord be with you.

Let us pray.—Prayer.

O God, who didst mitigate the flames
of fire to the three children, mercifully grant, that the flame of our faults may not consume thy servants. Through our Lord.

The other prayers as before.

Lesson, Epistle of the blessed Paul the Apostle to the 1 Thessalonians v. 14.

Brethren, we beseech you, rebuke the unquiet, comfort the feeble-minded, support the weak, be patient towards all men. See that none render evil for evil to any man, &c.

Tract, Psalm cxvi.

Praise the Lord, all ye Gentiles; and rejoice in him, all ye people. For he hath confirmed his mercy to us; and the truth of the Lord abideth for ever.

Gospel, Jesus took Peter, as on the Sunday following.

Offertory, Psalm lxxxvii.

O Lord God of my salvation, day and night I have cried unto thee. Let my prayer come before thee, O Lord.

Secret.

Presenting these sacrifices, we beseech thee, O Lord, sanctify our fasts; that what is celebrated by us with outward observance, may work inwardly to profit. Through, &c.

The other secrets, as before.

Communion, Psalm vii.

O Lord my God, in thee have I hoped, free me from all my persecutors, and rescue me.

Post-communion.

Almighty God, by thy sacrifices may our faults be healed, and everlasting remedies provided for us.

The other post-communions, as before.

To the people, Let us pray.

Bow your heads to God.

Prayer.

O God, let thy much longed-for blessing, strengthen thy faithful people, that they may never depart from thy will, and always be glad in thy favour. Through the Lord.

SUNDAY III. QUADRAGESIMA.

Station at S. Mary on Sunday.

Introit, Psalm xxiv. 6.

Remember, O Lord, thy tender compassions, and thy mercies that are from the beginning of the world; let not our enemies have dominion over us. O God of Israel deliver us from all our distresses. Ps. To thee, O Lord, have I lifted up my soul. My God, in thee do I trust; let me not be ashamed. V. Glory be to the Father, &c.

Prayer.

O God, who seest us to be destitute of all strength, preserve us both within and without, that our bodies may be free from all adversity, and our souls cleansed from all evil thoughts. Through our Lord, &c.

The other prayers, as before.

Lesson, Epistle of the blessed Paul the Apostle to 1 Thessalonians iv. 1.

Brethren, we pray and beseech you in the Lord Jesus, that as you have received of us how you ought to walk, and to please God, &c.

Gradual, Psalm xxiv.

The troubles of my heart are increased; rescue me, O Lord, from my distresses. Behold my humiliation and my labour, and forgive all my sins.¹

¹ The Asumilation and labours God is here called on to behold with approbation, are the self-humiliations and self-inflictions of the season of Lent; whether fasts, self-scorchings, wearing hair-cloths, walking barefoot, going on knees, &c., &c., all which Rome teaches, are acceptable to God for themselves, and have something of an atoning efficacy for sins past. Whereas the teaching of Scripture, and of
Tract, Psalm ciii.

Praise the Lord, because he is good; because his mercy endureth for ever. Who shall declare the powers of the Lord? Who shall set forth all his praises? Blessed are they that keep judgment, and do judgment at all times. Remember us, O Lord, in the favour of thy people; visit us with thy salvation.


Jesus took Peter, James and John his brethren, and bringeth them up into a high mountain apart, &c.

Offertory, Psalm cxviii.

I will meditate on thy precepts which I have loved exceedingly; and I will lift up my hands at thy commandments which I have loved.

Secret.

We beseech thee, O Lord, well pleased to accept the sacrifices presented to thee; that they may be profitable to our increase in piety, and to our final salvation. Through our Lord.

The other secrets, as before.

Communion, Psalm v.

Understand my cry, hearken to the voice of my prayer, my King and my God, because to thee, O Lord, will I pray.

Post-communion.

We humbly beseech thee, Omnipotent God, that those whom thou hast refreshed by thy sacraments, may worthily serve thee in the conduct of their lives. Through the Lord.

The other post-communions, as before.

Feria Second.

Station at S. Clement.

Introit, Psalm xxv.

Redeem me, O Lord, and pity me; my foot hath stood in the right way; in the churches I will bless thee, O Lord. Ps. Judge me, O Lord, for I have walked in my innocence; and have put my trust in the Lord, and shall not be weakened. Glory be to the Father, &c.

Prayer.

Grant, we beseech thee, Almighty God, that thy family who, afflicting their flesh, abstain from nourishment, following after justice, may separate themselves from sin. Through the Lord.

The other prayers, as before.

Lessons, Daniel the Prophet, ix. 15–19.

In those days, Daniel prayed, saying, O Lord our God, who hast brought forth thy people out of the land of Egypt with a strong hand, and hast made thee a name as at this day, we have sinned, we have committed iniquity, &c.

Gradual, Psalm lxix.

Be thou my helper and my deliverer. O Lord, tarry not. Let mine enemies be confounded and afraid that seek my life.

Tract, Domine, O Lord, as on Ash Wednesday.

Sequentia of the Holy Gospel,
John viii. 21–29.

At that time Jesus said to them, I go, and ye shall seek me, and you shall die in your sins. Whither I go, you cannot come. The Jews therefore said, Will he kill himself because he said, Whither I go you cannot come? &c.

common sense, is that God can have no pleasure in acts of self-denial in themselves; but only as they tend to, and are employed by us, in promoting the good of our own souls or bodies, or the souls and bodies of our fellow men. Any other view of fasting, &c., is degrading alike to the character of God as a benevolent being, and declares that Christ has not satisfied the Divine justice by his sufferings.
Offerory, Psalm xv.

I will bless the Lord, who hath given me understanding. I set the Lord always in my sight; for he is at my right hand, that I may not be moved.

Secret.

May this sacrifice of expiation and of praise render us worthy, O Lord, of thy protection. Through the Lord, &c.

The other secrets, as before.

Communion, Psalm viii.

O Lord our God, how wonderful is thy name in all the earth!

Post-communion.

May this communion, O Lord, purge away all our sin, and make us partakers of the heavenly remedy. Through our Lord, &c.

The other post-communions, as before.

To the people, Let us pray. Bow down your heads to God.

Prayer.

Adsum, Almighty God, be favourable to our supplications; and to whom thou givest confidence to hope in thy mercy, grant the effect of thy wonted compassion. Through our Lord, &c.

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Feria Third.

Station at S. Balbina.

Introit, Psalm xxvi. 8.

My heart hath said to thee, I have sought thy face; thy face, O Lord, I will seek: turn not away thy face from me. Ps. The Lord is my light and my salvation; whom shall I fear? V. Glory be to the Father, &c.

Prayer.

Graciously perfect, O Lord, in us the benefits of thine holy observance, that what we know we ought to do, may be done through thy power working in us. Through our Lord, &c.

The other prayers as on Ash Wednesday.
Prayer.

O Lord, be propitiated by our supplications, and heal the sickness of our souls, that partaking of thy forgiveness, we may always rejoice in thy blessing.

Feria Fourth.

Station at S. Cecilia.

Introit, Psalm xxxvii. 22.

Forsake me not, O Lord my God: depart not from me. Attend unto my help, O Lord, the God of my salvation. Ps. xxxvii. 1. O Lord, rebuke me not in thine indignation, nor chastise me in thy wrath. V. Glory be to the Father, &c.

Prayer.

We beseech thee, O Lord, regard favourably thy people; and whom thou hast commanded to abstain from carnal meats, grant to cease from all guilty vices. Through our Lord.

The other prayers as before.

Epistle, Mordecai prayed, as in the Votives.

Gradual, Psalm xxvii.

Save thy people, O Lord, and bless thine inheritance. To thee, O Lord, I have cried. My God, be not silent to me, lest I be like to them that descend into the pit.

Tract, O Lord, as on Ash Wednesday.

Sequentia of the Holy Gospel,


At that time, Jesus going up to Jerusalem, took the twelve disciples apart, and said to them, Behold we go up to Jerusalem, and the Son of Man shall be betrayed to the chief priests and the scribes, and they shall condemn him to death, &c.

Offertory, Psalm xxiv.

To thee, O Lord, have I lifted up my soul. My God, in thee I trust; let me not be ashamed, neither let my enemies mock me. Let none that wait on thee be confounded.

Secret.

Mercifully look on the sacrifices which we offer to thee, and by these holy communions loose the chains of our sins.

The other secrets as before.

Communion, Psalm x.

The Lord is just, and hath loved justice: his countenance hath beheld righteousness.

Post-communion.

May the sacrament we have taken profit to the advancement of our eternal redemption. Through our Lord, &c.

The other post-communions as before.

To the people, Let us pray. Bow down your heads to God.

Prayer.

O God, the restorer and lover of innocence, turn to thee the hearts of thy servants, that through the inward fervour of thy Spirit they may be found firm in the faith, and constant in good works. Through our Lord, in the unity of the same Holy Ghost, &c.

Feria Fifth.

Station at S. Mary beyond the Tiber.

Introit, Psalm lxix.

O God, come forth to my help. O Lord, hasten to my help. Let my enemies be confounded and afraid that seek my soul. Ps. Let them be turned backward, and put to shame, that seek my hurt. V. Glory be to the Father, &c.

1 Thou hast commanded.—Rome regards the voice of her Church as the voice of God, for it is vain to search the New Testament for any command for the feasts of Lent.
THURSDAY, SECOND WEEK.

Prayer.

Grant to us, O Lord, we beseech thee, the aid of thy grace, that intent on fastings and prayers, we may be freed from the enemies, both of the mind and body. Through our Lord, &c.

The other prayers as on Ash Wednesday.

Lesson, Jeremiah the Prophet, xvii. 5-10.

Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord, for he shall be like tamaric \(^1\) in the desert, and he shall not see when good shall come, &c.

Gradual, Psalm lxxviii.

Be merciful, O Lord, to our sins, lest the Gentiles say, Where is their God? Help us, O God our Saviour; and for the glory of thy name, O Lord, deliver us.


At that time Jesus said to the pharisees, There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar named Lazarus, who lay at his gate full of sores, desiring to be filled with the crumbs that fell from the rich man’s table, and no one did give him: moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham’s bosom, \(^2\) &c.

Offerary, Exodus xxxii. 11.

Moses besought the Lord his God, saying, Why, O Lord, is thy indignation enkindled against thy people? Restrain thine anger: remember Abraham, Isaac, and Jacob, to whom thou didst swear to give the land flowing with milk and honey. And the Lord was stayed from doing the evil which he had spoken against his people.

Secret.

O Lord, sanctify by the present sacrifice to thy name the appointed fasts, that our outward observance may work with an inward efficacy in our souls. Through our Lord, &c.

The other secrets, as before.

Communion, John vi.

Who shall eat my flesh and drink my blood, shall abide in me, and I in him, saith the Lord.

Post-communion.

We beseech thee, O Lord, let not thy grace depart from us, but may it make us more willing to serve thee, and always obtain for us thy aid. Through our Lord.

The other post-communions, as before.

To the people, Let us pray.

Bow your heads to God.

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\(^1\) Tamaric of the desert.—P. T., heath; others, juniper—some tree of the waste.

\(^2\) Abraham’s bosom.—To this phrase the Douay version has the following note:—“The place of rest where the souls of the saints resided till Christ had opened heaven by his death.” Thus saith the Romish Church—not “thus saith the Lord.” The phrase is Jewish, and the Jewish or Rabbinical writers are the proper interpreters of it. Wetstein has copiously illustrated it from them;—for example, “Ahava hodie sedet in sinu Abrahæ”—“Ahava sit to-day in the bosom of Abraham,” that is, in heaven. To affirm that no saints went to heaven until Christ died, under the pretence of honouring Christ’s work, dishonours it. All Scripture teaches that the efficacy of that work is retrospective as well as present and prospective, reaching from the first to the last of time—“the Lamb slain from the foundation of the world.”
FRIDAY, SECOND WEEK.

Prayer.
Be favourable to thy servants, and bestow upon us, entreating them thy continual favours, that we who glory in thee as our creator and governor, may be restored to what we have lost, and be preserved unto the end. Through the Lord.

Feria Sixth.
Station at S. Vitalis.
Introit, Psalm xvi. 15.
But I will appear before thy sight in justice; I shall be satisfied when thy glory shall appear. Ps. Hear, O Lord, my justice. Give ear to my prayer. V. Glory be to the Father.

Prayer.
Grant, we beseech thee, Almighty God, that we, being purified by the holy fast, may with sincere minds attain to the holy things to come. Through our Lord. 1
The other prayers, as before.

Lesson, Book of Genesis xxxvii. 6, 2.
In these days, Joseph said to his brethren, Hear my dream which I dreamed, &c.

Gradual, Psalm cxix.
To the Lord when I was troubled have I cried, and he hearkened to me. O Lord, deliver my soul from unjust lips, and from the deceitful tongue. Vtct, O Lord, as before.

At that time, Jesus spoke to the multitudes of the Jews, and to the chief priests, this parable. There was a man, a householder, who planted a vineyard, &c.

Offertory, Psalm xxxix.
O Lord, look down to my help; let them be confounded and ashamed, who seek after my soul to take it. O Lord, look down to my help.

Secret.
May these sacrifices, O God, remain in us amidst the activities, and strengthen us for the duties of life. Through our Lord.
The other secrets, as before.

Communion, Psalm xi.
Thou, O Lord, wilt preserve us, and keep us from generation to generation for ever.

Post-communion.
Grant us, we beseech thee, O Lord, that having received the pledge of eternal salvation, so to press forward that we may attain to it at last. Through our Lord.
The other post-communiones, as before.
To the people, Let us pray.
Bow down your heads to God.

Prayer.
Grant, we beseech thee, O Lord, to thy people, health of mind and body, that by good works inhering in us, they may always deserve the shield of thy protection. Through our Lord.

Sabbath.
Station at S. S. Marcellinus and Peter.
Introit, Psalm xviii.
The law of the Lord is unsunned, converting the soul; the testimony of the Lord is faithful, giving wisdom to little ones. Ps. The heavens show forth the glory of God; and the firmament declareth the work of his hands. V. Glory be, &c.

1 "Da, quasumus omnipotens Deus: ut sacro nos purificando jejunio, sinceris mentibus ad sancta ventura facias pervenire. Per Dominum."
Prayer.

Give, we beseech thee, O Lord, a salutary efficacy to our fasts, that the chastisement of our flesh may be to the quickening of our souls. Through the Lord. ¹

The other prayers, as before.

Lesson of the Book of Genesis xxvii. 5—39.

In those days, Rebecca said to her son Jacob, &c.

Gradual, Psalm xxi.

It is good to praise the Lord, and to sing psalms to thy name, O thou Most High. To show forth thy mercy in the morning, and thy truth in the night.


At that time, Jesus said to the Scribes and Pharisees this parable: A certain man had two sons, and the younger of them said to his father, Father, give me the portion of substance that falleth to me, &c.

Offertory, Psalm xii.

Enlighten mine eyes, lest I sleep the sleep of death; lest mine enemy should say, I have prevailed against him.

Secret.

O Lord, well pleased with these sacrifices, grant that we who pray to be forgiven our sins, may not he oppressed with those of others. Through our Lord.

The other secrets, as before.


It was fit, my son, that you should rejoice; because thy brother was dead, and is alive again; he was lost, and is found.

Post-communion.

O Lord, may the Divine libation of thy sacrament be poured into the recesses of our hearts, and powerfully render us partakers thereof. Through our Lord.

The other post-communions, as before.

Over the people, Let us pray.

Bow down your heads to God.

Prayer.

We beseech thee, O Lord, to defend by thy continual goodness thy family, that trusting only in thy grace, we may be strengthened by thy heavenly protection. Through our Lord, &c.

SUNDAY III. QUADRAGESIMA.

Station at S. Lawrence without the walls.

Introit, Psalm xxiv.

My eyes are ever towards the Lord; because he shall pluck my feet out of the snare; look thou upon me, and have mercy on me, for I am alone and poor. Ps. To thee, O Lord, have I lifted up my soul; in thee, O my God, I put my trust; let me not be ashamed. V. Glory to the Father, &c.

Prayer.

We beseech thee, Almighty God, regard the prayers of thy lowly ones, and stretch forth the right arm of thy majesty to our defence. Through the Lord.

The other prayers, as on Ash Wednesday.

Lesson, Epistle of the blessed Paul the Apostle, Ephesians v. 1—9.

Brethren, be ye, therefore, followers

¹ Salutary efficacy.—This is wholly a right prayer. Fasts may be healthful to the soul—and so far and no farther are they to be used—as a means, not an end, good only in their tendencies or issues.

² See in Chapter VI. p. 90 of Prelim. for the comment of the Breviary on Jacob's deceit.
of God, as most dear children, and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness, &c.

Gradual, Psalm ix.

Arise, O Lord, let not man prevail; let the Gentiles be judged in thy sight. When mine enemy shall be turned back, they shall be weakened and perish before thy face.

Tract, Psalm cxxii.

To thee I have lifted up my eyes who dwellest in the heavens. So as the eyes of servants are on the hands of their masters; and as the eyes of the handmaid are on the hands of her mistress; so are our eyes unto the Lord our God, until he have mercy on us. Have mercy on us, O Lord. Have mercy on us.


At that time, Jesus was casting out a devil, and it was dumb; and when he had cast out the devil, the dumb spoke, &c.

Offertory, Psalm xviii. 9.

The justices of the Lord are right, rejoicing hearts; his judgments sweeter than honey, and the honeycomb; for thy servant keepeth them.

Secret.

O Lord, we beseech thee by this offering to cleanse away our iniquities, and sanctify the bodies and minds of thy servants to celebrate this sacrifice. Through our Lord.

The other secrets, as before.

Communion, Psalm lxxxiii.

The sparrow hath found herself a house, and the turtle a nest where she may lay her young ones; thine altars, O Lord of hosts, my King and my God. Blessed are they that dwell in thy house; they shall praise thee for ever and ever.

Post-communion.

O Lord, we beseech thee, mercifully deliver us from all guilt and all perils, whom thou hast admitted to be partakers of this great mystery. Through our Lord.

The other post-communions, as before.

Feria Second.

Station at S. Mark.

Introit, Psalm iv. 11.

In God will I praise the word; in the Lord will I praise his speech; in God will I hope; I will not fear what man can do unto me. Ps. Have mercy on me, O God, because man hath trodden me under foot: all day long he hath afflicted me, fighting against me. V. Glory be to the Father, &c.

Prayer.

We beseech thee, O Lord, graciously pour thy grace upon our hearts, that, as we abstain from carnal meats, so we may withdraw our senses from all guilty excesses. Through our Lord.

The other prayers, as before.

Lesson.—Book of Fourth Kings v. 1-15.

In those days Naaman, general of the army of the king of Syria, was a great man with his master and honourable, &c.

1 Rome, in opposition to the spirit of the rebuke in verse 23 of this Scripture lesson, exhibits in her Cathedral Churches, drops of the virgin’s milk miraculously preserved, for the purposes of an idolatry which our Lord here foreknoas and condemns.
MORNING AND AFTERNOON SERVICES.

Gradual, Psalm iv.
O God, I have declared to thee my life: thou hast set my tears in thy sight. Have mercy on me, O Lord, because man has trodden upon me; all the day warring against me, he has troubled me.

Tract, O Lord, as on Ash Wednesday.

SEQUENTIA OF THE HOLY GOSPEL.
Doubtless you will say to me this similitude, Physician, heal thyself. As great things as we have heard in Capernaum, do also here in thy own country, &c.

Offertory, Psalm liv.
Hearken, O God, to my prayer, and despise not my supplcation; incline to me, and give ear.

SECRET.
We offer thee, O Lord, the gift of our service; perfect to us this salutary sacrament. Through our Lord.

The other secrets, as before.

COMMUNION.—Psalm xiii.
Who shall give out of Zion the salvation of Israel? When the Lord shall have turned away the captivity of his people, Jacob shall exult, and Israel shall rejoice.

POST-COMMUNION.
Grant, we beseech thee, Almighty and merciful God, that what we take with our mouths, we may receive with a pure heart. Through the Lord.

The other post-communions, as before.

O Lord, let thy mercy succour us, that delivered from the imminent perils of our sins, we may deserve to be delivered through thy protection, and saved through thy salvation. Through our Lord.

FERIA THIRD.

STATION AT S. Pudentia.

Introit, Psalm xvi.
I have cried to thee, O God, because thou hast heard me. Incline thine ear, and hearken to my words. Keep me, O Lord, as the apple of the eye; under the shadow of thy wings protect me. Ps. Hear, O Lord, my petition; attend to my supplication. Glory be to the Father, &c.

PRAYER.

Hearken to us, almighty and merciful God, and graciously bestow on us the gift of salutary continuance. Through our Lord.

The other prayers, as before.

LESSON.—Book of Fourth Kings iv. 1–7.

In those days, a certain woman of the wives of the prophets cried to Elieus,
saying, Thy servant my husband is dead; and thou knowest that thy servant was one that feared God; and behold the creditor is come to take away my two sons to serve him, &c.

Gradual, Psalm xviii.

Cleanse me from secret faults, O Lord, and from those of others spare thy servant. If they shall have no dominion over me, then shall I be without spot, and I shall be cleansed from the greatest sin.

Sequence of the Holy Gospel,
Matthew xviii. 15-22.

If thy brother shall offend against thee, go and rebuke him between thee and him alone, &c.

Offertory, Psalm cxvii.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me. I shall not die, but live, and shall declare the works of the Lord.

Secret.

We beseech thee, O Lord, that by these sacraments the blessings of redemption may be made ours, that they may withdraw us from all excesses, and bring us saving gifts. Through our Lord.

The other secrets, as before.

Communion, Psalm xiv.

O Lord, who shall dwell in thy tabernacle? or who shall rest in thy holy hill? He that walketh without blemish, and worketh justice.

1 What Christ gave to Peter (Matt. xvi. 19) and to all the apostles (John xx. 19-23), he gives to his church, in verse 18 of this lesson, to every well-ordered church, constituted in his name, and availing themselves of such means of order as Providence has placed in their power. Where Christian truth is in the hearts of men, and they come together with one accord, in whatever exigencies or interruptions of established order, they possess the power of reconstruction, and consequently of discipline and of choice both of members and office-bearers. Thus began the Church of the Reformation in Scotland in the Castle of St Andrews, springing anew from its ashes, through Divine truth wrought by God’s spirit anew into human hearts, and with full powers for its own preservation and extension.

2 The reader will observe that this lesson from Exodus xx. omits the first four commandments. This omission occurs in the Book of the public service of the

Post-communion.

Having made expiation by the sacred mysteries, grant, we beseech thee, that we may obtain both pardon and grace. Through our Lord.

The other post-communions, as before.

Over the people, Let us pray. Bow down your heads to God.

Prayer.

Defend us, O Lord, by thy protection, and preserve us from every evil way. Through the Lord.

Feria Fourth.

Station at S. Xystus.

Introit, Psalm xxx.

But I shall hope in the Lord; I shall be glad and rejoice in thy mercy, because thou hast seen my humility. Ps. In thee have I hoped, let me never be confounded. Deliver me in thy justice, and rescue me. V. Glory be to the Father, &c.

Prayer.

Grant to us, we beseech thee, O Lord, that instructed by wholesome fasts, and also abstaining from all dangerous vices, we may the more easily obtain thy favour. Through our Lord.

The other prayers as on Ash Wednesday.


These things, saith the Lord God, honour thy father and thy mother; that
thou mayest be long-lived upon the land which the Lord thy God will give thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor any thing that is his. And all the people saw the voices and the flames, and the sound of the trumpet, and the mount smoking; and being terrified and struck with fear, they stood afar off, saying to Moses, Speak thou to us and we will hear: let not the Lord speak to us, lest we die. And Moses said to the people, Fear not, for God is come to prove you, and that the dread of him might be in you, and you should not sin. And the people stood afar off: but Moses went to the dark cloud wherein God was. And the Lord said to Moses, Thus shalt thou say to the children of Israel, You have seen that I have spoken to you from heaven. You shall not make gods of silver, nor shall you make to yourselves gods of gold. You shall make an altar of earth unto me, and you shall offer upon it your holocausts and peace-offerings, your sheep and oxen, in every place where the memory of my name shall be.

Gradual, Psalm vi.

O Lord, pity me, for I am infirm: heal me, O Lord. All my bones are troubled, and my soul is troubled exceedingly.

Tract, O Lord, as on Ash Wednesday.

Sequentia of the Holy Gospel,
Matthew xv. 1–20.

At that time, scribes and pharisees came from Jerusalem, saying, Why do thy disciples transgress the tradition of the ancients? for they wash not their hands when they eat bread. But he answering, said to them, Why do ye also transgress the commandment of God by your tradition? for God said, Honour thy father and mother; and he that shall curse father or mother, let him die the death. But you say, Whosoever shall say to father or mother, The gift, whatsoever proceeded from me, shall profit church; no doubt the pretence will be, that it was not necessary to give all, and that the lessons are professedly mere selections. But it is to be remembered that the omissions here are by a Church which, in its popular catechisms, omits and mutilates the ten commandments, as we have shown in citations in former notes, and which has been justly charged with lengthening the creed and shortening the commandments. The Douay version of Scripture could not but give Exodus xx. entire; but on every possible occasion Rome abstains from presenting her priests and members with the ten commandments in their integrity.

1 Tradition in the Jewish Church was the antagonist and subverter of the written Word of God; and a second time tradition became the antagonist and subverter of the written Word. One only wonders, that with so full a warning as these words contain, Christ's Church should not have been more jealous of tradition and its encroachments, instead of yielding to them a deference unknown even to the Jewish Church. Begrimed from the "simplicity that is in Christ," the truth of God was smothered under the traditions.

2 This doctrine of the Pharisees is like to one of the doctrines of the Jesuits. The Jesuits taught a doctrine of superfluity, by which even kings and queens might have nothing to spare for charity, wealth being so entirely a relative thing, relative to your rank and position, that with the largest means you might have the least surplus for alms. This Pascal shows, in Prov. Lxx., to have been their guidance of the rich and noble in France in his day.
thee, and he shall not honour his father or his mother: and you have made void the commandment of God by your tradition, &c.

**Offertory, Psalm cviii.**

O Lord, show me thy mercy for thy name's sake, because sweet is thy mercy.

**Secret.**

Accept, we beseech thee, O Lord, the prayers of thy people with the offering of their sacrifices; and defend us, celebrating thy mysteries, from all perils. Through our Lord.

*The other secrets, as before.*

**Communion, Psalm xv.**

Thou hast made known to me the ways of life: thou shalt fill me with joy with thy countenance, O Lord.

**Post-communion.**

Sanctify us, O Lord, who are set at thy heavenly table; and pardoning all our faults, prepare us to receive the heavenly promises. Through our Lord.

*The other post-communions, as before.*

*To the people, Let us pray.* Bow down your heads to God.

**Prayer.**

Grant, we beseech thee, Almighty Father, that we who seek the favour of thy protection, being freed from all evils, may serve thee with a secure mind. Through our Lord.

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**Feria Fifth.**

*Station at S. S. Cosmas and Damian.*

**Introit, Psalm lxxxvii.**

I am the salvation of the people, saith the Lord: from whatever tribulation, when they cry unto me, I will hear them, and I will be their Lord for ever. Ps. Attend, my people, to my law; give ear to the words of my mouth. V. Glory be to the Father, &c.

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**Prayer.**

O Lord, may the blessed solemnity of the saints Cosmas and Damian magnify thee, by which thou hast brought eternal glory to them, and to us aid in thine ineffable providence. Through the Lord.

*The other prayers, as on Ash Wednesday.*

**Lesson, Jeremiah the Prophet, vii. 1-7.**

In these days, the word of the Lord came to me, saying, Stand in the gate of the house of the Lord, and proclaim these words, and say, Hear ye the word of the Lord, all ye men of Juda, that enter in at these gates to adore the Lord. Thus saith the Lord of hosts, the God of Israel, Make your ways and your doings good, and I will dwell with you in this place. Trust not in lying words, saying, The temple of the Lord, the temple of the Lord, it is the temple of the Lord, &c.

**Gradual, Psalm cxliv. 15.**

The eyes of all hope in thee, O Lord, and thou givest them meat in due season. Thou openest thy hand, and fillest every living creature.

**Evangelist, Jesus rising from the Synagogue, as in the votives.**

**Offertory, Psalm cxxxvii.**

If I shall walk in the midst of tribulation, thou wilt quicken me, O Lord; and thou wilt stretch forth thy hand against the wrath of my enemies; and thy right hand shall save me.

**Secret.**

O Lord, with the precious death of thy righteous ones, we offer thee that sacrifice from which all martyrs take their beginnings. Through the Lord.

*The other secrets, as before.*

**Communion, Psalm cxviii.**

Thou hast commanded thy precepts to be kept with care. O that thou
FRIDAY, THIRD WEEK.

wouldst direct my steps, to keep thy justifications.1

Post-communion.

May the salvation of thy sacrament be made sure to us which we implore, together with the merits of the blessed martyrs, Cosmas and Damian. Through our Lord, &c.

The other post-communions, as before.

To the people, Let us pray. Bow down your heads to God.

Prayer.

O Lord, we beseech thee, to enlarge thy heavenly favour to thy obedient people; and always to keep us in the way of thy commandments. Through our Lord.

FERIA SIXTH.

Station at S. Lawrence in Lucina.

Introit, Psalm lxiii.

Show me, O Lord, a sign for good, that they who hate me may see and be confounded; because thou, O Lord, hast comforted me, and hast brought me, for I am needy and poor. Versicle. Glory be to the Father, &c.

Prayer.

We beseech thee, O Lord, to follow our fasts with thy loving-kindness, that as we abstain from nourishment to the body, so we may be separated in spirit from all our sins. Through the Lord.

The other prayers, as on Ash Wednesday.

Lesson, Book of Numbers xx. 1, 6-13.

In these days, The children of Israel came together against Moses and Aaron; and making a sedition, they said, Give us water that we may drink, &c.

Gradual, Psalm xxvii.

My heart hath trusted in God, and I have been helped; and my flesh hath revived, and with my heart I will give praise to him. To thee, O Lord, have I cried; my God, be not silent, nor depart from me.

Tract, O Lord, as before.

Sequentia of the Holy Gospel, John iv. 5-42.

Jesus came to a city of Samaria, which is called Sychar, near the land which Jacob gave to his son Joseph. Now Jacob's well was there, &c.

Offertory, Psalm v.

Give ear to the voice of my prayer, my King, and my God, for to thee, O Lord, will I pray.

Secret.

Look in kindness, O Lord, on the gifts which we consecrate, that they may be acceptable to thee, and always salutary to us. Through our Lord.

The other secrets, as before.

1 Justifications is not English, but the Vulgate and Missal word Anglicised, to avoid the plainer words statutes, or laws.

2 This is one of those Scripture lessons in the Missal, that witness against Rome, particularly verses 20-24. How much Rome has been beguiled, and beguiled others, from the simple and spiritual teaching of these memorable words; building again the things which the gospel was designed to overthrow, and leading men back to "the beggarly elements," localising religion, and making Rome, because the scene of the martyrdom of the apostles Peter and Paul, another Jerusalem, "where men ought to worship." The religious shows and spectacles, and theatrical representations of Rome throughout her ecclesiastical year, and her declaration of indulgences to those that visit particular churches and altars, is one great contradiction to the teaching of these words.
Communion, John iv.

Whoever shall drink the water that I shall give him, saith the Lord, it shall be in him a fountain of living water springing up to everlasting life.

Post-communion.

O Lord, may the participation of this sacrament cleanse us from guilt, and bring us at last to thy heavenly kingdom. Through our Lord.

The other post-communions, as before.

Over the people, Let us pray. Bow down your heads to God.

Prayer.

Grant, we beseech thee, Almighty God, that we who trust in thy protection, may overcome all our adversaries by thy help. Through our Lord.

SABBATH.

Station at S. Susanna.

Introit, Psalm v.

Give ear, O Lord, to my words, hearken to my cry. Listen to the voice of my prayer, my King and my God. Ps. For to thee will I pray: O Lord, in the morning thou shalt hear my voice. V. Glory be to the Father, &c.

Prayer.

Grant, O Lord, we beseech thee, that they who afflict their flesh by abstaining from food, may, by following after righteousness, fast from all sin. Through our Lord.

The other prayers, as before.

Lesson, Daniel the Prophet xiii. 1–9, 15.

In those days, there was a man that dwelt in Babylon, and his name, Joakim: and he took a wife whose name was Susanna, the daughter of Helcias, a very beautiful woman, and one that feared God. For her parents being just, had instructed their daughter according to the law of Moses, &c.

Gradual, Psalm xxii.

Though I walk in the midst of the shadow of death, I will fear no evils, because thou art with me, O Lord. Thy rod and thy staff, they have comforted me.

Sequentia of the Holy Gospel, John viii. 1–11.

At that time, Jesus went to the Mount of Olives. And early in the morning he came again into the temple, and all the people came to him, and sitting down he taught them. And the Scribes and Pharisees bring unto him a woman taken in adultery, and they set her in the midst, &c.

1 The Douay has felt it necessary to accompany this apocryphal addition to Daniel with a foot note, in which they own that their favourite Father, Jerome, “did not find it in the Hebrew.” Thus acknowledging that the Father, whose sayings and doings they cite so copiously in the Roman Breviary, did not regard this story as any part of Holy Scripture. The internal evidence of its uninspired character, is sufficiently striking to one whose spiritual taste and discernment has been formed on the canonical books of Scripture. What contrast can be more complete than between the apocryphal chapters of Daniel, and those which precede them, both in matter and manner? Let any Roman Catholic reader read them together, and he will feel this. The compilers of the Missal have very properly omitted verses 10, 11, 12, 13, 14, and 18, though in the Vulgate and Douay versions. They must have felt that this was not the manner of Scripture,—about as different as the innocence of Eden, from the nakedness of profanity. Verses 56 and 57 are comparisons not after scripture. Daniel’s examination of the witnesses would have occurred to any one, without a Daniel coming to judgment.
IV. SUNDAY IN LENT.

Offertory, Psalm cxviii.

Direct my steps according to thy word, that no iniquity may have dominion over me, O Lord.

Secret.

Grant, we beseech thee, Almighty God, that the service of this sacrifice offered to thee, may both cleanse us from all sin, and strengthen our frailty. Through the Lord.

The other secrets, as before.

Communion.

Woman, doth no one condemn thee? No one, Lord; neither do I condemn thee. Now go, and sin no more.

Post-communion.

We beseech thee, O Lord, that we who partake of thy body and blood, may be numbered among thy members. Who liveth with thee, &c.

The other post-communion, as before.

Over the people, Let us pray. Bow down your heads to God.

Prayer.

Stretch forth, O Lord, the right hand of thy heavenly aid to thy faithful people, that they may inquire for thee with all their heart, that what things they worthily ask, they may deserve to obtain. Through the Lord.

SUNDAY IV. QUADRAGESIMA.

Station at the Holy Cross in Jerusalem.

Introit, Isaiah lxvi.

Rejoice, O Jerusalem, and come together all who love her; be glad with her all you who have been in sadness, that you may exult and be filled with the breasts of consolation. Ps. cxxi. I rejoiced when they said to me, Let us go up to the house of the Lord. V. Glory be to the Father, &c.

Prayer.

Grant, we beseech thee, Almighty God, that who are deservedly afflicted for our deeds, may breathe the consolations of thy grace. Through our Lord.

The other prayers, as on Ash Wednesday.

Lesson, Epistle of the blessed Paul the Apostle to the Galatians iv. 22-31.

Brethren, it is written that Abraham had two sons, the one by a bond-woman, and the other by a free-woman, &c.

Gradual, Psalm cxxi.

I rejoiced when they said to me, Let us go up to the house of the Lord. Let peace be in thy strength, and abundance in thy towers.

Tract, Psalm cxxiv.

They that trust in the Lord shall be like Mount Sion; he shall not be moved for ever that dwelleth in Jerusalem. Mountains are round about it; so the Lord is round about his people, from henceforth, now, and for ever.


At that time, Jesus went over the sea

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1 In the examination of the scripture lessons of the Missal one is struck with the number that have a message to Rome, hardly less special than Nathan's to David. May not there be a providence in this, to appear when all shall find new meanings in God's Word, and the priest, as he peruses the lesson of the day in the Missal, will learn that his church is not Jerusalem and her children; but the bond woman and her children to be cast out. Oh, that the time were come for the lifting up of the light of full day on those seemings and pompes of Rome, which show something by candlelight, but at noon-day look so pale and sickly, and will yet be put away with one consent!
of Galilee, which is that of Tiberias; and a great multitude followed him, because they saw the miracles which he did on them that were diseased,\(^1\) &c. I believe, &c.

**Offertory, Psalm cxxxiv.**

Praise ye the Lord, because he is good. Sing psalms to his name, for it is sweet. Whatesoever things it pleased him, he hath done in heaven and in earth.

**Secret.**

We beseech thee, O Lord, look well-pleased on the sacrifices we have presented to thee, that they may be profitable both to the increase of piety, and to our salvation. Through the Lord, &c.

*The other secrets, as before.*

**Communion, Psalm cxxii.**

Jerusalem which is built, which is compact together; for thither the tribes went up, the tribes of the Lord, to acknowledge thy name, O Lord.

**Post-communion.**

Grant, we beseech thee, merciful God, that the holy things which we daily receive, may be handled by us with true reverence, and may be always taken with a believing heart. Through our Lord.

*The other post-communions, as before.*

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**FERIA SECOND.**

**Station at S. S. Four Crowns.**

**Introit, Psalm liii.**

Save me, O God, by thy name; and in thy strength deliver me, O God; give ear to my prayer; lend an attentive ear to the words of my mouth. Ps. For strangers have risen up against me; and the mighty have sought after my soul. V. Glory be to the Father, &c.

**Prayer.**

Grant, we beseech thee, Almighty God, that recalling these observances by an annual devotion, we may please thee both in body and mind. Through our Lord.

*The other prayers, as on Ash Wednesday.*

**Lesson, Third Book of Kings iii. 16–28.**

In these days, there came two women

\(^1\) Gregory the Great says of the miracles of Christ:—“These things were necessary in the beginning of the Church, that the multitude of believers might grow in the faith being nourished by miracles, as when we plant a vineyard for a long time, we pour water upon it until we see that it has taken root in the earth, when the irrigation ceases.”—Breviary, p. 355. This would indicate that this kind of irrigation had ceased in Gregory’s day, that is in the sixth century, at least that his faith, in the supposed miracles of his time was small. The miracles of God’s grace in the hearts of men, blessed be his name, have never wholly ceased. Neither is there anything in scripture forbidding the hope of other miracles in the Church. If they only come with open front, and stand a full and fair inquiry, who would not hail their return as a token of God visiting anew the church, to bless and prosper it into a world-wide church? But the miracles of Rome, on inquiry, start up like Satan at the touch of Ithuriel’s spear, in their own likeness. The miracle of multiplying the loaves recorded in this lesson, suggests a contrast with the legends and miracles of the Church of Rome:—Time, open day-light; place, open fields; numbers, five thousand—not five thousand *spectators*, but five thousand *participators*—attested not by one sense, but by sight, touch, taste, smell; the cravings of hunger appeased, and the fragments gathered up commensurate with the greatness of the feast.
that were harlots, to the king, and stood before him, &c.

Gradual, Psalm xxx.

Be thou unto me a God, a protector, and a house of refuge to save me. Ps. lxx. O God, in thee have I hoped; O Lord, I shall not be confounded for ever.

Tract, O Lord, as before.


The Pasch of the Jews was at hand, and Jesus went up to Jerusalem; and he found in the temple them that sold oxen, and sheep, and doves, and the changers of money sitting. And when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew. And to them that sold doves, he said, Take these things hence, and make not the house of my Father a house of traffic, &c.

Offertory, Psalm xcix.

Sing joyfully to God, all the earth; serve ye the Lord with gladness. Come into his presence with exceeding joy, because the Lord he is God.

Secret.

O Lord, may the sacrifice offered to thee always quicken and strengthen us. Through our Lord.

The other secrets, as before.

Communion, Psalm xviii.

O Lord, cleanse me from secret faults; and from those of others, spare thy servant.

Post-communion.

O Lord, having taken thy saving sacraments, we beseech thee that we may be profited to the increase of eternal redemption. Through our Lord, &c.

The other post-communions as before.

Over the people, Let us pray. Bow down your heads to God.

Prayer.

We beseech thee, O Lord, graciously to hear our entreaty; and to whom thou givest the grace of supplication, bestow

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1 The true mother would not see her child mutilated come what will. If Rome were the true Mother-church of Christendom, she would not at one time have overlaid the Scriptures, and at another, mutilated them, as in citing Exodus xx. in the lesson on the Fourth Feria of III. Sunday of Lent. The church that could put the tables of the law, as it were, or any part of them, into her Index Expurgatorius, is to be trusted with scripture as the wolf is to be trusted with the lamb.

2 Here is another of those messages which Rome has happily preserved in the Missal to be read one day aight. Though the financial system of Rome has sunk into very moderate dimensions in our day, compared to past times; yet her doctrines of purgatory and indulgences, and the efficacy of masses for the living and dead, are capable of indefinite expansion, awaiting but new developments of human credulity, again to baffle and prey upon mankind. In Naples, according to a late traveller (Seymour), such is the number of annual legacies for masses, that the pope, by a fiction, declares every year that so many have been said, which have been left unsaid; and every five years an adjustment takes place between the proprietors of estates and the pope, without which the landed property of Naples would speedily be absorbed by the church.

3 Savius.—Salutaribus sacramentis.
the aid of thy protection. Through the
Lord, &c.

PERILY THIRD.

Station at S. Lawrence in Damascus.

Introit, Psalm liv.

Hearken, O Lord, to my prayer, and
despise not my supplication: incline to
me and hearken. Ps. I am grieved in
my exercise, and am troubled at the voice
of the enemy, and at the tribulation of the
sinner. V. Glory be to the Father, &c.

Prayer.

We beseech thee, O Lord, that the
funds of this observance may lead to a
continual growth of piety in our lives,
and bring us the continual aids of thy
favour. Through our Lord.

The other prayers, as before.

Lesson, Book of Exodus xxxii. 7-14.

In those days, the Lord spoke to
Moses, saying, Go, get thee down; thy
people, which thou hast brought out of
the land of Egypt, hath sinned. They
have quickly strayed from the way which
thou didst show them; and they have
made to themselves a molten calf, and
have adored it, and sacrificing victims to
it, have said, These are thy gods, O
Israel, that have brought thee out of the
land of Egypt.\(^1\)

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Gradual, Psalm xiii.

Arise, O Lord, and bring aid to us,
and deliver us for thy name's sake.
O God, we have heard with our ears;
our fathers have told us a work which
thou didst work in their days, and in days
of old.

Sequentia of the Holy Gospel, John

Now, about the middle of the feast,
Jesus went up into the temple and
taught. And the Jews wondered, say-
ing, How doth this man know letters,
having never learned? Jesus answered
them and said, My doctrine is not mine,
but his that sent me, &c.

Offertory, Psalm xxxix.

With expectation I have waited for
the Lord, and he had respect unto me,
and heard my prayer; and he put a new
canticle into my mouth, even a hymn to
our God.

Secret.

We beseech thee, O Lord, that this
offering may cleanse our faults, and sanctify
the minds and bodies of thy servants
to celebrate the sacrifice. Through our
Lord.

The other secrets, as before.

Communion, Psalm xix.

We rejoice in thy salvation, and in the

\(^1\) Oh that Rome would ponder this lesson of the idolatry of Israel at the foot of Sinai! There can be no doubt, the calf thus used, after Egyptian fashion, was only
a symbol, for they said to themselves, "This is thy god, O Israel, that brought
thee up out of the land of Egypt," (Exodus xxxii. 4, 5.) It was worshipping God
through a symbol that was their sin. Yet Rome not only sanctions images of the
saints and of Christ, but of God the Father. In an Abridgment of Christian Doctrine
taught in Ireland,—Permissu Superiorum,—in answer to the question, "How do
you prove it lawful to paint God the Father like an old man, seeing he is a pure
Spirit, and hath no body?" "Because he appeared to the prophet Daniel in the
shape of an old man," (Daniel vii.) Yet he has expressly forbidden us to use any
such representations of him, as no creature is to us his image but Christ. One form
of image worship may appear more or less degrading. That of a man is less degrading
than that of a beast; and the Peruvian worship of the sun, as the symbol of
deity, may appear less debasing, but in reality, as all are creatures, all are infinitely
dishonouring, because equally "limiting," the Creator of all things.—See Brev.,
4th Sunday Quadr., for comment on this lesson.
name of the Lord our God we shall be exalted.

Post-communion.

May the participation of this sacrament cleanse us from sin, and bring us to thy heavenly kingdom. Through our Lord.

The other post-communions, as before.

To the people, Let us pray. Bow your heads to the Lord.

Prayer.

Have mercy, O Lord, on thy people, and grant to those labouring under continual tribulation a gracious respite. Through our Lord.

Feria Fourth.

Station at S. Paul.

Introit, Ezekiel xxxvi. 23.

When I shall be sanctified in you, I will gather you together out of all countries; and I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will give you a new spirit. Ps. xxxiii. I will bless the Lord at all times; his praise shall be always in my mouth. V. Glory be to the Father, &c.

After Lord have mercy, Let us pray is said. Let us bend the knee. R. Lift up yourselves.

Prayer.

O God, who givest the rewards of their merits to the just, and forgiveness to sinners through their fasting, have mercy on thy suppliants, that the confession of our guilt may prevail to obtain the pardon of our faults. Through our Lord, &c.


Thus saith the Lord, I will sanctify my great name which was profaned among the Gentiles, which you have profaned in the midst of them: that the Gentiles may know that I am the Lord, saith the Lord of hosts, when I shall be sanctified in you before their eyes, &c.

Gradual, Psalm xxxiii.

Come, children, hearken unto me; I will teach you the fear of the Lord. Come ye to him, and be enlightened, and your faces shall not be confounded. Here is said, The Lord be with you, without Let us bend the knee.

Let us pray.—Prayer.

Grant, we beseech thee, almighty God, that those who have been chastened by votive fasts may also rejoice with holy joy; that their earthly affections being subdued, they may the more easily lay hold of heavenly things. Through our Lord.

The other prayers, as before.

Lesson, Isaiah the Prophet i. 16-19.

These things, saith the Lord God, Wash you, make you clean, take away the evil of your devices from my eyes; cease to do perversely, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, defend the widow; and then come and accuse me, saith the Lord. If your sins be as scarlet, they shall be made white as snow; and if they be red as crimson, they shall be white as wool. If you be willing, and will hearken to me, you shall eat of the good things of the land, saith the Lord Almighty.

Gradual, Psalm lli. 12.

Blessed is the nation whose God is their

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1 The Latin is, "Hujus nos, Domine perceptio Sacramenti mundaret crimen: et ad celestin regna perducat."

2 The atoning efficacy of fasting is here so plainly expressed, that we give the original:—

"Deus, qui et justia promia meritorum et peccatoribus per jejunium veniunt proeiba: miserere supplicibus tuis; ut reatus nostrri confessio indulgentiam valeat percipere delictorum. Per Dom."
Lord, the people whom he hath chosen for his inheritance. By the word of the Lord the heavens were established; and all the power of them by the breath of his mouth.

Tract, O Lord, as before.


At that time, Jesus passing by, saw a man who was blind from his birth; and his disciples asked him, Rabbi, who had sinned, this man or his parents, that he should be born blind? Jesus answered, Neither hath this man sinned nor his parents; but that the works of God should be made manifest in him. I must work the works of him that sent me whilst it is day; the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes. And he said to him, Go, wash in the pool of Siloë, which is, interpreted, Sent, &c.

Offertory, Psalm lxv. 8.

Ye Gentiles, bless the Lord our God, and make the voice of his praise to be heard; who putteth my soul in life, and hath not suffered my feet to be moved. Blessed be God, who hath not turned away my prayer nor his mercy from me.

Secret.

We humbly beseech thee, almighty God, that our sins may be cleansed away by these sacrifices, and that true health of soul and body may be given to us. Through our Lord.

The other secrets, as before.

Communion.

The Lord made clay of the spittle, and anointed mine eyes, and I went and washed, and I saw, and I believed in God.

Post-communion.

May the sacraments which we have taken, O Lord our God, both supply to us spiritual nourishment, and prove to us a protection against all bodily evils. Through our Lord.

The other post-communions, as before.

Over the people, Let us pray. Bow down your heads to God.

Prayer.

Let the ears of thy compassion, O Lord, be open to the prayers of thy suppliants; and both grant our requests and give us to ask those things which are pleasing to thee. Through our Lord.

Feria Fifth.

Station at S. S. Silvester and Martin.

Introit, Psalm civ.

Let the heart of them rejoice that seek the Lord: seek ye the Lord always. Ps.

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1 The Church of Rome, which has gathered up everything in the shape of ceremonial in the Old and New Testament, and added much that is in neither, has adopted Christ's use of the spittle in this miracle in her baptismal forms, but without the clay, and without application to the eyes at all, but to the ears and nostrils. Thus borrowing without authority, and yet altering what she borrows. The Catechism of the Council of Trent thus explains the use of the spittle: "His nostrils and ears are next touched with spittle, and he is immediately sent to the baptismal font; that, as sight was restored to the blind man mentioned in the gospel, when the Lord, after having spread clay on his eyes, commanded to wash them in the waters of Siloë,—so, also, we may understand that the efficacy of the sacred ablution is such as to bring light to the mind, to discern heavenly truth."—P. 188, Cat. Council of Trent, Tr. by J. Denovan. Rome, 1839.
THURSDAY, FOURTH WEEK.

Confess the Lord, and call ye on his name; declare his deeds among the Gentiles. V. Glory to the Father.

Prayer.

Grant, we beseech thee, almighty God, that they who have chastened themselves by votive fasts, may also be gladdened by a holy devotion; that earthly affections being subdued, they may the more easily receive heavenly things. Through our Lord.

The other prayers, as before.


A woman of Sunam came to Eliseus in Mount Carmel; and when the man of God saw her coming, he said to Giesi his servant, Behold that Sunamite. Go, therefore, to meet her, and say to her, Is all well with thee, and with thy husband, and with thy son? &c.¹

Gradual, Psalm lxiii.

Have regard, O Lord, to thy covenant, and forget not the souls of thy poor for ever. Arise, O Lord, judge thine own cause; be mindful of the reproaches of thy servants.


Jesus went into a city called Nain; and there went with him his disciples, and a great multitude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow, &c.

Offertory, Psalm lxix.

O Lord, hasten to help me; let all those be confounded who meditate evil against thy servants.

Secret.

Purify us, merciful God, that the prayers of thy Church, which are grateful to thee, bringing pious offerings, may, our sins being expiated, be still more pleasing to thee. Through our Lord.

The other secrets, as before.

Communion, Psalm lxx.

O Lord, I will be mindful of thy justice alone. Thou hast taught me, O God, from my youth; and unto old age and grey hairs, O God, forsake me not.

Post-communion.

O Lord, we beseech thee, that the taking of these celestial gifts, which thou hast provided as a remedy to thy faithful people, may not come into judgment against us. Through our Lord.

The other post-communions, as before.

Over the people, Let us pray. Bow down your heads to God.

Pater.

O God, author and ruler of thy people, drive away the sins with which they are assailed, that we may ever be acceptable to thee, and secure in thy protection. Through our Lord.

¹ The Douay has the following note on this miracle:—“St Augustine considers a great mystery in this miracle, wrought by the prophet Eliseus, thus: by the staff sent by his servant is figured the rod of Moses, as the old law, which was not sufficient to bring mankind to life, then dead in sin. It was necessary that Christ himself should come, and by taking our nature, become flesh of our flesh, and restore us to life. In this Eliseus was a figure of Christ, as it was necessary that he should come himself to bring the dead child to life, and restore him to his mother, who is here, in a mystical sense, the Church.” This is the kind of patristic interpretation so often cited in the Breviary, for the use of the priests, that they may again deal it out to the people,—in which the best of the Fathers indulge, but which the common sense of modern interpreters rejects, as dishonouring to Scripture.
FRIDAY, FOURTH WEEK.

FERIA SIXTH.

Station at S. Eusebius.

Introit, Psalm xviii.

The meditation of my heart is always in thy sight; O Lord, my help and my redeemer. Ps. The heavens declare the glory of the Lord, and the firmament declareth the work of his hands. V. Glory to the Father.

Prayer.

O God, who renewest the world by thine ineffable sacraments,1 grant, we beseech thee, that thy church, by these eternal institutes, may not be wanting of thy aid in time. Through the Lord.

The other prayers, as before.

Lesson, Third Book of Kings xvii. 24.

The son of the woman, the mistress of the house, fell sick; and the sickness was very grievous, so that there was no breath left in him. And she said to Elias, What have I to do with thee, thou man of God? Art thou come to me that my iniquities should be remembered, and that thou shouldest kill my son? &c.

Gradual, Psalm cviii.

It is better to trust in the Lord than to trust in man. It is better to trust in the Lord than to trust in princes.

Sequentiae of the Holy Gospel,
John xi. 1-45.

There was a certain man sick named Lazarus, of Bethanee, of the town of Mary and of Martha her sister. (And Mary was she that anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) His sisters therefore sent to him, saying, &c.

Offertory, Psalm xvii.

For thou wilt save the humble people, but wilt bring down the eyes of the proud: for what God is there besides thee, O Lord?

Secret.

We beseech thee, O Lord, that the gifts offered to thee may purify us, and make thee continually to be well-pleased with us. Through our Lord.

The other secrets, as before.

Communion.

The Lord seeing the sisters of Lazarus weeping at the grave, wept before the Jews, and exclaimed, Lazarus, come forth! And he came forth, bound hand and foot, though he had been four days in the grave.

Post-communion.

We beseech thee, O Lord, that the participation of the sacrament may continually free us from our own sins, and defend us from all adversity. Through our Lord, &c.

The other post-commissions, as before.

Over the people, Let us pray. Bow down your heads to God.

Prayer.

Grant to us, we beseech thee, almighty God, that we who, conscious of our weakness, trust in thy strength, may rejoice under thy protection. Through our Lord.

SABBATH.

Station at S. Nicolaus in Prison.

Introit, Isaias iv.

All you that thirst, come ye to the waters, saith the Lord; and you that
have no money, come ye, and drink with joy. Ps. lxxvii. Attend ye, my people, to my law: incline your ear to the words of my mouth. V. Glory be to the Father.

Prayer.

We beseech thee, O Lord, through thy grace, to grant that our devotions may have good fruit; for our fasts alone will profit us when they please thee. Through our Lord.

The other prayers, as on Ash Wednesday.

Lesson of Isaiah the Prophet, xl ix. 8-15.

Thus saith the Lord, In an acceptable time I have heard thee, &c.

Gradual, Psalm ix.

O Lord, to thee is the poor man left: thou wilt be a helper to the orphian. Why, O Lord, hast thou retired far off? Why dost thou slight us in our wants in the time of trouble? Whilst the impious man is proud, the poor is set on fire.


Jesus spoke to the Jewish multitude, saying, I am the light of the world: he that followeth me walketh not in darkness, but shall have the light of life, &c.

Offertory, Psalm xvii.

The Lord is my firmament, my refuge, and my deliverer; and I will trust in him.

Secret.

We beseech thee, O Lord, to accept well-pleased our oblations, and graciously to constrain our rebellious wills to thy service. Through our Lord.

The other secrets, as before.

Communion, Psalm xxii.

The Lord ruleth me, and I shall want nothing: he hath set me in a place of pasture, he hath brought me up on the water of refreshment.

Post-communion.

We beseech thee, O Lord, to purify us by thy holy sacraments; and by their powerful efficacy, perfect in us what is pleasing in thy sight.

The other post-communions, as before.

Over the people, Let us pray. Bow down your heads to God.

Prayer.

O God, who loveth rather to pity than be angry with those that trust in thee, grant us to weep over the ill which we do, that we may deserve to find the grace of thy consolation. Through our Lord.

Before Vespers, the crosses and images are covered.

From that day to the holy Saturday exclusive, the Ps. Judge me, is not sung before confession, nor Glory to the Father to I will wash.

SUNDAY OF PASSION.

Station at S. Peter's.

Introit, Psalm xiii. 1.

Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man; for thou art my God and my strength. Ver. 3.—Send forth thy light and thy truth; they have conducted me, and brought me unto thy holy hill, and unto thy tabernacles. Judge me.

Glory be to the Father, is not said at the introit even to Pasch, unless in the mass of a feast, if it should occur; but
the psalm ended, the introit is repeated, even to the psalm.

Prayer.

Almighty God, we beseech thee graciously to regard thy family, that by thy bounty it may be governed in body, and, under thy preservation, be defended in mind from all evil. Through our Lord, &c.

From this day to Feria V. in Cana Dom. in Ferial masses, after the prayer of the day, the prayer for the Church, or for the Pope, as before (unless the feast be simple.) The third prayer is not said.

Lesson, Epistle of the blessed Paul the Apostle, Hebrews ix. 11-15.1

Brethren, Christ being come an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation; neither by the blood of goats, or of calves, but by his own blood, entered once into the holies, having obtained eternal redemption. For if the blood of goats, and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled to the cleansing of the flesh; how much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God! And therefore he is the mediator of the New Testament, that by means of his death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance in Christ Jesus our Lord.

Gradual, Psalm cxii. 9.

Deliver me from my enemies, O Lord; to thee have I fled: teach me to do thy will. Ps. xvi.—The Lord is my deliverer from angry nations. Thou wilt exalt me above those that rise up against me; thou wilt rescue me from wicked men.

Tract, Psalm cxxviii.

Often have they fought against me from my youth. Let Israel say, Often have they fought against me from my youth; but they could not prevail over me. The wicked have wrought upon my back, yet have not prevailed against me. They have lengthened their iniquity. The just Lord will cut the necks of sinners.


At that time Jesus said to the Jewish multitude, Which of you shall convince me of sin? &c.

Offertory, Psalms cx. and cxviii.

I will praise thee, O Lord, with my whole heart. Recompense to thy servant, I shall live and keep thy words. Quicken me according to thy word, O Lord.

Secret.

May these offerings, we beseech thee, O Lord, loose the bonds of our wicked-

1 The note of the Douay version on Heb. ix. 12 is all that could be desired, save one expression which we put in italics, in which the question is answered—why any more sacrifices or offerings of Christ? They are commenting on the phrase, “eternal redemption” :—“ By that one sacrifice of his blood, once offered on the cross, Christ our Lord paid and exhibited, once for all, the general price and ransom of all mankind, which no other priest could do.” The general price, according to this note, Christ paid for sin, leaving still room for special atonements for special sins, that is, for supplementary atonements to that of Christ, contrary to the lesson in the parable of washing the disciples’ feet, which instructs us to go to the same fountain for our special and daily sins as for the justification of our whole life, and our general reconciliation to God.
ness, and procure to us the gifts of thy mercy. Through our Lord.

The other secrets, Protect, or, Having offered, as before.

Preface of the Cross, which is said daily to Feria V. in Cena Dom., also in the mass of a feast, unless it shall have its own proper preface.

Communion, 1 Corinthians xi.

This is my body which shall be delivered for you. This is the chalice of the New Testament in my blood, saith the Lord: do this, as often as ye receive it, in commemoration of me.

Post-communion.

Assist us, O Lord our God; and when thou hast refreshed by thy mysterie, defend by thine continual support. Through our Lord.

The other post-communions, We beseech, or, These are, as before.

FERIA SECOND.

Station at S. Chrysogonus.

Introit, Psalm Ix.

Have mercy on me, O God, for man hath trodden me under foot. All the day long he hath afflicted me, fighting against me. Have mercy on me.

Prayer.

Sanctify, we beseech thee, O Lord, our fasts; and mercifully grant to us the pardon of all our sins. Through our Lord.

After, the Prayer for the Church or Pope.

Lesson, Jonah the Prophet, iii. 1-10.

In those days, the word of the Lord came to Jonas the second time, saying, Arise, and go to Nineveh the great city, and preach in it the preaching that I bid thee. And Jonas arose, and went to Nineveh according to the word of the Lord, &c.

Gradual, Psalm liii.

O God, hear my prayer, give ear to the words of my mouth. Save me, O God, by thy name, and in thy power deliver me.

Tract.

O Lord, repay us not according to our sins which we have done, nor according to our iniquities. O Lord, remember not our former sins. Let thy mercies speedily prevent us, for we are become exceeding poor. (here the celebrant kneels.) Help us, O God our Saviour; and for the glory of thy name, O Lord, deliver us; and forgive us our sins for thy name's sake.


At that time, the rulers and Pharisees sent ministers to apprehend him. Jesus, therefore, said to them, Yet a little while I am with you, and then I go to him that sent me, &c.

Offertory, Psalm vi.

Turn to me, O Lord, and deliver my soul: O save me for thy mercy's sake.

Secret.

Grant to us, O Lord our God, that this victim may become the atonement of our sins, and the propitiation of thy majesty. Through our Lord.

The other secrets, as above.

Communion, Psalm xxiii.

The Lord of hosts, he is the King of glory.

Post-communion.

May the salutary participation of thy sacrament, we beseech thee, O Lord, bestow on us healing and purification. Through, &c.

The other post-communions, as above.

Over the people, Let us pray. Bow down your heads to God.

Prayer.

Grant, we beseech thee, to thy people,
O Lord, health of mind and body; that by good works inherent in them, they may ever desire to be defended by thy protection. Through our Lord.

Feria Third.

Station at S. Cyriacus.

Introit, Psalm xxvi.

Wait on the Lord, do manfully, and let thy heart take courage: wait thou on the Lord. Ps. The Lord is my light and my salvation, whom shall I fear? Wait on the Lord.

Prayer.

O Lord, we beseech thee, that our fasts may be accepted, and by expiating our sins, make us worthy of thy grace, and conduct us to eternal remedies. Through our Lord.

The other prayer for the Church or Pope, as before.

Lesson, Daniel the Prophet xiv. 28-42.

In those days, the Babylonians came to the king and said, Deliver us, Daniel, or else we will destroy thee and thy house, &c.

Gradual, Psalm cxxii.

Decide my cause, O Lord; deliver me from the unjust and dreadful man. Send forth thy light and thy truth. Let them lead me, and bring me to thy holy hill.


At that time, Jesus walked in Galilee, for he would not walk in Judea, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand; and his brethren said to him, Depart from hence, and go into Judea,

that thy disciples also may see thy works which thou dost, &c.

Offertory, Psalm ix.

Let all those trust in thee who know thy name, O Lord; for thou dost not forsake them that seek thee. Sing ye to the Lord, who dwelleth in Sion; for he hath not forgotten the prayers of the poor.

Secret.

We bring before thee, O God, victims to be offered up, which express temporal consolation, that we may not despair of eternal promises. Through our Lord.

The other secrets, as before.

Communion, Psalm xxiv.

Redeem me, O God of Israel, from all my distresses.

Post-communion.

Grant, we beseech thee, almighty God, that, continually following after divine things, we may deserve to draw near to the heavenly gifts. Through our Lord.

The other post-communions, as before.

Over the people, Let us pray. Bow down your heads to God.

Prayer.

Grant us, we beseech thee, O Lord, that ever persevering in thy will, the people who serve thee may increase both in merit and in number. Through our Lord, &c.

Feria Fourth.

Station at S. Marcellus.

Introit, Psalm xvii.

My deliverer from the angry nations, thou wilt exalt me above those that rise up against me; from the unjust man

1 The expiatory or atoning efficacy of fasting is here plainly expressed. The Latins—

"Nostra tibi, Domine absoluta, sint accepta jejunia: quae nos et expiando, gratia tua dignos efficiunt: et ad remedia, perducant aeterna. Per Dominum nostrum."
thou wilt deliver me, O Lord. I will love thee, O Lord, my strength; the Lord is my strength and my refuge, and my deliverer. My deliverer, &c.

Prayer.

Sanctify this fast, O God, enlighten the hearts of thy faithful ones; and to whom thou givest the grace of devotion, lend a gracious ear to their supplications. Through our Lord, &c.

The other prayers for the Church or Pope, as before.

Lesson, Book of Leviticus xix. 10-19.

In those days, The Lord spoke to Moses, saying, Speak to all the assembly of the children of Israel: and thou shalt say to them, I am the Lord your God. You shall not steal. You shall not lie. Neither shall any man deceive his neighbour, &c.

Gradual, Psalm xxix.

I will extol thee, O Lord, for thou hast upheld me, and hast not made my enemies to rejoice over me. O Lord my God, I have cried to thee, and thou hast healed me. Thou hast brought forth, O Lord, my soul from hell; thou hast saved me from them that go down to the pit.

Tract, as on Ash Wed. Domine, &c.

Sequentia of the Holy Gospel, John x. 22-38.

At that time, And it was the feast of dedication at Jerusalem; and it was winter. And Jesus walked in the temple, in Solomon’s Porch. The Jews, therefore, came round about him, and said to him, How long dost thou hold us in suspense? If thou be the Christ, tell us plainly, &c.

Offertory, Psalm lviii.

Rescue me from my enemies, O my God; and deliver me, O Lord, from those that rise up against me.

Secret.

Grant, O merciful God, that we may bring to thee, with sincere obedience, victims of propitiation and of praise. Through our Lord.

The other secrets, as before.

Communion, Psalm xxv.

I will wash my hands among the innocent, and will surround thy altar, O Lord, that I may hear the voice of thy praise, and tell of all thy wonders.

Post-communion.

Having partaken of the heavenly gift, we humbly entreat thee, almighty God, that the same may be to us both the sacrament and salvation. Through our Lord.

The other post-communions, as before.

Over the people, Let us pray. Bow down your heads to God.

Prayer.

Be favourable to our supplications, almighty God; and to whom thou givest the hope of forgiveness, graciously grant the effect of thy wonted compassion. Through our Lord.

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Feria Fifth.

Station at S. Apollinarius.

Introit, Daniel iii.

All that thou hast done to us, O Lord, thou hast done in true judgment, because we have sinned against thee, and have not obeyed thy commandments; but give glory to thy name, and deal with us according to the multitude of thy mercies. Ps. cxviii. Blessed are the undefiled in the way, who walk in the law of the Lord. All that thou, &c.

Prayer.

Grant, we beseech thee, O Lord, that the dignity of our human condition, being wounded by intemperance, may be reformed by the discipline of a healing abstinence. Through, &c.

The other prayers, as before.

Lesson, Daniel the Prophet, iii. 34-45.

In those days, Azarius prayed to the
Lord, saying, Deliver us not up for ever, we beseech thee, for thy name's sake, and abolish not thy covenant. And take not away thy mercy from us, for the sake of Abraham thy beloved, and Isaac thy servant, and Israel thy holy one.

Gradual, Psalm xcv.

Bring sacrifices, and come into his courts: worship the Lord in his holy temple. Ps. xxviii. The Lord will lay open the forests, and in his temple every one speaks of his glory.


At that time, one of the Pharisees desired him to eat with him. And he went into the house of the Pharisee, and sat down to meat. And behold a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment, &c.

Offertory, Psalm cxxxvi.

Upon the rivers of Babylon, there we sat and wept, when we remembered Sion.

Secret.

O Lord our God, who, in these creatures which thou hast made for the support of our frailty, has commanded gifts to be appointed and dedicated to thy name, grant, we beseech thee, that they may be for the support of this present life, and a sacrament for eternity. Through our Lord.

The other secrets, as before.

Psalm cxviii.

Remember thy word to thy servant, O Lord, in which thou hast given me to hope. This comforted me in my humiliation.

Post-communion.

What, O Lord, we have taken with the mouth, may we receive with a pure mind, and from a temporal gift, may it become to us an eternal remedy. Through our Lord.

The other post-communions, as before.

Over the people, Let us pray. Bow down your heads to God.

Prayer.

Be favourable, we beseech thee, O Lord, to thy people, that rejecting those things which displease thee, they may be rather filled with the sweetness of thy commandments. Through our Lord.

Feria Sixth after Sunday of Passion.

Mass of the Seven Dolours of B. Virgin Mary.

If this feast occur with another double of the first or second class, it is transferred to the following Sabbath, notwithstanding that, on the said Sabbath, another office of another saint occurs, provided it is not of a higher rite. It is never transferred to the Pasch time.

Introit, John xix.

There stood by the cross of Jesus his mother and his mother's sister, Mary of Cleophas, and Salome, and Mary Magdalene. Woman, behold thy Son, said Jesus; but to the disciple, Behold thy mother. Glory be to the Father.

Prayer.

O God, in whose passion, according to the prophecy of Simeon, a sword of grief pierced the most sweet soul of the glorious Virgin and Mother Mary, grant in thy mercy, that we who celebrate with reverence his piercing and passion, may, through the glorious merits and prayers of all the saints, standing by the cross interceding for us, obtain the happy effects of thy passion. Who livest.

Commemoration of the feria, as in the following mass.

In votive masses, the following is said.

Prayer.

We beseech thee, O Lord Jesus Christ, that now and in the hour of our death,
thy blessed virgin mother Mary may intercede for us with thy mercy, whose most holy soul, in the hour of thy passion, the sword of grief hath pierced. Who livest, &c.

Lesson, Book of Judith xiii. 22-25.

The Lord hath blessed thee by his power, because by thee he has brought our enemies to nought. Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord who made heaven and earth, because he hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord for ever; for thou hast not spared thy life, by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.  

Gradual.

Thou art sad and weeping, O Virgin Mary, standing by the cross of the Lord Jesus thy Son, our Redeemer. Alleluia, Alleluia. Virgin Mother of God, whom the whole world cannot contain, may this punishment of the cross bring life to men. Alleluia.  

After Septuagesima, Alleluia being omitted, the V. following, the tract is said, Holy Mary, the queen of heaven, and mistress of the world, stood by the cross of our Lord Jesus Christ full of sadness. O all you that pass by the way, attend and see if there be sorrow like to my sorrow.

In time of Pasch, Alleluia, Alleluia, and Holy Mary, as above.

Sequentia, in votive masses, are omitted.

Stabat Mater.

The mournful mother stood Weeping near the cross On which her Son was hanging. The sword has pierced her soul— Groaning, sad, and grieving. Oh! how sad and grieved Was that blessed mother Of the only begotten One!  

Who mourns and grieves— Pious mother!—while she sees The pangs of her illustrious Son. Who is the man that would not weep, If he saw the mother of Christ In such suffering!  

Who would not be saddened, To behold the mother of Christ Grieving with her Son! For the sins of his own nation She beheld Jesus in torments, And to scourges subjected. She beholds her sweet Son By dying, desolated, While he sends forth his Spirit.

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1 How many things we must be assured of, not on the word of man, but of God, ere we can offer in faith such a prayer! Are we invited to pray to Mary? Has God promised to hear us through Mary? Has he assured us that he will inform Mary when we pray to her? or that Mary has an ear to hear all her suppliants throughout the world, &c. Intervention we have translated intercede. "Come between" is the literal translation, and expresses more graphically the office of the Virgin and saints, according to Rome, which represents the Saviour as if inaccessible, standing alsof and afar off, and not having sufficient sympathy to be moved without these additional mediators. This is to dis Honour the human nature of Christ, or to ignore the fact of his humanity, and the entire purpose of it.

2 In these words of the Apoc. Book of Judith, the men of the city give thanks to God for the desed of Judith, in cutting off the head of Holofernes, and are doubtless intended to be applied to the salvation wrought for us by Mary giving birth to Christ.

3 I cannot translate this prayer otherwise. The Latin is, "Virgo Dei genitrix, quam totus non capit orbe, hoc crucis sert supplicium vites factus homo. Alleluia."
Alas! mother, fount of love,
Make me feel the force of thy grief,
That with thee I may mourn.
Cause my heart to be on fire
With love to Christ;
That I may please him.
Holy mother, deeply fix
The wounds of the cross
In my heart.
Let me share the pangs
Of thy wounded Son—
Wounded for my sin.
Let me mingle tears with thine.
And whilst I live, to grieve
With the crucified One;
Near the cross with thee to stand,
And unite in loving sorrow.
Virgin of virgins, pre-eminent,
Be not bitter against me:
Give me to share thy grief.
Oh! may I bear the death of Christ,
Be the sharer of his passion,
And recall his wounds.
With his stripes may I be wounded,
With the cross be intoxicated,
Yes, with the blood of thy Son.
Lest in flames I be consumed,
Be, O Virgin, my defence
In the day of judgment.
O Christ, when thou shalt call me hence,
Grant me, through thy mother,
The palm of victory.
When this body dies,
May the glory of paradise
Be given to my soul. Amen.¹

Sequentia of the Holy Gospel, John xix.
25–27.

At that time, there stood by the cross
of Jesus his mother and his mother's
sister, Mary of Cleophas, and Mary Mag-
dalene. When Jesus, therefore, had
seen his mother and the disciple standing
whom he loved, he saith to his mother,
Woman, behold thy Son. After that he
saith to the disciple, Behold thy mother.
And from that hour the disciple took her
to his own. I believe, &c.

Offertory.

Be mindful, O Virgin Mother of God,
when thou standest in the presence of
the Lord, to speak a good word² for us,
and that thou wilt turn away his anger
from us.

Secret.

We offer to thee, O Lord Jesus Christ,
prayers and sacrifices, humbly beseech-
ing, that we who recite in our prayers
the piercing of the most sweet spirit of
the blessed Mary, thy mother, by the
multiplied and most pious intercession
of her and her fellow-saints, under the
cross, may have a reward with the
blessed, by the merits of thy death.
Who livest, &c.

Comm. of the Peria, as in the fol-
lowing mass.

Pref., And in thy piercing.

Communion.

Happy senses of the blessed Virgin
Mary, who without death deserved the

¹ We had some hesitation whether to give the very literal version we have given
of the Stabat Mater, or to make use of some of the many poetical versions that
have been made of it. But in looking into the versions in the English manuals of
the Missal for the Leity, and even into the more recent version of Haswell in his
Lyra Catholica, so great was the liberty taken with the sense, both in the way of
additions and subtractions, that we felt it to be more in accordance with the object
of this work to present a prose translation, that the reader may, in this undress,
estimate at its proper value its Christian character and sentiments.

² A good word.—This clause is omitted in the latest edition of the Missal in
English,—otherwise the most complete translation we have seen of the Latin Missal
into English. See Missal for the use of the Leity, by the Rev. F. C. Husenbeth.
palm of a martyr beneath the cross of
the Lord.

Post-communion.

O Lord Jesus Christ, may the sacri-
fices of which we have partaken, while
devoutly celebrating the piercing of thy
virgin mother, obtain for us, of thy
mercy, the efficacy of every saving bless-
ing.

Commemoration of Feria and its gos-
pel, in the end, as in the following mass.

Feria Sixth.

Station at S. Stephen in Mount Cælia.

Introit, Psalm xxx.

Have mercy on me, O Lord, for I am
in trouble; deliver me, and rescue me
from the hands of my enemies, and from
those that persecute me. O Lord, I
shall not be confounded, because I have
called on thee. Ps. In thee, O Lord,
have I trusted; I shall not be put
to confusion for ever. In thy justice
deliver me. Have mercy upon me,
&c.

Prayer.

We beseech thee, O Lord, graciously
to infuse thy grace into our hearts, that
restraining our sins by voluntary chas-
tisement, we may rather macerate our
flesh in the present time than be cut off
by eternal punishments. Through our
Lord.

The other prayers for the Church or
Pope, as before.

Lesson, Jeremiah the Prophet, xvii.
13-18.

In these days Jeremiah said, O Lord,
let them be confounded who forsake thee. They that depart from thee shall
be written in the earth, because they
have forsaken the Lord, the vein of liv-
ing waters. Heal me, O Lord, and I
shall be healed; save me, and I shall be
saved, for thou art my praise, &c.

Gradual, Psalm xxxiv.

Mine enemies spoke peaceably to me,
and in anger they were troublesome to
me. Thou hast seen, O Lord; be not
silent: depart not from me.

Tract.

O Lord, not according to our sins
which we have done, nor according to
our iniquities, hast thou rewarded us.
O Lord, remember not former sins;
let thy mercies speedily prevent us, for
we are become very poor. (Here the
priest kneels.) Help us, O Lord our
Saviour, and for the glory of thy name
deliver us, and be merciful to our sins,
for thy name's sake.

Sequentia of the Holy Gospel, John
xi. 47-54.

At that time, the chief priests, there-
fore, and the pharisees, gathered a coun-
cil, and said, What do we, for this man
doeth many miracles? If we let him
alone so, all will believe in him, and the
Romans will come and take away our
place and nation, &c.

1 The Latin is—Cordibus nostris, quemade Domine, gratiam tuam benignus
infunde; ut peccata nostris castigationes voluntaria cohinentes, à temporaliter potius
maceremur, quam supplicio deputemur aeternis. Per Dominum. This prayer is
entirely omitted in the mass of the day in the latest mass-book of the laity, in Hus-
enbeth's, 1850, as not suitable to England, although the publishers declare in
their preface, "This volume will be found strictly conformable to the Roman Missal." The
following prayer is substituted:—"We beseech thee, O Lord, may the people
prosper who are devoted to thee by the affection of pious devotion; that, instructed
by holy actions, they may be blessed with better gifts, as they are made more
pleasing in the sight of thy majesty. Through our Lord."
OFFERTORY, Psalm cxxviii.

Blessed art thou, O Lord; teach me thy justifications; and deliver me not to the proud that calumniate me, and I will answer to those that upbraid me.

SECRET.

Grant to us, merciful God, that we may always be worthy to serve at thy altars, and be saved by the perpetual participation of the same. Through our Lord.

THE OTHER SECRETS, AS BEFORE.

COMMUNION, Psalm xxvi.

Deliver me not over, O Lord, to the souls of my persecutors, for false witnesses rise up against me, and iniquity hath lied to itself.

POST-COMMUNION.

O Lord, having partaken of the sacrifice, let thy perpetual protection never leave us; and always drive far from us every guilty thing. Through our Lord.

THE OTHER POST-COMMUNIONS, AS BEFORE.

OVER THE PEOPLE, LET US PRAY. Bow down your heads to God.

PRAYER.

Grant, we beseech thee, Almighty God, that we who seek the grace of thy protection, freed from all evils, may serve thee with a secure mind. Through our Lord.

SABBATH.

STATION AT S. JOHN BEFORE THE LATIN GATE.

INTROIT, Psalm xxx.

Have mercy upon me, O Lord, for I am distressed; deliver me, and rescue me from the hands of my enemies, and from those that persecute me. O Lord, I shall not be put to confusion, because I have called on thee. Ps. In thee, O Lord, have I hoped; I shall not be put to confusion for ever. In thy justice deliver me. Have mercy on me.

PRAYER.

We beseech thee, O Lord, may the people prosper who are dedicated to thee, by the love of a pious devotion, that instructed by holy actions, they may be increased with better gifts by how much the more acceptable they are to thy majesty. Through our Lord.

THE OTHER PRAYER FOR THE CHURCH OR POPE, AS BEFORE.

LESSON, Jeremiah the Prophet, xviii.

18-23.

IN THOSE DAYS, the wicked Jews said one to another, Come and let us invent devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet, &c.

GRADUAL, Psalm xxxiv.

My enemies spoke peacefully to me, and in anger they were troublesome to me. O Lord, thou seest, be not silent; depart not from me.

SEQUENTIA OF THE HOLY GOSPEL, John xii. 10-36.

AT THAT TIME, the chief priests thought to kill Lazarus also, because many of the Jews by reason of him went away and believed in Jesus. And on the next day, a great multitude that was come to the festival-day, when they had heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried, Hosanna! blessed is he that cometh in the name of the Lord, the King of Israel, &c.

OFFERTORY, Psalm cxxviii.

Blessed art thou, O Lord; teach me thy justifications, and deliver me not to the proud that calumniate me, and I will answer a word to them that reproach me.

SECRET.

We beseech thee, O Lord, graciously to absolve us from all guilt and perils,
Palm Sunday.

The third hour being completed, and the sprinkling of water being observed after the usual manner, the priest having put on his violet pluviale, with or without the chasuble, with the attendants clothed in like manner, proceeds to bless the branches of palms and olives, or other trees, placed before the middle of the altar, or at the epistle corner of it; and first an Ant. is said or sung by the choir—

Hosanna to the Son of David! Blessed is he who cometh in the name of the Lord, O King of Israel! Hosanna in the highest!

Then the priest, standing at the epistle side, not turning himself to the people, says, in the tone of the prayer of the Ferial mass, The Lord be with you. R. And with your spirit.

Let us pray.—Prayer.

O God, to love whom is justice, multiply to us the gifts of thy unsearchable grace; and as thou hast made us who believe to trust in the death of thy Son,

1 All the circumstances connected with the sufferings and death of Christ are commemorated during the holy week. Palm Sunday begins with the imitation of his entrance to Jerusalem. The Pope in person "reads the prayers over the palms, sprinkles them with holy water, and incenses them." On this day, also, "an embroidered apron is placed on the Pope's knees, and the cardinals in turn receive a palm from him, kissing the palm, his right hand and knee. The bishops present, kiss the palm which they receive, and his right knee; and the mitred abbots and prelates kiss the palm and his foot, as do all who come after him; which is observed also on Good Friday at the kissing of the cross, as it is also on Candlemas Day and Ash Wednesday."

Begg traces this custom of kissing the Pope's foot to the year 827, when Pope Valentine's feet were kissed by the Roman senate and people at St. John Lateran. This token of profound respect was also given to the emperors of the East at Byzantium. As well tell us that Augustus was addressed as Divus Augustus, to justify addressing a modern sovereign by the profane title of the Divine Victoria, or Divine Frederick, or Divine Nicolas.

Begg confesses, "The solemn commemoration of Christ's triumphant entry into Jerusalem could never have taken place during times of persecution, nor did it originate immediately after Constantine had insured the peace of the church. Martene (De ante, Eccl. Rit. lib. 4, c. 20) could find no mention of it before the eighth or ninth century."

2 Third hour, we presume, of the day, or nine o'clock in the morning, according to Roman time.
grant that we through thy resurrection
may arrive at that salvation which we
seek, who livest and reignest with thee.

Then the sub-deacon, in the usual place,
sings the following lesson in the tone of
the epistle, and at the close kisses the hand
of the priest.

Lesson, Book of Exodus, xv. 27, and
xvi. 1–7.

The children of Israel came to Elim,
where there were twelve fountains of
water, and seventy palm-trees, and they
encamped by the waters, &c.

Then for the Gradual is chanted
John xi.

The chief priests and pharisees as-
sembled a council, and said, What do
we, for this man doth many miracles?
If we let him alone, all men will be-
lieve in him, and the Romans will come
and take away our place and nation.
But one of them, named Caiphas, being
the high-priest that year, prophesied,
saying, It is expedient for you that one
man should die for the people, and that
the whole nation perish not. From that
day, therefore, they devised to put him
to death, saying, The Romans, &c.

Or the following, Matthew xxvi.

On the Mount of Olives he prayed to
the Father, Father, if it be possible let
this chalice pass from me. The spirit
indeed is willing, but the flesh is weak.
Thy will be done. Watch and pray,
that you enter not into temptation. The
spirit indeed, &c.

While this is chanted, the deacon
places the Book of the Gospels upon the
altar. The priest, the deacon waiting on
him with the box, places incense on the
cross; then the deacon says, Cleanse my
heart, &c., takes the book from the altar,
and asks the priest's blessing. After-
wards, the sub-deacon, holding the book
in the middle, between two acolytes holding
the lighted candles, signs the book with
the sign of the cross, incenses it, and
chants the Gospel, as below, in the usual
way; which done, the sub-deacon brings
the book to the priest to be kissed, who is
also incensed by the deacon.

Sequentia of the Holy Gospel, Matthew
xxi. 1–9.

When Jesus drew nigh to Jerusalem,
and came to Bethphage into Mount Oli-
vet, then Jesus sent two disciples, say-
ing to them, Go ye into the village that
is over against you, and immediately
you shall find an ass tied, and a colt
with her; loose them, and bring them to
me. And if any man shall say anything
to you, say ye that the Lord hath need
of them, and forthwith he will let them
go. Now all this was done that it might
be fulfilled which was spoken by the
prophet, saying, Tell ye the daughters of
Zion, Behold thy King cometh to thee,
meek, and sitting upon an ass, and a
colt, the foal of her that is used to the
yoke, &c.

1 The priest in his Breviary on Palm Sunday, reading the Scripture, reads also
the following interpretation of it, cited from Ambrose by his church, and thus au-
thenticated for his instruction:

"According to Matthew, we read of an ass and a colt, because that as by two
of mankind each sex was expelled from Paradise, in the two animals each sex was
recalled. Here, therefore, in the ass, he signified as it were Eve, the mother of
Error; but in the foal is expressed the Gentiles; and therefore he is said to sit upon
the foal of the ass. And well it was said, 'On whom no man sat,' because no one
before Christ called the Gentiles to the church. So Mark says, 'On whom no man
had sat.' " Brev. p. 288.

A too curious inquirer might ask how Ambrose or the Church of Rome came to
find out the gender of the colt? Was it by tradition, that wonderful discoverer of
curiosities? No doubt the Latin word pullus is masculine in termination, though
After this the branches are blessed; the priest standing on the same epistle side of the altar, says in the tone of the Perial Prayer, The Lord be with you. R. And with thy spirit.

Let us pray.—Prayer.

O God, increase the faith of those that trust in thee, and mercifully give ear to the prayers of thy suppliants. Let thy manifold mercies come down upon us. Let these palm or olive branches be blessed †; and as in a figure of the church thou didst multiply Noe on going forth from the ark, and Moses going forth from Egypt with the children of Israel, so may we go forth to meet Christ with good works, bearing palms and olive branches; and through him may we enter into eternal joy, who lived and reignest with thee in the unity of the Holy Spirit, God.

World without end.

Amen.
The Lord be with you.
And with thy spirit.
Lift up your hearts.
Our hearts are lifted up to the Lord.
Let us give thanks to the Lord our God.

It is meet and just.

It is truly meet and just, right and salutary, to give thanks to thee, O holy Lord, Father Almighty, eternal God, who dost glory in the counsels of thy saints; for thy creatures serve thee, because they know thee alone as their Maker and as God. All that thou hast made praise thee, and thy saints bless thee. With free voice they confess that great name of thy only-begotten Son, before the kings and princes of this world, whom the angels and archangels, the thrones and dominions, serve, and, with all the heavenly host, sing a hymn to thy glory, saying without ceasing—

The following Sanctus, Holy, &c., is sung by the choir:

Holy, holy, holy, Lord God of Sabaoth; the heavens and earth are full of thy glory. Hosanna in the highest! Blessed is he that cometh in the name of the Lord. Hosanna in the highest!
The Lord be with you. R. And with thy spirit.

Let us pray.

We beseech thee, O holy Lord, almighty Father, eternal God, that thou wouldst vouchsafe to bless † and sanctify † this olive which thou hast formed out of the wood, and which the dove, returning to the ark, brought in its mouth; that all those who receive of it may receive protection in soul and body; and may it become, O Lord, the remedy of our salvation, the sacrament of thy grace. Through our Lord. Amen.

Let us pray.

O God, who dost gather the dispersed, and preserve what is gathered, who didst bless those people who went to meet Jesus, bearing branches of palms, bless also those palm and olive branches which thy servants believingly receive, to the honour of thy name; that wherever brought, those who dwell there may obtain thy blessing; and all adversity being expelled, 1 thy right hand may protect those whom Jesus Christ our Lord hath redeemed. Who lives and reigns, &c.
Let us pray.

O God, who in the wonderful order of thine arrangements, hast even by insensible things set forth the dispensation of our salvation, grant, we beseech thee, that the devout hearts of thy faithful may profitably understand what is mysteriously signified by the fact, that this day the multitude, illuminated from heaven, went to meet the Redeemer, and strewed palm and olive branches in his way. The branches of palms signify, therefore, triumphs over the prince of death, but the olives proclaim, as it were, the advent of spiritual uction; for that blessed multitude of men understood then that these things were prefigured; that our Redeemer, compassionating human miseries, was to fight with the prince of death for the life of the whole world, and by dying was to triumph; and therefore they obediently ministered such things as signified in him the triumphs of victory, and the richness of mercy. We also, in full faith, retaining both the fact and the signification thereof, humbly beseech thee, O holy Lord, Father almighty, eternal God, through the same Jesus Christ our Lord, that in him, and through him, whose members thou hast pleased to make us victorious over the empire of death, we may be worthy to partake of his glorious resurrection, who lives and reigns with thee.

Let us pray.

O God, who by the olive branch didst command the dove to announce peace to the earth, grant, we beseech thee, that these branches of olives and other trees may be sanctified with thy heavenly blessing, that they may be profitable to the salvation of thy people. Through Christ Jesus our Lord.

Let us pray.

Bless, we beseech thee, these branches of palms or olives, and grant that what thy people do corporally this day in honour of thee, they may perfect spiritually with the greatest devotion, returning with victory over the enemy, and loving every work of mercy. Through our Lord, &c.

Here the celebrant places incense on the censer, then thrice he sprinkles the branches with blessed water, saying the Antiph., Sprinkle thou me, without duelling and without a psalm; and thrice he inces them. Afterwards he says, The Lord be with you. R. And with thy spirit.

Let us pray.

O God, who didst send thy son Jesus Christ our Lord into this world for our salvation, that he might humble himself to us, and bring us back to thee; for whom also, when he came to Jerusalem, that the Scriptures might be fulfilled, the crowd of believers, with most faithul devotion,1 strewed their garments in the way with branches of palms; grant, we beseech thee, that we may prepare for him the way of faith, from which the stone of stumbling and rock of offence, being removed, our works may flourish with branches of righteousness before thee, so that we deserve to follow his footsteps, who liveth with thee.

The benediction being finished, the more dignified of the clergy approach the altar, and give the blessed branch to the cele-

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1 The people in the crowd are here supposed to have acted as believers, and with most intelligent devotion; yet the same people cried soon after, 'Crucify him! crucify him! not this man, but Barabbas!' on finding he did not fulfil their expectations. But Rome had to keep up the credit of a church festival, and must have something to say. The children whose merits are afterward spoken of, more probably acted under a Divine impulse which they could not resist, miraculously speaking, as predicted by David, in praise of Christ;—even as Caiaphas, the wicked high-priest, prophesied of Christ's death, whom yet he was about wickedly to put to death (John xi. 50, 51.) Common sense would point a moral here of human infirmity and fickleness, rather than call for imitation.
brant, who does not kneel nor kiss the hand of the giver. Afterwards the celebrant, standing before the altar towards the people, distributes the branches first to the more honourable, from whom he received them, then to the deacon and subdeacon and other clergy, one by one in order, all the laity kneeling and kissing the branch and hand of the celebrant, excepting prelates, if they be present; and when he shall begin to distribute, the following Antiph. is to be sung by the choir.—

The children of the Hebrews, carrying branches of olives, met the Lord in the way, crying and saying, Hosanna in the highest!

Another Antiph.

The children of the Hebrews strewed their garments in the way, and cried, saying, Hosanna to the Son of David! blessed is he that cometh in the name of the Lord.

Which, if not sufficient, are repeated until the distribution of the branches is finished; then the priest says, The Lord be with you. R. And with thy spirit.

Let us pray.

Almighty, eternal God, who didst make our Lord Jesus Christ to sit upon the colt of an ass, and the crowds of people to strewe their garments or branches in the way, grant, we beseech thee, that we may imitate their innocence, and deserve to obtain their merit. Through the same Christ our Lord. Amen.

Afterwards the procession takes place; and first the celebrant places incense on the censer; and the deacon, turning himself to the people, says, Let us march in peace, and the choir reply, In the name of Christ. Amen. The incense-bearer goes before with the censer smoking, then the subdeacon prepared, bearing the cross in the middle between two acolytes with burning candles; the clerk follows in order; lastly, the celebrant with the deacon on his left side—all with branches in their hands; and the following Antiph. is sung, either all or some, while the procession continues:—


And when they drew nigh unto Jerusalem, &c.

Another Ant., John xii. 12-15.

When the people heard that Jesus came to Jerusalem, they took branches of palms, and went forth to meet him; and the children cried, saying, This is he who is to come to the salvation of the people. This is our salvation, and the redemption of Israel. How great is he to whom thrones and dominions belong. Fear not, daughter of Sion, lo thy King cometh to thee, sitting upon the colt of an ass, as it is written, Hail King, Creator of the world, who hast come to redeem us.1

Another Ant.

Before six days of the solemnity of Pasch, when the Lord came to the city of Jerusalem, the children met him, and in their hands carried branches of palms, and cried with a loud voice, saying, Hosanna in the highest! Blessed is he who cometh in the multitude of thy compassions. Hosanna in the highest!

Another Ant.

Crowds met the Redeemer in the way with flowers and palms, and gave the homage due to the triumphant conqueror. The people proclaim the Son of God with their lips; and in praise of Christ their voices thunder through the clouds. Hosanna in the highest!

Another Ant.

The faithful are found with angels and with children, crying to him that triumphed over death, Hosanna in the highest!

1 This is a specimen of the loose way in which Scripture is sometimes quoted in the Missal. It is professedly from John xii.
Another Ant.

The great multitude which assembled on the feast day, cried to the Lord, Blessed is he who comes in the name of the Lord. Hosanna in the highest! 1

On the return of the procession, two or four singers enter the church; and the gates being shut, standing with their face to the procession, they begin, Glory, praise, and sing the two first verses. The priest, with those without the church, repeat the same. Then those who are within sing other verses following; or all or part, as shall appear fit: and those who are without reply to the two verses, Glory, praise, as at the beginning.

Glory, praise, and honour be to thee, King, Christ, Redeemer.

For whom the children poured out pious hosannas.

Thou art King of Israel,—David's illustrious Son.

Blessed King, who comest in the name of the Lord.

Resp. Glory, praise, &c.

The assembly of heaven praise thee: all heaven's host.

Mortal man, and all created things.

R. Glory, praise, &c.

The Hebrew people come to meet thee with palms.

With prayers, vows, and hymns, lo we come before thee.

R. Glory, praise, &c.

These paid thee thy due of praise, about to die:

So we compose a song to thee when reigning.

Their homage pleased thee,—so may our devotion.

Good King, King of mercy, who lowest goodness in all.

R. Glory, praise.

Afterwards the sub-deacon strikes the gate with the spear of the cross; which being immediately opened, the procession enters the church, singing, R. The Lord entering the holy city, the children of the Hebrews, foretelling the resurrection of life, with branches of palms cried, Hosanna in the highest! V. When the people heard that Jesus came to Jerusalem, they went forth to meet him with branches.

Glory to the Father is not said.

Then mass is celebrated, and the branches are held in their hands only while the Passion and Gospel are chanted.

Station at S. John in Lateran.

Introit, Psalm xxi. 20.

O Lord, take not thy help from me, look to my defence; free me from the mouth of the lion, and my humility from the horns of the unicorn. My God, my God, look upon me. Why hast thou forsaken me. Far from my salvation are the words of my sins. O Lord, be not far. 3

Prayer.

Almighty and eternal God, who to give the human race an example of humility, didst make our Saviour to take our flesh and to bear the cross, mercifully grant that we may both deserve the instruction of his patience and the fellowship of his resurrection. Through the same Lord.

And this prayer only is said.

Lesson, Epistle of blessed Paul, Apostle, Philippians ii. 5–11.

Brethren, let this mind be in you, &c.

Gradual, Psalm. lxxii. (lxxiii.)

Thou hast held me by thy right hand, and by thy will thou hast led me, and with glory thou hast received me. How good God is to Israel, to the right in heart. But my feet were al-

1 One or other of these is chanted during the distribution of palms.

2 This is the vulgate, as well as according to the Latin of the Missal. The Douay has a note, and interprets "the words of my sins" to mean "the sins of the world, which he had taken on himself."
most moved, my steps had well nigh slipped; because I had a zeal for sinners, seeing the peace of sinners.

Tract, Psalm xxi. 1. (xiii.)

My God, my God, &c., to the end of the psalm.

The reading of the Passion of our Lord is begun. Cleanse my heart is not said, the benediction is not sought, nor the lights brought, nor incense. The Lord be with you is not said, nor Glory be to thee, O Lord, responded; and the celebrant or deacon, when he pronounces the Passion of our Lord, does not sign the book nor himself, which is also observed on other days when the Passion is read.

Passion of our Lord Jesus Christ,
According to Matthew xxvi. 6, (xxvii.)

At that time, Jesus said to his disciples, You know that after two days shall be the Pasch, &c.

On coming to v. 46, the celebrant kneels and passes a little; then resumes, and reads on to v. 61 of chap. xxvii.

Here Cleanse my heart is said, the benediction is sought, incense is brought, without lights, and the book is incensed. The Lord be with you is not said, and the celebrant or deacon does not sign the book nor himself, and what follows is sung in the tone of the gospel; at the close of which the celebrant kisses the book, and is incensed. All which things are observed in other passions, except Feria VI. in Pasch.

Matthew xxvii. 62. But the next day, &c., to the end. Here the Creed is read.

Offerory, Psalm lxi. viii.

My heart hath looked for reproach and misery, and I desired one that would grieve together with me, and there was none. I sought for one to comfort me;

and I found none. And they gave me gall for my food, and in my thirst they gave me vinegar to drink.

Secret.

Grant, we beseech thee, O Lord, that the offering presented to the eyes of thy Majesty may obtain for us the grace of devotion, and procure the effect of a blessed eternity. Through our Lord, &c.

Communion.

Father, if this cup may not pass unless I drink it, thy will be done.

Post-communion.

O Lord, through the operation of this mystery, O Lord, may our vices be purged away, and our just desires fulfilled. Through our Lord.

In private masses, at the close of the gospel, When he approached is read as above in the benediction of the palms.

Feria Second of Greater Week.2

Station at S. Praxedes.

Introit, Psalm xxxiv. (xxxv.)

Judge, O Lord, those that wrong me; overthrow them that fight against me. Take hold of arms and shield, and arise to my help, O Lord, the strength of my salvation. Ps. xxiii. Bring out the spear, and shut the way against those who pursue me. Say to my soul, I am thy salvation. Judge, O Lord, &c.

Prayer.

Grant, almighty God, that we who in so many adversities fail from infirmity, may be strengthened through the passion of thy only begotten Son interceding for us. Who lives and reigns, &c.

The other prayer for the Church or Pope, as before.

1 Here, and in the Scripture lessons that follow, there is a very full Scripture reading, which, if in the vulgar tongue, would convey a full account of our Lord’s last sufferings.—See Chapter II. of Prelim. Chapters, p. 35, &c.

2 Major,—in the English manuals, Holy Week.
Lesson, Isaiah the Prophet, i. 5-10.

In those days, Isaiah said, The Lord God hath opened my ear, &c.

Gradual, Psalm xxxiv. (xxxv.)

Arise, O Lord, and be attentive to my judgment, my God and my Lord, in my cause. Bring out the spear, and close up the way against those that persecute me.

Tract, O Lord, &c., as on Ash Wednesday.


Six days before the Pasch, when Lazarus had been dead, &c.

Offertory, Psalm clxii.

Rescue me, O Lord, from my enemies. To thee I fly; teach me to do thy will: because thou art my God.

Secret.

May these sacrifices, almighty God, make us come pure to him that is their original, being cleansed through their powerful efficacy.

The other secret, as before.

Communion.

Let them blush and be ashamed together, who rejoice at my calamities; let them be clothed with shame and fear, who speak malicious things against me.

Post-communion.

May thy holy mysteries impart to us a divine fervour, by which we may equally delight in them and in their fruit. Through our Lord, &c.

The other post-communion, We beseech, &c., as before.

Over the people, Let us pray. Bow your heads to your God.

Prayer.

Help us, O God of our salvation, and grant us to come rejoicing to celebrate the benefits which thou hast condescended to heap upon us. Through our Lord, &c.

FERIA THIRD.

Station at St. Piusa.

Introit, Galatians vi.

But it becomes us to glory in the cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection; by whom we are saved and delivered. Ps. lxvi.

May God have mercy upon us and bless us, cause the light of his countenance to shine upon us, and may he have mercy upon us.

Prayer.

O almighty and eternal God, grant us so to celebrate the Passion of our Lord, that we may deserve to obtain pardon. Through the same Lord.

The other prayer for the Church or Pope, as before.

Lesson, Jeremiah the Prophet, xi. 18-20.

In those days, Jeremiah said, O Lord, thou hast showed me, &c.

Gradual, Psalm xxxiv.

But as for me, when they were troublesome to me, I was clothed with hair clothing, and I humbled my soul with fasting, and my prayer shall be turned into my bosom. V. Judge thou, O Lord, those that hurt me, overthrow those that fight against me; take hold of arms and shield, and arise to my help.

The Passion OF OUR LORD JESUS CHRIST, according to Mark.

Chaps. xiv. and xv., to verse 41 of chap. xv., kneeling and pausing at verse 34 of chap. xv.

1 Here is a very plain declaration that Christ alone is sufficient. It is not so much that Rome has not embalmed the truth amidst her corruptions, but overlaid it, and made the full use and appreciation thereof incompatible with her additions; so that intelligent piety in Rome must either be consciously, or unconsciously, unfaithful to the church or unfaithful to the Saviour.
WEDNESDAY IN HOLY WEEK.

What follows is chant ed in the tone of the gospel, and other things as above. Then chap. xv., verse 42. And when the evening was now come, &c.

Offertory, Psalm cxlix.

Keep me, O Lord, from the hand of the sinner, and rescue me from unjust men.

Secret.

May these sacrifices, O Lord, which are instituted with medicinal fasting, more readily restore us. Through our Lord, &c.

The other secrets.

Communion, Psalm lixvii.

They that sat in the gates were employed against me, and they that drunk wine made their song; but as for me, my prayer is to thee, O Lord, the time of thy good pleasure, in the multitude of thy mercies.

Post-communion.

O almighty God, may our vices be healed by thy sanctifying power, and may eternal remedies be provided for us. Through our Lord.

The other post-commissions, as before.

Over the people, Let us pray. Bow down your heads to God.

Prayer.

May thy mercy, O God, purge us from all the inroads of our old ways, and render us capable of a holy renewal. Through our Lord.

FERIA FOURTH.

Station at S. Mary Maj.

Introit, Philippians ii.

At the name of Jesus let every knee bow, of things in heaven and earth, and under the earth; for the Lord became obedient unto death, even the death of the cross: therefore the Lord Jesus Christ is in the glory of the Father. &c. O Lord, hear my prayer, and let my cry come to thee. In the name, &c.

After the Kyrie eleison (Lord have mercy) is said, Let us bow our knees. R. Rise up again.

Prayer.

Grant, we beseech thee, almighty God, that we who are continually afflicted by our excesses may be delivered by the passion of thy only begotten Son. Who lives, &c.

Lesson, Isaiah lixii. 11; lixii. 1–7.

Gradual, Psalm lxviii.

Turn not thou away thy face from thy servant, because I am in trouble: hear me speedily. Save me, O God, for the waters are come into my soul. I stick fast in the mire, and there is no standing.

Here is said, The Lord be with you, and with thy spirit; without saying, Let us bend our knees.

Prayer.

O God, who wast pleased that thy Son should undergo the ignominy of the cross, that thou mightest drive from us the power of the enemy, grant to us thy servants, that we may obtain the grace of the resurrection. Through the same Lord.

The other prayers for the Church or Pope, as before.

Lesson, Isaiah liii. 1–12.

In those days Isaiah said, Lord, who hath believed? &c.

Tract, Psalm cv.

O Lord, hear my prayer, and let my cry come to thee. Turn not away thy face from me, what time I am in trouble; incline thine ear to me. At whatever time I shall call on thee, hear me speedily. For my days are vanishing like the smoke, and my bones are burnt up as in an oven. I am struck like grass, and my heart is withered; because I forgot to eat my bread. Thou raising, O Lord, have mercy on
Zion, because the time to pity her is come.

PASSION OF OUR LORD JESUS CHRIST,
At verse 46 of chap. liii. the celebrant kneels, and pauses for a little.
Isaiah xxiii. 50–53 is read in the tone of the Gospel, and the rest as above on Sunday. Cleanse my heart, &c.

Offertory, Psalm ci.

O Lord, hear my prayer, and let my cry come to thee. Turn not away thy face from me.

Secret.
Accept, we beseech thee, O Lord, the offered gift, and so work in us, that what we celebrate in the mystery of the passion of thy Son our Lord, we may obtain in the increase of pious affections. Through the same Lord.
The other secret, as before.

Communion, Psalm ci.

I mingled my drink with weeping, because lifting me up thou hast cast me down, and I am withered like grass; but thou, O Lord, remainest for ever. Thou shalt arise and have mercy on Zion, for the time of mercy is come.

Post-communion.
Grant to our mind, Almighty God, that by the temporal death of thy Son, to which these adorable mysteries bear witness, we may confide that thou hast given to us eternal life. Through the same Lord.
The other post-communions, as before.
Over the people, Let us pray. Bow down your heads to God.

Prayer.
Look down, we beseech thee, on thy family, for which our Lord Jesus Christ did not hesitate to be delivered up to the hands of the wicked, and to undergo the torments of the cross. Who lives and reigns, &c.

FERIA FIFTH.— In Cena Domini. 1
Station at S. John in Lateran.

Introit, Galatians vi.

But it behoves us that we glory in the cross of our Lord Jesus Christ, in whom is our salvation, life, and resurrection; by whom we are saved and delivered. Ps. lxvi.—May God have mercy on us, and bless us; may he cause the light of his countenance to shine upon us, and may he have mercy on us. But it behoves us, &c.

Glory in the highest is said, and then the bell is rung, and then rung no more until the same time on holy Sabbath (Saturday.)

Prayer.
O God, from whom Judas received the punishment of his guilt, and the thief the reward of his confession, grant us the effect of thy propitiation, that as our Lord Jesus Christ in his passion gave to each a different recompense according to his merits, so he would take from us our old errors, and bestow on us the grace of the resurrection. Who lives and reigns, &c.

And this prayer only is said.

Lesson, Epistle of blessed Paul the Apostle, 1 Cor. xi. 20–32.

Brethren, when you come together therefore into one place, &c.

1 Cena Domini, or Supper of our Lord, the same as Maunday Thursday. The Thursday before Good Friday is so called. The word Maunday, says Johnston, is derived from Mend, Saxon for hand-basket, in which the king was accustomed to give alms to the poor; by others, from the day on which our Saviour gave his great mandate, that we should love one another.
**MAUNDAY THURSDAY.**

Gradual, Philippians ii.

Christ became obedient for us unto death, even the death of the cross. Wherefore God also hath exalted him, and hath given him a name which is above every name.


Before the feast of the Pasch, Jesus knowing, &c.

The Creed is said.

Offertory, Psalm cxvii.

The right hand of the Lord hath shown strength; the right hand of the Lord hath exalted me. I shall not die, but live, and shall declare the works of the Lord.

Secret.

We beseech thee, O holy Lord, Father Almighty, that our sacrifice may be rendered acceptable to thee, by Him who showed his disciples, on this day, to do this in remembrance of him, even our Lord Jesus Christ thy Son, who lives and reigns, &c.

Preface of the Cross, as in the Ordinary of the Mass.

Within the action.

Communicating and celebrating the most sacred day, on which our Lord Jesus Christ was delivered up for us; as also venerating the memory, in the first place, of the glorious and ever-blessed Virgin Mary, Mother of the same God, even our Lord Jesus Christ; as also of thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddæus, Linus, Cletus, Cyprian, Laurentius, Chrysogonus, John and Paul, Cosmas, and Damian, and all thy saints, through the merits and prayers of whom grant, that, by the aid of thy protection, we may be fortified at all times. Through the same Christ our Lord.

Then follows—

We beseech thee, therefore, O Lord, well pleased, to receive the oblation of our service, and of all thy family, which we offer to thee in memory of the day on which our Lord Jesus Christ delivered to his disciples the mysteries of his body and blood to be celebrated; and dispose our days in thy peace, and command that we be rescued from eternal condemnation, and numbered amongst thy elect flock. Through the same Christ our Lord. Amen. Which oblation, we beseech thee, O God, vouchsafe at all times to make blessed+, admitted+, ratified+, reasonable and acceptable; that it may be made for us the body + and blood + of thy most beloved Son our Lord Jesus Christ, who, on the day before he suffered for our and the salvation of all men, took bread. And the rest as in the Canon.

The Lamb of God (Agnus Dei) is said according to custom, but Pax (pence) is not said. Then the three customary prayers before communion are said.

On this day the priest consecrates two hosts, of which he takes one, reserving the other for the following day, in which the sacrament is not completed. He also reserves some consecrated particles, if necessary, for the sick. He takes indeed the whole blood, and before the washing of his fingers he places the reserved host in another chalice, which the deacon shall cover with a pall and paten, and spread over it a veil, and place in the midst of the altar. Then the communion takes place, and the mass is completed. But the priest kneels whenever he approaches or retires from the middle of the altar, or passes before the sacrament reserved in the chalice; and when he ought to say, The Lord be with you, he does not turn himself to the people in the middle of the altar, nor turn his back to the sacrament, but at the gospel side; and at the close, at the same

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1 See notes upon this under the Canon.
2 Pax is not said on this occasion in detestation of the treacherous kiss of Judas.
time, gives the blessing, and does not perfect the circle.

Communion.

The Lord Jesus, after he had supped with his disciples, washed their feet, and said to them, Do you know what I, your Lord and Master, have done for you? I have given you an example, that so you may do also.

Post-communion.

Refreshed with vital food, we beseech thee, O Lord our God, that what we perform in the day of our mortality, we may obtain by the gift of thy immortality. Through our Lord, &c.

Go, the mass is ended, (te missa est,) is said, and the benediction given, and the Gospel of Saint John read, in the beginning of which the priest does not sign the altar, but himself only.

This day a place shall be prepared, fitted up in some corner of the church or altar, and adorned in as comely a manner as can be with veils and lights, where the chalice, with the host which has been reserved for this purpose, has been replaced. Mass being finished, the twisted tapers shall be kindled, and a procession made after the usual manner, another subdeacon bearing the cross already prepared. The person officiating, dressed in the white albs, standing before the altar, places the incense in two censors without the benediction; then kneeling down in the midst, he incenses the sacrament thrice with the one, and taking the chalice with the sacrament from the hand of the deacon standing by, and covering it with the end of the veil with which his shoulders are covered, he walks in the middle, with the deacon on his right hand and the subdeacon on his left, under the baldachino, with two acolytes (attendants) continually incensing, even to the place prepared, where it is to be observed on the morrow. In the meantime, while the procession is going forward, a hymn is to be sung, (Pange lingua gloriosi corporis mysterium.) When the procession shall have

1 Intorticia—a word which is not classical Latin, and which we cannot find in DuFresne's Gloss., but which we presume means the twisted wax tapers that are to be seen in the Romish churches on festivals.

2 Baldachino, or canopy, is a kind of shade or umbrella held over the head of the chief persons in procession. Being a technical word, we have left it untranslated.

3 This hymn is not inserted in the Roman Missal. It is literally as follows, from the Latin of Breviary and Husenbeth's Missal:—

Sing, my tongue, the mystery Of the glorious body, Of the precious blood, Which the King of nations, Sprung of noble birth, For the world's redemption shed. Given to us, to us born Of a Virgin spotless; In the world conversing, Sowing of his word the seed, While he sojourned among men, Ere he closed his wondrous course.

On the night of the last Supper, Whilst with the brethren seated, Observing first the legal rites, Then himself he gave To the twelve with his own hands.

By his word the true bread Became his flesh indeed, And the wine his very blood. Here our senses may fail, But faith assures the heart. So great a mystery Let us adore; Let ancient yield To Christian rites; Let faith supply Deficient sight. To God the Father, God the Son, To God the Holy Spirit, Praise and jubilee, Salvation, honour, might, and blessing From each flowing To each in praise returning.
come to the place prepared, the deacon, kneeling down, receives from the priest who is standing, the chalice with the sacrament, and places it first upon the altar, where it is incensed by the priest kneeling as above; then he replaces it in the coffer (capsella). Afterwards the vespers are said by the chorus without chanting, and the priest, with his attendants, strips off the altar cloths while reading the Antiphon.

They divided my garments among them, and cast lots upon my vesture. With the whole Psalm (xxii.), My God, my God, why hast thou, &c.

After the stripping of the altar, at the appointed time, a sign being made with the tabula, the clerks come to do their duty. The prelate or superior is clothed with the amice and white stole, and violet pluvial; and the deacon, ministering in the place appointed for that purpose, (who being prepared with the subdeacon, as in the mass, with white garments, assists him,) places the incense on the censor; then the deacon, holding the book of the Gospels before his breast, kneeling before the superior, asks his blessing; which being received, with two acolytes standing with candles, and the subdeacon holding the book, signs it and incenses it, chanting the Gospel according to custom.1

Before the feast of the Passover, when Jesus knew that his hour was come, &c., (John xiii. 12,) as in the mass; which ended, the subdeacon takes the open book to the superior to be kissed, and the deacon incenses it as usual. Afterwards the superior puts off his pluvial, and is girded by the deacon and subdeacon with a linen towel; and so girded, the deacon and subdeacon assisting, he approaches to the washing of the feet. Those whose feet are to be washed are arranged in order, the clerks supplying the water and bason. The subdeacon, kneeling, holds the right foot of each, and kisses it. The deacon presents the linen towel to wipe them; and while this is doing, these words are chanted—

John xiii.—I give you a new commandment, that you love one another, as I have loved you. Ps. cxix. Blessed are the undefiled in the way, who walk in the law of the Lord. Immediately the Ana. is repeated. A new commandment, &c.; and so others, which have psalms and verses, are repeated, and from whatever psalm, only the first verse is said. Ana., John xiii. After the Lord rose from supper, he put water into a bason, and began to wash the feet of his disciples; this example he left to them. Ps. xlvii. Great is the Lord, and to be praised in the city of our God, in his holy mountain. Ana., John xiii. The Lord Jesus, after he had supped with his disciples, washed their feet, and said to them, Know ye what I the Lord and Master have done to you? I have given you an example, that so you may do also. Ps. lxxxiv. O Lord, bless thy land: turn away the captivity of Jacob. Ana., John xiii. Dost thou wash my feet? Jesus answered and said to him, If I wash not thy feet, thou shalt have no part with me. Then he came to Simon Peter, and Peter said to him, (and the Ana. is repeated,) O Lord, dost thou wash my feet? Jesus replied, and said to him, If I wash not your feet, thou hast no part with me. V. What I do thou knowest not now, but thou shalt know hereafter. The Ana. is repeated a third time. O Lord, dost thou wash my feet? If I wash not thy feet, thou hast no part with me. If your Lord

1 "Here follows," says the last edition in English of the Missal for the laity, "the beautiful ceremony of washing the feet, which is omitted here, as the ceremony is never performed in this country." This is an expression of regret no longer needed; for in 1851, a year after this regret was penned, it was celebrated with as much pomp and circumstance as was convenient, in Edinburgh, under the auspices of the bishop. So far as possible, the pomp and ceremonial of the Roman Church was observed, and a public display made of it, as in the city of Rome.
and Master have washed your feet, how much more ought ye to wash one another's feet? Ps. xlvi. Hear, all ye nations; give ear, all ye that dwell in the earth. Ana., John xiii. In this ye all may know that ye are my disciples, if ye love one another. Jesus said to his disciples. Ana., 1 Cor. xiii. In you abide faith, hope, charity; but the greatest of these is charity. But now abide faith, hope, charity, these three; the greatest of these is charity. Ana., Blessed be the holy Trinity, and undivided Unity. Let us give thanks to him who hath showed us his mercy. Let us bless the Father and the Son, with the Holy Spirit. Ps. lxxxiii. How lovely are thy tabernacles, O Lord of hosts! My soul hath longed, yea, fainted for the courts of the Lord. Ana., 1 John ii. Where charity and love, there God is. The love of Christ hath gathered us into one. Let us exult, and be glad in him. Let us fear and love the living God. And from our heart let us love him sincerely. And the Ana. is repeated, Where charity and love, there God is. Therefore we are gathered together into one. Let us beware lest we are divided in mind. Let evil strife cease; let quarrels cease from among us. And let Christ, God, be in the midst of us. And the Ana. is repeated, Where charity and love, there God is. Let us behold him together with the blessed. In glory thy coun-


After the washing, the superior, or whoever washes the feet of the others, washes his own hands, and wipes them with another towel; then returning to the place where he was first, takes his pluvial, and standing with his head uncovered, says, Our father, secretly. And lead us not into temptation. R. But deliver us from evil. Thou hast laid thy commands on us, O Lord. R. To be guarded exceedingly. Thou didst wash the feet of thy disciples. R. Despise not the works of thy hands. O Lord, hear my prayer. R. And let my cry come up to thee. The Lord be with you. R. And with thy spirit.

Let us pray.—Prayer.

Be favourable, O Lord, we beseech thee, to our service now rendered to thee; and because thou didst vouchsafe to wash the feet of thy disciples, despise not the work of thy hands, which thou hast commanded to be observed by us; that no external defilements are cleansed by us and from us, so all our inward sins may be washed away. Which may he deign to grant who lives and reigns, God, for ever and ever. R. Amen.

Feria Sexta in Pasch.

Station at S. Cross in Jerusalem.

The same being ended, the priest and

1 Commanded.—The ceremonial, in which the Pope, or some cardinal for him, every year washes the feet of some pilgrims and begging-friars, often, travellers tell us, the very offscouring of society, its thieves and banditti, is styled obedience to the command, "Ye also ought to wash one-another's feet." See Chapter xiv. 289, of the Prelim. chapters of this work for illustration of this parable of our Lord.

2 This is Good Friday in Easter,—the day on which our Lord's sufferings are commemorated,—observed as a day of fasting and humiliation. Some abstain from food, the entire five days before; some four, some three, and others only two—on Good Friday and the day following. This is done in imitation of the Jews, who, before the Passover, Lev. xxiii. 29—32, were to afflict their souls with fasting from evening to evening; and "whatever soul it was that was not afflicted on that same day, he should be cut off from among the people." Neither our Lord nor his apostles have said a word upon the subject of an annual festival of his death;
GOOD FRIDAY.

attendants, in garments of a black colour, without lights and incense, proceed to the altar and before it, prostrate, pray for some time. Meanwhile, the acolytes spread only one cover over the altar. The priest, with his attendants, having prayed, ascend to the altar, and kiss it in the middle; then the reader approaches to read the prophet in the place where the epistle is read, and begins without the title; which, also, the priest reads in a low voice at the altar, on the side of the epistle.

Osee, vi. 1-6.

Thus saith the Lord, in their affliction, &c.

Tract, Habakkuk iii.

O Lord, I have heard of thy hearing (P. v. fame) and was afraid. I considered thy works and trembled. In the midst of two animals (P. v. of the years) thou shalt be made known; when the years shall draw nigh, thou shalt be known; when the time shall come, thou shalt be made manifest. In the time when my soul shall be troubled: in anger thou shalt be mindful of mercy. God shall come from Lebanon, and the Holy One from the shady and thickly covered mountain. His majesty hath covered the heavens, and the earth is full of his praise.

The tract being ended, the priest, on the side of the epistle, says, Let us pray; the deacon, Let us kneel, and sub-deacon, Lift up yourselves.

Prayer.

O God, from whom Judas received the punishment of his guilt, and the thief the reward of his confession, grant to us the effect of thy propitiation; that as our Lord Jesus Christ, in his passion, gave to each according to his deserts, so, our old sins being taken away, the grace of his resurrection may be bestowed on us. Who lives and reigns, &c.

The sub-deacon, in the tone of the epistle, in like manner without the title, chants the following lesson:—Exodus xii. 1-11.

Tract, Psalm cxxxix.

Deliver me, O Lord, from the evil man; rescue me from the unjust man. Who devised evil in their heart; all day long they made war. They have sharpened their tongues like a serpent; the venom of asps is under their lips. Keep me, O Lord, from the hand of the sinner; and from unjust men deliver me. Who devise to supplant my steps: the proud have hid a snare for me. And they have spread cords as a snare for my feet; they have laid for me a stumbling-block by the way. I said to the Lord, Thou art my God; hear, O

but, in the Supper, have given us a feast of commemoration, to be observed as oft as circumstances admit, or our hearts feel constrained by love to him who first loved us. Christmas and Easter, the feasts of Christ’s birth and death, are as much without Scripture authority as any of the other festivals. The Resurrection is the only Scriptural feast, and as a weekly feast, was probably designed to supersede all others. The silence of Scripture respecting all feasts but the Sabbath or Lord’s Day, cannot be without an important meaning. Nothing, to our natural sentiments, could appear more becoming than the commemoration of the birth and death of Christ annually; and had ecclesiastical festival-making stopped here, it had been well. But these were but the firstlings of a Church-legislation that soon studded the year with festivals, overlaying the Lord’s Day, or superseding it. Thus have we learned anew that God is wiser than man, and that the return to the weekly feast of the Resurrection is the highest wisdom, and the true interpretation of the silence of Scripture respecting all other feasts and observances,—respecting even the birth-day and death-day of our Saviour.
Lord, the voice of my supplication. O Lord, O Lord, the strength of my salvation, overshadow my head in the day of war. Give me not up from my desire to the wicked; they have plotted against me: forsake me not, lest at any time they should triumph. But the just shall confess thy name, and the upright shall dwell before thy face.

The tract ended, the Passion is read over the naked pulpit, which the celebrant, in a low voice, reads on the epistle side.

**Passion of our Lord Jesus Christ.**

John xviii, xix. 1-42.

At verse 30 of chap. xix., the priest kneels, and pauses for a little in meditation.

After verse 37 of chap. xix., what follows is read in the tone of the gospel; and Cleanse my heart is said, but the benediction is not asked, and the lights are not brought, nor incense, and the celebrant at the close kisses the book.

Then the priest, standing at the epistolarly side of the altar, begins with folded hands.

Let us pray, dearly beloved, for the holy Church of God, that our Lord and God would vouchsafe to pacify, unite, and keep it throughout the whole world; subjecting to it principalities and powers, and may grant us, by leading a quiet and peaceable life, to glorify God the Father almighty.

Let us pray. Deacon, Let us kneel. Sub-deacon, R. Lift yourselves up.

The prayer is sung in the tone of the ferial prayer of the mass, with folded hands; and this mode is observed in the subsequent.

Almighty and eternal God, who hast revealed thy glory in Christ to all nations, guard the work of thy compassion; that the Church over all the world may persevere in firm faith in the confession of thy name. Through the same Lord. Amen.

Let us pray, also, for our most blessed Pope, N., that our God and Lord, who has chosen him to the order of the episcopate, may preserve him in health and safety to his holy Church, to rule the holy people of God. R. Amen.

Let us pray. Let us kneel. R. Lift up yourselves.

Almighty and eternal God, by whose wisdom all things are established, mercifully regard our prayers, and in thy goodness preserve to us the chosen high-priest; that the Christian people, governed under thy authority, may, under so great a pontiff, have the merits of their faith increased. R. Amen.

We pray, also, for all bishops, priests, deacons, sub-deacons, acolytes, exorcists, readers, door-keepers, confessors, virgins, widows, and for all the holy people of God.

Let us pray. Let us kneel. R. Lift up yourselves.

Almighty and eternal God, by whose spirit the whole body of the Church is sanctified and governed, hear our supplications for all orders in it; that by the gift of thy grace all degrees therein may serve thee faithfully. Through our Lord. In unity of the same. R. Amen.

Here prayer is made for the reigning sovereign, emperor, &c., in countries under sovereigns who acknowledge the Church of Rome.

We pray, also, for the most Christian Emperor, N., that our Lord and God would make all barbarous nations sub-

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1 *Presbyter* is the Latin,—literally, Elders: thus betraying, in the language of the Missal—in the language of the Church of the priest, that in the New Testament Church a priest is unknown. There he is called *presbyter* or elder, in respect to his age or reverence due; bishop, in respect of his oversight of the flock; minister, as a servant of God; never *episkopos* or priest, in the sense of a sacrificer or mediator. The entire Christian people are called "priests," "a holy people," but never any one class. Rev. i. 6, Rev. xx. 6, and 1 Peter ii. 5.
GOOD FRIDAY.

jost to him, to the preservation of perpetual peace.

Let us pray. Let us kneel. R. Lift up yourselves.

Almighty and eternal God, in whose hands are all potencies, and the rights of all kingdoms, graciously have respect to the Roman Empire, that the nations which trust in their ferocity may be curbed by the right hand of thy power. Through our Lord. R. Amen.

We pray, also, for our catechumens, that our God and Lord would open the ears of their hearts and the gate of mercy; that by the laver of regeneration, having received the remission of all sins, they also may be found in Christ Jesus our Lord.

Let us pray. Let us kneel. Lift up yourselves.

Almighty, eternal God, who ever enrichest thy Church with a new offspring, increase the faith and understanding of our catechumens; that born again (renati) in the font of baptism, they may be added to the children of thy adoption. Through our Lord. R. Amen.

Let us, dearly beloved, beseech God the Father almighty, that he would cleanse the world from all errors, take away diseases, keep off famine, open prisons, loosen chains, bring back the wanderers in safety, give health to the sick, and to mariners a port of safety.

Let us pray. Let us kneel. R. Lift up yourselves.

Almighty and eternal God, the consolation of the sorrowful, the support of those that labour, may the prayers of those that cry to thee in any tribulation come to thine ears, that all may rejoice that in their necessities thy mercy came to their help. Through our Lord. R. Amen.

Let us pray, also, for heretics and schismatics, that our God and Lord would rescue them from all their errors, and vouchsafe to recall them to our holy mother, the Catholic and Apostolic Church.

Let us pray. Let us kneel. R. Lift up yourselves.

O Almighty and eternal God, who savest all, and would not that any should perish, look to the souls deceived by the guile of the devil; that laying aside all heretical wickedness, (pravitate,) the hearts of those that are in error may

1 These are prayers, the language of which recalls the time of the Roman emperors, or of Charlemagne, when there were in all the world only Rome temporal and Rome ecclesiastical, mutually upholding each other. The civil power first hindered, then furthered, then was prostrated before the ecclesiastical; and the civil powers that have sprung from the Roman Empire now alternately bow before the Church and devour her.

2 Catechumens.—Those under instruction for admission to baptism were so called in the early Church; but it was applied generally to those under instruction, whether for baptism, confirmation, or the eucharist. As the Church multiplied its ceremonies, so it multiplied its distinctions and names. The catechumens were divided into four orders or degrees. 1. Those instructed privately and not admitted to hear by entering the church. 2. Those admitted to be hearers of sermons and lectures, but not to join in the prayers. 3. Called the kneelers, because receiving imposition of hands kneeling upon their knees. 4. The elect,—those ready for baptism the next festival. If the reader has any desire to see the crowd of ceremonies by which the Church surrounded the simple rite of baptism, in order to invest it with mystery and superstitious awe, let him consult Bingham’s Christ. Antiq. Just as faith in the spiritual things originally signified by it expired, ceremonies were multiplied. Except that the name, baptism, survived, and water still continued the symbol, and the formula of the holy Trinity was employed, the change was not less than from the supper to the mass.—See Bapt. Ritual, in Chap. XI.
Good Friday.

repent and return to the unity of thy truth. Through our Lord, &c. R. Amen.

Let us pray, also, for the perfidious Jews,¹ that our God and Lord would remove the veil from their hearts, that they also may acknowledge our Lord Jesus Christ.

Amen is not responded, but immediately is said—

Almighty and eternal God, who dost not shut out from thy mercy even Jewish perfidy, hear our prayers, which we offer for the blindness of that people; that acknowledging the light of thy truth, which is Christ, they may be delivered from their darkness. Through the same Lord, &c. R. Amen.

Let us pray, also, for the heathen, that almighty God would take away iniquity from their hearts; that forsaking their idols, they may be converted to the living and true God, and his only Son, Jesus Christ, our God and Lord.

Let us pray. Let us kneel. R. Lift up yourselves.

Almighty and eternal God, who ever seest not the death, but the life of sinners, favourably receive our prayer, and deliver them from the worship of idols; and gather them into thy holy Church, to the praise and glory of thy holy name. Through our Lord, &c. R. Amen.

Prayers being finished, the priest having laid aside his chasuble, comes to the corner of the altar where the epistle is read; and there, in the back part of this angle of the altar, he receives from the deacon the crucifix already prepared upon the altar; when, turning his face to the people, he uncovers² it a little from the top

¹ Let us bend our knees, Stand up, it will be observed, are not repeated before the prayer offered for the “perfidious Jews.” The reason given by Dr Bagg, in his Cerem. of the Holy Week, is, “for their soldiers, bowing the knee before our Lord, mocked him, saying in derision, Hail, King of the Jews.” In their bitter hatred of the Jews, the contrivers of this have forgot that the kneeling and standing up are in reverence to the hearer and answerer of prayer, not of the persons prayed for. If this non-kneeling at the Jewish prayer mean anything, it must be designed to nullify the prayer, and so far contradicts itself, and the example of Him who prayed for these same “perfidious Jews,” even upon the cross. Dr Bagg says, “According to the Gelasian Sacramentary, all were to genuflect at the prayer for the Jews, as well as at the other prayers,—not so according to the Gregorian,” which is the later edition of the mass; showing, as many other things in the mass show, that the oldest things in it are generally the best.

² Mr Thomson of Bancory, in his “Facts from Rome, 1851,” informs us that the explanation he got at Rome was, “that the gradual uncovering represented Christ’s gradual manifestation of himself. The top part uncovered represents the Jewish people; the right arm next uncovered represents the Christian people; and the final uncovering of the whole represents the preaching of the crucified to the whole world.” This ingenious explanation is evidently got up to explain an existing ceremony requiring some explanation. The rationale of the uncovering is, however, more obvious in the love of mystery and its effect. Put anything under a veil, and gradually uncover it, and you excite curiosity and interest, especially towards objects of religious or superstitious reverence.

On this day (Good Friday), says Dr Bagg, in his Ceremonies of the Holy Week at Rome (published at Rome 1848), the Pope used formerly to go with the cardinals to the oratory of S. Lorenzo, called Sancta Sanctorum (holy of holies) in the Lateran Palace, where they venerated and kissed the relics of S. S. Peter and Paul, as well as two crosses preserved there—the pope and cardinals walking barefoot in the procession, reciting psalms in their way to the church. These take place now at the Sistine Chapel, in which the yellow colour of the candles and
part, beginning alone the Antiphony ( anthem), Lo, the wood of the cross, on which hangs the salvation of the world. To which the chorus replies, Come, let us adore, all prostrating themselves excepting the priest officiating. Then he proceeds to the front part of the corner of the altar where the epistle is read; and

torches, the nakedness of the pope’s throne, and of the seats of the cardinals and others, denote the desolation of the church at the sufferings and death of her Divine Founder. The cardinals do not wear their rings. Their dress is of purple, which is their mourning colour. In like manner the bishops do not wear rings, and their stockings are black; those of the cardinals are purple; and the maces, as well as the soldiers’ arms, are reversed. The cardinal great penitentiary, with the sacred ministers, are habited in black. There is no thurifer (incense-bearer), and there are no lights to signify the darkness over the earth when Christ died. After various other ceremonies, a short sermon is preached by a conventual friar, who, afterward, according to custom, publishes the indulgence or remission of punishment (in purgatory) of thirty years, granted by the pope to those who have confessed.

The Adoration of the Cross.—The gradual uncovering of the cross, and call to adoration at each uncovering, is open idolatry. This rite is called adoration. Dr Bagg tries to soften the matter to Englishmen, by giving us the derivation of adore—ad and or, because persons, when adoring, used to put their right hand to their mouth. Yet this act was significant of Divine worship in the days of Job, who vindicates himself from the idolatry that was rising up in his own day, of kissing his hand to the moon walking in her brightness. (Job xxxi. 27.) The cross at best is but a symbol of the Redeemer—not the Redeemer—just as the moon was of the Creator. Yet Job vindicates himself from this worship of the symbol by the kissing of his hand. Dr Bagg quotes Alcuin, saying, “We prostrate our bodies before the cross, and our souls before the Lord: we venerate the cross by which we are redeemed, and we supplicate Him who redeemed us.” Fine words these; but that before which the body is prostrated receives also the homage of the soul of the great multitude of worshippers, who go no farther than what they see. The priests of all idolatry, even the most debasing, refine in the same way, when put on the defensive. Even Egypt’s priests, and, in modern times, the Brahmin, has his distinctions at hand. But God is wiser than man, and knowing men, forbade all symbol worship, lest the symbol should be substituted for the thing signified. Fearing this, many of the Reformers refused to receive the sacrament of the Supper kneeling, having before their eyes the history of the church first reverencing the sign, and ending in worshipping and substituting the sign of the Saviour’s body and blood for the very body and blood of Christ.

The Breviary, in the Acts of the Apostle Andrew, attributes to him these words when going to be crucified:—“Hail, precious cross! that hast been consecrated by the body of my Lord, and adorned with his limbs as with rich jewels. Oh, good cross! that hast received beauty from our Lord’s limbs, I have ardently loved thee; long have I desired and sought thee: now thou art found by me, and made ready for my longing soul.”

Words these, which a reader of the New Testament, whose spiritual taste and discernment has been formed upon the undoubted remains of the apostles, will at once class with the speeches Livy puts in the mouths of his historical personages, savouring more of the historian’s times than of the times of the characters speaking. How different from the words of the apostle, which, no one reading them in their connection in the Epistle to the Galatians, ever applied in sucht but a spiritual sense to Him who hung on the cross!—“God forbid that I should glory,
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uncovering the right arm of the crucifix, and again prostrating themselves. Then and raising it a little higher than at first, the priest proceeds to the middle of the he begins. Lo, the wood of the cross, altar, and uncovers wholly the crucifix: the others singing, Come, let us adore, and elevating it a third time higher still.

are in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world." (Gal. vi.)

"We kiss," says Dr Bagg, in his Holy Week, "and press to our hearts the pictures of those whom we love; and shall we think it sinful to kiss the image of Him who, for the love of us, humbled himself even to the death of the cross?"

Yes, 1st, because the Old Testament is one continued history of God's striving to keep his ancient church from the use of such apparent helps, and, in the end, total subverters of the spiritual worship of God. 2d, Because the New Testament preserves a stern silence about the use of all such human helps to devotion. 3d, Because these little sentimentalisms are unworthy the solemn and reverential worship of Him who, when Mary Magdalene was about to indulge this feeling, and to embrace the feet of the risen Saviour after this carnal and corporeal manner, forbade her, saying, "Touch me not." (John xx. 16, 17.)

The hymn Crucifixus—a faithful cross—is a specimen of the sentimentalism by which Rome attracts a certain order of minds to its side, and which a lover of the New Testament feels to be wholly unworthy of Him who desires a spiritual worship.

The Worship of the True Cross.—The discovery of the true cross is celebrated on the 3d of May. It was found, according to the legend, beside the Saviour's grave; but Luke tells us that the body was hastily taken down from the cross on the Friday evening, and buried without even the usual ceremonies. Nor was there afterwards an opportunity of taking it to the sepulchre of Joseph of Arimathæa, as he rose before dawn. The apostles saw no cross when they looked into the sepulchre, nor, if they had, would they have cared to look again.

On the afternoon of Good Friday, the pope and the cardinals go to St Peter's in procession, accompanied by the papal guards, to venerate the relics of the cross,—the lance that pierced his side, and the Volto Santo, or holy face, miraculously made on a handkerchief, with which S. Veronica wiped our Saviour's face, and which has been miraculously preserved to this day, for the worship of the faithful.

The faithful are sometimes told that they are not bound to believe with Divine faith anything concerning relics, but according to the evidence accompanying them; but when they see the pope and cardinals offering them Divine honours, they cannot but believe, and do what the head of their church seems to believe and do; and so every priest acts the same fostering and patronizing part as the chief pontiff himself in behalf of the relics of his own church. Thus universal example goes farther than if Trent herself had decreed in favour of every relic, and catalogued them all.

Concluding his account of the devotions of Good Friday, Bagg says, "It does not fall within my place to speak of the devotion of the three hours of agony practised on this day in many churches, as at the Gesu, S. Lorenzo Damaso, &c., or of that which is practised after the Ave Maria at S. Marcello, Caravita, &c., or of the depies recited by the Arcadian pastors over their Redeemer."

Such are some of the theatricals of Good Friday at Rome. Why not exhibit a real and true crucifixion at once!—a question which doubtless has been asked more than once. Is there no devotee on the Holy Week willing to immolate himself, or to take a turn on the cross for the edification of the Roman spectators? Will our readers believe that there have, and though not one of the regular shows of
GOOD FRIDAY.

bears, Lo, the wood of the cross, the
chorus and people replying, Come, let us
adore, the others singing and adoring as
before.

Then the priest, alone, carries the cru-
cifix to the place prepared before the altar,
and kneeling, places it in the same place;
then taking off his shoes, he draws near
to adore the cross, and, bowing his knees
thrice, kisses it. This done, he returns
and resumes his shoes and chasuble. In
the same manner the attendants of the
altar, then the other clergy and laity, two
and two, bending their knees thrice, adore
the crucifix. While the crucifix is being
adored, the improperia (reproaches) are
sung, and other pieces which follow, in
whole or in part, according to the num-
ber of worshippers, in this manner:—

Two singers in the middle of the choir
sing, *My people, what have I done to
thee? or in what have I grieved thee?

Rome, there have been found such devotees! In the year 1759, in Paris—
"Rachel and Felicite, two pupils of the sisterhood, suffered crucifixion, for the
purpose, they said, of exhibiting a lively image of the Saviour's passion. Each was
nailed to a wooden cross, through the hands and feet, and remained in this situa-
tion for more than three hours. During this time, the sisters slumbered in a be-
autiful ecstasy, uttered abundance of infantile nonsense, and addressed the spectators
in lieing accents, and all the silly babism of the nursery. The nails at length
were drawn; and the sisters, after their wounds were washed and bandaged, sat
down to a repast in the apartment, and pretended that the operation was attended
with no pain, but with transporting pleasure. They both indeed had wonderful
self-command, suppressed all audible indications of torment by groans or murmurs.
Visible marks, however, betrayed their inward misery. Their agony, especially
at the drawing of the nails, appeared by various contortions, writings, and other
unequivocal marks of internal distress."

"A second exhibition consisted in the crucifixion of Fanny and Mary. Conda-
mire, who was a spectator on the occasion, took his description from life. Fanny
suffered with the greatest heroism. She remained three hours nailed to the cross,
and was shifted, during this period, into a great variety of postures. But Mary
wanted faith or fortitude: she abjured at the fastening of the nails, and in less
than an hour shouted for relief. She was accordingly taken from the cross, and
carried out of the chamber in a state of insensibility." (See Edgar's Var. of Popery,
p. 17, 18; 2d Ed. 1888.)

This was countenanced last century by many of the Romish in Paris, and con-
tinued for twenty years. The account is given by Condamine and Castell, taken
on the spot; and although Rome would now disavow these as fanatics, yet to this
day there is an annual flagellation sanctioned by the Church of Rome, which takes
place in one of her churches, in which, the lights being extinguished, and each fur-
nished with a whip, an alarm-bell announces the moment for each applying it to
his neighbour. (See Middleton’s Letter from Rome, 100; see Facts from Rome,
by A. Thomson, Esq. of Banchory, 1851.)

1 The taking off the shoes being an imitation of the act commanded to Moses
when Jehovah appeared to him in the burning bush, implies the highest degree
of worship, due only to the Godhead. That this is the highest adoration, or,
what in the distinctions they have invented to gloss over idolatry, they call latvia,
the worship due to that God who warned Israel through Moses, "Ye saw no simi-
litude," and who, in giving us Christ, "his express image," virtually forbade all
other symbols whatsoever, except the adoration of the Father through the work
and character of the Son.

2 This hymn is from the Greek Liturgy, and some Greek words are preserved in
Reply to me. Because I have brought thee out of the land of Egypt, hast thou prepared a cross for thy Saviour?

*One choir sings, Holy art thou, O God. Another replies, Holy art thou, O God. First chorus, Holy and strong.*

*Second chorus, Holy and strong.*

*First chorus, O thou holy and immortal One, have mercy on us.*

*Second chorus, O thou holy and immortal One, have mercy on us.*

*Then two of the second choir sing, Because I brought thee through the desert forty years, and fed thee with manna, and introduced thee into a good land, hast thou prepared a cross for thy Saviour?*

*The chorus reply alternately, Holy art thou, O God, the one chorus using the Greek tongue, and the other the Latin; the first choir always repeating in Greek.*

*Then two of the first choir sing, What more ought I to do for thee, and have not done it? I indeed planted thee my choicest vine, and thou are become very bitter to me; for thou hast given me vinegar to drink, and pierced thy Saviour’s side with a spear.*

*Then the choir repeat as before, Holy, &c.*

*The following verses of the Reproaches are sung alternately by two singers, each band repeating at the same time after each verse, My people, to Because I brought thee out of the land of Egypt.*

*Two of the second choir sing, For thy sake I scourged Egypt with its first-born; and thou hast delivered me to be scourged.*

*Then the choir repeats, My people, &c.*

*Two of the first choir, I brought thee out of Egypt, drowning Pharaoh in the Red Sea; and thou didst deliver me to the chief priests. The choir repeats, My people, &c.*

*Two of the second choir, Before thee I laid open the sea; and thou hast opened my side with a spear. Choirs, My people, &c.*

*Two of the first choir, I went before thee in a pillar of cloud; and thou didst lead me to the judgment hall of Pilate. Choirs, My people, &c.*

*Two of the second choir, I fed thee with manna through the desert; and thou didst smite me with thy blows and scourges. Choirs, My people, &c.*

*Two of the first choir, I gave thee the waters of salvation from the rock; and thou hast given me gall and vinegar to drink. Choirs, My people, &c.*

*Two of the second choir, I smote the kings of Canaan for thy sake; and thou hast smitten my head with a reed. Choirs, My people, &c.*

*Two of the first choir, I gave thee a royal sceptre; and thou didst give my head a crown of thorns. Choirs, My people, &c.*

*Two of the second choir, I exalted thee to great power; and thou didst hang me on the gibbet of the cross. Choirs, My people, &c.*

*Then all sing the anthem, O Lord, we adore the cross, and celebrate and magnify thy holy resurrection; for lo, by this*

the Missal. It is said to be still used in the Greek and Oriental churches, and was originally composed in the reign of Theodosius, when public supplications were offered to heaven during a terrible earthquake at Constantinople. The one chorus sings in Greek, Agio O thou; the other in Latin, Sanctus Deus. The one, Agios ischyros; the other, Sanctus, fortis. The Improperia, or Reproaches, are poetically conceived; and when heard with Palestrin’s music, must be very touching. At the end of each Reproach the Trisagion (Thrice holy) is sung by one choir in Greek, and in Latin by another—“Holy God! holy strong One! holy Immortal! have mercy on us.”

These Greek words show the superior antiquity of the Greek Church to the Roman, and the superior pretensions of the Greek language to be the ecclesiastical language. When the pope in person says mass, he recites the epistles and gospels in Greek. (See Bagg, p. 18, Pont.)
wood, has come joy to the whole world.
Pa. lxvii. God have mercy on us, and
bless us, and cause the light of his coun-
tenance to shine upon us, and have mercy upon us. And again the anthem
is repeated, O Lord, we adore thy cross,
&c.

Then is sung the hymn beginning,
Faithful cross, among all the woods the
noblest; no wood like thine in leaf, or
flower, or fruit. Sweet wood, sweet
nails, sweet weight ye bear! —which is
alternated with the verses of the following
hymn:—

Frame, O my tongue, a laurel for the
glorious contest; and over the trophy of
the cross tell of the noble triumph,—
how the Redeemer of the world, dying,
conquered. Then is repeated, Faithful
cross, &c., to Sweet wood.

The Creator, pitying the fraud by
which our first parents were brought to
death, by the eating of the guilty apple,
marked the wood,—that by wood be
might repair the loss that wood had
caused.

The choir repeats, Sweet wood, &c.
The work of our salvation required
that the manifold acts of our seducer
should thus be counterworked, and a
remedy brought from the same quarter
whence the wound had been made.

The choir repeats, Faithful cross, &c.
When the fulness of time came, he
was sent forth, born of the Father,
Creator of the world, he came forth
clothed with flesh from the Virgin’s
womb.

The choir repeats, Sweet wood, &c.
The infant cried when laid in the
narrow manger. The virgin-mother
bound its limbs with swaddling-clothes;
and narrow bands girded the hands and
feet of God.

The choir repeats, Faithful cross, &c.
Six lustrums 2 are past, and the time

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1 The worship of the wood of the cross "crept," says Faber, "into existence
during the period which elapsed between the year 220 and 360." In 220, Minucius
Felix says, "We neither worship nor covet crosses." In the fourth century, when
Julian the Emperor taunts Christians with their worship, Cyril, in his reply, (Diff.
of Rom., p. 15, 16,) does not deny the charge,—a remarkable proof how rapidly
worship by symbols passes into the worship of the symbol. The Brev. office for
fourth week of Quadrag., p. 276, contains the following address:—

"O crux, ave, specie unica
Hoc passionis tempore
Pilis adiutus gratiam
Reis que dele crimina."

Which Mr Caswell, in his Lyra Cath., thus faithfully renders:—

"Hail cross! thou only hope of man;
Hail on this holy Passion Day!
To saints increase the grace they have;
From sinners purge their guilt away."

If this be addressed to any cross, still more is it due to any one containing the
smallest fragment of the supposed original cross. Relics are thus something more
than keepsakes. They are superstitious charms; some having far more potency than
others, as is evinced by the superior reputation one has above another, and the fluc-
tuating fame of Madonnas and Bambinos,—that is, images of the Virgin and Infant
Saviour,—at different times and places. The divine influence does not descend at
all times into the image, or at all times work through it,—and hence the arts to
revive the faded reputation of an image.

2 Lustrum.—A period of five years, so called from the sacrifice of purification
offered at the close of the Roman census.
is fulfilled when the Redeemer, of his own free will, surrenders himself to suffer. The Lamb is lifted up to the sacrifice of the cross.

The choir repeats, Sweet wood, &c.

Lo he faints for thirst, and gall is offered for drink: thorns, nails, a spear pierces his gentle body; water and blood flow thence. The earth, the sea, the stars, the world is purified by that streams.

The choir repeats, Faithful cross, &c.

Lofty tree, bend thy branches; relax the rigour and inflexibility nature gave thee, and stretch the limbs of the celestial King with mild force.

The choir, Sweet wood, &c.

Alone thou art worthy to bear the victim of the world, and to prepare the ark that is to save a shipwrecked world, which thy sacred bath anointed, poured out from the body of the Lamb.

The choir, Faithful cross, &c.

Eternal glory to the blessed Trinity. Equal honour to the Father, Son, and Holy Spirit. The whole universe praise the name of the three-one God. Amen.

The choir repeats, Sweet wood, &c.

At the close of the adoration of the cross, the candles are kindled upon the altar; and the deacon taking the burea from the corporal, stretches out the corporal after the usual manner, and places the purificatory next it: and the adoration being ended, he takes the crucifix reverently, and carries it back to the altar. Then a procession is arranged to the place where, the day before, the sacrament had been deposited. The sub-deacon goes before with the cross, between two acolytes bearing the candlessticks with the waxen tapers, kindled, and the clerk, according to his rank; the priest last, with attendant. When he arrives at the place where the sacrament is, the twisted candles (intorticia) are kindled, which are not extinguished unless after the taking of the sacrament. The priest kneels before the sacrament, prays a little; the deacon meanwhile takes the coffee in which the body of the Lord is laid up. Then the priest, rising without a blessing, places incense in two censers, the deacon serving it in a little vessel, and kneeling, incenses the sacrament: then the deacon, withdrawing the chalice with the sacrament from the censer, gives it into the hands of the priest, and covers it with the extremities of the veil which is on his shoulders, and they proceed in the same order in which they came. The baldachino (canopy) is brought over the sacrament, and two acolytes, with censers, continually incense, meanwhile the hymn is sung, the banner of the King goes forth, &c.

When the priest comes to the altar, the chalice being placed upon it, kneeling, he again incenses it; and approaching, he places the host upon the paten of the chalice, which the deacon holds, and receiv-

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1 Burea.—A kind of scrip or bag, containing the corporal-cloth

2 This hymn is not given in the Latin Missal, but is to be found in the Breviary, and is rendered as follows in Chandler’s Hymns of the Primitive Church:

"The royal banner is unfurled;
The cross is reared on high,
On which the Saviour of the world
Is stretched in agony.

See, through his holy hands and feet
The cruel nails they drive;
Our ransom thus is made complete—
Our souls are saved alive.

And see the spear hath pierced his side,
And shed that sacred flood,—
That holy reconciling tide;—
The water and the blood,
ing the paten from the hand of the deacon, he places the most sacred host upon the corporal, saying nothing. If he shall touch the sacrament, he washes his fingers in some water.\(^1\) Meanwhile the deacon places wine in the chalice, and the sub-deacon water, which the priest does not bless, nor say upon it the customary prayer;\(^2\) but taking the chalice from the deacon, he places it upon the altar, saying nothing: and the deacon covers it with the pall, then places incense in the censer, without a blessing, and incenses the offering and altar after the usual manner, kneeling before and behind, and whenever he passes before the sacrament.

When he incenses the offering he says,
May this incense, blessed by thee, ascend to thee, O Lord; and may thy compassion descend on us.

When he incenses the altar he says,
May my prayer, O Lord, be directed in thy sight as the incense, and the lifting up of my hands as the evening sacrifice. Place, O Lord, a guard on my mouth and a door on my lips, that my heart may not incline to wicked words, to frame excuses for my sins.

When he returns the censer to the deacon,
May the Lord kindle in us the fire of his love, and the flame of eternal charity. Amen.

And he himself is not incensed. Then, after a little time, behind the altar, at the epistle side, he washes his hands, saying nothing. Then, bowing at the middle of the altar, he says, with joined hands,
In the spirit of humility, and with a contrite heart, we have received from thee, O Lord; and may our sacrifice be acceptable in thy sight, O Lord God.

Then turning to the people on the gospel side, he says in the usual way,\(^3\)

Brethren, pray ye that mine and your sacrifice may be acceptable with God the Father almighty.

He returns by the same way—not completing the circle, and consequently omitting others, he says,
Let us pray. Taught by salutary precept, and instructed by divine appointment, we dare to pray. Our Father which art in heaven, &c.

The priest, on silence, says, Amen, in the same voice in which he says, Our Father, &c.; without saying, Let us pray, he says,
Free us, we beseech thee, O Lord,

Hail! holy cross, from thee we learn
The only way to heaven;
And oh! to thee may sinners turn,
And look, and be forgiven.
Jehovah! we thy name adore,
In thee we will rejoice,
And sing, till time shall be no more,
The triumphs of the cross.

\(^1\) This washing is said to express the purity required of those who are engaged in such a service. If so, this washing should precede the touching of the sacrament—not follow.

\(^2\) "Mass, strictly speaking, is not offered up this day, since no consecration takes place, and the blessed sacrament is received by the celebrant under the form of bread alone. The wine is sanctified, not consecrated." On this account it is called the mass of the pre-sanctified,—the consecrated host of the previous day being used; also missa sicca, or dry mass, because without the wine. The people, all the year over, get nothing but missa sicca.

\(^3\) Here is a plain proof that the service was in a language understood by all, and in which all the people were to take a part. These words, in the mouth of a priest in this country, are a mockery of the people.
from all evils,—past, present, and to come; and may the blessed and glorious Mary, mother of God, always a virgin, with thy blessed apostles, Peter, and Paul, and Andrew, and all the saints, (he does not sign henceforth the pater,) grant peace in our day; that by the aid of thy mercy we may be always free from sin, and secure from all disquietude. By the same our Lord Jesus Christ, thy Son, who lives and reigns with thee, God, in the unity of the Holy Spirit, for ever and ever. R. Amen.

Then the priest that officiates having made a reverence, even to the ground, places the pater under the sacrament: which receiving in his right hand, he raises it that it may be seen by the people; and immediately over the chalice he divides it into three parts, the last of which he puts, in the usual manner, into the chalice, saying nothing. The peace of the Lord is not said, nor Lamb of God, nor does he give the kiss of peace. Also, the two first prayers being omitted, he says only the following:

May the participation of thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, not come into judgment against me; but through thy goodness, avail to the safety of my soul and body, and to the healing thereof. Who livest and reignest with God the Father, in the unity of the Holy Spirit, God for ever and ever. Amen.

Then he kneels, and takes the pater with the body of Christ; and, with the greatest humility and reverence, says,

I shall take heavenly bread, and call on the name of the Lord.

He smites his breast thrice, saying,

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

Then he signs himself with the sacrament, saying,

May the body of our Lord Jesus Christ guard my soul to eternal life. Amen.

And reverently takes the body. Then omitting all those things which are wont to be said, before taking the blood, he reverently takes a particle of the host, with the wine of the chalice; and in the usual way, having made ablution of his fingers, and taken the purification, bowing in the middle of the altar, with folded hands, he says,

What we have taken, O Lord, with the mouth, may we receive with a pure mind; and from a temporal gift, may it become to us an eternal remedy.

Thy body, O Lord, is not said, nor post-communion, nor May it please thee, nor is the benediction given; but reverence being made to the altar, the priest departs with the attendants. The vespers are said, with chanting, and the altar is stripped.

HOLY SATURDAY (Saturday.)

Station at S. John in the Lateran.

At a proper hour, the altars are covered over, and the hours are said, the candles being extinguished on the altar until the beginning of mass. In the mean-

1 The ceremonies of Holy Saturday are—1. The blessing of the fire after kindling it anew, and of the Paschal candle. 2. The preparation for, and ceremonies of, blessing the font for baptism. 3. The Litany.

The kindling of the fire is borrowed from the rekindling of the sacred fire in the Temple of Vesta annually, on the first of March, in pagan Rome. The worshippers of Vesta did it more poetically,—obtaining their new fire from the rays of the sun. In Rome, and in all her churches, a flint or common stone is now used, being more convenient, in all circumstances, than waiting for sunbeams. But as everything is explained spiritually, the stone is said to be in honour of our Redeemer, the chief corner-stone, according to the prayer on Holy Saturday, (Dies qui,) "O God, who hast bestowed on thy faithful the fire of thy brightness, by thy Son, the true corner-stone," &c.
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Thus fire is struck from a stone at the church-door, and coals kindled with it. The none\(^1\) being said, the priest, putting on his amice, alb, girdle, stole, and violet phial, or without his capella, the attendants standing by him with the cross, with the blessed water and incense, before the gate of the church, if convenient, or in the porch of the church, he blesses the new fire, saying, The Lord be with you; and the attendants reply, And with thy spirit. He then says,

Bagg informs us that this fire used to be struck from a flint, to light the church lampe, &c., every day, and particularly on Saturday, when the new fire was blessed. Probably it was the most convenient way of getting a light in the primitive, uncereomious Church,—there being no vigils through the night to keep the lights burning. But be this as it may, he tells us that in the eleventh century this rekindling and blessing of the lights was restricted to Holy Saturday. The fire struck from the flint appears, says Bagg, "To be a type of Christ arising from the dead."

Formerly, he tells us, the whole fires of the city were rekindled from the blessed fire, every one receiving the new fire from the Paschal candle, and putting out the old. This probably became troublesome, and was gradually disused.

2. The Paschal candle they state to be as old a folly as 417, and mentioned by Augustine and Jerome. Like everything else received from tradition, there has been found a mystical meaning in it. "The Paschal candle is blessed, in order that we may receive the mystery of Christ’s resurrection; and when lighted, represents his resurrection from the dead. Five holes are made in it, in the form of a cross, to represent the five wounds of Christ; and in them are fixed five grains of incense by the deacon, in order to represent the spices applied to Christ’s body by Joseph of Arimathaea. The Paschal candle is also presented according to an ancient custom, and particles of it are used by the faithful as a preservative against storms."—Bagg’s Holy Week, p. 105.

The three candles united together on a reed, on the other hand, represent the Trinity, since, Enlightened by Christ, we know that holy mystery. Besides these, on Holy Saturday the acolytes, says Bagg, "make lambs (agnus Dei) of newly blessed wax, or of wax of the Paschal candle of the preceding year, mixed with chrism, to be distributed by the Pope to the people."

The twelve prophecies, or Scripture lessons, read on this day, were originally intended for the instruction of the adult catechumens or candidates for baptism, and are well selected,—containing the Scripture account of the creation, flood, obedience of Abraham, deliverance from the Red Sea, the Paschal lamb, repentance of Nineveh, refusal of the three children in Babylon to worship the image. If read in the vulgar tongue, slowly and solemnly, and not sung by the choir, the people would be instructed; but all is nought but a sound, signifying nothing, in most Popish countries.

\(^1\) None.—A daily Church office so called, because said at nine o’clock,—our three o’clock, afternoon. The none are one of the seven divisions of the day for the recitation of the psalter. The seven hours are matins, primes, thirds, sixths, none, vesperas, complinitoriums,—which, when perfectly observed, complete a daily recitation of the psalter: an arrangement that has no other sanction in Scripture than the mention of David’s "seven times a-day," which we can only suppose to have been the extraordinary, not the ordinary daily devotions of David. Daniel’s were "three times." To ouvert these into a rule for all other men, has as much of sense in it as for David, on slaying Goliath, to have dressed his young limbs in the giant’s armour, whose weight would only have oppressed him.

2x
Let us pray.—Prayer.

O God, who hast bestowed on the faithful the fire of thy brightness, by thy Son the true corner-stone, sanctify this new fire produced from the flint for our use; and grant to us so to be influenced with heavenly desires, through this Paschal feast, that we may attain with pure minds at last to the feast of perpetual brightness. Through the same Christ our Lord. R. Amen.

Let us pray.

O Lord God, Father almighty, Light unfading, who art the author of all light, bless this light, (here he makes the sign of the cross,) which by thee is blessed and sanctified, who didst enlighten the whole world, that we may be inflamed with that light, and illuminated with the fire of thy brightness; and as thou didst give light to Moses departing from Egypt, so shine on our hearts and senses, that we may deserve to attain to eternal life and light. Through Christ our Lord. R. Amen.

Let us pray.

O Lord, holy Father almighty, eternal God, vouchsafe thy co-operation, blessing this fire in thy name, and in that of thy only-begotten Son, Jesus Christ our God and Lord, and of the Holy Spirit: help us against all the fiery darts of the enemy, and enlighten us with heavenly grace. Who livest and reignest with the same only-begotten Son and Holy Spirit, God, for ever and ever. R. Amen.

Then he blesses five grains of incense to be placed on the wax, saying this prayer—

We beseech thee, Almighty God, that the abundant infusion of thy blessing (here he makes the sign of the cross) may come upon this incense; and do thou, invisible regenerator, light up this nocturnal splendour, that not only the sacrifice which is to be offered this night, may shine by the secret admixture of thy light, but into whatever place any part of the mystery of this sanctification shall be carried, through the power of thy majesty, the wicked arts of the devil may be driven away. Through Christ our Lord. Amen.

While he blesses the grains of incense, the acolyte, taking of the blessed coals, places them in the censer; and having finished saying the above prayer, the priest, from the incense-box, puts some incense in the censer, blessing it in the usual manner. Then he sprinkles the foresaid grains of incense and fire three times with the blessed water, saying, Sprinkle me, O Lord, without singing and without a psalm, and thrice he blesses the incense.

Meanwhile all the lights of the church are extinguished, 1 that they may be afterwards kindled from the blessed fire. Then the deacon, putting on the dalmatic of a white colour, takes a reed, with three candles on the top of it, arranged in the form of a triangle. The incense-bearer precedes, with the acolyte carrying in a vessel five grains of incense. The subdeacon follows with the crucifix, and the clerk in order; then the deacon with the reed; behind is the officiating priest. When the deacon enters the church, he lowers the reed; and the acolyte, bringing the burning candle of the new fire, kindles one of the three candles fixed above; and the deacon, elevating the reed, kneels, and all the others with him, except the subdeacon, who carries the crucifix, and sings alone, Light of Christ. R. Thanks be to God.

And proceeding to the middle of the church, there the other candles are kindled; and again kneeling as above, he sings more loudly, Light of Christ. R. Thanks be to God.

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1 This direction to extinguish the lights in the church is omitted in the English Missal, ed. 1850, Dolman. Several other parts of the rubrie are here given—indicating, that although the beautiful ceremony of "washing the feet" had been discontinued in England, the heathenish ceremony of kindling the fire annually had not.
Thirdly, he advances before the altar where the third candle is kindled; and again kneeling as before, he says still more loud, Light of Christ. R. Thanks be to God.

Then the person officiating ascends to the altar, or the side of the Epistle, and the deacon gives the reed to one of the acolytes; and taking the book, asks the blessing of the officiating priest, as is done at the Gospel, the priest saying, The Lord be with thy heart and with thy lips, that worthyly and competently thou mayest announee his Paschal praise. In the name of the Father and the Son, (signing the cross,) and the Holy Spirit. Amen.

Then he ascends the pulpit, and places upon it a book and incenses it; on his right hand the deacon, the subdeacon with the cross, and the incense-bearer stand; on his left the two acolytes, he who holds the reed, and the other holding in a vessel the five grains of blessed incense to be fixed upon the wax. Then all rising and standing as is done at the Gospel, the deacon says,

Let the angelic choir of heaven exult. Let the divine mysteries rejoice; and let the salvation trumpet sound for the victory of the Great King. Let the earth also rejoice, irradiated with such brightness; and let the whole globe perceive that the darkness is gone, through the bright shining of the Eternal King. Let also Mother Church rejoice, adorned by the brightness of so great a light; and by the loud voices of the people, let this temple resound. For which I beseech you standing here, beloved brethren, in the wonderful brightness of this holy light, to invoke with me the mercy of Almighty God, that he who has vouchsafed to include me (not from any merits of mine) among the number of the Levites, would pour forth the brightness of his light, and enable me to perfect the praise of this taper. Through our Lord Jesus Christ his Son, who lives and reigns with thee in the unity of the Holy Spirit, God, for ever and ever. Amen. The Lord be with you and your spirit. Lift up your hearts. Let us go to the Lord. Let us give thanks to the Lord our God. It is meet and right, truly it is meet and right, to celebrate with all our heart and soul, and with the ministry of our voices, thee the invisible God, the Father Almighty, and his only-begotten Son, our Lord Jesus Christ, who paid for us the debt due by Adam to the eternal Father, and by his merciful blood washed away the handwriting of ancient sin. This is the Paschal festival on which the true Lamb is slain, by the blood of whom the posts of the doors of the faithful are consecrated. This is the night in which thou didst first make our fathers, the children of Israel that came out of Egypt, to pass through the Red Sea with dry footsteps. This is the night which dispersed the darkness of sinners by the pillar of light. This is the night in which all believing in Christ through the whole world, being separated from the vices of this world, and the darkness of sin, return to grace, and are united to sanctity. This is the night in which the chains of death being destroyed, Christ ascended victorious from the depths of the earth. It had profited us nothing to have been born, had there been no redemption. O wonderful condescension of thy love to us! O inexpressible love, that thou shouldst give a Son to free a slave! O necessary sin of Adam, that was destroyed by the

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1 What is meant by the Divine mysteries rejoicing, we are unable to understand. "Exultent divina mysteria."

2 Cereb hujus laudem implere perficiat. Hussenbêt's Engl. Missal, 1850, Dolman, thus renders this prayer:—"That he who has vouchsafed to number me among the Levites, without any merit of mine, would pour forth the brightness of his light, and enable me to perfect the praise of this taper."
death of Christ! O happy fault, which deserved to have such and so great a Redeemer! O truly blessed night, which alone deserved to know the time and the hour in which Christ rose from the dead! This is the night of which it is written, And the night shall be as the day, and night shall be my light in my delights. Therefore the holy observance of this night puts to flight wickedness, washes away faults, restores innocence to the fallen and joy to the afflicted, puts hatred to flight, restores harmony, and binds the powerful.

Here the deacon fixes five grains of the blessed incense on the wax, in the form of a cross.

In the grace of this night receive, O holy Father, the evening sacrifice of this incense, which the holy church renders to thee in the solemn oblation of this wax candle by the hands of his minis-
ters, the work of bees; but now we also know the praises of this pillar, which, in honour of God, this glowing fire kindles.  
Here the deacon kindles the wax with one of the three candles placed on the reed.

Which, although divided into parts, yet knows no injury from its light being borrowed, for it is nourished by the liquid wax which the parent bee produced for the substance for this precious light.

Here the lamps are kindled.

O truly blessed night, which spoiled the Egyptians and enriched the Hebrews; a night in which heavenly things are joined to earthly, divine to human! We beseech thee, therefore, O Lord, that this taper, consecrated in honour of thy name to destroy the darkness of this night, may remain unfalling and accepted as a sweet odour, may be mingled with the heavenly lights. May the

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1 It is true, God will yet bring greater glory from the fall of man than would have flowed from his obedience; yet this language borders on all that is perilous, and should be especially offensive to Rome, which reproaches Calvin for denying free-will, by which he only expressed his sense of the inveterate perversity of the human heart. "O necessary sin of Adam!" implies that unfallen as well as fallen man was under a necessity of sinning. "O happy fault, that deserved to have such and so great a Redeemer!" is a sentiment still more repugnant to scriptural truth and simplicity.

2 Is this a double reference to the pillar of cloud in the desert that led ancient Israel, and to the cloud of incense about to ascend from the censer when the five grains are put on the burning coals? It sounds like most sublime emptiness and haths.

3 Here also we can only conjecture the sense, if sense there be, that though it would be inconvenient to kindle all the church lights directly from the flint spark, the purity and perfection thereof is not impaired by transmission through the first wax tapers that were kindled, inasmuch as they are all of wax, having a common parent, namely, the bee. Of course due care will be taken that the wax is wax, and not adulterated, if not of the very same hive of bees. Anything more intensely superstitious does not exist in pagan worship than this.

4 Indeficiens—unfalling or unfading—to be understood spiritually of course, but what spiritual meaning, it is hard to seize. If it is only a poetical expression, then the prayer, "May it be accepted as a sweet odour, and mingled with the heavenly lights," is left far behind by Virgil in his compliment to Augustus, in the Georgics, lib. i. v. 16–23, happily rendered by Sotheby—

"And a new star, illumine thy native skies,
Scorpius, e'en now, each shrinking claw confines,
And more than half his heaven to thee resigns."
THE PROPHEKINS.

Morning Star find its flame alive, that
Morning Star that knows no setting; he
who, returning from the dead, shone se-
renely on the human race. We entreat
thee, therefore, O Lord, that thou
wouldst vouchsafe to rule, govern, and
preserve by thy constant protection, thy
family, and all the clergy and most de-
voted people, together with our most
blessed Pope, N., and our Bishop, N.,
granting peace in their paschal joys.
Look favourably also on our most de-
voted Emperor, N., (if not crowned, the
desp Emperor,) whose prayers anticipat-
ing, do thou, O God, by thine inestimable
goodness and compassion, grant tran-
quillity and perpetual peace, and, with
all thy people, a heavenly victory at last.
Through the same our Lord Jesus Christ
thy Son, who lives and reigns in the
unity of the Holy Spirit, God, for ever
and ever. Amen.

The blessing of the wax taper being
finished, the deacon, laying aside his alb,
takes his violet garments, and goes to the
officiating priest, who puts off his pluvial
and takes his maniple and chasuble of a
violet colour. Then the Prophets are
read, without the title; and the person
officiating reads them in a low voice1 at
the altar, on the side of the Epistle. At
the end of the Prophets, the prayers are
said written below. Before or while the
Prophets are read, the presbyters catechise
the catechumens about to be baptised, and
prepare for baptism.

PROPHECY I.

Genesis i. 1-31, and ii. 1, 2.

In the beginning, &c.

Which ended, the priest says, Let us
pray; the deacon, Let us kneel; and the
subdeacon, Lift up yourselves.

Prayer.

O God, who hast wonderfully created
man, and more wonderfully redeemed
him, grant to us, we beseech thee, by
the power of reason, to resist the de-
lights of sin, that we may deserve to
attain to eternal joys. Through our
Lord, &c.

PROPHECY II.

Genesis v. 32; vi.; vii. 5-24; viii.

Let us pray. Let us kneel down. R.
Rise up again.

Prayer.

O God, whose power is unchangeable
and light eternal, mercifully regard the
wonderful mystery2 of thy whole church,
and silently work the work of human
salvation by thine unchanging purpose;
and may the whole world experience and
see the down-cast raised, the decayed
renewed, and all things return to their
perfection, by him from whom they took
their beginning. Through our Lord
Jesus Christ thy Son, who lives and
reigns, &c. R. Amen.

PROPHECY III.

Genesis xxii. 1-19.

In those days God tempted Abraham,
&c.

Let us pray. Let us kneel. R. Lift
up yourselves.

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1 The rubric here says, "in a low voice." In Hussenbeth’s Engl. Missal it is
added, "whilst others read them aloud in the church." But whilst this reading
aloud, or in a low voice, is going on, it will be observed the catechumens are not
supposed to be giving ear, but to be busy receiving catechetical instruction from the
other priests present, in preparation for baptism, if there be any such. Thus is
Scripture treated in public when read most copiously.

2 Sacramentum, or mystery. Everything in which there is any spiritual mean-
ning or instruction is called by the fathers and by Rome a sacrament or mystery.
Here the church itself is so called, as being God’s living mystery or sacrament on
earth.
Prayer.

O God, the supreme Father of the faithful, who throughout the world dost multiply the children of thy promise, by diffusing the grace of adoption, and by the paschal sacrament dost make Abraham thy servant the father of all nations, grant to thy people worthily to enter into the grace of thy calling. Through our Lord, &c.

Prophecy IV.

Exodus xiv. 24-31; xv. 1.

In those days the morning watch was come, and behold the Lord, &c., to xv. 1. Then sang Moses and the children of Israel this song unto the Lord, and spoke, saying, Let us sing unto the Lord, for he hath triumphed gloriously. The horse and his rider he hath cast into the sea. My helper and protector, he is become my salvation. This is my God, and I will honour him; my father’s God, and him will I exalt. The Lord is mighty in battle: the Lord is his name. Let us pray. Let us kneel. R. Lift up yourselves.

Prayer.

O God, whose ancient miracles shed their light even to our own day, since what thou didst confer upon one people, by delivering them from Egyptian persecution by thy powerful right hand, the same thou dost work by the water of regeneration to the salvation of the Gentiles, grant that the whole world, in its fullness, may become the children of Abraham, and rise to the dignity of Israelites. Through our Lord.

Prophecy V.

Isaiah liv. 17; lv. 1-11.

This is the inheritance of the servants of the Lord, &c. Let us pray. Let us kneel. R. Lift up yourselves.

Prayer.

O almighty and everlasting God, multi.

tiply, to the honour of thy name, what thou didst promise to the faith of our fathers, and increase the children of promise by holy adoption; that what the saints of old did not doubt would come to pass, thy Church may now recognise as in great part fulfilled. Through our Lord.

Prophecy VI.

Baruch iii. 9-38.

Hear, O Israel, the commandments of life, &c. Let us pray. Let us kneel down. R. Lift up yourselves.

Prayer.

O God, who dost ever increase thy Church by the calling of the Gentiles, mercifully grant that those whom thou dost wash by the waters of baptism may be defended by thy continual protection.

Prophecy VII.

Ezekiel xxxvii. 1-14.

In those days the hand of the Lord was upon me, &c. Let us pray. Let us kneel down. R. Lift up yourselves.

Prayer.

O God, who dost teach us by the pages of both Testaments to celebrate the Paschal mystery, grant us to understand thy mercy, that by participation of these present gifts, our expectation of future ones may be strong. Through our Lord, &c. R. Amen.

Prophecy VIII.

Isaiah iv. 1-6.

In that day, seven women, &c.

Tract, Isaiah v.

The beloved had a vineyard on a hill, in a fruitful place. And he surrounded it with a fence, and dug round about it, and planted a vine of Soreq,
and built a tower in the midst of it. And he dug a wine-press in it; for the vineyard of the Lord of hosts is the house of Israel.

Let us pray. Let us kneel down. R. Lift up yourselves.

Prayer.

O God, who in all the children of thy Church hast manifested, by the voice of holy prophets in every place of thy dominion, that thou art the sower of good seed, and the cultivator of chosen branches, bestow on thy people, to whom thou givest the names of thy vineyard and thy corn, that the unsightly briar and thorn being taken away, they may produce fruit of worth and abundance. Through our Lord, &c.

PROPHECY IX.

EXODUS XII. 1-11.

In those days, the Lord said to Moses and Aaron, &c.

Let us pray. Let us kneel down. R. Lift up yourselves.

Prayer.

Almighty and everlasting God, who art wonderful in the order of all thy works, let those whom thou hast redeemed understand that it was not a more excellent thing that in the beginning the world was made, than that in the end of the ages Christ, our Passover, should be sacrificed for us. Who lives and reigns, &c.

PROPHECY X.

JONAS III. 1-10.

In those days, the word of the Lord came to Jonas the second time, saying, &c.

Let us pray. Let us kneel down. R. Lift up yourselves.

Prayer.

O God, who hast united the various nations in the confusion of thy name, grant to us both to will and to do what thou commandest; that thy people being called to an eternal inheritance, may have one faith in spirit and one sentiment in action. Through our Lord, &c.

PROPHECY XI.

DEUTEROMONY XXXI. 22-30.

In those days, Moses wrote the canticle, and taught it. And the Lord commanded Joshua, &c.

TRACT, DEUTEROMONY XXXII.

Hear, O heaven, and I will speak; and let the earth give ear to the words of my mouth. Let my speech be looked for as the rain, and my words drop as the dew. As a shower upon the grass, and like snow upon hay; because I will call upon the name of the Lord. Ascribe ye greatness to our God; his works are true, and all his ways are judgments. God is faithful, in whom is no iniquity. The Lord is just and holy.

Let us pray. Let us kneel. R. Lift up yourselves.

Prayer.

O God, that liftst up the lowly and givest strength to the upright; who, by thy holy servant Moses, didst so instruct thy people by the singing of thy holy canticle, that through reiteration the law might become our guide, stir up thy power in all the fulness of the justified Gentiles, and give joy whilst diminishing terror: that the sins of all being blotted out through thy remission, what was threatened in vengeance may conduce to our salvation. Through the Lord, &c.

PROPHECY XII.

Daniel iii. 1-24.

In those days, King Nebuchadnezzar made a statue of gold, &c.

Let us kneel is not said, but only Let us pray.
Prayer.

Almighty and everlasting God, the only hope of the world, who, by thy heralds, the prophets, didst declare the mysteries of these present times, well pleased, increase the vows of thy people, for in none of thy faithful can there be increase of any virtue but by thy inspiration. Through our Lord, &c.

The Blessing of the Baptismal Font.

These things being finished, if the child shall have a baptismal font, the priest about to bless it, shall assume the violet pluvial, and, with the cross preceding him, and candlesticks and blessed taperes lighted, shall descend with the clergy and attendants prepared to the font; and in the meantime the following tract is sung:—

Psalm xiii.

As the hart pants for the fountain of waters, so pants my soul for thee, O God. Resp. My soul thirsts for the living God. When shall I come and appear before God? My tears shall be to me as bread by day and night; whilst it is said to me daily, Where is thy God?

Then the priest, before he shall begin the blessing of the font, shall say this prayer, beside the tract. The Lord be with you. Resp. And with thy spirit.

Let us pray.

Omnipotent and eternal God, behold propitiously the devotions of thy regenerated people, who, as a hart, seek to the fountain of water; and grant that the ardour of their faith through the mystery of baptism, may sanctify soul and body. Through our Lord Jesus Christ. Resp. Amen.

Then he proceeds to the blessing of the font, saying, V. The Lord be with you. Resp. And with thy spirit.

Let us pray.

Omnipotent and eternal God, be present in the mysteries of thy great love; be present in the sacraments to create a new people, who shall be born again at the baptismal font. Send forth the spirit of adoption, that what is done by us in weakness may be perfected through the working of thy power. Through our Lord Jesus Christ. In unity of the same, &c.

Raising his voice after the manner of reciting the preface, he continues, (chanting.)

For ever and ever. R. Amen. R. The Lord be with you. R. And with thy spirit. Let us lift up our hearts. R. We shall go to the Lord. Let us give thanks to the Lord our God. R. He is worthy and righteous. Truly he is worthy and righteous. Just and bringing salvation, that we should always and everywhere give thanks to thee, holy Lord, omnipotent Father, eternal God, who, by thy invisible power, marvellously workest the effect of thy sacraments: and although we be all unworthy to take part in so great mysteries, thou wilt not forsake the gifts of thy grace, but wilt incline thine ears to our prayer. O God, whose spirit moved on the waters at the beginning of the world, so that the nature of the waters conceived the virtue of sanctification: O God, who, washing away the crimes of the world by water, didst signify a kind of regeneration in the waters of the deluge, that by the mystery of one and the same element an end might be put to sin and a beginning to virtue: look, O Lord, on thy Church, and multiply in it thy regenerating power, who, by the force of thy abundant grace, dost cheer the state of thy Church, and openest the font of baptism to the Gentiles, to renew the whole world; that by the

1 The ceremonies and prayers at blessing the baptismal font are omitted in the English Missal,—latest edition, 1850, Dolman, London,—and merely referred to. Probably, as done by the priest for the people, it was not necessary the laity should know how it was done or said. Enough to know the fact that the water was blessed.
power of thy majesty it may receive the grace of thine only begotten Son from the Holy Spirit.

Here the priest, with his hand stretched out, divides the water after the manner of a cross, and wipes his hand immediately with a linen towel, saying,

Who shall fertilise this water, prepared for the regeneration of men, with the secret admixture of thy own divine presence, that the power of holiness being conceived therein, from the immaculate womb of this divine font, may come a creature born anew, to emerge the offspring of heaven. Whatever be the sex or age, may grace be a common mother to all, bestowing on all a new infancy. Far hence command, O Lord, that every unclean spirit be driven away. Arrest all the wicked deities of the devil. Let there be no place here for any mixture of contrary efficacy. Let no snare fly around, nor steal in by stealth, nor by its infection corrupt.

He touches the water with his hand.

Let this holy and innocent creature (of water) be free from every assault of the enemy, and be purged by the departure of all wickedness. Let it be a living font, a regenerating water, a purifying wave; that every one washing in this health-giving laver, through the working of the Holy Spirit, may obtain the blessing of a perfect purification.

He makes three crosses over the font, saying,

Whence I bless thee, creature of water, by the living + God, by the true + God, by the holy + God; by God who, in the beginning, separated thee by his word from the dry land, whose spirit moved on thee.

Here he divides the water with his hand, and pours it towards the four parts of the world, saying,

Who made thee to flow from the font of paradise, and commanded thee to water the whole land in four streams. Who imparted a new sweetness to thy bitterness in the desert, and drew thee from the rock to satisfy a thirsting nation. I bless thee; and by Jesus Christ, his only Son, our Lord, who in Cana of Galilee, by a wonderful miracle of his power, turned thee into wine. Who walked with his feet upon thee, and was baptised in thee in the Jordan. Who produced thee, mingled with blood, from thy side, and commanded his disciples that they should baptise those that believed in thee, saying, Go, teach all nations, baptising them in the name of the Father, and the S. n, and the Holy Spirit.

Here the priest changes his voice, (from chanting,) and goes on in the tone of a reader.

These commands being observed by us, be graciously present, almighty God. Benignantly breathe.

Here the priest breathes three times on the water in the form of a cross, saying,

Bless these simple waters with thy mouth; that, in addition to the natural cleansing power which they have for the body, they may be efficacious to the purifying of the soul.

Here the priest plumes, for a little, a wax taper into the water, and resuming the tone used in reading the preface, says,

1 Of the dipping thrice the Paschal candle in the font, we cannot obtain any gloss except the following,—so far-fetched, that we must suppose there is a still more ingenious explanation:—"May the power of the Holy Ghost descend upon the fulness of this font, as when," says Gavant, cited by Bagg, "in the form of a dove, at the baptism of Christ, represented by this candle plunged into the water."

The breathing three times on the water, as nearly as possible in the form of a cross, signifies "that he may unite the Trinity with the cross," and raising the candle from the water represents the soul "raised from sin to glory."

The mixing of the oil of the catechumens and chrism with water in the font is intended to signify "the union of Christ by baptism with the members of the Church,
May the power of the Holy Spirit
descend in his fulness into this font.

Then raising the wax taper from the
water he again plunges it, for a little,
deeper, repeating in a louder tone, Des-
cend, Holy Spirit, &c.

Then raising the wax taper from the
water, he plunges it, a third time, deeper,
and repeats in a still louder voice, Des-
cend, Holy Spirit, &c.; and then breath-
ing thrice on the water, according to this
figure, Ψ, \(^1\) he continues,

Fertilize the entire substance of this
water, that it may impart the virtue of
regeneration.\(^2\)

Here he takes the wax taper from the
water, and continues,

May all the spots of sin be here
effaced. Here may nature be formed
after thine image; and, reformed to the
honour of its Prince, be purged from all
its old and wretched defilements, and
renewed to a new infancy of true inno-
cence.

The following he says reading.

Through our Lord Jesus Christ, thy
Son, who shall come to judge the quick
and the dead, and this world by fire. R.
Amen.

Then by assistant priests, the blessed
water is sprinkled upon the people. One
of the attendants, in the mean time, takes
a vase of the same water to sprinkle in
private houses and other places. These
things being done, the priest, who blessed
the font, pours some of the oil of the cate-
chumens into the water, in the form of
a cross, saying, in an intelligible voice,—

Let this font be sanctified and made
fertile by the oil of salvation (salutis)
that those born again by it may attain
to eternal life. R. Amen.

Then he pours the chrism\(^3\) in like man-
ner as above, saying,—

The infusion of the chrism of our
Lord Jesus Christ, and the holy Spirit
the paraclete, in the name of the holy
Trinity. R. Amen.

Then he takes two jars of the said holy
oil and chrism, and pouring forth of
each in the form of a cross, says,—

May the mixture of the chrism of
sanctification, and of the oil of anointing,
and of the water of baptism, be made
equally in the name of the Father \(+\),
and of the Son \(+\), and of the Holy
Spirit \(+\). R. Amen.

Then the priest mingles the oil with the
water, and sprinkles it with his hand
over all the font. If those who are to be
baptized are present, he baptizes them
in the usual manner.\(^4\) Then the priest re-
turning with the attendants to the altar,
the liturges are chanted by the two clerks,
and the choir repeats it at the same time,
as below.

When, indeed, there is no baptismal
font, on the last of theprophecies being
ended, with its prayers, the celebrant lays
aside his chasuble and kneels with the at-
tendants before the altar, and with all
others kneeling, the liturges are chanted
by two chanters in the middle of the
chorus, and the choir repeats every part
after them. When they come to the words,
V. Pecceatorse te rogamus—(sinners we
beshew thee), the priest and attendants
rise, and go to the sacristy, put on white
garments for the celebration of a solemn
high mass; meanwhile the candles are

\(^1\) The figure made is exactly like the Greek cap. letter Ψ, Ψ.

\(^2\) Here is no mincing of the virtues of baptismal water,—no half-fledged, but full-
winged expression of sacramental efficacy,—unconditional—without an if.

\(^3\) Chrrism, a composition oil compound, Mr Thomson informs us, in his "Facts
from Rome," of olive oil and sweet smelling balsams, ballowed by the bishop alone,
signifying the grace of the Holy Spirit. In what respect, if at all differing from
the oil used for anointing the catechumens, we know not.

\(^4\) See the baptismal service quoted from the Roman Ritual, in Chapter XI.,
p. 198.
THE LITANY.

lighted on the altar; and at the end of
the litanies, 1 Kyrie eleison—(Lord have
mercy), is solemnly sung and repeated,
as at mass.

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

Christ hear us. Christ give ear to us.
O God, Heavenly Father, pity us.
Son, Redeemer of the world, pity us.
God, the Holy Spirit, pity us.
Holy Trinity, one God, pity us.
Holy Mary, pray for us.
Holy Mother of God, pray for us.
Holy Virgin of virgins, pray for us.
Holy Michael, pray for us.
Holy Gabriel, pray for us.
Holy Raphael, pray for us.
All the holy angels and archangels,
pray for us.
All the holy ranks of blessed spirits,
pray for us.
Holy John the Baptist, pray for us.
Holy Joseph, pray for us.
All the holy patriarchs and prophets,
pray for us.
Holy Peter, pray for us.
Holy Paul, pray for us.
Holy Andrew, pray for us.
Holy John, pray for us.
All the holy apostles and evangelists,
pray for us.
All the holy disciples of the Lord,
pray for us.
Holy Stephen, pray for us.
Holy Lawrence, pray for us.
Holy Vincent, pray for us.
All the holy martyrs, pray for us.
Holy Silvester, pray for us.
Holy Gregory, pray for us.
Holy Augustine, pray for us.
All the holy popes and confessors,
pray for us.
All the holy doctors, pray for us.
Holy Antony, pray for us.

Holy Benedict, pray for us.
Holy Dominic, pray for us.
Holy Francis, pray for us.
All the holy priests and levites (dea-
cons), pray for us.
All holy monks and hermits, pray for
us.
Holy Mary Magdalene, pray for us.
Holy Agnes, pray for us.
Holy Cecilia, pray for us.
Holy Agatha, pray for us.
Holy Anastasia, pray for us.
All the holy virgins and widows, pray
for us.
All the holy saints and women of
God, intercede for us.
Be gracious to us; spare us, O Lord.
Be gracious to us; hear us, O Lord.
From all evil deliver us, O Lord.
From all sin deliver us, O Lord.
From perpetual death deliver us, O
Lord.
By the mystery of thy holy incorna-
tion deliver us, O Lord.
By thine advent deliver us, O Lord.
By thy birth deliver us, O Lord.
By thy baptism and holy fasting de-
 deliver us, O Lord.
By thy cross and passion deliver us,
O Lord.
By thy death and burial deliver us,
O Lord.
By thy holy resurrection deliver us,
O Lord.
By thy glorious ascension deliver us,
O Lord.
By the coming of the Holy Spirit, the
Paraclete, deliver us, O Lord.
In the day of judgment, deliver us,
O Lord.
Saviour, we beseech thee to hear us.
That thou wouldest spare us. We be-
seech thee to hear us.
That thou wouldest vouchsafe to rule

1 Litany is the name given to certain forms of supplication by the Greeks, from
a word signifying, "I beseech," and called by the Latins, rogationes. They were em-
ployed originally as circumstances required, and the days on which they were used,
were called rogation days. About the year 400 they began to be used in process-
sions, the people walking barefoot and repeating them. By-and-by every saint in
the calendar had his litany.
and preserve thy Church. We beseech thee to hear us.

That thou wouldest deign to preserve our apostolic Lord (the pope), and all ecclesiastical orders in the holy religion. We beseech thee to hear us.

That thou wouldest deign to humble the enemies of holy Church. We beseech thee to hear us.

That thou wouldest deign to bestow upon Christian kings and princes peace and true concord. We beseech thee to hear us.

That thou wouldest deign to comfort and preserve us in thy holy service. We beseech thee to hear us.

That thou wouldest reward all our benefactors with eternal blessing. We beseech thee to hear us.

That thou wouldest deign to give and to preserve the fruits of the earth. We beseech thee to hear us.

That thou wouldest vouchsafe to grant to all the faithful departed eternal rest. We beseech thee to hear us.

That thou wouldest vouchsafe to give ear to us. We beseech thee to hear us.

Lamb of God, who taketh away the sins of the world. Spare us, O Lord.

Lamb of God, who taketh away the sins of the world. Hear us, O Lord.

Lamb of God, who taketh away the sins of the world. Pity us.

Christ, hear us. Christ, give ear to us.

Here the chanters solemnly begin,
Kyrie eleison, Christe eleison, Kyrie eleison, and three times they are repeated.
Meanwhile, the priest, with the attendants in white garments, goes to the altar, and having said the psalm, Judge me, O God, with, Glory be to the Father, he makes confession according to custom, in the usual place; ascending, he kisses the altar, incenses it in the usual way, and Kyrie eleison being finished by the choir, he begins solemnly, Glory in the highest, and the bells are struck.

Afterwards, the priest says, The Lord be with you. R. And with thy spirit.
Let us pray.—Prayer.

O God, who hast distinguished this most holy night by the glory of our Lord's resurrection, preserve in the new progeny of thy family, the spirit of adoption which thou hast given; renewed in body and in mind, they may present to thee a pure service. Through the same Lord, in unity of the same.

Lesson, Epistle of blessed Paul the Apostle, Colossians iii. 1–4.

Brethren, if you be risen with Christ, seek the things that are above, &c.

The epistle ended, the celebrant begins chanting, Alleluia. Alleluia. Alleluia. And chanting it three times, gradually elevating his voice; and the choir at each time repeats it in the same tone. Afterwards the choir continues. Ps. cxvii., Confess ye the Lord, because he is good; because his mercy endureth for ever.

Then the tract is said, Ps. cxvii., O praise the Lord, all ye nations; and praise him together, all ye people. For he hath confirmed his mercy towards us; and the truth of the Lord remains for ever.

The candles are not carried to the gospel; but only incense. The blessing is sought, and other things done according to custom.

Sequentia of the Holy Gospel,
Matthew xxviii. 1–7.

And in the end of the Sabbath, &c.

The Creed, is not said; but the gospel being finished, the priest says, The Lord be with you. Afterwards, Let us pray. The Offertory is not said.

Gloria Patri.—(Glory be to the Father), &c., is said, to Lavabo.—(I will wash).

Secret.

Accept, O Lord, we beseech thee, the prayers of thy people, with the oblation of sacrifice; that initiated in paschal mysteries, by thy effectual blessing they may be profitable to us as an eternal remedy. Through our Lord.

Preface, Te quidem.—(Thee, indeed, at all times, but especially on this night), &c., as in the ordinary of the mass.
Within the action.

Communicating and celebrating the most holy night of the resurrection of our Lord Jesus Christ according to the flesh, and also venerating the memory in the first place of the glorious Mary, always a virgin, mother of the same our God and Lord Jesus Christ, &c.

This oblation, therefore, of our service which we offer to thee for all thy family, and for those especially whom thou vouchsafest to regenerate by water and the Holy Spirit, bestowing on them the remission of their sins, we beseech thee, O Lord, that, well pleased, thou wouldst accept, &c.

Pax Domini — (the Peace of the Lord), is said; but the kiss of peace is not given. Agnus Dei — (Lamb of God), is not said, nor post-communion; yet the three customary prayers before the communion are said.

After the taking of the sacrament, before vespers, Alleluia, Alleluia, is sung in the choir, and the Psalm, Praise ye the Lord, all ye Gentiles, with, Glory be to the Father, at the close; and the same antiphony is afterwards repeated. The chapter, hymn, and versicle, are not said; but the celebrant immediately begins chanting the antiphony, Ad Magnificat.¹

But in the evening of the Sabbath, &c., and the chorus continues, When it dawned towards the first day of the week, Mary Magdalene came, and another Mary, to see the sepulchre. Alleluia.

Then is chaunted, Magnificat, with Glory be to the Father, at the close. And incense is offered as at other times at vespers.

The antiphony being repeated, the celebrant says, The Lord be with you. R. And with thy spirit.

Let us Pray.—Prayer.

O Lord, pour out on us the spirit of thy charity, that those whom thou hast satisfied with the paschal mysteries, thou mayst unite in one heart. Through our Lord, in the unity of the same.

Then he says, The Lord be with you; and the deacon, turning himself to the people, sings, Go, the mass is ended. Alleluia, Alleluia. R. Let us give thanks to God. Alleluia, Alleluia. And the priest having said, May it please thee, Holy Trinity, give the benediction in the usual manner.

¹ The Magnificat is the hymn of Mary, in Luke i. 46, beginning, My soul doth magnify, &c.
THE ORDINARY OF THE MASS.

The priest being prepared, when he comes up to the altar, having made the usual reverence to it, signs himself with the sign of the cross from his forehead to his breast, and in a loud voice says:—

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

Then folding his hands before his breast, he begins the antiphony, I will go to the altar of God (introibo). The attendants reply, To God who gives joy to my youth.

Then he repeats alternately with the attendants, the following, Ps. xliii. (Prot. Vers. xliii.):—

Judge me, O God, and decide my cause, &c., to the end of the psalm.

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

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

The priest repeats the antiphony.

P. I will go to the altar of God.

Attend. To God who gives joy to my youth.

He signs himself with the sign of the cross, saying,—

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

Attend. Who made heaven and earth.

Then folding his hands, and profoundly bowing, he makes confession.

In masses for the departed, and in masses during Passion week, the psalm beginning, Judge me, O God, also, Glory be to the Father, &c., and the repetition of the antiphony, are omitted; but having said, In the name of the Father, the Introibo—(I will go), and Adjutorium—(our help), &c., confession is made as follows:—

I confess to Almighty God, to the blessed Mary, always a virgin, to the blessed Michael the Archangel, to the blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you brethren, because I have been a sinner exceedingly in thought, word, and deed.¹

The priest here strikes his breast thrice, saying,—

¹ Confession of sin is here made equally to the Father, the Virgin, to Michael the Archangel, and to all the saints, who are thus made the objects of a worship undistinguishable, and in practice undistinguishable. One would have thought that when about to celebrate the dying love of the Redeemer, or, according to the Missal, to offer up the sacrifice of Him who is both God and man, whose salvation, therefore, includes in it infinite strength, as well as ineffable sweetness and grace, the one thought and feeling of the sinner in approaching God the Father would be, "None but Christ!" "None but Christ!"—into his bosom alone pouring his confession, and leaning on his merits alone when pleading the cause of his soul before the throne of God. Rome glories in her constant assertion of the doctrine of
THE ORDINARY OF THE MASS.

Through my fault, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary, always a virgin, the blessed Archangel Michael, the blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and you brethren, to pray for me to the Lord our God.

The attendants reply, May Almighty God have mercy upon you, and, pardoning your sins, lead you to life everlasting.

The priest says, Amen, and rises.

Then the attendants repeat the confession he has made; and where the priest said, To you brethren, and you brethren, the attendants, speaking for the people, say, To you Father, and you Father.

Afterwards, the priest, with hands folded, gives absolution, saying:—

May Almighty God be merciful to you, and forgiving your sins, lead you to life everlasting.

The priest signs himself with the sign of the cross, saying:—

May the Almighty and merciful Lord, bestow on us the pardon, absolution, and remission of our sins. R. Amen.

The priest bowing, goes on with mass.

P. Thou, O God, having turned thy face towards us, wilt revive us.

Amen. And thy people will rejoice in thee.

P. Show us, O Lord, thy mercy.

Amen. And grant us thy salvation.

P. O Lord, hear my prayer.

Amen. And let my cry come unto thee.

P. The Lord be with you.

Amen. And with thy spirit.

The priest, extending and folding his hands, says in a loud voice, Let us pray; and, ascending the steps of the altar, he says, secretly,—

O Lord, take away from us, we beseech thee, our iniquities, that we may be worthy to enter with pure minds into the holy of holies, through Christ our Lord. Amen.

Then with hands folded over the altar, and bowing down, he says,—

We beseech thee, O Lord, by the merits of thy saints, the priest here kisses the middle of the altar), whose relics are here, and of all the saints, that

Christ's supreme divinity, and therefore in the inexhaustible merits of his sacrifice. Her books of devotion are full of pious meditations on his passion. Yet she has built up a scheme of inferior mediators without number, through whom the sinner is to approach, and through whom the great Propitiator is himself to be propitiated. Her worship subverts her doctrinal teaching. Her prayers give the lie to her creed. Christ, like some Eastern monarch, is represented to the mind as if dwelling apart from the sympathies of his people, inaccessible and unapproachable unless through ranks and orders that have obtained the privilege of entry and of audience; and each of these must be propitiated ere the principal personage who bears the name, and is acknowledged to have done the work of a Saviour, will give ear to our prayers. When pressed by this sore contradiction between her creed and her devotional services, Rome confesses "that Christ alone is necessary." But what avails saying this in opposition to the daily, hourly presentation and exaltation of the virgin and saints, and that even in the very act of remembering Christ's dying love. The only party unnamed in this confession, is "the one mediator between God and man," of whom the Apostle John says, "If any man sin, we have an advocate with the Father, Jesus Christ, the Righteous."

* Does not the mention of the merits of saints—persons themselves rescued from eternal ruin by Christ's merits—sound like wild and senseless mockery? The merits of certain of the saved are pleaded at the moment when about to remember, or to offer, as is asserted, the sacrifice of the Saviour himself, without
thou wouldst deign to pardon all my sins. Amen.

In solemn mass, the celebrant, before he reads the introit, blesses the incense, saying, May you be blessed by Him, in honour of whom you shall be burned. Amen. Taking the thurible (incense vessel), from the deacon, he incenses the altar, saying nothing. Afterwards, the deacon, having received the thurible from the celebrant (priest), incenses him only. Then the celebrant, signing himself with the sign of the cross, begins the introit. At the close of which, with folded hands, he says with the attendants,—

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

Afterwards, the priest at the middle of the altar, extending and folding his hands, and bowing slightly, says, if it is to be said, Glory to God in the highest, and goes on with folded hands. When he says, We adore thee. We give thanks to thee, and to Jesus Christ, and receive our supplication, he bows his head; at the

whom all souls had been lost. It will be observed that the first of the preceding prayers is to be offered by the priest secretly, asking forgiveness for himself "through the merits of Christ our Lord," but when praying openly, he asks, "through the merits of thy saints," as if he had an inner and outer faith, a public and a private religion; or, as if ashamed of Christ, yet not ashamed to call aloud upon his human gods.

1 So numerous are the incensions, and on occasions, persons and things so different, that it baffles even the ingenuity of Roman interpreters to put a decent face on the matter. Dr Bagg, the describer of Rome's ceremonies for the benefit of the English and Anglo-Americans at Rome, gives us three meanings of incense.
1. As an emblem of prayer; in this sense, offered to the sacrament as to Christ.
2. As a sweet odour to signify what the gospel is to our souls and to the world; and in this sense, the book of the gospels is incensed. 3. The bread and wine are incensed, to signify the spices with which Christ's body was embalmed in the tomb. But here the incense is blessed with a view to be burned "in honour" of Christ, and then the priest is incensed by it; and the meaning of the emblem, whatever it be, must be changed. "In honour" of the priest it cannot be, after being offered to Christ, without impiety. It is, therefore, explained to mean the odour of sanctity that he ought to have as a priest. But all these explanations are ex post facto. The use of incense in the New Testament Church is without a shadow of New Testament authority. Under the Old Testament Church, it was the appointed emblem of prayer. From thence, and from the Pagan Temples, it was borrowed in that spirit of compromise and accommodation to Judaism and Paganism, which grew up so early in the Christian Church, and out of which gradually developed a more than Jewish and Pagan pomp and circumstance. The introducers, while indulging their own bankings after old Paganism or Judaism, probably flattered themselves that it would draw many more Pagans and Jews to the Christian worship. How early it was introduced, we learn from Tertullian, (as cited by Maitland in his work on the catacombs), who, in his apology for Christianity to the reigning emperor, answering the objection of the political economists of the day, that the trade in perfumes and apocryphi would be annihilated, declares, "That the Christians would use more than ever the heathens had done in the temples,"—another among the many proofs of the early growth of these innovations before Nice and Constantine; and that nowhere are we on holy ground, but while within the circle of Christ and his apostles.
close, saying, With the Holy Spirit, he signs himself from his forehead to his breast.

The Gloria in excelsis Deo, is as follows:—

Glory to God in the highest, and on earth peace to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee. We give thee thanks for thy great glory, Lord God, heavenly King, God the Father Almighty, 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 on the right hand of the Father, have mercy upon us; for thou only art holy, thou only art Lord, thou only art Most High, O Jesus Christ, with the Holy Ghost, in the glory of God the Father. Amen.¹

So, Gloria in excelsis is said even in masses of the blessed Mary. Then the priest kisses the middle of the altar, and turning to the people, says, The Lord be with you. Amen. And with thy spirit. Then he says, Let us pray. And prayers, one or more, as the order of the office, for the day requires, are said. The mass is said, then the gradual, tract or alleluia, with verse or sequentia as to time demands.² These being finished, if it is a solemn mass, the deacon places the book of the gospels on the middle of the altar, and the celebrant blesses the incense, as above. Then the deacon kneeling before the altar, says, with folded hands,—

Cleanse my heart and lips, Almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal. Condescend so to cleanse me in thy gracious compassion, that I may be enabled worthy to proclaim thy holy Gospel. Through Jesus Christ our Lord. Amen.

After this, the deacon takes the book from the altar, and again kneeling, beseeches a blessing from the priest, saying, O Lord, command him to bless me.

The priest replies,—

May the Lord be with thy heart and lips, that you may worthily, and in a becomimg manner, proclaim his Gospel. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. (The priest crossing himself at the name of the Son.)

The deacon having received the blessing of the celebrant, kisses his hand, and, with the other attendants, the incense and the candles, he approaches to the gospel side of the altar, and standing with hands folded, he says, The Lord be with you. R. And with thy Spirit. And pronouncing, Sequentia of the Holy Gospel according to St. Matthew, with the thumb of his right hand, he signs the book at the beginning of the gospel which is about to be read, then himself in the forehead, mouth, and breast; and while the attendants reply, Glory be to thee, O Lord, he incenses thrice the book, then, with folded hands, reads the gospel. Which done, the sub-deacon brings the book to the priest, who kisses the gospel, saying, May our sins be blotted out by the words of the gospel.³ Then the

¹ This is wholly a right prayer. To turn, after this, to any other mediators, is to unsay all—declare Christ unable or unwilling to save us at the very moment we are about to celebrate his death for sinners. This is to make our prayers words—words without coherence, and, therefore, without intelligent faith in the truth and reality of our Saviour's dying love and living intercession.

² These are the variable parts of the mass according to the feast on which mass is celebrated, and are to be found under the office for the day.

³ In Rome's devotional language, at one time Christ is exalted as the only and all-sufficient medium of forgiveness, at another forgiveness is asked through
priest is incensed by the deacon. But if the priest celebrates mass without a deacon or sub-deacon, having taken the book to the other side of the altar, and bowing towards the middle of it, with hands folded, he says, Cleanse my heart, as above, and Command, O Lord, to bless me. May the Lord be in my heart and in my lips, that I may worthily and in a becoming manner announce his Gospel. Amen.

Then turning to the book with folded hands, says, The Lord be with you. R. And with thy Spirit. And pronouncing the Ininitium or Sequentia of the Holy Gospel, &c., signs the book, and himself in forehead, mouth, and breast, and reads the gospel as has been said. Which done, the attendants replies, Praise be to thee, O Christ; and the priest kisses the gospel, saying, May our sins be blotted out by the words of the gospel, &c. In masses for the departed, Cleanse my heart (munda cor), is said, but the benediction is not asked; the lights are not brought, nor does the celebrant kiss the book. Then, in the middle of the altar, extending, elevating, and folding his hands, says, if it is to be said,—

The Nicene Creed.

I believe in one God, &c., and goes through it with folded hands. When he pronounces the word God, he bows his head to the cross. So also, when he pronounces the name of Jesus Christ, and at the same time adores. At the words, He became incarnate, he kneels until he has said, And was made man. At the close of the words, Life everlasting, he signs himself from the forehead to his breast.

I believe in one God, the Father Almighty, maker of heaven and earth,

the words of the gospel. Elsewhere, it is implored through the merits of the saints, and even through the merits of fasting. No doubt there is a way of ingenuously explaining and vindicating all this diversity; but its tendency is to destroy all strong, and distinctive views of the atoning work of the Redeemer. The way in which Rome usually seeks to mend these waverings, is by closing most of her prayers with the formula, Through the Lord Jesus Christ—Per Dominum. Some of the idolaters at the foot of Sinai probably persuaded themselves that they put all right with the God of Israel, by calling the golden calf they worshipped, the symbol of Jehovah that lead them out of Egypt.

1 This incensing of priest, and deacon, and gospels, baffles explanation. In this labyrinth of incensings and crossings, Rome has not only succeeded in hiding her meaning from vulgar eyes, but lost herself among the trees of her own wood. So many words, so few ideas, is not more true, than so many ceremonies and no meanings. These developments have gone on from age to age, until the faithful, having uprooted "the plant of self-will," must be content also to see without understanding, to speak without thinking, and act without inquiring.

2 This is the creed composed by the Council of Nice, A.D. 325. It sets forth fully the true and proper Divinity of our Saviour, and the personality and work of the Holy Spirit. In her creed and devotional services, Rome has preserved these great truths of Christianity. To the bulk of mankind this blessing has been almost wholly nullified by services in an unknown tongue; and by so exalting the Virgin and saints, that, in practice, man-worship often supersedes the worship of Christ, and the acknowledgment of the work of the Holy Spirit. This, of course, is not equally true of the priest who understands, or should understand, the books of his Church; and in the degree in which men, taught of God in her communion, have lived on these truths, the spirit of piety has lived and increased within the pale of Rome. It is worthy of observation, that in this creed when the Virgin is introduced; it is unaccompanied with any one of those numerous epithets without which modern Rome
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and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages. God of God, light of light, true God of true God; begotten, not made, of one substance with the Father; by whom all things were made. Who for us men, and for our salvation, came down from heaven, (here he kneels), and became incarnate by the Holy Ghost, of the Virgin Mary, and was made man. Was crucified also for us; suffered under Pontius Pilate, and was buried. And the third day he rose again, according to the Scriptures, and ascended into heaven; sits at the right hand of the Father. And again he shall come with glory, to judge the living and the dead; of whose kingdom there shall be no end. I believe in the Holy Ghost, the Lord and life-giver, who proceeds from the Father and the Son. Who, together with the Father and the Son, is adored and glorified; who spoke by the prophets. I believe in the holy Catholic and Apostolic Church. I confess one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

Then he kisses the altar, and turning towards the people, he says, V. The Lord be with you. R. And with thy Spirit. Then he says, Let us pray, and the offer-

tery. Which said, if it is a solemn mass, the deacon gives the paten, with a host, to the celebrant. If a private mass, the priest himself takes the paten, with the host, which offering, he says,—

Receive, Holy Father, Almighty, Eternal God, this unspotted host,† which I, thy unworthy servant, offer to thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present, as also for all faithful Christians, living and dead, that it may be profitable to me and to them, for our salvation unto eternal life. Amen.

Then making the sign of the cross with the same paten (plate), he lays the host upon the corporal.‡ The deacon ministersthe wine. The sub-deacon mingles water in the chalice; or, if it is a private mass, the priest pours in both, and blesses the water to be mingled in the chalice, signing the cross, and saying,—

O God, who didst wonderfully constitute human nature in dignity, and hast more wonderfully reformed it, grant to us, through the mystery of this water and wine, to become partakers of his divinity, who vouchsafed to become a partaker of our humanity, Jesus Christ, thy Son our Lord; who liveth and reigneth with thee, in the unity of the Holy Spirit. World without end. Amen. §


† Host, from hostia, signifying, victim or sacrifice. So the bread is called—which is a thin wafer of fine wheaten flour, with the image of Christ on the cross usually stamped on it, with the Latin initials of "Jesus, Saviour of Men." This prayer is offered up in anticipation of the consecration supposed to be wrought by the words of consecration not yet uttered.

‡ Corporal,—name of the linen cloth used to wrap the host in; or cover both of the host and chalice—a name taken from the linen clothes wrapt round the dead body of our Redeemer. Out of the dead clothes, which our Lord left behind him, Rome has made out the dramatic spectacle of the Passion of Christ at Easter.

§ Christ used wine. For the mixture of water with it, we have neither example nor precept from Christ or his apostles. Here was no obscurity under which innovation could shelter itself; yet this innovation is known to have been one of the very earliest of the Church developments of this sacrament—showing how early men began to mend Christ’s institute, and in mending, to mar it—acting as if the
In masses for the departed, the above prayer is said, but the water is not blessed. Afterwards, he takes the chalice, and offers it, saying,—

We offer to thee, O Lord, the chalice of salvation, beseeching thy compassion; that, in the sight of thy Divine majesty, it may ascend as a sweet odour, for our salvation, and that of the whole world. Amen.

Then he makes the sign of the cross with the chalice, and places it upon the corporal, and covers it with the pall; then, with hands folded over the altar, slightly bowing down, he says,—

In lowliness of spirit, and in heart contrite, may we be found by thee, O Lord; and may our sacrifice be so made this day in thy sight, that it may be acceptable to thee, O Lord God.

Raising himself, the priest expands his hands on high, and then folding them together, lifting up his eyes to heaven, and immediately casting them down, he says,—

Come, Almighty and eternal God, the sanctifier, he blesses the oblations, going on, and bless, signing the cross, this sacrifice, prepared for thy holy name.

Then, if he celebrate solemn mass, he blesses the incense, saying,—

By the intercession of the blessed Michael the Archangel, standing on the right hand of the altar of incense, and of all his elect, may the Lord vouchsafe to bless, making the sign of the cross, this incense, and receive it as a sweet odour. Through Christ our Lord. Amen.

And having received the thurible from the deacon, he incenses the offerings in the manner prescribed in the general rubrics, saying,—

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

Then he incenses the altar, saying,—

Ps. cxl. (Prot. Vers. cxlii.). O Lord, let my prayer come before thee as incense; the lifting up of my hands as the evening sacrifice. Set, O Lord, a watch before my mouth, and a door round about my lips, that my heart may not incline to wicked words, to frame excuses for my sins.

The original institute of Christ were only the rude materials out of which the Church was to fashion, like an artist, anything she might fancy. The idea early taken up by the Church, seems to have been to make this sacrament with the officiating minister, to represent Christ’s own passion, and hence the ascensions of symbol and ceremony from age to age. The water was to represent that which flowed with the blood from our Lord’s side, (John xix. 34). Others add, to represent also the union of Christ with believers. Others, the union in Christ of the Divine and human natures. These explanations were evidently invented after the fact. But under whatever pretence, it was a highly presumptuous attempt to improve the ordinance of Christ, and to teach the Divine Saviour how to regulate his matters. This early and palpable innovation, doubtless, emboldened succeeding ages to go on in the work of development until the supper became the motley, disfigured thing it appears in the mass. It has been alleged that the ancients never used wine without mixing it with water; and, therefore, our Lord must have done so. But this is incapable of proof.

1 The incense was blessed before; yet here it is blessed anew. The intercession of Michael the Archangel is invoked for this weighty matter, “and of all the elect.” What is meant by the incense we have seen, is somewhat doubtful, or, when explained, difficult to keep hold of. And to complete the jumble of ideas in this prayer, after calling on the archangel, and “all the elect,” to give the blessing, the whole is made orthodox by being shut up with the name of Christ—the only Scriptural intercessor—“Per Dominum.”
Then returning the thrice to the deacon, he says,—

May the Lord kindle in us the fire of his love, and the flame of eternal charity. Amen.

Then the priest is incensed by the deacon, and the others according to their rank. Meanwhile, the priest washes his hands,¹ saying,—

Ps. xxv. (Prot. Vers. xxvi. 6.) I will wash my hands among the innocent, &c., to the end of the psalm.

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

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

In masses for the departed, and in the time of Passion, in the masses of the Season, Glory to the Father, is omitted. Then bowing down for a little at the middle of the altar, with hands folded above it, he says,—

Receive, O blessed Trinity² this oblation which we offer to thee, in memory of the passion, resurrection, and ascension of Jesus Christ, our Lord, and in honour of the blessed Mary, always a virgin, and of the blessed John the Baptist, and of the blessed apostles Peter and Paul, and of all the saints, that it may be to their honour and to our salvation; that they whose memory we celebrate on earth, may intercede for us in heaven. Through the same Christ our Lord. Amen.

Then he kisses the altar, and turning towards the people, extending and folding his hands, he says in a voice slightly elevated:—³

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

The attendants or bystanders reply, or else the priest himself:—

May the Lord receive the sacrifice from thy hands, (or my hands,) to the praise and glory of his name, and for our benefit and that of all his holy church.

The priest lowering his voice, says, Amen.

Then with hands expanded, but without saying, Let us pray, he adds secret prayers; when he comes to the end, he says in a distinct voice, For ever and ever, with the preface, as in the following. The preface is begun with both hands placed over the altar, which he raises a little when he says, Lift up your hearts. He then folds them before his breast and

¹ Bagg tells us, that when the Pope says mass in person, he washes his hands, or they are washed for him, thrice. 1. While the psalms are sung, at the beginning; 2. At the offertory; 3. After communicating. To all these washings, commentators give a mystical meaning. To reconcile them we are puzzled, from the following note of Bagg:—"The bishop washes his hands at the offertory, because, anciently, he had touched the offerings of the faithful." By which, we presume, he became ceremonially unclean. After touching the sacrament it must have been to express his own unworthiness in having touched a holy thing.

² Here Christ, as one of the persons of the Trinity, is implored to accept his own sacrifice—that is, himself: for the oblation here offered to the Trinity, is supposed to be Christ himself in his Divinity and humanity. Then the Trinity is told that this oblation is offered, not in honour of them alone, but also of "the Virgin and all the saints;" in the face of the Scripture fact known to every Protestant child, that the Lord's Supper is sacred to the memory of "the one name given under heaven, by which we can be saved," (Acts iv. 12).

³ This rubric betrays its rise in a time when all and every part of Divine service was designed to be alike intelligible to all. "Turning to the people, in a voice slightly elevated," he asks the people to pray for him and for themselves. Here, every Romanist may see the relics of a better practice in the Church, and the condemnation of the present veiled worship of Rome.
bows his head when he says, Let us give thanks to the Lord our God. Then he separates his hands, and keeps them apart until the end of the preface, which being ended, he folds them again, and bowing, says the (sanctus) holy, (a prayer commencing with the word holy,) and when he says, Blessed is he that comes, &c., he makes the sign of the cross from his forehead to his breast.

The following preface with its hymn, is said from the Nativity of our Lord, (Christmas) to Epiphany, (except on the eighth day of St John the Apostle, and on the feast of Corpus Christi,) and through the octave, unless a feast occur in it, which has its own proper preface, and in the Transfiguration of our Lord.

Hymn.

Word without end. R. Amen.
The Lord be with you. R. And with thy spirit.
Lift up your hearts. R. We have lifted them up to the Lord.
Let us give thanks to the Lord our God.
It is worthy and just; truly it is worthy and just, right and salutary, that we should give thanks, always, and in all places, holy Lord, Father almighty, eternal God. Because by the mystery of the incarnate Word, the new light of thy brightness has shone upon the eyes of our mind; that while we visibly acknowledge God, we may be carried by him to the love of things invisible. And therefore with angels and archangels, with Thrones and dominions, and with all the array of the army of heaven, we sing a hymn to thy glory, saying without end.

Within the action.

Communicating and celebrating the most sacred day on which the unviolated virginity of blessed Mary gave to this world a Saviour. And also venerating the memory, in the first place, of the the same glorious Mary, always a vir-

1 The prefaces are chanted, and the music is given in the Missale Romanum.
our corporal flesh; and also venerating the memory, in the first place, of the glorious Mary, always a virgin, mother of the same our God and Lord, Jesus Christ; and also of thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thadeus; Linus, Cletus, Clemens, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John, and Paul, Caesa and Damian, and of all thy saints for whose merits and prayers, grant that we may be fortified in all things, by the aid of thy protection. He folds hands. Through the same Christ our Lord. Amen.

This oblation, therefore, &c., and it is said throughout the octave.

The following preface with its hymn, is said on the Sunday of Quadragesima, and on double and semi-double feasts occurring in it, to the Sunday of Passion, unless on feasts which have their own proper preface.¹

Hymn.

For ever and ever. R. Amen.

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

Lift up your heart. R. We have lifted them up to the Lord.

Let us give thanks to the Lord our God.

It is worthy and just; truly it is worthy and just, right and salutary, that we should always, and in all places, give thanks, holy Lord, Father almighty, eternal God, who, by bodily fasting, doth repress vice, elevate the mind, bestow virtue and rewards. Through Christ our Lord, by whom the angels praise thy majesty, the dominions adore, and the powers tremble. The heavens, and the powers of the heavens, and the blessed seraphim, celebrate it together with equal exultation. With whom we entreat that thou wouldest command our voices also to be admitted, saying with supplicant confession.

The following preface, with its hymn, is said on Passion Sunday, on Palm Sunday, on the fifth feria, (Thursday,) on Cuma Domini, and on double feasts and semi-double occurring at that time, unless on feasts having their own proper preface, and on solemnities of the holy cross.

For ever and ever, &c., same as above, to part beginning, Holy Lord, Father almighty, eternal God, who didst appoint the salvation of the human race in the wood of the cross; that whence death arose, so might life arise; that he who conquered by the wood, by wood also might be conquered. Through Christ our Lord, by whom the angels praise thy majesty, dominions adore, powers tremble. The heavens, and the powers of heaven, and the blessed seraphim, celebrate together with equal exultation. With whom we entreat that thou wouldest command our voices also to be admitted, saying with supplicant confession.

The following preface, with its hymn, is said from the vigil of Pasch to the octave, and on Sundays to the Ascension, and on double and semi-double feasts occurring at the time, unless they have a preface of their own. In the mass of holy Saturday is said, (in hoc potissimum nocte,) In this night especially. On Pasch day to the Saturday in Alb inclusive, In this day especially. And third, In this especially glorious.²

¹ The same preface, with its hymn, is also said on the Ferial (holidays) of Quadragesima, from the fourth of Ash to the Saturday before the Sunday of Passion inclusive.

² The same preface is also said with its hymn, on Ferial days from Passion Sunday to the fifth in Cuma Domini inclusive, and in votive masses of the Holy Cross.

³ This preface is also said with its hymn, on Ferial days and double feasts from the octave of Pasch to Ascension.
Hymn.
For ever and ever. R. Amen. And so on, the same as above, to It is worthy and just; truly it is worthy and just, right and salutary, to extol thee, O Lord, at all times, but above all more gloriously on this day, when Christ our pasch was sacrificed. For he is the true Lamb who has taken away the sins of the world; who destroyed our death by dying, and by rising again restored our life. And therefore, as in the first preface.

Within the action.
Communicating and celebrating, &c., as before.

Then holding his hands expanded over the oblations, he says,

This oblation of our service, and that of all thy family, which we offer to thee for those also whom thou art pleased to regenerate of water and of the Holy Spirit, granting them remission of all their sins, we beseech thee, O Lord, well pleased, to accept, and to dispose our days in thy peace, and to watch us from eternal perdition, and command that we be numbered amongst thy chosen. (He folds hands.) Through Christ our Lord. Amen.

Which oblation, &c.
This continues from the vigil of Pasch to Saturday in A lb., inclusive. But on mass of Holy Saturday is said, And celebrating this most sacred night.

The following preface, with its hymn, is said on Ascension Day, onwards to Pentecost vigil, exclusive, and on the feasts then falling, unless they have a preface of their own:—

For ever and ever. Amen.
The Lord be with you. R. And with thy spirit.

Lift up your hearts. R. We have lifted them up to the Lord.

Let us give thanks to the Lord our God.
It is meet and just. Truly it is meet and just, right and salutary for us, al-

ways and in all places, to give thanks, holy Lord, Father almighty, eternal God. Through Christ our Lord, who, after his resurrection, manifestly appeared to all his disciples; and as they beheld him, was taken up to heaven, that he might grant to us to be partakers of his divinity. And therefore, with angels and archangels, with Thrones and dominions, and with the whole host of the army of heaven, we sing a hymn to thy glory, saying without end, &c.

Within the action.
Communicating and celebrating the most sacred day on which our Lord, thy only begotten Son, placed on the right hand of thy glory, united to himself the substance of our frail humanity; as also venerating the memory, in the first place, of the glorious Mary, (and so on, as before.)

This oblation, therefore, &c. (Hanc igitur oblationem;) and is said through the whole octave.

The following preface, with its song, is said from Pentecost vigil even to the following Sabbath, inclusive:—

For ever and ever. R. Amen.
The Lord be with you. R. And with thy spirit.

Lift up your hearts. R. We have lifted them up to the Lord.

Let us give thanks to the Lord our God.

R. It is meet and just. Truly it is meet and just, right and salutary, that we should always, and in all places, give thanks, holy Lord, Father almighty, eternal God. Through Christ our Lord; who, ascending above all heavens, and sitting at thy right hand, poured out the promised Holy Spirit (this day) upon the children of adoption. Wherefore, the whole world exults with exceeding great joy; as likewise the heavenly powers and angelic hosts sing a hymn to thy glory, without end, saying.

Within the action.
Communicating and celebrating the
most sacred day, on which the Holy Spirit appeared to the apostles in innumerable tongues; and also venerating the memory, in the first place, of the glorious Mary, &c. (as before.)

Holding the hands expanded over the oblations, he says,

(Hanc spitor oblationem.) We beseech thee, O Lord, to accept this oblation of our service, and that of all thy family, which we offer to thee for those, also, whom thou hast been pleased to regenerate of water and of the Holy Spirit, granting to them remission of all sins, and dispose our days in thy peace, and command that we be delivered from eternal perdition, and numbered amongst the flock of thy elect. (He holds hands.) Through our Lord Christ. Amen.

Which oblation, &c.

And is said to the following Saturday, inclusive.

The following preface, with its hymn, is said on the feast of the most holy Trinity, and on all Sundays throughout the year, when there is no preface assigned.1

For ever and ever. R. Amen.

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

Let us lift up our hearts. R. We have lifted them up to the Lord.

Let us give thanks to the Lord our God.

It is meet and just. Truly it is meet and just, right and salutary, that we should always, and at all times, give thanks, holy Lord, Father almighty, eternal God; who, with thy only begotten Son and the Holy Spirit, art one God, one Lord,—not in the singleness of one person, but in the trinity of one substance. For what we believe of thy glory, as thou hast revealed it, that we believe of thy Son, and that of the Holy Spirit, without any difference. That in the confession of the true and sempiternal Deity, propriety (proprietas)2 in persons, unity in essence, and equality in majesty, may be adored; which the angels and archangels, cherubim and seraphim praise, who cease not to cry out daily, saying with one voice.

The following preface, with its hymn, is said on feasts of B. M., (except on the feast of the Purification, in which is said one from the Nativity,) and through their octaves, also in feasts falling within them, if they have not a preface of their own. But it is said either on the Annunciation, or Transfiguration, or Visitation, or Commemoration, or Assumption, or Nativity, or Solemnity, or Presentation, or Conception, according to the denomination of the feast.

In the dedication of holy Mary of Nicea, it is said, and in the Festivity; in votive masses, also, of the Conception of the B. M., and in the commemoration of the Conception.

For ever and ever. R. Amen, &c.

. . . . And to praise, bless, and extol thee on the . . . . of the blessed Mary, always a virgin, who both conceived thy only begotten Son, by the overshadowing of the Holy Ghost, and the glory of virginity remaining,3 poured on the world the eternal light.

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1 This preface is also said, with its hymn, on the votive masses of the most Holy Trinity.

2 Proprietas,—here translated propriety, which is no translation, but the Latin word itself, used in a sense not yet English, for want of a word to express that peculiarity, nature, or quality, which we call person, or that separation, ownership, or property which one has in himself, and which distinguishes him from all others.

3 Neither in the Old nor New Testament can there be found a phrase equivalent to this. It sounds strange to a Scripture reader. Chastity, purity in the heart and life, are Scriptural graces; but marriage is honourable in all,—whilst such a phrase as this is dishonouring to the mothers and fathers of our race—to the best and holiest in all ages—by thus exalting celibacy into something glorious, as if itself, and irrespective of circumstances, meritorious with God.
Jesus Christ our Lord. Through whom, &c., as before.

The following preface, with its hymn, is said on the feasts of the apostles and evangelists, (excepting on the day of the holy apostle John,) and through their octaves, and on feasts falling within them, unless there be a preface of their own:

For ever and ever. R. Amen, &c.

It is truly meet and just, right and salutary, humbly to beseech thee, O Lord, that thou, the eternal Pastor, wouldst not desert the flock, but preserve it by thy apostles with a constant protection; that it may be governed by the same rulers thou hast given to preside over it, as pastors in thy room and in thy work. And therefore, &c., as above.

The following preface, with its hymn, is said on all double feasts, and through their octaves, and in all semi-double feasts, where there is no proper preface.¹

For ever and ever. R. Amen. And so on, as above, to—

It is truly worthy, &c. . . . . . By whom the angels praise thy majesty, the dominions adore, the powers tremble. The heavens and the powers of the heavens, and blessed seraphim, celebrate it together with exultation. With whom we beseech thee to command that our voices be admitted, saying, with suppli-ant confession,

Holy, holy, holy, Lord God of hosts. The heavens and earth are full of thy glory.

Hosanna in the highest! Blessed is he that cometh in the name of the Lord.

Hosanna in the highest!

¹ This preface, with its hymn, is said on single feasts and ferial days (holidays) where there is no proper preface, and on all masses for the departed.
The priest stretching out and folding his hands, raising his eyes to heaven, and then casting them down, bowing profoundly before the altar, with his hands placed over it, says,—

Most merciful Father, we humbly pray and beseech thee by Jesus Christ, thy Son our Lord, the altar is kissed, that thou wouldst accept and bless, he folds his hands, then signs thrice; these gifts, these presents, these holy, unsotted sacrifices, with hands stretched forth, he goes on, which we offer to thee in the first place, for thy holy Catholic Church; to which, vouchsafe to grant peace and protection, and to unite and govern throughout the world; together with thy servant our Pope, N., and our Bishop, N., and all orthodox persons, and professors of the Catholic and apostolic faith.

Commemoration of the Living.

Be mindful, O Lord, of thy servants and handmaids, N. and N. He folds hands, and prays for a little, in behalf of those for whom he wishes in particular to pray; then continues with folded hands, and all here present whose faith and devotion are known to thee; for whom we offer to thee, or who offer to thee this sacrifice of praise, for themselves, and all that belong

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1 The canon is the fixed and invariable part of the mass, in which consecration is made.

2 The sign of the cross is made thrice over "these holy, unsotted sacrifices," as if to render them more holy. It is true they are not yet consecrated, and, therefore, not yet made Christ; but we shall see that this sign is made over the consecrated elements, and as the priest represents Christ, and the consecrated elements are by supposition Christ, he is thus signing over his own body. In this prayer we remark also the expression, "a holy, unsotted sacrifice for thy holy Catholic Church," and yet, at the same time, it is called "the sacrifice of praise, and thanksgiving, expressed by the name eucharist—which Protestants call it. This was the first and figurative sense of the phrase sacrifice, in the Christian Church. The expiatory sense is the later transition; or, as here phrased, "for thy holy Catholic Church."

3 The name of the reigning sovereign is here inserted.
to them; for the redemption of their souls, for the hope of health and salvation; for which they pay their vows to thee, the eternal, living, and true God.

Communicating with, and honouring, in the first place, the memory of the glorious Mary, always a virgin, mother of our God and Lord Jesus Christ; as also of thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosma and Damian, and of all thy saints, for whose merits and prayers grant that, in all things, we may receive the help of thy protection. Through the same Christ our Lord. Amen.

Holding his hands expanded over the oblations, he says,

We beseech thee, O Lord, well pleased, to accept this offering of our service, as also of all thy family, and grant us to spend our days in thy peace, and command us to be delivered from eternal perdition, and to be numbered amongst the flock of thy elect. Through Christ our Lord. Amen.

Which oblation do thou, O God, we beseech thee, vouchsafe in all things to make, the priest here makes the sign of the cross thrice over the oblations, blessed, ratified, reasonable and acceptable; that it may be made for us the body and blood of thy most beloved Son, Jesus Christ our Lord.

Who, the day before he suffered, the priest here takes up the host, took bread into his holy and venerable hands; and with eyes lifted up to heaven, here the priest lifts up his eyes, to thee, O God, his Almighty Father, giving thanks, he blessed, here the priest makes the sign of the cross over the host, brake, and gave to his disciples, saying, Take and eat ye all of this.

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1 The remembrance of Christ is the essence of the institution; yet, although approaching nearer and nearer to that act of consecration which is said to bring Christ down from heaven, we still hear the words "honouring in the first place the memory of the glorious Mary," "whose merits and prayers," are put side by side with the Saviour's.

2 Here is a prayer in all the simplicity of scriptural, apostolic Christianity, offered through Christ alone, the one mediator, "able," and as willing as "able" to save, and that to the "utmost all that come to the Father by him."

3 Rome has not innovated enough here to conceal her innovations. The words "break it," are taken from the original institution, as recorded (Matt. xxvi. 26.). The words are retained by Rome, but not the thing signified. The act of breaking the bread that should follow being omitted. Thus Rome says, and does not. Then the bread used is a thin circular wafer, having the image of Christ; not a loaf, nor part of a loaf, such as Christ used—and which alone is bread in the common sense of that word: a wafer for bread is a type of the subtle, attenuated, and incomprehensible thing Rome has made of the sacramental elements. To receive this wafer, or no bread, the communicant opens his mouth that the priest may place
Holding the host in both hands, between his forefingers and thumbs, he utters secretly the words of consecration, distinctly and attentively—

FOR THIS IS MY BODY.

Having finished the words of consecration, he immediately kneels and adores it;\(^1\) rises, shows it to the people, replaces it upon the corporal, again adores; and does not separate his thumbs and forefingers, unless when the host is to be handled, and until the washing of his fingers.

Then uncovering the chalice, he says,—

In like manner after he had supped, with both hands the priest here takes the chalice, taking also this excellent chalice into his holy and venerable hands; also giving thanks to thee, with his left hand, the priest, holding the chalice, signs over it with his right, he blessed it, and gave it to his disciples, saying, Take and drink ye all of it.

He utters the words of consecration secretly over the chalice, holding it a little elevated.

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, FOR THE REMISSION OF SINS.\(^2\)

Having finished the words of

it on his tongue, not to be chewed, but to be swallowed entire, or slowly dissolved in the mouth.

Again, the words of Christ, “Take eat, this is my body,” have been altered in the mass to, “Take, eat ye all of it.” All is not used in reference to the bread by any of the evangelists. It is used by Matthew in reference to the wine alone, “Drink ye all of it,” (Matt. xxvi. 27); a change which Rome, of her own authority, has ventured to make in the very words of Christ. Of this, any Romanist may assure himself, by looking into his own version of the Scriptures, (the Douay). The purpose of this innovation is evidently to give a colouring to the withholding of the cup from the laity, and to enable Rome to soothe them with the assurance, that though the wine is withheld, in getting the bread, they get of both kinds. If they had seen the phrase all applied to the drinking of the wine alone, and not to the bread, they would have said, That if any of the elements should be withheld, it was the bread not the wine. To have been safe, Rome ought to have omitted the all in both cases, or left Christ to speak his own words in the communion.

\(^1\) Adores it, that is, the host. The Latin of this rubric is,—“Statim hostiam consecratam genuflexus adorat; surgit, ostendit populo.” Nothing can govern hostiam, but adorat. But the English manuals for the laity usually disguise this. A Dublin Pocket Missal, 1840, Tegg and Co., gives it thus:—“Kneeling, the priest adores, and then elevates the sacred host.” Which leaves a convenient ambiguity about what is adored. In the edition of Missal for the laity, 1850, Dolman, this rubric is entirely omitted, along with most other rubrics.

\(^2\) These are Rome’s words, not Christ’s. On this daring innovation, Rome has put a bold face. Pope Innocent III., as quoted by Du Moulin, says, “The Church holds them from tradition.” Words easily said in behalf of any imaginable invention!
consecration, he places the chalice on the corporal, and says, secretly;\(^1\) As often as ye shall do these things, ye shall do them in memory of me.\(^3\)

    Kneeling down, he adores; rises, shows it to the people;\(^3\) covers it, and again adores. Then, with hands folded, he says,—

Wherefore, O Lord, we, thy servants, and also thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, and also his resurrection from the dead, and his glorious ascension into heaven, offer to thy most excellent majesty of thy gifts and presents,\(^4\) the priest here folds hands and signs thrice over the host and chalice, a pure + host, a holy + host, an unspotted + host, he signs once over the host, and once over the chalice, the holy + bread of eternal life, and the chalice + of eternal salvation.

    He continues with hands expanded,—

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as thou didst vouchsafe to accept the gifts\(^8\) of thy just servant Abel, and

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\(^1\) *Secretly.*—These are the words of that gospel that was to be preached to all nations. This injunction to secrecy is made by a church which makes these words of such virtue, that their being, or not being pronounced, makes the infinite difference between mere bread and wine, and the very body, blood, and divinity of Christ. Thus, while making them *essential,* to all sacramental virtue, Rome diminishes the security the people would have for their being actually pronounced, if she insisted on their being *audible* to all. Thus, while by the rubrics of the chapter "On Defects," all is thrown into doubt, here the people are left profoundly ignorant of what is done, or left undone; the Church keeping in her own hand the power of making a defect or not, just to the extent she pleases, and when she pleases.

\(^2\) "*In memory of me.*"—These words are enjoined to be said secretly, by the priest. They betray in all their simplicity and integrity, the original character and objects of the institution—not as a "mystery," an "awful mystery," a "tremendous mystery," but a sweet and lively commemoration of the death of Christ until he come.

\(^3\) The priest raises the chalice as well as the host above his head, to be worshipped. This is called the *adoration of the host,* of which Rome makes no secret. The priest makes his God, is the first to adore his own work, and then shows it to the people to claim their adoration. How like to the description of a god-maker in the days of the prophet Isaiah. (Isa. xlv.)

\(^4\) "*Thy gifts and presents,*" a phrase not suitable to the idea of their being *now* Christ's body, blood, and divinity; but suitable enough to their being still creatures of bread and wine. This prayer is probably ancient, before the doctrine of Transubstantiation was developed.

\(^5\) Christ is "very God," "creator of all things;" yet here the worshipper is to ask the Father to deign to regard his Son, and his Son's sacrifice, with like favour as he regarded the "gifts of Abel, and the sacrifice of Abraham." It is true, we believe, these ancient sacrifices were types of Christ's sacrifice; but if this was the comparison, it ought to have been,— "Thou that didst accept the type," &c. As the prayer stands, it is dishonouring to Christ, and is of a parallel with those
the sacrifice of our patriarch, Abraham; and that which thy high-
priest Melchisedec offered to thee, a holy sacrifice, an unsnotted host.

Bowing profoundly, with folded hands, and placing them over the altar, he says,—

We most humbly beseech thee, Almighty God, to command that these things be carried by the hands of thy holy angels to thy altar on high, in the presence of thy Divine Majesty, that as many of us, here he kisses the altar, as shall receive, by partaking of this altar, of the most sacred body and blood of thy Son, here the priest folds his hands and signs the sign of the cross, once over the host, and once over the cup, may be filled with all heavenly blessing and grace. Through the same Christ our Lord. Amen.¹

Commemoration of the Dead.

Remember, also, thy servants and handmaidens, N. and N., who are gone before us with the sign of the faith, and sleep the sleep of peace.⁸ He folds his hands, prays a little for the dead, for whom he intends specially to pray, and then continues:

To these, O Lord, and to all who sleep in Christ, we beseech thee to grant a place of refreshment, light, and peace.⁹ He folds his hands, and bows down his head. Through the same Christ our Lord. Amen.

¹ This prayer viewed in the light of the doctrine of transubstantiation is unmitigated folly. It is probably an ancient prayer used before transubstantiation was thought of. The idea of conveying the very body, blood, and divinity of Christ to heaven, baffles all explanation; but the idea of the mere elements being so conveyed, or of God accepting our service and commemoration of his Son, is intelligible. It has been observed that the expression “these things,” is not an expression likely to have been used by those who believed “these things” were now Christ himself; yet suitable to the idea of their being still creature gifts—sacramentally used.—(Cotter on the Mass and Rubrics, Dublin, 1845.)

⁸ “Sleep the sleep of peace” is a phrase that betrays more ancient ideas of the departed in Christ than purgatory suggests. They that have gone to purgatory cannot be said to “sleep the sleep of peace.” This prayer, if there is any meaning in words, is a contradiction of the notion, that any one that dies “with the sign of the faith”—that is, any Christian—goes to a purgatory; but is in entire accordance with the doctrine of Scripture, Rev. xiv. 18, “Blessed are the dead that die in the Lord. From thenceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them.” This phrase belongs, therefore, to a time when not only purgatory was unknown, but all prayers for the dead were unknown.

⁹ The language of this prayer contradicts the language of the preceding prayer, as one might have anticipated; in the liturgy of a church, whose devotions, like her creed, contain things new and old, the new patch sometimes making a visible rent in the old garment. In the preceding prayer we had the phrase, “rest in peace,” applied to all that die in the faith. Here a “place of refreshment, light and peace” is asked for all that “sleep in Christ,”—for all,—implying that all may have had to pass through the fires of purgatory.
He smiles his breast with his right hand, saying, in a voice a little elevated,
also, to us sinners, trusting in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all thy saints, unto whose society we beseech thee graciously to admit us,—not considering our merits, but thy mercy. The priest folds hands. Through Christ our Lord. Amen.

By whom, O Lord, thou dost always create, these things, thrice he signs over the host and chalice together, saying, sanctify +, quicken +, bless +, and grant to us all these good things. He uncovers the chalice, kneels, takes the sacrament with his right hand, holding the chalice in his left; he signs thrice with the host, from lip to lip of the chalice, saying, Through him +, and with him +, and in him +. Twice he signs between the chalice and breast, To thee, God the Father + Almighty, in the unity of the Holy Spirit. Elevating a little the chalice with the host, he says, All honour and glory. He replaces the host, covers the chalice, kneels, rises, and folding his hands, says or sings,
For ever and ever. R. Amen.

He folds hands and says,
Let us pray. Admonished by salutary precepts, and following divine instruction, we are emboldened to say,

Our Father who art in heaven, hallowed be thy name. Thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. 1

Resp. But deliver us from evil.

The priest secretly answers, Amen.

Then he takes the paten, (breads, plate,) between his forefinger and middle fingers, and says,

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious Mary, 2 mother of God, always a virgin, with thy blessed apostles,

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1 The reader cannot but remark the simplicity and transparency of meaning in the Lord’s Prayer; no addresses to archangels or angels, or to the saints of the Old Testament dispensation, but directly to God. The only development it required, it got on the death of him who taught it, and who taught us on his death that henceforth we should “ask in his name.” In this model of prayer, free from all church developments, Romanists may see that directness of purpose in approaching God, and plainness of speech Christ requires, in contrast with a litany that makes both God and his Son unapproachable, except through a crowd of mediators.

2 Before we had prayers for the saints, now to the saints; and more offensive, because offered immediately after Christ is supposed to be offered, whom all Christians regard as all-sufficient and all-prevailing. “Whate’er,” said Christ, “ye ask the Father in my name, that will I do, that the Father may be glorified in the Son,” (John xiv. 13.) “For there is one God, and one Mediator between God and man, the man Christ Jesus,” (1 Tim, ii. 5.)
OF THE MASS.

Peter, and Paul, and Andrew, and all the saints, he signs himself with the paten from forehead to breast, and kisses it, mercifully grant peace in our day, that, being sustained by the aid of thy compassion, we may be always free from all sin, and secure from all disquietude.

He lowers the paten in which is the host, uncovers the chalice, kneels, rises, takes the host, breaks it over the chalice through the middle, saying, Through the same, our Lord Jesus Christ, thy Son.

The part in his right hand he places on the paten. Then, from the part which remains in his left, he breaks off a particle, saying,

Who lives and reigns with thee in the unity of the Holy Spirit, God.

The other part, with the left hand, he places on the paten; and with his right holding the particle over the chalice, and with his left the chalice, he says,

For ever and ever. R. Amen.

With the particle itself he signs thrice over the chalice, saying,

May the peace of the Lord be always with you. R. And with thy spirit.

He casts the particle into the chalice, saying secretly,

May this mixture and consecration of the body and blood of our Lord Jesus Christ, become to us receiving them, life eternal. Amen. 1

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1 Each part of the host—the very smallest particle—is regarded by Rome as a whole Christ, making a part equal to the whole. Also, every drop of the wine is a whole Christ; and the priest is forbidden, Du Moulin tells us, to have hair on his upper lip, lest, in drinking, he should inadvertently take up so many Christs upon the hairs. Some have compared Christ in the wine to animalcula diffused through the water. "Five hundred millions of Christs would stand on the point of a cambric needle." Such impious speculations are the natural results of Rome's church theory of transubstantiation,—the most stupendous of all miracles, which mocks all power of conception, of which there is no example in the wide range of God's creation,—involving more contradictions and absurdities than all the sables in the Koran. Then the bread is to be broken; yet it is not in reality broken, for it is still an entire Christ. The practice here of breaking the bread, though thus broken and not broken, is evidently to be traced to a time when the Roman theory of transubstantiation was unknown. It evidently does not assent with this new theory; and Rome, consulting consistency, should have omitted it, as it demands a new miracle on each division, and makes a new demand on the overburdened faith of the worshipper.

2 To consummate the assemblage of incongruities here concentrated, with the particle of the bread broken off from the host the sign of the cross is made,—that is, with the body of the Lord Jesus. Signing over the body of Christ has some meaning; signing with the body baffles interpretation. Is it to frighten away evil spirits from Christ? or to render Christ more holy? or what can it signify, but another of those forms and ceremonies which Rome has permitted to grow, and multiply, and fasten on her worship, until she is lost in her own wood.

The body and blood are supposed to be under each kind. The bread is a whole Christ, and the wine is a whole Christ. Thus Rome soothes the laity for refusing them the wine-cup. The mingling here of both, according to Rome's
He covers the chalice, kneels, rises, and bowing to the sacrament with folded hands, and smiting thrice on his breast, says,

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

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

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

In masses for the dead, Have pity on us is not said, but in its room, Grant them rest, and in the third place, the word, Everlasting. Then, with hands folded over the altar, bowing down, he says the following prayers:

O Lord Jesus Christ, who didst say to thy apostles, I leave you peace; my peace I give unto you: look not upon my sins, but upon the faith of thy Church, and vouchsafe to pacify and unite it. Who livest and reignest, God, for ever and ever. Amen.

If (pax) peace is to be given, the altar is kissed, and giving peace, he says, Peace be with thee, and with thy spirit. In masses of the dead, (pax) peace is not given, nor is the preceding prayer said.

O Lord Jesus Christ, Son of the living God, who, by the will of the Father and the co-operation of the Holy Spirit, through thy death, didst give life to the world, by this sacred body and by thy blood, deliver me from all mine iniquities and from all evils; and make me always to cleave to thy commandments, and never permit me to be separated from thee. Who, with the same God the Father, and the Holy Spirit, livest and reignest for ever and ever. Amen.

May the participation of thy body, O Lord Jesus Christ, which I, though unworthy, presume to take, come into judgment and condemnation against me; but according to thy mercy, let it be for the safety and healing of my soul and body. Who livest and reignest with God the Father, in the unity of the Holy Spirit, God, for ever and ever. Amen.¹

He kneels, rises, and says,

I will take the heavenly bread, and call on the name of the Lord.

Then bowing slightly his head, he takes both parts of the host between his thumb and fore-finger of his left hand, and the paten between the same fore-finger and mid-finger, and smiting his breast with his right hand.

Doctrine, is inconsistent and unintelligible. It has been conjectured, therefore, to be some custom more ancient than the doctrine of transubstantiation and its attendant practices, which Rome has been under the necessity of preserving to her self-consummation.

¹ The above two prayers belong, evidently, to times when direct approaches to the throne of grace, through the one Mediator, prevailed, and Christ alone was exalted. The expression, "partaking of thy body," is such a one as any Christian might use, a natural figure which after-ages converted from a figure into a fact, and a "tremendous mystery."
his voice being raised somewhat, he says thrice, devoutly and humbly.

O Lord, I am not worthy that thou shouldest come under my roof; but only speak the word, and my soul shall be healed.

After this, signing himself with his right hand with the sign of the cross over the paten, he says,

May the body of our Lord Jesus Christ keep my soul unto eternal life. Amen.

He takes reverently both parts of the host, folds his hands, and rests a little in meditation on the most holy sacrament. Then he uncovers the chalice, kneels, gathers the fragments, if there be any, wipes the paten over the chalice, meanwhile saying,

What shall I render to the Lord for all his benefits? I will take the chalice of salvation, and call on the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from my enemies.

He takes the chalice in his right hand, and signing himself with it, says,

May the blood of our Lord Jesus Christ preserve my soul unto eternal life. Amen.

He takes the whole blood, with the particle; which being taken, if there be any to receive the communion, let him communicate to them before he purifies himself. After that he says,

What we have taken with the mouth, O Lord, may we take with a pure mind; and of a temporal gift, may it become to us an eternal remedy.

In the meantime, he hands the chalice to the attendant, who pours into it a little wine, with which he purifies himself; then continues,

May thy body, O Lord, which I have taken, and blood which I have drunk, adhere to my bowels; and grant that in me no spot of wickedness may remain, whom thy pure and holy sacraments have refreshed, (referentes.) Who livest and reignest for ever and ever. Amen.

He washes his fingers, wipes them, and takes the ablution; he wipes his mouth, and the chalice, which he covers; and folding the corporal around, places it upon the altar as at first, then continues the mass.

Having said, after the last prayer, The Lord be with you. R. And with thy Spirit, he says, according to the kind of mass, either, Ite missa est—Go, the mass is

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1 Here is a singular contradiction to the prayer in the canon of the Mass for the Living,—“that the sacramental body may be carried up to heaven by angels.” This prayer is ascribed to Pope Innocent III., the pope that distinguished himself by his zeal for the doctrine of transubstantiation. It proclaims its late origin, as the former did its antiquity.

8 Ite missa est,” is now said at the close of the mass. Anciently it was said before the canon of the mass began, as a signal for catechumens, and all, except communicants, to leave the Church. The mass was divided into two parts—from the entrance to the church to the offertory—and then from the offertory, till after the communion.

These words, “Ite missa est,” the people originally understood as the phrase
ended, or, Let us bless the Lord. *R.* Let us give thanks to God.

*In masses for the dead, he says,*

*In the paschal time, that is, from the mass of the Holy Saturday, until Saturday in Alb, inclusive, is chased.*

Go, the mass is ended. Alleluia. Alleluia.

*In solemn feasts,* Go, mass is ended.

*In double feasts,* Go, mass is ended.

*In masses of the blessed Mary,* Go, mass is ended.

*In Sundays within the year, in semi-double feasts, and within the octaves which are not of the blessed Mary,* Go, mass is ended.

*In simple feasts,* Go, mass is ended.

*On Sunday of Advent and Quadragesima, on holidays, and on the vigil of the Nativity, and feast of holy Innocents,* Let us bless the Lord.

*In masses for the dead,* Let them rest in peace.

*Having said,* (Ite missa est), or, (Benedicamus Domino), that is, Go, the mass is ended, or, Let us bless the Lord, the priest bows down before the middle of the altar, and with hands folded over it, says,—

Holy Trinity, may the humble service now offered thee be acceptable, and grant that the sacrifice which I, unworthy, offer to thy majesty, may be acceptable to thee, and through thy commiseration, be a propitiation for me, for all for whom I have offered it. Through Christ our Lord. Amen. 

Then the altar is kissed; and with eyes raised, and hands extended, elevated, and folded, and head bowing to the cross, he says, *May the Almighty God bless you.* And turning to the people, blessing only once, as in solemn masses, he continues, *Father, and Son, and Holy Spirit.* *R.* Amen.

*In the pontifical mass,* the blessing is given thrice, as is given in the pontifical. *Then, in the gospel side of the altar,* having said, *The Lord be with you,* and *Initium,* or *Sequence of the Holy Gospel,* signing the altar or book, and himself, as above, in the Gospel of the mass, he reads the Gospel according to *John,* In the beginning was the word (xvi.), or other Gospel, as is appointed in the general rubrics. *When he says,* *And the word was*
made flesh, he kneels at the close. R. Let us give thanks to God.

In masses for the dead the blessing is not given; but having said, Let them rest in peace, he says the prayer above, Holy Trinity, may it please thee, &c. Then kissing the altar, he reads the Gospel of John; which ended, departing from the altar, instead of giving thanks, he says the Antiphony of the Three Children, as set down at the beginning of the Missal.
SUNDAY OF THE RESURRECTION.¹

Station at S. Mary Major.

Introit, Psalm cxxviii.

I arose, and still I am with thee. Alleluia. Thou hast laid thy hand upon me. Alleluia. Thy knowledge is become wonderful. Alleluia, Alleluia. Ps. Lord, thou hast proved me and known me; thou hast known my sitting down and my rising up. V. Glory, &c.

Prayer.

O God, who this day, by thy only Son conquering death, didst open to us the approach to eternity, continue thine aid toward us, which already, by anticipation, thou hast bestowed. Through the same Lord, &c.

Lesson, Epistle of the blessed Paul, Apostle, 1 Cor. v. 7, 8.

Brethren, purge out the old leaven, &c.

Gradual, Psalm cxxvii.

This is the day which the Lord hath made; let us be glad and rejoice therein. Confess ye the Lord, for he is good; for his mercy endureth for ever. Alleluia. Christ our passover is sacrificed.

Sequence.

Let Christians offer the sacrifices of praise to the Paschal Victim. The Lamb hath redeemed the sheep. Christ the innocent hath reconciled sinners to the Father. Death and life have struggled together in a wonderful conflict. The Leader of Life was dead, and is alive; and now reigns. Tell us, O Mary, what thou didst see by the way? The sepulchre of the living Christ, the glory of his rising, the angelic witnesses, the napkin, and the clothes. Christ my hope is risen; he will go before you into Galilee. We know that Christ is risen indeed from the dead. Victorious King, have compassion on us. Amen. Alleluia.

This Sequence is said to Sabbath (Sat.) in Alb. inclusivæ.

¹ Of Easter Sunday. Christians celebrate the resurrection by a weekly festival, the only festival that has undoubted apostolic example and Scriptural authority. Rome celebrates it by one annual festival. In a church catechism in our possession, printed originally at Rome, 1836, and reprinted verbatim in Italian and English in London in the same year, reciting the commandments, “Remember the Sabbath-day,” &c. is entirely omitted, and in its stead we have, “Remember to keep holy the festivals.”

² Here, as it should be, is Christ, and Christ alone, in his glory, without mention of saint or angel. So should it be in every commemoration of Him who is the one and only Mediator and Life of his people.
Sequence of the Holy Gospel, Mark xvi. 1-7.
At that time Mary Magdalene, &c. The Creed is said.

Offertory, Psalm lxxxiii.
The earth trembled and was still when God arose in judgment. Alleluia.

Secret.
Accept, we beseech thee, O Lord, the prayers of thy people with the oblations of sacrifice, that, initiated in the paschal mysteries, through thy effectual working, they may profit us as an eternal remedy. Through our Lord, &c.

Preface (Te guidem), Thee, O Lord, at all times, but especially on this day, &c., as in the Ordinary, within the action. Communicating, &c., as above.

Communion.
Christ our Pasch is sacrificed. Alleluia. Therefore let us feast with the unleavened bread of sincerity and truth. Alleluia, Alleluia, Alleluia.

Post-communion.
Pour upon us the spirit of thy love, O Lord, that, of thy mercy, thou mayest make of one mind those whom thou hast satisfied with the paschal mysteries. Through our Lord, &c.

The same is said to Sabbath in Alb. inclusive.

Within the octave of Pasch, no double or semi-double feast is observed; but after the octave they are celebrated. But of simple feasts occurring after the third day, commemoration only is made.

FERIA SECOND.—(EASTER MONDAY.)

Station at S. Peter.

Introit, Exodus xiii.
The Lord hath brought you into a land flowing with milk and honey. Alleluia. And that the law of the Lord may be ever in your mouth. Alleluia, Alleluia. Ps. civ. Confess ye the Lord, and call on his name; declare his works among the Gentiles. V. Glory, &c.

Prayer.
O God, who in the paschal solemnity has given remedies to the world, grant, we beseech thee, to thy people heavenly gifts, that they may both deserve to obtain perfect liberty, and profit to life everlasting. Through the Lord, &c.

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1 On the circumstances mentioned by Mark (v. 5), that the angel seen in the sepulchre “sat on the right side,” and was clothed “in a long white garment,” the Breviary furnishes the priest with the following exposition from the writings of Pope Gregory the Great:

"It is to be well observed that the angel is seen sitting on the right side. For what is denoted by the left side, but this present life; whereas the right side denotes the life eternal: whence in the Song of Solomon it is written, ‘His left was under my head, and his right embraced me.’ Because our Redeemer had passed from the corruption of this present life, the angel who came down to announce his never-ending life sat on the right. He appeared clothed with a white stole, because he announced the joys of our festivity (that is, the feast of the Resurrection), for the white of his robe announced the splendour of our solemnity. Shall we call it our solemnity, or rather his? Truly, both his and ours. The resurrection of our Redeemer was also our festival, because he restored to us our immortality; and also the festivity of angels, because he calls us to heaven to fill up their number."—Brev., p. 305-6.

This was the style of Scripture interpretation in Gregory’s age, the sixth century. No man rises much above his own age; but Rome perpetuates the errors and puerilities of one age to all ages, and sets such interpretations before her priests, to be retailed time without end.

In those days Peter, standing in the midst, &c.

Gradual.

This is the day which the Lord hath made; let us rejoice and be glad therein. Let Israel now say, For he is good; for his mercy endureth for ever. Alleluia, Alleluia. An angel of the Lord descended from heaven, and coming, rolled away the stone, and sat upon it.
Sequence (Victimas), Victima, &c., with Alleluia, as on Easter Sunday.


At that time two of the disciples of Jesus went that same day, &c.¹

The Creed is said.

Offertory.

The angel of the Lord descended from heaven, and said to the women, He whom you seek is risen, as he said. Alleluia.

Secret.

Accept, we beseech thee, O Lord, the prayers of thy people, with the oblation of sacrifice, that, initiated into the paschal mysteries, by thy effectual working, they may prove to us an everlasting remedy. Through our Lord, &c.

Communion.

The Lord is risen, and hath appeared to Peter.² Alleluia.

Post-communion.

Pour upon us, O Lord, the spirit of thy love, that those whom thou hast filled with thy paschal sacraments may, through thy goodness, become of one mind. Through our Lord, &c. In the unity of the same, &c.

Feria Third.—(Easter Tuesday.)

Station at S. Paul.

Introit, Eclesiasticus xv.

The water of wisdom he gave them to

¹ On the beautiful incident recorded in this lesson by Luke, the Breviary has the following reflections by Pope Gregory the Great:

"The God whom they know not in the exposition of the Holy Scriptures, they know in the breaking of the bread. Therefore they are enlightened, not by hearing, but by obeying the commandments of God; because it is written, Not the hearers of the law are justified before God, but the doers of the law are justified. Whoever therefore wishes to understand the things he hears, let him hasten to fulfill those things which he has heard by works. Behold the Lord is not known while he speaks: he condescends to be known at meat."—Brev., p. 307.

The reader will be struck with the absurdity of putting eating for working, as if it were the antithesis of hearing; but in all probability Gregory meant to insinuate that the "breaking of bread" here was in obsequie to Christ's injunction, "Do this in remembrance of me;" and thus teaches, that those who get no benefit from the Word, may get benefit from the sacrament of the Supper—as if hearing the Word was not a duty as well as coming to the sacrament, yea, and a prior duty. It was thus that ignorance of the Scripture grew; instead of remedying that ignorance by exalting the Word, and more zealously expounding it, sacraments were exalted in place of Scripture as all in all,—just as in the churches this same Pope encouraged pictures as an easier way of instructing the people, calling them "the books of the ignorant," until Scripture was unthought of and unknown.

² In Russia and where the Greek Church prevails, on the morning of the annual festival of the resurrection, the salutation of every one to his neighbour is, "He is risen! He is risen!" So should the Bible Christian, on each Lord's-day morning, sing, "This is the day the Lord hath made," &c., or the hymn, "Blest morning," &c.
EASTER TUESDAY AND WEDNESDAY.

drink. Alleluia. She shall be made strong in them, and shall not be moved. Alleluia. And he shall exalt them for ever. Alleluia, Alleluia. Ps. civ. Confess ye the Lord, and call ye upon his name; declare his works among the Gentiles. V. Glory to the Father, &c.

Prayer.

O God, who dost always multiply thy church by a new progeny, grant to thy servants that they may hold fast in their lives the sacrament which they have received by faith. Through our Lord.


In those days, Paul standing up, &c.

Gradual.

This is the day which the Lord hath made; let us rejoice and be glad in it. Ps. civ. Let those now speak who have been redeemed by the Lord, redeemed out of the hands of the enemy, and gathered out of the nations. Alleluia, Alleluia. The Lord is risen from the sepulchre, who for us hung upon a tree.

Sequence, Victimae Paschali, as on Sunday.


At that time, Jesus stood in the midst of his disciples, &c.

The Creed is said.

Offertory, Psalm xvii.

The Lord thundered from heaven, and the Most High uttered a voice, and the fountains of water appeared. Alleluia.

Secret.

Accept, O Lord, the prayers of the faithful, with the oblations of sacrifices, that by these offices of pious devotion we may pass to heavenly glory. Through our Lord, &c.

Communion, Colossians iii.

If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Alleluia. Know and desire those things which are above. Alleluia.

Post-communion.

Grant, we beseech thee, Almighty God, that the participation of the paschal sacrament may continually remain in our minds. Through our Lord, &c.

FERIA FOURTH.—(EASTER WEDNESDAY.)

Station at S. Lawrence, without the walls.

Introit, Matthew xxii.

Come ye, blessed of my Father, receive the kingdom, Alleluia, which was prepared for you from the foundation of the world. Alleluia, Alleluia. Ps. xcv. Sing to the Lord a new song. Sing to the Lord all the earth. V. Glory to the Father, &c.

Prayer.

O God, who dost give us joy by the yearly solemnity of our Lord’s resurrection, mercifully grant, that by the temporal feasts which we celebrate, we may deserve to arrive at eternal joys. Through the same Lord.

From this day, to Sabbath in Alb inclusive, after the prayer of the day, the prayer for the Church is said, or for the pope only, as above, unless commemoration is to be made of some simple feast, because then the prayer for the Church or pope shall be omitted.


In those days, Peter opening his mouth, &c.

Gradual.

This is the day which the Lord hath made, let us rejoice and be glad in it. The right hand of the Lord hath wrought strength; the right hand of the Lord hath exalted me. Alleluia, Alleluia. The Lord is risen, indeed, and appeared to Peter.

Sequence, as above, on Sunday.
Gospel, John xxi. 1–14.

At that time, Jesus showed himself again to his disciples at the sea of Tiberias, &c.

The Creed is said.

Offertory, Psalm lxxvii.

The Lord opened the doors of heaven, and rained manna upon them to eat; he gave them the bread of heaven: man ate the bread of angels. Alleluia.

Secret.

O Lord, we offer sacrifices with paschal joys, with which thy Church is wonderfully fed and nourished. Through our Lord.

The other secrets, (Protege) Protect, &c., as above.

Commemoration, Romans vi.

Christ rising from the dead, dieth no more, Alleluia; death shall no more have dominion over him. Alleluia, Alleluia.

Post-communion.

We beseech thee, O Lord, that, being purified from all our old sins, the participation of thy sacrament may transform us into a new creature. Who livest and reignest with God the Father, &c.

The other post-communion, We beseech, &c., as above.

In the name of the Lord. Amen.

Feria Fifth.—(Easter Thursday).

Station at S. S. of the Twelve Apostles.

Introit, Book of Wisdom, x.

O Lord, with one accord they praised thy victorious hand, Alleluia; for wisdom opened the mouth of the dumb; and made eloquent the tongue of infancy. Alleluia, Alleluia. Ps. xcvii. Sing ye to the Lord a new song, for he hath done wonderful things. V. Glory be to the Father, &c.

Prayer.

O God, who hast united the various nations in the confession of thy name, grant, that, being born again in the font of baptism, we may be one in faith, and one in action. Through our Lord, &c.

Second prayer, for the Church or pope, as above.


In those days, the angel of the Lord spoke to Philip, saying, &c.

Gradual.

This is the day, which the Lord hath made; let us rejoice and be glad in it. The stone which the builders re-

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1 "It may be asked," says Gregory the Great, as cited in the Breviary in this lesson, "Why the Lord, after his resurrection, stood on the shore, who, before his resurrection, walked on the waves of the sea?" He replies, "What can the sea signify but this present world, which derides us by its tumultuous changes, and the waves of this corrupt life? What by the solid shore, but the perpetuity of the eternal rest? Because the disciples, as yet, were amidst the billows of this mortal life, they laboured in the sea. Because our Redeemer had passed the corruption of the flesh, he stood, after his resurrection, on the shore."—Breviary, p. 309.

Let the reader glance at the gospel narrative (ver. 4, 5), and he will see that Christ was so near them on the shore, that he could speak to them; that the disciples were in search of food, and Christ allowed them to remain until they had obtained the miraculous draught, which both satisfied their wants, and convinced them of the presence and power of their risen Lord. The why? and its answer, are both got up after the manner of many of the Fathers, and of those modern expositors who make Scripture a field only for the exercise of their fancies, not for the discovery of truth, and the lessons of a Divine wisdom.
jected, the same is become the head of the corner: this is the work of the Lord, and it is wonderful in our eyes. Alleluia, Alleluia. Christ is risen, who created all things, and had compassion on the human race.

Sequence, Victimæ paschali, as on Sunday.

Sequence of the Holy Gospel, John xx. 11–18.

At that time, Mary stood at the sepulchre weeping, &c.

The Creed is said.

Offertory.

In the day of your salmmity, saith the Lord, I will bring you into a land that floweth with milk and honey. Alleluia.

Secret.

Graciously accept, O Lord, we beseech thee, the offerings of thy people, that being renewed by the confession of thy name, and by baptism, we may obtain eternal happiness. Through our Lord.

The other secrets, as before.

Communion, 1 Peter ii.

People of his purchase, declare his virtues, Alleluia; who hath called you out of darkness into his wondrous light. Alleluia.

Post-communion.

Hear, O Lord, our prayers, that the holy work of our redemption may both confer upon us help in this life, and procure for us eternal joys. Through our Lord, &c.

The other post-communion, We beseech, &c., as above.

Feria Sixth.—(Easter Friday).

Station at St. Mary at the Martyrs.

Introit, Psalm lxxvii.

The Lord led them forth in hope, Alleluia; and the sea covered their enemies. Alleluia, Alleluia, Alleluia. Ps. Attend, O my people, to my law; incline your ears to the words of my mouth. V. Glory be to the Father, &c.

The second prayer, as before.

Lesson, Epistle of blessed Peter, Apostle, iii. 18–22.

Dearly beloved, Christ died once for our sins, the just for the unjust, &c.

Gradual.

This is the day which the Lord hath made; let us rejoice and be glad in it. Blessed is he who cometh in the name of the Lord: the Lord is God, and he hath shone forth unto us. Alleluia, Alleluia. Say ye among the Gentiles, because the Lord hath reigned from a tree.

Sequence, Victimæ paschali, as before.


At that time, the eleven disciples went into Galilee, &c.

The Creed is said.

Offertory, Exodus xii.

This day shall be for a memorial to you, Alleluia; and you shall keep it a

1 In the Breviary on this lesson, Jerome is the commentator. His words are,— "First teach all nations, then baptize (intinguunt) the taught with water, for it cannot be that the body should receive the sacrament of baptism, unless the soul shall have first received the truth of the faith." Important words, which, if obeyed, would have prevented the baptism of men by tribes and nations, and making Christians by sacramental acts.

2 We know not whether it is intended by this quotation from Exodus, as also by the repeated allusions in the graduals of this season to "the day," to recall the obligation of the Lord's day, or only of the annual Church festival. More probably only the latter is meant, as Rome does not found the weekly festival of the
solemn feast to the Lord in your generations, a perpetual legal day. Alleluia, Alleluia, Alleluia.

Secret.

O Lord, we beseech thee to receive, well pleased, these sacrifices, which we bring for the expiation of the sins of those that are regenerate, and for the hastening of heavenly aid. Through our Lord.

The other secrets, as before.

Communion.

All power is given to me in heaven and on earth, Alleluia. Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Alleluia, Alleluia.

Post-communion.

Look, we beseech thee, O Lord, upon thy people, and vouchsafe to absolve them from their faults in time, whom thou hast condescended to renew by thy eternal mysteries. Through our Lord.

The other post-communions, as before.

SABBATH IN ALB.—(EASTER SATURDAY).

Station at S. John in the Lateran.

Introit, Psalm civ.

The Lord led forth his people with joy, Alleluia; and his chosen with gladness. Alleluia, Alleluia. Ps. Confess ye the Lord, and call ye upon his name; declare his doings among the Gentiles. V. Glory be to the Father, &c.

Prayer.

Grant, we beseech thee, Almighty God, that we, who have reverently observed the paschal feasts, may by them deserve to obtain eternal joys. Through our Lord, &c.

The second prayer, as above.

Lesson, Epistle of the blessed Peter, Apostle, 1 Peter ii. 2–10.

Dearly beloved, laying aside, &c.

From this day to the octave of Pentecost, in the office of the day, and of the saints, the gradual is not said; but in its place, two verses with four Alleluias, written below; except in masses of rogation, and vigils of Pentecost, in which only one Alleluia is said with one verse: in like manner after any lesson on the Saturday of the Quatuor Temporum after Pentecost.

At another time, even to Septuagesima, when the gradual is said, three Alleluias are said after the gradual—two before the verse, and one after the verse; but when the sequence is said, the Alleluia which should be said after the verse, is said after the sequence.

Alleluia, Alleluia. V. This is the day which the Lord hath made; let us rejoice and be glad in it. Alleluia. V. Praise the Lord, ye children; praise the name of the Lord.

Sequence, Victime, &c., as above.


At that time, on the first day of the week, Mary Magdalene, &c. &c.

The Creed is said.
THE FIRST SUNDAY AFTER EASTER.

Offertory, Psalm cxvii.

Blessed is he who cometh in the name of the Lord. We have blessed you out of the house of the Lord; the Lord is God, and he hath spoken upon us. Alleluia, Alleluia.

Secret.

Grant us, we beseech thee, O Lord, ever to rejoice through these paschal mysteries, that the continual work of our redemption may become to us a cause of perpetual joy. Through our Lord, &c.

The other secrets, as before.

Communion, Galatians iii.

All ye who have been baptized into Christ, have put on Christ.

Post-communion.

We beseech thee, O Lord, that quickened by the gift of our redemption, true faith may always profit by the help of this perpetual salvation. The other post-communions, as above.

SUNDAY IN ALB., IN OCTAVE OF PASCH.

Station at S. Panvartius.

Introit, 1 Peter ii.

As new-born babes, Alleluia, desire the reasonable milk without guile. Alleluia, Alleluia, Alleluia. Ps. lxxx. Rejoice in God our helper; sing aloud to the God of Jacob. V. Glory be to the Father.

Prayer.

Grant, we beseech thee, Almighty God, that we who have celebrated the paschal feast, may, through thy goodness, retain the benefits thereof in our life and conversation. Through our Lord, &c.

the running of the two apostles:—"But they both ran together; yet John outran Peter. He comes first to the sepulchre, and does not presume to enter. Peter comes last, and hath entered. Why, brethren, what does this running signify? Shall we believe this description of so subtle an evangelist is without a mystery? By no means. For surely John himself would not have said, that he outran him and did not enter, if, in his very tropization, there had been no mystery. What then is signified by John, unless the synagogue? What by Peter, unless the Church? Nor should it appear wonderful that the synagogue should be signified by the junior, the Church by the senior; because, although the worship of God in the synagogue was before the Church of the gentiles, yet, for the benefit of the world, the multitude of the gentiles is before the synagogue, as Paul testifies, saying, Because that is not first which is spiritual, but that which is animal." The Church of the gentiles is therefore signified by Peter. The synagogue of the Jews by the younger, John. Both ran together, because from the time of their rise to their sitting, the gentile Church ran together with the synagogue in an equal and common way, although not in an equal and common affection. The synagogue comes first to the sepulchre, but by no means enters, because it receives the commandments of the law, hath heard the prophecies of the incarnation and passion of the Lord, but is unwilling to believe in his death."—Breviary, p. 312.

It were difficult to crowd more nonsense into the same number of sentences, than Gregory has here done; and Rome has affixed her seal to it, as meet food for her highest minds. An ounce of mother-wit since the Reformation, is worth a pound of clergy-wit before it.

1 It is not easy making sense of this. The Latin is:—"Redemptionis nostrae munere vegetasti, quassumus Domine; ut hoc perpetue salutis auxilio, fides semper vera proficiat. Per Dom." "The perpetual salvation" meant, is, we presume, Christ in the sacrament.
Lesson, Epistle, 1 John iii. 4—10.

Dearly beloved, whatever is born of God overcometh the world, &c. 1 Alleluia, Alleluia. On the day of my resurrection, saith the Lord, I will go before you into Galilee. Alleluia. After eight days, the doors being shut, Jesus stood in the midst of his disciples, and said, Peace be to you. Alleluia.


At that time, when it was late that same day, the first of the week, &c.
The Creed is said.

Offertory.

An angel of the Lord descended from heaven, and said to the women, He whom you seek is risen, as he said. Alleluia.

Secret.

Receive, we beseech thee, O Lord, the offerings of thy rejoicing church, and grant the fruit of perpetual gladness to whom thou hast given cause of so great rejoicing. Through our Lord.

Communion.

Thrust in thy hand, and know the place of the nails, Alleluia, and be not faithless, but believing. Alleluia, Alleluia.

Post-communion.

We beseech thee, O Lord our God, that the most holy mysteries which thou hast bestowed, for making sure our salvation, may prove to us both a present and future remedy. Through our Lord.

From Feria II., after octave of Pasch. to Asc., after the prayer of the day, unless the feast be double, the second prayer, (Concede), Grant, &c. is said from the votive mass of the B. Mary, as above; the third, for the Church or Pope, as above.

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1 This lesson from 1 John iii. says—"This is the victory that overcometh the world, our faith,"—thus exalting personal faith, not the sacraments. The same John describes true religion as "faith working by love, purifying the heart, overcoming the world."
THIRD AND FOURTH SUNDAYS AFTER EASTER. 543

God, that, obtaining the grace of thy resurrection, we may always glory in thy gift. Through our Lord.

The other post-communions, as above.

THIRD SUNDAY AFTER PASCH.

Introit, Psalm lv.

Shout with joy to God, all the earth. Alleluia: sing ye a psalm to his name. Alleluia, Alleluia, Alleluia. Ps. Say unto God, how terrible are thy works, O Lord; in the greatness of thy strength thy enemies shall submit themselves to thee. Glory be, &c.

Prayer.

O God, who dost show the light of thy truth to those that wander, that they may return to the way of justice; grant to all who are numbered in the profession of Christ, to loathe those things which are contrary thereto, and to follow those things which are becoming. Through our Lord, &c.

The other prayers, as above.

Lesson, Epistle, 1 Peter ii. 11-19.

Dearly beloved, I beseech you as strangers, &c. Alleluia, Alleluia. The Lord hath sent redemption to his people, Alleluia. Christ must needs suffer and rise again from the dead: and so enter into his glory. Alleluia.

Sequence of the Holy Gospel, John xvi. 16-22.

At that time Jesus said to his disciples, a little while and now you shall not see me, &c.

The Creed is said.

Offertory, Psalm cxlv.

Praise the Lord, O my soul: I will praise the Lord while I live: I will sing to my God so long as I have a being. Alleluia.

Secret.

By these mysteries, O Lord, abate our earthly desires, and teach us to love heavenly things. Through our Lord, &c.

The other secrets, as before.

Communion.

A little while and you shall not see me; and again a little while and ye shall see me; because I go to the Father. Alleluia, Alleluia.

Post-communion.

We beseech thee, O Lord, by the sacraments we have received, both to renew us by spiritual food, and defend us by bodily succour. Through our Lord.

The other post-communions, as before.

FOURTH SUNDAY AFTER PASCH.

Introit, Psalm xxvii.


Prayer.

O God, who makest the minds of thy faithful of one will, grant to thy people to love what thou commandest, and to desire what thou didst promise; that amidst the changes of this world, our hearts may be fixed on that place where true joys are to be found. Through our Lord.

The other prayers, as before.

Lesson, Epistle, James i. 17-21.


Sequence of the Holy Gospel, John xvi. 5-14.

At that time, Jesus said to his disciples, I go to him that sent me, &c.

The Creed is said.
Offertory, Psalm lxv.

Shout with joy to God, all the earth, sing ye a psalm to his name: come and hear, and I will tell you, all ye that fear God, what great things the Lord hath done for my soul. Alleluia.

Secret.

O God, who by the communion of this adorable sacrifice, hast made us partakers of the one Supreme Divinity, grant, we beseech thee, that as we know thy truth, so we may follow after it by a consistent life. Through our Lord, &c.

The other secrets, as above.

Communion.

When the Paraclete shall come, the Spirit of Truth, he shall convince the world of sin, and of justice, and of judgment. Alleluia, Alleluia.

Post-communion.

Be favourable to us, O Lord our God; that by these things which we faithfully have received, we may both be purged from our sins, and rescued from all perils. Through our Lord.

The other post-communions, as above.

FIFTH SUNDAY AFTER PASCH.

Introit, Isaiah lxviii.

Raise the voice of joy, and let it be heard. Alleluia. Raise it even to the ends of the earth: the Lord hath delivered his people. Alleluia, Alleluia. Ps. lxv. Shout with joy to God, all the earth; sing a psalm to his name, give ye glory to his praise, &c. Glory be, &c.

Prayer.

O God, from whom all good things proceed, grant to thy suppliants, that through thy inspiration we may think the things that are right, and by thy overruling hand do the same. Through our Lord, &c.

The other prayers, as above, for Church or Pope.

Lesson, Epistle, James i. 22-27.

Dearly beloved, be ye doers of the word, and not hearers only, &c.

Alleluia, Alleluia. Christ hath risen, and hath shone upon us whom he hath redeemed by his blood. Alleluia. I came forth from the Father and came into the world; again I leave the world, and go to the Father. Alleluia.

Sequence of the Holy Gospel, John xvi. 23-30.

At that time, Jesus said to his disciples, Amen, amen, I say unto you, If you ask the Father anything in my name, &c.¹

The Creed is said.

Offertory, Psalm lxv.

Bless the Lord our God, ye Gentiles,

¹ Augustine, as cited in the Breviary on this lesson, says—“Not in the sound of letters or syllables, but what the sound signifies, and what by that sound is rightly and truly to be understood. This alone is asking in my name. If any man thinks Christ is not the only Son of God, he asks not in his name, although he speaks of Christ in letters and syllables, for he asks only in the name of him who is in his thoughts when he asks.” Augustine wrote thus against the Arians of his time, who used the names of Christ, yet denied his divinity. Is it not practically to disown his divinity to join the name of Jesus with that of any creature, saying, “Jesus, Mary, Joseph, I offer you my heart and soul—Jesus, Mary, Joseph, assist me in my last agony”—thus making Jesus a saint instead of the Saviour, or exalting saints to an equality with the Saviour, and forming a new Trinity. Rome boasts of having maintained the orthodox faith in the Trinity, yet no church gives so much of the glory of Christ to others, and so nullifies in effect her own teaching as to the Divine glory of Christ’s person.
and make the voice of his praise be heard; who hath set my soul in life, and hath not suffered my feet to be moved. Blessed be the Lord, who hath not turned away my prayer and his mercy from me. Alleluia.

Secret.

Accept, O Lord, the prayers of the faithful with the oblation of sacrifice, that through these offices of pious devotion, we may pass to heavenly glory. Through our Lord, &c.

The other secrets, as before.

Communion, Psalm lxxix.

Sing ye to the Lord. Alleluia. Sing ye to the Lord, and bless his name: from day to day show forth his salvation. Alleluia, Alleluia.

Post-communion.

Grant to us, O Lord, whom thou hast satisfied with the virtue of thy heavenly table, both to desire those things which are right, and to obtain our desires.

The other post-communions, as before.

Mass of the Greater Litanies.1

On the Feast of S. Mark the Evangelist, Station at S. Peter's; and on the Minor before Ascension, Feria II. of Rogation, Station at S. Mary Maj.; Feria III., Station at S. John, Lateran; Feria IV., Station at S. Peter, the following Mass is said with the Maj. and Min. Litanies at procession, without commemoration of the feast that occurs; but in the Feria of Rogation in private masses, if of a saint, commemoration is made of Rogations; if it is said on Rogations, commemoration is made of the feast that occurs. But in Feria III., if a feast does not occur, the Mass of the Rogations is said, without Glory in the highest; although in the office Te Deum is said, and the Lord's Prayer.

Introit, Psalm xvii.

He heard my voice from his holy temple, Alleluia, and my cry came to his ears. Alleluia, Alleluia. Ps. I will love thee, O Lord, my strength. The Lord is my firmament, and my refuge, and my deliverer. Glory be to the Father, &c.

In the Mass, Glory in the highest is not used, nor the Creed.

Prayer.

Grant, we beseech thee, almighty God, that we who, in our affliction, confide in thy mercy, may be ever defended by thy protection against all adversities. Through our Lord.

The other prayers, as before, for Church or Pope.

Lesson, Epistle, James v.

Dearly beloved, confess your sins one to another, &c. Alleluia. Give thanks to God, because he is good, for his mercy endureth for ever.


Which of you shall have a friend, &c.

Offertory, Psalm cviii.

I will give thanks to the Lord exceedingly with my mouth, and in the midst of the multitude will I praise thee, because he stood at the right hand of the poor to save my soul from them that persecute me. Alleluia.

Secret.

O Lord, we beseech thee, that these gifts may both loose the chains of our depravity, and procure for us the gifts of thy mercy. Through, &c.

The other secrets, as before. The Preface, as in Paschal times.


Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened. Alleluia.

1 The Litany is used on the three Rogation days. The arrangement of the Psalms to be sung on these days of special prayer, and the Litanies to be used, &c., are ascribed by Butler to Mammertinus, Bishop of Vienne, in 477.
VIGIL OF THE ASCENSION.

Post-communion.

O Lord, we beseech thee to receive favourably our vows, that whilst we receive thy gifts in tribulation, we may be consoled by them, and increase in thy love. Through our Lord.

The other post-communions, as above.

VIGIL OF ASCENSION.

If a simple feast occur at this time, commemoration only is made of it; if a double or semi-double feast occur, mass is said on the feast, with commemoration of Vigils and Rogation. But in collegiate churches, besides mass of Rogation, two masses are said, the one of the feast and the other of Vigil.

Mass (Vocum.) of Sunday, with Epistle and Gospel, as below.

Second prayer of Rogations, as above; but in collegiate churches, where another mass of Rogation is also said, the second prayer will be (Concede) as before, and third for Church or Pope, as above.

Lesson, Epistle, Ephesians iv. 7-13.

Brethren, to every one of us is given grace according to the measure of the gift of Christ, &c.


At that time, Jesus lifting up his eyes, said, Father, the hour is come, &c.¹

ASCENSION OF OUR LORD.

Station at S. Peter's.

Introit, Acts i.

Men of Galilee, why wonder ye, gazing up to heaven? Alleluia. As you have seen him ascend to heaven, so he shall come. Alleluia, Alleluia, Alleluia. Ps. xlvi. Clap your hands, all ye nations: make jubilee unto God with voice of exultation. V. Glory be to the Father.

Prayer.

Grant, we beseech thee, almighty God, that we who believe that thy only-begotten Son, our Redeemer, ascended this day into heaven, may also in spirit dwell in heavenly things. Through the same our Lord, &c.

Lesson, Acts i. 1-11.

Alleluia, Alleluia. Ps. xlvi. God ascended to heaven with jubilee, and the Lord with the sound of a trumpet. Alleluia. Ps. lxvii. The Lord is in Sina, in the holy place: ascending on high, he hath led captivity captive. Alleluia.


At that time, Jesus appeared to the eleven as they were at table, and upbraided them with their unbelief, &c.²

Having read the Gospel, the Paschal

¹ No selection of Scripture could be more suitable than that given here and elsewhere on the resurrection of Christ. It is satisfactory to find that in the "Missa for the English Laity" (1850, London, Dolman), these Scripture lessons are all given in the vulgar tongue. Would the same were done in Ireland and on the continent of Europe! Fragmentary as the Scripture lessons of the Missal are in their character, yet the laity of Popish countries would have been at this day in a very different state as to Scriptural knowledge, had these and other lessons been within their reach.

² We have often quoted the nonsense of Pope Gregory the Great, to which Rome has given her approbation, instead of leaving it to die with the other follies of the wise and good. Here is some of Gregory's sense, which made him a light to the declining church of his age:—

"That the disciples slowly believed the resurrection of the Lord, is not so much their weakness as the future assurance of our faith. The resurrection was made manifest to their doubting minds by manifold proofs which we read, and are thus confirmed by their very doubts. Mary Magdalene has done less for me by
candle is extinguished, nor is another kindled unless in the Vig. of Pent. at the blessing of the Font.

The Creed is said.

Offertory.

God is gone up in jubilee, and the Lord with the voice of trumpet. Alleluia.

Secret.

Receive, O Lord, the gifts which we offer in the glorious ascension of thy Son; and graciously grant that we, being delivered from present dangers, may arrive at eternal life. Through the same Lord.

Preface, Whereafter his resurrection, &c., which is said to the Vig. Pent. exclusive. Within the action, Communicantes, &c., and it is said through the octave only.

Communion, Psalm lxvii.

Sing ye to the Lord, who hath ascended above the heaven of heavens to the east. Alleluia.

Post-communion.

Grant to us, we beseech thee, almighty and merciful God, that what we have received in visible mysteries, we may obtain through an invisible efficacy. Through our Lord.

Within the octave of Asc. the mass of Asc. is said, unless a double or semi-double feast occur, on which it is said with commemoration; but on the octave of a simple feast, commemoration only is made. After the prayer of the day, the second prayer is said, Concede, &c.; the third for the Church or Pope, as above.

SUNDAY WITHIN THE OCTAVE OF ASCENSION.

Introit, Psalm xxvi.

Hear, O Lord, my voice, with which I her quick faith than Thomas by his long doubts, for Thomas in his doubts touched the very marks of Christ's wounds, and healed the wound of my unbelief.”—Brev., p. 350.

Would that the Church of Christ had had Thomases in all ages, as well as Mary Magdalenes. They would have saved her from alternately believing too much and abandoning all faith, tossed between degrading superstition and universal scepticism.

Gregory thus comments in a style indicative of the low intelligence of his age on the command, “Preach the Gospel to every creature”: “What, my brethren, shall the Gospel be preached to insensate things or to brute beasts? By every creature is signified man. Man has something of every creature; he has something in common with the stones; he lives like the trees; he feels like the animals; he understands like the angels. If then man, man has something of every creature. So the Gospel is preached to every creature when it is preached to man alone.”—Brev., p. 350. This explanation was necessary to the age of Gregory, to prevent it supposing that Christ meant his Gospel to be preached to the animal creation. Yet this did not prevent after-developments of this very absurdity. Antony of Padua, an eminent saint of Rome, is related to have turned from the heretics at Rimini, who would not listen, to the fish of the sea, who did listen to his preaching. From his sermon to the fishes, Mr Thomson of Banchory, in his “Facts from Rome,” (1851), has favoured us with some curious quotations extracted from the life and miracles of this Roman saint, published at Venice, 1827, and sold at his own great church at Padua at this day, under ecclesiastical authority.

To the same Antony all the horses and asses of Rome are annually brought, at this day, to be blessed. (See Seymour's Pilgrimage to Rome, 1848.) Thus it was not superfluous in Gregory the Great to explain to his age that “every creature” did not include stones and brute beasts; yet Gregory's age of the church is the golden age of it, according to Ritualism and Romanism.
cry to thee. Alleluia. My heart hath said to thee, I have sought thy face; thy face, O Lord, I will seek. Turn not away thy face from me. Alleluia, Alleluia. Ps. The Lord is my light and my health, whom shall I fear? Glory be to the Father, &c.

Prayer.

Almighty and eternal God, make us ever to bear a devout will to thee, and to serve thy majesty with a sincere heart. Through our Lord.

And commemoration is made of the Asc., as before.

Lesson, Epistle, 1 Peter iv. 7-11.

Dearly beloved, be wise and watch in prayers, &c. Alleluia, Alleluia. Ps. xlv. The Lord hath reigned over all the nations; God sitteth on his holy throne. Alleluia. John xiv. I will not leave you orphans: I go, and I will come to you again, and your heart shall rejoice. Alleluia.

Sequence of the Holy Gospel, John xv. 26, and xvi. 4.

At that time, Jesus said to his disciples, When the Paraclete cometh, &c.

The Creed is said.

Offertory.

God is ascended in jubilee, and the Lord with the voice of trump. Alleluia.

Secret.

O Lord, may the unsprinkled sacrifices purify us, and impart the vigour of heavenly grace to our minds. Through our Lord, &c.

Comm. Ascens., as before.

Communion, John xvii.

Father, when I was with them, I kept them whom thou gavest me. Alleluia. But now I come to thee. I ask not that thou wouldst take them out of the world, but that thou wouldest preserve them from the evil. Alleluia, Alleluia.

Post-communion.

Being filled, O Lord, with thy sacred gifts, grant, we beseech thee, that we may ever abide in thankfulness of heart. Through our Lord, &c.

Comm. Asc. as before.

In octave of Asc., mass is said as on the day, with only one prayer, unless a simple feast occur.

On the Sixth Peria after the octave of Asc., if it shall not be a double feast or semi-double, also translated, the mass of the Pasch Sunday is said, with the prayers, Conocede, and for the Church or Pope.

On a simple feast, commemoration only is made, and the Creed is not said.

SABBATH IN PENTECOST, VIGIL.

Station at S. John, Lateran.

The None being said, the priest and attendants, putting on their garments of a violet colour, come up to the altar, and making a reverence, the priest kisses it in the middle. Then the Prophets are read without the title, the candles of the altar being extinguished to the beginning of mass, as on Holy Saturday. The priest reads them in a low voice at the altar, on the Epistle side. At the close of the Prophets, the prayers are said, without Let us bend our knees.

The first Prophet, In those days God tried Abraham, as above, on Holy Saturday. Which ended, the priest says,

Let us pray.—Prayer.

O God, who in the family of Abraham didst give the human race an example of obedience, grant to us, both to subdue the perversity of our will, and to fulfil in all things thy righteous precepts. Through our Lord, &c.

The second Prophet, In those days, as above.

Tract. Let us sing to the Lord, as above.

Let us pray.—Prayer.

O God, who in early times didst unfold the light of the new covenant by miracles, that even the Red Sea became, as it were, a sacred font, and the people, freed from Egyptian bondage, anticipated
the Christian sacraments, grant that all nations, attaining to the privilege of Israel by the merit of faith, may be regenerated by the participation of thy Spirit. Through our Lord, in the unity of the same.

The third Prophecy, as above.

Tract also the same.

Let us pray.—Prayer.

O God, the glory of the faithful, and the life of the just, who by thy servant Moses didst instruct us in the melodies of a sacred song, work thy work of mercy towards all the nations, by bestowing happiness and taking away terror, that those against whom thou hast proclaimed thy judgments, may partake of thy eternal salvation. Through our Lord.

The fourth Prophet, Apprehendens, as above.

Tract, Vinea, the same.

Let us pray.—Prayer.

Almighty and eternal God, who by thine only Son didst show thyself as the husbandman of thy church, mercifully pruning every branch bearing fruit in thy Christ, who is the true Vine, that it may bring forth more fruit: thy faithful as a vine from Egypt thou didst bring forth, by the font of baptism; no thorns of sin prevailed against them: that, strengthened by the sanctifying power of thy holy Spirit, they might be enriched with perpetual fruit. Through the same Lord, in the unity of the same.

The fifth Prophecy, Audi Israel, as before.

Let us pray.—Prayer.

O God, who by the mouths of the prophets didst command us to forsake things temporal, and to hasten to things eternal, grant to thy servants, that the commands of thine which we know, we may be able to obey through thy heavenly inspiration. Through our Lord.

The sixth prophecy, In those days the hand of the Lord, &c., as before.

Let us pray.—Prayer.

O Lord God of hosts, who dost restore the fallen and preservest the restored, increase the number of thy renewed people to the sanctification of thy name, that all who are washed by holy baptism may be ever guided by thy inspiration. Through our Lord, &c.

These being said, the celebrant takes the violet pluvial, and descending to the font, the Tract is sung, As the stag desires the fountains of water, so longeth my soul for thee, O God. My soul thirsts for the living God: when shall I come and appear before the face of God? My tears were bread to me day and night, when it was said to me each day. Where is thy God?

Then the priest, before he proceeds to the blessing of the font, sings, The Lord be with you. R. And with thy spirit.

Let us pray.—Prayer.

Grant, we beseech thee, almighty God, that we who keep the solemnity of the gift of the Holy Spirit, inflamed with heavenly desires, may thirst for the fountain of life. Through our Lord, in the unity of the same, &c.

Then he proceeds to the blessing of the font, as above, on Holy Saturday.

Where there is no font, the sixth prophecy being finished with its prayer, the celebrant lays aside his chasuble, and prostrates himself with the attendants before the altar; and, all others kneeling, the litanies are sung by two chanters in the middle of the choir, and the choir responding. But when they come to V. Sinners, we beseech thee, &c., the priest and attendants rise, and, going to the acristry, put on the red garments, and the lights are kindled around the altar. At the end of the litanies, (kyrie eleison,) Lord have mercy, is sung before mass, and repeated as usual, which begins, the priest goes to the altar and makes confession; then ascending, he kisses it; and incenses it after the usual manner. Kyrie eleison ended, Glory in the highest begins, and the bells are struck.
Prayer.
Grant, we beseech thee, almighty God, that the splendour of thy brightness, may shine on us; and light of thy light, may, through the illumination of the Holy Spirit, strengthen the hearts of those who are born again by thy grace. Through our Lord. In the unity of the same.

In those days it came to pass, while Apollos was at Corinth, that Paul, &c.
Alleluia. Confess ye the Lord, for he is good; for his mercy endureth for ever. Alleluia is not repeated, but the tract immediately follows.—Praise ye the Lord, all ye Gentiles; and praise him together, all ye people. Because his mercy is confirmed upon us; and the truth of the Lord remains for ever.
At the gospel, the lights are not carried, but incense only.

If you love me (si diligetis me, as in the votives.
The Creed is not said.

Offertory, Psalm ciii.
Send forth thy Spirit, and they shall be created, and thou shalt renew the face of the earth; may the glory of the Lord endure for ever. Alleluia.

Secret.
Sanctify, we beseech thee, O Lord, the offered gifts, and by the illumination of thy Holy Spirit cleanse our hearts. Through our Lord, in the unity, &c.

Preface, Who ascending above all heavens. Within the action, Communicating and celebrating the most holy day of Pentecost, and This obligation, therefore, as above, to the following Sabbath inclusive.

Communion, John vii.
On the last day of the feast, Jesus said, He that believeth on me, out of his belly shall flow rivers of living water; but this he said of the Spirit, which they should receive who believed in him. Alleluia, Alleluia.

Post-communion.
O Lord, may the infusion of the Holy Spirit cleanse our hearts, and fertilise our souls by the inward sprinkling of his dew. Through our Lord, in the unity of the same.
In private masses of this vigil, the prophecies, prayers, and litanies being omitted, the mass begins at once from the Introit as below.

Introit, Ezekiel xxxvi.
When I shall be sanctified in you, I will gather you from all countries; and I will pour upon you clean water, and you shall be cleansed from all your filthiness; and I will give you a new spirit. Alleluia, Alleluia. Ps. xxxiii. I will bless the Lord at all times, his praise shall be ever in my mouth. V. Glory be to the Father, &c.

Then is said, Kyrie eleison; Gloria in excelsis; the prayer, Grant, we beseech thee, and others, as above.

SUNDAY OF PENTECOST (Whit-Sunday). 1

Station at S. Peter.

Introit, Book of Wisdom, c. i.
The Spirit of the Lord hath filled the whole earth. Alleluia. And that which containeth all things hath knowledge of the voice. Alleluia, Alleluia,

1 Whit, or White Sunday.—So called from those who were newly baptized, in the 4th and 5th centuries, putting on white garments as types of the spiritual purity received in baptism. Just as the truths and realities of the Gospel were slipping out of men's hearts, the outward symbols of it were multiplied on their persons. In the best antiquity, there were few symbols and much of the inward
Alleluia. Ps. lxvii. Let God arise, and let his enemies be scattered, and let them that hate him fly before his face. V. Glory be to the Father.

Prayer.

O God, who (on this day) didst teach the hearts of the faithful by the light of the Holy Spirit, grant to us, by the same Spirit, to be truly wise, and ever to rejoice in his consolation. Through our Lord, in the unity of the same.

In a votive mass, in prayer the parenthesis is omitted, and the epistle is said, When the apostles heard, &c., as below.

Lesson, Acts ii. 1–11.

When the days of Pentecost were accomplished, they were all together, &c. Alleluia, Alleluia. Ps. ciii. Send forth thy Spirit, and they shall be created; and thou wilt renew the face of the earth. Alleluia. (Here he kneels,) Come, Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love.

In a votive mass at the time of Pasch, Alleluia is added, and the Sequence omitted.

Sequence.

Come, Holy Spirit, and send from heaven a beam of thy brightness.

Come, Father of the poor; come, giver of gifts; come, light of our hearts. Best comforter, sweet guest of the soul, sweet reviver.

Rest in toil, temperer of the scorching heat, solace of the sorrowful in heart.

O most blessed light, fill the inmost depths of the hearts of thy faithful ones. Without thy Divine aid, there is nought in man, nothing without guile.

Cleanse what is vile, water what is dry, heal what is wounded.

Bend what is hard, warm what is cold, restrain what is wayward.

Grant to thy faithful ones trusting in thee, the sevenfold gifts.

Grant the merit of virtue, grant the outgoings of salvation, grant joys eternal. Amen. Alleluia.

And it is said daily to the following Sabbath (Sat.) inclusive.

In a votive mass, excepting time of Pasch, Gradual is said, Ps. xxxii. Blessed is the people whose God is the Lord: the people whom the Lord hath chosen for an inheritance to himself. By the word of the Lord the heavens were established; and by the spirit of his mouth all their host. Alleluia, Alleluia. (Here he kneels,) Come, Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love. Alleluia.

After Septuag., Alleluia being omitted, and following, Tract is said, Ps. ciii. Send forth thy Holy Spirit, and they shall be created, and thou wilt renew the face of the earth. O Lord, how good and sweet is thy Holy Spirit in us! (Here he kneels,) Come, Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love.


At that time, Jesus said to his disciples, if any one love me he will keep my word, &c.

The Creed is said.

Offertory, Psalm lxvii.

Confirm this, O God, which thou hast wrought in us; from thy temple, which is in Jerusalem, kings shall offer gifts to thee. Alleluia.

Secret.

Sanctify, we beseech thee, O Lord, the gifts we offer, and cleanse our hearts

truth and life of religion. The after-developments of the Church were outward and symbolic almost in proportion as the thing signified by the symbols were vanishing away; as if the growing consciousness of spiritual nakedness sought a covering in a new and enlarged religious wardrobe, rather than in that faith working by love which purified the heart and the life of the first Christians.
by the light of the Holy Spirit. Through our Lord, and in the unity of the same Holy Spirit, &c.

Preface. Who ascending, &c., as in the ordinary, communicating and Hanc igitur.

Communion.

There came suddenly the sound, as of a vehement rushing wind from heaven, where they were sitting. Alleluia: and they were all filled with the Holy Spirit, speaking the great things of God. Alleluia, Alleluia.

Post-communion.

O Lord, let the infusion of the Holy Spirit cleanse our hearts, and make our souls fruitful by the inward sprinkling of his dew. Through our Lord, in the unity of the same.

Within the octave of Pentecost, not in any double or semi-double feast, but after the octave they are celebrated; on a simple feast occurring, communion is only made after the third day.

FERIA II. OF PENTECOST, (WHIT-MONDAY.)

Station at S. Peter in Chains.

Introit, Psalm lxxx.

We fed them with the fat of wheat. Alleluia: and filled them with honey out of the rock. Alleluia, Alleluia. Ps. Rejoice in God our Saviour; sing aloud to the God of Jacob. V. Glory be to the Father.

Prayer.

O God, who didst give the Holy Spirit to thy apostles, grant to thy people the effect of their pious prayers, that to whom thou hast given faith, thou mayest also give peace. Through our Lord, in the unity of the same.


In those days, Peter opening his mouth said, Men and brethren, &c. Alleluia, Alleluia. The apostles spoke in various tongues the great works of God. Alleluia. (Here he kneels) Come, Holy Spirit, fill the hearts of thy faithful ones; and kindle in them the fire of thy love.

Sequence, Come, Holy Spirit (Veni) as before.

Sequence of the Holy Gospel, John iii. 16-25.

At that time, Jesus said to Nicodemus, &c.
The Creed is said.

Offertory, Psalm xvii.

The Lord thundered from heaven, and the most high uttered a voice: and the fountains of waters were disclosed. Alleluia.

Secret.

O Lord, we beseech thee graciously to sanctify these gifts, and, receiving the oblation of this spiritual victim, perfect us to thyself an eternal sacrifice. Through our Lord.

Communion, John xiv.

The Holy Spirit will teach you. Alleluia: whatsoever things I shall have said to you. Alleluia, Alleluia.

Post-communion.

Aid thy people, O Lord, we beseech thee; and defend from the rage of the enemy, those whom thou hast imbued with thy heavenly mysteries. Through our Lord.

FERIA III. OF PENTECOST, (WHIT-TUESDAY.)

Station at S. Anastasia.

Introit iv., Esdras ii.

Receive the joy of your glory. Alleluia: Giving thanks to God. Alleluia: who hath called you to his heavenly kingdom. Alleluia, Alleluia, Alleluia. Ps. lxxvii. Attend, O my people to my law; incline your ear to the words of my mouth. V. Glory be to the Father.

Prayer.

O Lord, we beseech thee that the
power of the Holy Spirit may be present, mercifully to purify our hearts and defend them from all adversities. Through our Lord, in the unity of the same.


In those days, when the apostles that were at Jerusalem had heard that Samaria had received, &c. Alleluia, Alleluia. John xiv. The Holy Spirit will teach you whatsoever things I shall have said to you. Alleluia. (Here he kneels) Come, Holy Spirit, fill the hearts of the faithful, and kindle in them the fire of thy love.

Sequence, Veni, &c. Come, Holy Spirit, as before.

Sequence of the Holy Gospel, John x.
1–10.

At that time, Jesus said to the Pharisees. Amen, Amen. I say unto you, he that entereth not by the door, &c. The Creed is said.

Offertory, Psalm lxxvii.

The Lord opened the doors of heaven and rained manna upon them that they might eat; he gave them the bread of heaven—men did eat the bread of angels. Alleluia.

Secret:

O Lord, we beseech thee, that the oblation of this sacrifice may purify us, and render us worthy of a holy participation. Through our Lord.

Communion.

The Spirit who proceedeth from the Father. Alleluia: he shall glorify me. Alleluia, Alleluia.

Post-communion.

We beseech thee, O Lord, that the Holy Spirit may renovate our minds by the Divine Sacraments, because he is the remission of all sin.¹ Through our Lord, in the unity of the same.

Feria IV., Q. T. Pentecost, (Ember Wednesday.)

Station at S. Mary Maj.

Introit, Psalm lxvii.

O God, when thou didst go forth before thy people, making a way for them, dwelling among them. Alleluia. The earth was moved, the heavens dropped. Alleluia, Alleluia. Ps. Let God arise, let his enemies be scattered; and let them that hate him flee before his face. v. Glory be to the Father, &c.

After (Kyrie eleison), Lord have mercy, Let us pray is said; and not, Let us bend our knees.

Prayer.

O Lord, we beseech thee, that the Paraclete who proceeds from thee, may enlighten our minds, and lead us into all truth, as thy Son has promised, who liveth and reigneth with thee, in the unity of the same.

¹ It seems a very superfluous request, on Rome’s theory of the sacrament, to implore the Holy Spirit to make more efficacious that which, by its very nature, must be infinitely so—being the very body, soul, and divinity of the Son of God. The ascription of the remission of sins here to the Holy Spirit, is also fitted to confuse all ideas of the distinctive parts of the work of the Son and Holy Spirit in our redemption; and to obliterate all difference between a sinner’s justification, and the sanctification of his nature.

² Ember.—the ember days occur at the four seasons of the year, being the Wednesday, Friday, and Saturday after the first Sunday in Lent, after Whitsunday, after the fourteenth of September, and after the thirteenth of December. They are so called from a German word signifying abstinence; but others derive it from ember, which signifies, also, ashes; and others from a word signifying a circuit or course.

In those days, Peter, standing up with the eleven, lifted up his voice and spoke, &c. Alleluia. Ps. xxxii. By the word of God the heavens were established, and by the breath of his mouth all the host of them.

Here Glory in the Highest is said: and afterwards, The Lord be with you.

Prayer.

Grant, we beseech thee, almighty and merciful God, that the Holy Spirit coming, may graciously dwell in us, and perfect us as a temple of his glory. Through our Lord, in the unity of the same.

From this day to Sabbath (Saturday) following inclusive, after the prayer of the day is said, the prayer for the Church or Pope.

Lesson, Acts v. 12-16.

In those days, by the hands of the apostles, were many signs and wonders, &c. Alleluia, Alleluia. (Here he kneels.) Come, Holy Spirit, fill the hearts of thy faithful people; and kindle in them the fire of thy love.

Sequence, Come, Holy Spirit, as before, on Whit-Sunday.

Sequence of the Holy Gospel, John vi. 44-52.

At that time, Jesus said to the Jews, no man can come to me except the Father, who hath sent me, draw him, &c.

The Creed is said.

Offertory, Psalm cxviii.

I will meditate on thy commandments which I have loved exceedingly; and I will lift my hands to thy commandments which I have loved. Alleluia.

Secret.

Accept, we beseech thee, O Lord, the sacrifice we offer, and graciously cause that what we have done in mysteries we may celebrate in the effects of piety. Through our Lord.

The other secrets, as above.

Communion, John xiv.


Post-communion.

O Lord, receiving heavenly sacraments, we beseech thee in thy mercy, that what we receive in time may obtain for us the joys of eternity. Through our Lord.

The other post-communion, as before.

Feria V. of Pentecost, (White-Thursday.)

Station at S. Lawrence without the walls.

The mass, Spiritus Domini, as on Pentecostal Sunday, except Epistle and Gospel.

After the prayer of the day, the prayer for the church or pope is said as before.

Lesson, Acts viii. 5-9.

In those days, Philip going down to the city of Samaria, &c.


At that time, Jesus calling together the twelve apostles, &c.

The Creed is said.

Feria VI., Q. T. Pentecost, (Ember-Friday.)

Station at S. S. of the Twelve Apostles.

Introit, Psalm lxix.

Let my mouth be filled with thy praise. Alleluia, that I may sing. Alleluia: my lips shall rejoice when I shall sing to thee. Alleluia, Alleluia. Ps. In thee, O Lord, have I hoped, let me never be put to shame. In thy justice free me, and rescue me. V. Glory be to the Father.

Prayer.

Grant, we beseech thee, merciful God, to thy Church, that, gathered together in the Holy Spirit, it may not be dis-
quieted by any hostile invasion. Through our Lord, in the unity of the same.

The second prayer for the church or pope, as before.

Lesson, Joel ii. 28-27.

Thus saith the Lord God: O children of Sion, rejoice and be joyful in the Lord your God, &c. Alleluia, Alleluia. Wisdom xii. O Lord, how good and sweet is thy Spirit in us. Alleluia. (Here he kneels.) Come, Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love.


At that time, it came to pass on a certain day that Jesus sat teaching, &c. The Creed is said.

Offertory, Ps. cxxxiv.

Praise the Lord my soul: I will praise the Lord while I live, I will sing praise to my God while I shall have a being. Alleluia.

Secret.

O Lord, may the sacrifices offered before thee be consumed by that divine fire, which kindled the hearts of the disciples of Christ, thy Son, through the Holy Spirit. Through the same Lord. In the unity of the same.

The other secrets, as before.

Communion, John xvii.

I will not leave you orphans. I will come to you again, Alleluia; and your hearts will rejoice. Alleluia.

Post-communion.

We have received, O Lord, the gifts of thy sacred mysteries, humbly beseeching thee, that what thou hast commanded us to do in remembrance of thee, may profit to the aid of our infirmities. Who livest and reignest. &c.

The other post-communions, as before.

SABBATH, Q. T. PENTECOST. (EMBER SATURDAY.)

Station at S. Peter.

Introit, Romans iii.

The love of God is poured forth in our hearts, Alleluia; by the indwelling of his Holy Spirit. Alleluia, Alleluia.

Ps. Bless the Lord, my soul; and all that is within me, bless his holy name. V. Glory be to the Father. After Kyrie eleison, Let us pray is said; and in like manner, to the following prayers:

Prayer.

O Lord, we beseech thee graciously to pour the Holy Spirit on our souls, by whose wisdom we were created, and by whose providence we are governed. Through our Lord. In the unity of the same.

Lesson, Joel ii. 28-32.

Thus saith the Lord God, I will pour out my spirit upon all flesh, &c. Alleluia. John vi. It is the Spirit that quickeneth, but the flesh profiteth nothing.

Let us pray.—Prayer.

O Lord, we beseech thee that the Holy Spirit may inflame us with that fire which our Lord Jesus Christ sent upon earth, and earnestly wished might be kindled. Who livest and reignest. In the unity of the same, &c.

Lesson, Leviticus xxiii. 10-21.

In those days, the Lord spoke to Moses, saying, Speak to the children of Israel; and thou shalt say to them, When you shall have entered into the land which I will give you, and shall reap your corn, you shall bring sheaves of ears, the first-fruits of your harvest, &c.

Alleluia, Job. xxvi. His Spirit hath adorned the heavens.

Let us pray.—Prayer.

O God, who, as a remedy to our souls, hast commanded our bodies to be chastised by the duty (devotio) of fasting, mercifully grant us to be ever devoted to thee, in soul and in body. Through our Lord.

Lesson, Deuteronomy xxvi. 1-11.

In those days, Moses said to the child-
ren of Israel. Hear, O Israel, what I command this day. When thou art come into the land which the Lord thy God will give thee to possess, and hast conquered it, and dwellest in it, thou shalt take the first of all thy fruits, and put them in a basket, &c.

Alleluia. (Here he kneels) Come, Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love.

Let us pray.—Prayer.

Grant, we beseech thee, almighty God, so to abstain from carnal feasts, that we may equally abstain from the vices which assail us. Through our Lord.

Lesson, Daniel iii. 49.

In those days, the angel of the Lord went down with Azarius and his companions into the furnace, &c.

Here Alleluia is not responded to Thanks be to God.

Blessed art thou, O Lord God of our Fathers, and worthy of praise for ever.

Having finished the verse, Glory in the highest is said; then, The Lord be with you R. And with thy spirit.

Let us pray.—Prayer.

O God, who didst temper the flames of fire to the three children, mercifully grant that the flame of our vices may not consume thy servants. Through our Lord.

The second prayer, for the Church or Pope, as before.

Lesson, Epistle, Romans v. 1–5.

Brethren, being justified by faith, let us have peace with God, through our Lord Jesus Christ; by whom, also, we have access by faith into this grace, and rejoice in hope of the glory of the children of God, &c.¹

Tract, Psalm cxvi.

Praise the Lord, all ye nations; and praise him together, all ye people. Because he hath confirmed to us his mercy; and the truth of the Lord abideth for ever.

Sequence, Come, Holy Spirit, as before, but without Alleluia at the close.

Gospel, Luke iv. 38–44, as before, on third week of Lent.

The Creed is said.

Offertory, Psalm lxxxvii.

O Lord God of my salvation, I have cried in the day time and in the night before thee. Let my prayer come into thy sight. Alleluia.

Secret.

That our fasts may be acceptable to thee, grant us, O Lord, we beseech thee, to offer thee, in the office of this sacrament, a breast purified to thee. Through our Lord.

The other secrets, as before.

Communion, John iii.

The spirit breatheth where he will, and you hear the voice thereof, Alleluia; but knowest not whence he cometh nor whither he goeth. Alleluia, Alleluia, Alleluia.

¹ We have given the Douay translation; but no translation can darken this and like sayings of the great apostle of the Gentiles. Here is the beginning of all our hopes for eternity—which those who do live amidst the corruptions of Rome live by, and which is the life of all that live in all churches.—Christ in us by faith, the hope of glory, and the spring of new obedience.

It is well that in the English Missal (Dolman, 1850) the members of the Church of Rome come upon such a precious portion of Scripture on this day. Will it not provoke some to exclaim, “What more than this can man or angel do for us? If we have peace with God and the hope of glory, and access at all times to Christ, what more is needed for time or eternity?”
TRINITY SUNDAY.

Post-communion.

O Lord, may thy holy things impart to us a divine fervour, so that we may equally delight in their celebration and in their effects. Through our Lord, &c.
The other post-communions, as before, &c.

Feast of S.S. Trinity, (Trinity Sunday.)

. Mass, Tob. xii.

Blessed be the holy Trinity, &c., as before, except the epistle and gospel.

Commemoration is made on the first Sunday after Pentecost, as in the following mass.

Lesson, Epistle, Romans xi. 33-36.

O the depth of the riches, of the wisdom, and of the knowledge of God, &c. Amen.

Sequence of the Holy Gospel, Matthew xxviii. 18-20.

At that time, Jesus said to his disciples, All power is given to me, &c.
The Creed is said. At the end of the mass, the gospel is read of the following Sunday.

Sunday I. of Pentecost.

Introit, Psalm xii.

O Lord, in thy mercy have I hoped; my heart hath exalted in thy salvation. I will sing to the Lord, who hath bestowed his good things upon me. Ps. How long, O Lord, wilt thou forget me, —for ever? How long wilt thou turn away thy face from me? V. Glory be to the Father.

Prayer.

O God, in thee is my strong hope. Be favourable to my prayers: and since without thee frail man can do nothing, grant the aid of thy grace, that in obeying thy commands, we may please thee both in our affections and in our conduct. Through our Lord, &c.
The other prayer, A cunctis, as before; and is said in masses of the season and for the saints to Advent, unless it be double or within the octave; but the third prayer at the will of the priest.

Lesson, Epistle, 1 John iv. 8-21.

Dearly beloved, God is love. By this hath the love of God appeared to us, because God hath sent his only begotten Son into the world, that we might live through him, &c.1

Gradual, Psalm xl.

I have spoken, O Lord, pity me; heal my soul, because I have sinned against thee. Blessed is the man who thinketh on the cause of the poor and needy; in the evil day the Lord will deliver him. Alleluia, Alleluia. Ps. v. Let my words come to thine ears, O Lord; give heed to my cry. Alleluia.


At that time, Jesus said, Be ye merciful, as your Father also is merciful, &c.

Offertory, Psalm v.

Give ear to the voice of my prayer, my King and my God, for to thee I pray, O Lord.

Secret.

O Lord, we beseech thee to receive, well pleased, our appointed sacrifices, and may they procure to us thy perpetual aid. Through our Lord, &c.
The other secrets as before, Exaudi; the third at the will of the priest.

Communion, Psalm ix.

I will tell all thy wonders: I will re-

1 Here the Romanist laity, at least of England, will read another of those exquisite passages which so present the love of God in Christ as to leave no conceivable necessity for the interposition of other mediators than the one Mediator provided by the Father of the universe.
joice and exult in thee: I will sing to thy name, O thou Most High.

Post-communion.

O Lord, grant, we beseech thee, that being filled with thy sacrifice, we may both receive saving gifts, and never depart from thy praise. Through our Lord, &c.

The other post-communion, as before; the third at the will of the priest.

THE SOLEMNITY OF THE CORPUS CHRISTI. 1

Introit, Psalm Ixxx.

He fed them with the fat of wheat, Alleluia; and with honey from the rock he satisfied them. Alleluia, Alleluia, Alleluia. Ps. Exult ye in God our helper. Sing jubilee to the God of Jacob. V. Glory be to the Father, &c.

In votive mass in the time of Pasch, Introit is said with double Alleluia only at the close.

Prayer.

O God, who, under the sacrament, didst leave to us the memory of thy wonderful passion, grant, we beseech thee, that we may so venerate the sacred mysteries of thy body and blood, that we may experience the fruit of thy redemption in us continually. Who livest and reignest, &c.

Lesson, 1 Corinthians, xi. 23–29.

Brethren, I have received of the Lord that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread; and, giving thanks, broke and said, Take ye and eat: this is my body which shall be delivered for you, this do for the commemoration of me. In like manner, also, the chalice, after he had supped, saying, This chalice is the New Testament in my blood; this do ye, as often as ye shall drink, for the commemoration of me. For as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord until he come. Therefore, whosoever shall eat this bread or shall drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of the bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. 2

1 Corpus Christi.—As the name implies, a festival in honour of the body of Christ, which, in this instance, means the consecrated host or wafer, the supposed sacramental body, with a view to the adoration of this Church mystery. It was instituted in 1230, and is coincident with the time when the sacramental theory of Rome had been perfected, and every knee was ready to bow before the priest-made god.

2 We have given this lesson at length from the Douay version, which is exactly according to the Latin of the Missal and Vulgate. The phrase in verse 24, "shall be delivered for you," is, in the Protestant version, "broken for you." The original bears the double sense of broken and given or delivered, and to comprehend both, has been sometimes rendered, "given up to death." The Romanist translators avoid the sense of broken, which is the primary sense of the Greek word, as they do not break the wafer-bread in the act of consecration or communicat.- (See Canon of Mass, and Notes.)

In verse 27, the disjunctive particle or is used instead of the and of the Protestant version. Some MSS. read ο, others καί; but whether the one or the other, the sense, in all probability, is the same,—ο bearing often the sense of and in the Greek of the New Testament. The Douay, in its note on this verse, omits all notice of the fact, that both readings are found in MSS. —in all probability because used as equivalents of each other. The argument of the Romanists, from the
Gradual, Psalm cxliv.

The eyes of all things wait on thee, O Lord; and thou wilt give to them their meat in due season. Thou openest thy hand, and fillest every creature with thy blessing. Alleluia, Alleluia. John vi. My flesh is meat indeed, and my blood is drink indeed. Whosoever eateth my flesh and drinketh my blood, remaineth in me and I in him.

In vespers mass, Alleluia is added, and the Sequence omitted.

Sequence.

O Sion, praise thy Saviour; praise thy King and Shepherd in hymns and songs.

So far as you are able, attempt his praise, although he is greater than all praise; nor can we extol enough.

A special theme of praise, living and life-giving bread, is this day set before us.

Which, at the table of the holy supper, he gave to the assembled twelve.

Let our praise be full, sounding, and pleasant, the graceful joy of the soul.

For the solemn day is come on which the first institution of this table is celebrated.

In this table of our new King, the new passover of the new law is celebrated. The old passover is at an end.

Old things are passed away. The reality has put to flight the shadow, and the light chased away the darkness of night.

What Christ did at the supper, that he would have us do in memory of him.

Taught by his holy institution, we consecrate bread and wine the victim of salvation.

This is taught to Christian faith, that bread becomes Christ’s flesh, and wine his blood.

What thou canst not understand, what thou canst not see, undaunted faith most surely believes, because beyond the course of nature.

Under diverse species, by signs not things, nobler realities lie concealed.

His flesh is meat, his blood is drink, yet Christ remains entire under each kind.

When received by his people, he is not cut nor broken; undivided and perfect he remains.

One takes, a thousand takes; the one takes only what the thousand took; nor taken, is he consumed.

The good and the bad partake, yet to what unequal issues of life or death. Death to the wicked, life to the good. Behold them equal in partaking, how unequal in the issue.

When the sacrament is broken, waver

disjunctive particle or, is that the bread may be given without the cup, and “the whole Christ” may be contained in either. But this argument, it has been observed, if good for anything, proves too much,—since it would authorise a separate use of the cup, as well as of the bread; whereas, Rome never presumed to give the cup without the bread. But why should Rome argue this matter from Scripture at all, seeing that Church never has denied that in primitive times, and for ages, the cup was not witheld? The denial of the cup is the act of the Church of Rome alone, acting on her own authority. The Greek and other Eastern Churches, older than Rome, communicate to this day under both kinds,—the bread being given, then sopped in the cup.—(See Waddington on the Greek Church.)

1 Flesh and blood is the substance. The species or things seen are bread and wine in colour, taste, touch, smell, and quantity—all of bread; only the qualities are without a substance, or subject in which they inhere, or to which they belong; and strange to tell, they may even be eaten and drunk, and afford sustenance, as if still substantially bread and wine.

2 The Latin is,—“Sumit unus, sumunt mille: quantum iste tantum ille: nec sumptus consumitur.”
not; but remember that whatever is in the whole, is under each fragment.  

No division in the thing itself, it is only the sign that is broken; in which neither position nor size (status nec statura) of the thing signified is diminished.  

So the bread of angels become the food of the wayfarer; truly the bread of the children must not be cast to the dogs.

This was prefigured when Isaac was sacrificed; when the paschal lamb was appointed; when manna was given to the fathers.

God Shepherd, true bread, our Jesus, have mercy upon us; feed us, defend us; give us to see good in the land of the living.

That who knowest and canst do all things, who dost feed us mortals here, grant that we who have been so favoured, may be co-heirs and associates of the citizens of heaven. Alleluia. Amen.

At Pasch time, the Gradual is omitted, and in its place is said, Alleluia, Alleluia. Luke xxiv. The disciples knew the Lord Jesus in the breaking of bread. Alleluia. John vi. My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, remaineth in me and I in him. Alleluia.

Sequence of the Holy Gospel, John vi. 56-59.

At that time, Jesus said to the multitudes of the Jews, My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.

The Creed is said.

Offertory, Leviticus xxi.

The priests of the Lord offered incense and leaves to God; and, therefore, they shall be holy in their God, and shall not pollute his name. Alleluia.

Preface, same as of the Nativity: and is said throughout the octave.

Communion.

As often as you shall eat this bread, and drink this cup, you shall show the death of the Lord, until he come; therefore, whosoever shall eat this bread, or

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1 Well may Rome say here,—“Ne vacillæ—seer not—sed memento tantum esse sub fragmento, quantum toto tegitur,”—literally, a part is equal to the whole.
2 The Missal for the laity, Dolman, 1850, London, renders this, postically,—

“And Christ beneath each fragment will

Come perfect to thy heart.”

Not only whole in the whole wafer, but whole also in every part thereof. The whole in every crumb of the wafer, and every drop of the wine, and that in countless hosts on earth, all at one and the same time.

The festival of Corpus Christi being the celebration of the final and triumphant ascendance of the Church doctrine of Transubstantiation, over all sense and reason, this hymn not unnaturally sets forth the doctrine in all its breadth of absurdity and contradiction. One is disposed alternately to weep, to laugh, and to feel indignant at this monstrous growth of the middle ages being palmed on mankind in our times, as part of the faith of a Christian man. Never did any Church so try the extent and stretch of human credulity and submission. They who believe this doctrine, find all else easy of belief in the teaching or doings of Rome. Having bent the soul to this doctrine, they are for ever after the slaves of Rome. Father Newman, having got over this difficulty of Romanism, finds it easy to declare his assent on all the legends of the Breviary.
II. AND III. SUNDAYS AFTER PENTECOST.

drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. Alleluia.

Post-communion.

Grant us, we beseech thee, O Lord, to be filled with the everlasting enjoyment of thy Divinity, which the receiving of thy precious body and blood presages. Who livest and reignest, &c.

Within the octave, this same mass is said, and not that of any other saint, unless a double occurs, but not translated. On the octave day it is not used, unless on the feast of John the Baptist, and of the holy apostles Peter and Paul, if they occur with commemoration of the octave. Within the octave, the second prayer as before, and the third for the Church or Pope.

And if the vigil shall come upon it, the vigil of the octave is observed with commemoration.

SUNDAY WITHIN THE OCTAVE OF CORPUS CHRISTI. II. AFTER PENTECOST.

Introit, Psalm xvii.

The Lord became my protector, and led me forth into a large place; he saved me because he was well pleased with me. Ps. I will love thee, O Lord, my strength. The Lord is my strength, and my refuge, and my deliverer. V. Glory be to the Father, &c.

Prayer.

Grant, O Lord, that we may always have an equal fear and love of thy holy name, for thou never failest in thy guidance of those whom thou instructest in the strength of thy love. Through our Lord.

Then he makes commemoration of the octave of Corpus Christi only, as before.

Lesson, Epistle, 1 John iii. 13–18.

Dearly beloved, wonder not if the world hate you, &c.

Gradual, Psalm cxix.

In my trouble, I cried to the Lord, and he heard me. O Lord, deliver my soul from wicked lips and a deceitful tongue. Alleluia, Alleluia. Ps. vii. O Lord, my God, in thee have I put my trust; save me from all them that persecute me, and deliver me. Alleluia.


At that time, Jesus spoke to the Pharisees this parable, A certain man made a supper, &c.

The Creed is said.

Offertory, Psalm vi.

O Lord, turn to me and deliver my soul; O save me for thy mercy's sake.

Secret.

O Lord, may the offering dedicated to thy name, purify us, and bring us from day to day to the practice of a heavenly life. Through our Lord.

The other secrets, for the Church, as before.

Preface, as of the Nativity.

Communion, Psalm xii.

I will sing to the Lord, who bestowed his gifts on me, and I will sing to the name of the Lord most High.

Post-communion.

Having received thy sacred gifts, we beseech thee, O Lord, that with the frequency of the mystery, the work of our salvation may grow more and more. Through our Lord.

The other post-communions, as before.

III. SUNDAY AFTER PENTECOST.

Introit, Psalm xxiv.

Look thou upon me, and have mercy upon me, O Lord, for I am solitary and poor; behold my humility and my toil, and forgive all my sins, my God. Ps. To thee, O Lord, have I lifted up my soul: my God, in thee I trust, I shall not be ashamed. V. Glory be to the Father.
IV. SUNDAY AFTER PENTECOST.

Prayer.

O God, the protector of those that trust in thee, without whom nothing is strong, nothing holy; multiply towards us thy compassion, that, under thy rule and direction, we may so pass through things temporal, as not to lose things eternal. Through our Lord.

The second prayer, as before. The third, at the discretion of the priest.

Lesson, Epistle, 1 Peter v. 6–11.

Dearly beloved, be ye humbled under the mighty hand of God, that he may exalt you, &c.

Gradual, Psalm liv.

Cast thy care upon the Lord, and he shall sustain thee. When I cried to the Lord, he heard my voice from them that draw near to me. Alleluia, Alleluia. Ps. vii. God is a just judge, strong, and patient. Is he angry every day? Alleluia.


At that time, the publicans and sinners drew near unto Jesus to hear him; and the pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them. And he spoke to them this parable, saying, What man of you hath an hundred sheep, &c.

The Creed is said.

Offertory, Psalm ix.

All that know thy name, O Lord, trust in thee, for thou dost not forsake them that seek thee. Sing ye to the Lord who dwells in Zion, for he hath not forgotten the prayer of the poor.

Secret.

Look with favour, O Lord, on the offerings of thy suppliant Church, and grant them to be received in the continual sanctified use, to the salvation of thy believing people. Through our Lord.

The other secret, as before. The third, at discretion.

Communion.

I say to you, there is joy among the angels of God over one sinner doing penance.1

Post-communion.

O Lord, revive us by thy holy sacraments which we have received; and expiating our sins, may they prepare us for thy eternal mercies. Through our Lord.

The other post-communion, Mundet, as before. The third, at discretion.

IV. SUNDAY AFTER PENTECOST.

Introit, Psalm xxvi.

The Lord is my light and my salvation, whom shall I fear? The Lord is the defence of my life, of whom shall I be afraid? My enemies that trouble me have themselves been weakened and have fallen. Ps. If they should pitch their camp against me, my heart shall not fear. V. Glory be to the Father.

Prayer.

Grant, we beseech thee, O Lord, that

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1 "Doing penance," from the Latin, "penitentiam agente," rendered incorrectly in the Protestant version, repenting; but, as Campbell has abundantly shown, the Greek word should be rendered, reforming; implying a thorough change of character and conduct.

The Romish translation errs still farther than our Protestant version, for "doing penance," suggests only an outward act, such as the Church prescribes to penitents, and not any inward change of mind or character, such a change as hypocrites and formalists can easily conform to; whereas the original word is equivalent to conversion.
the course of the world may be peacefully ordered toward us by thy appointment, and that thy Church may rejoice in a peaceful piety.

The second prayer, A cunctis, as before. The third, at discretion.

Lesson, Epistle, Romans viii. 18–23.

Brethren, I reckon that the sufferings of this time are not worthy, &c.

Gradual, Psalm lxxviii.

Be merciful, O Lord, to our sins, lest the Gentiles should at any time say, Where is their God? Aid us, O God, our Saviour; and for the honour of thy name, O Lord, deliver us. Alleluia, Alleluia. Ps. O God, who sittest upon the throne and judgest righteous, be the refuge of the poor in tribulation. Alleluia.


At that time, when the multitude pressed upon Jesus to hear the word of God, he stood by the Lake of Genevareth, &c.

The Creed is said.

Offertory, Psalm xii.

Enlighten my eyes lest I sleep the sleep of death. Let not mine enemies say, I have prevailed against him.

Secret.

O Lord, we beseech thee to receive, well pleased, our oblations, and mercifully constrain our rebellious wills to submit to thee. Through our Lord.

The other secrets, Exaudi. The third, at discretion.

Communion, Psalm xvii.

The Lord is my strength, and my refuge, and my deliverer; my God, my help.

Post-communion.

May the mysteries we have received, purify us, O Lord, we beseech thee; and may we be defended by these gifts. Through our Lord.

The other post-communion, Mundet, as before; the third, at discretion.

V. SUNDAY AFTER PENTECOST.

Introit, Psalm xxvi.

Hear, O Lord, my voice with which I have besought thee; be thou my helper, leave me not, neither despise me, O God, my Saviour. Ps. The Lord is my light and my salvation, whom shall I fear? Glory be to the Father, &c.

Prayer.

O God, who hast prepared unseen blessings for them that love thee, pour out upon our hearts the grace of thy love, that, choosing thee in all things, and above all things, we may obtain thy promises which surpass all our desires. Through our Lord.

The second prayer, A cunctis, as before; the third, at discretion.

Lesson, Epistle, 1 Peter iii. 8–15.

Dearly beloved, be ye all of one mind, having compassion one of another, &c.

Gradual, Psalm lxxxiii.

Behold, O Lord, our protector, and look upon thy servants. Lord God of hosts, hear the prayers of thy servants. Alleluia, Alleluia. Ps. xx. In thy strength, O Lord, the king shall rejoice, and in thy salvation shall rejoice exceedingly. Alleluia.

Sequence of the Holy Gospel, Matthew v. 20–24.

At that time, Jesus said to his disciples, Except your justice shall exceed that of the scribes and Pharisees, &c.

The Creed is said.

Offertory, Psalm xv.

I will bless the Lord, who hath given me understanding. I set God always in my sight, because he is at my right hand that I be not moved.

Secret.

Be favourable, O Lord, to our sup-
VI. SUNDAY AFTER PENTECOST.

Gradual, Psalm lxxxix.

Turn, O Lord, for a little, and be entreated by thy servants. O Lord, thou hast been our refuge from generation to generation. Alleluia, Alleluia. Ps. xxx. In thee, O Lord, have I hoped; let me never be confounded: in thy justice deliver me, and rescue me: incline thine ear to me; make haste to deliver me. Alleluia.


At that time, when there was a great multitude with Jesus, and had nothing to eat, calling his disciples together, he said to them, I have compassion, &c. The Creed is said.

Offertory, Psalm xvi.

Perfect thou my going in thy paths, that my steps may not be moved; incline thine ear, and hear my words; magnify thy mercies, who savest them that hope in thee, O Lord.

Secret.

Be propitious, O Lord, to our supplications, and mercifully receive these oblations of thy people; and grant that the vow of none may be in vain, and the prayer of no one return to him empty, that what we seek in faith we may effectually obtain. Through our Lord.

The other secret, as before; the third, at discretion.

Communion, Psalm xxvi.

I will go round and offer in his tabernacle the sacrifice of joy. I will sing, yes, I will sing psalms to the Lord.

Post-communion.

We are filled, O Lord, with thy gifts: grant, we beseech thee, that through their efficacy we may be cleansed, and by their help defended. Through our Lord. Second and third post-communions, as above.

VII. SUNDAY AFTER PENTECOST.

Introit, Psalm xlvii.

O clap your hands, all ye nations;
VII. AND VIII. SUNDAYS AFTER PENTECOST.

shout unto God with the voice of joy. Ps. For the Lord Most High is terrible, a great King over all the earth. Glory, &c.

Prayer.

O God, whose providence is not deceived in its arrangements, we humbly beseech thee to remove from us all that is hurtful, and grant all that will prove profitable to us. Through our Lord.

Second prayer, as before; the third, at discretion.

Lesson, Epistle, Romans vi. 19–23.

Brethren, I speak a human thing, because of the infirmity of your flesh; for as ye have yielded, &c.

Gradual, Psalm xxxiii.

Come, ye children, hearken unto me; I will teach you the fear of the Lord. Come to him and be enlightened, and your faces shall not be confounded. Alleluia, Alleluia. Ps. xlv. All ye nations, clap your hands; shout unto God with the voice of joy. Alleluia.

Sequence of the Holy Gospel, Matthew vii. 15–21.

At that time, Jesus said to his disciples, Beware of false prophets, &c. The Creed is said.

Offertory, Daniel iii.

As in whole burnt-offerings of rams and bullocks, and as in thousands of fat rams, so may our sacrifice be in thy sight this day; because there is no confusion to them that trust in thee, O Lord.

Secret.

O God, who hast sanctified the variety of legal sacrifices, in the perfection of the one sacrifice, accept this sacrifice from thy servants devoted to thee, and sanctify it with blessings such as thou didst bestow on Abel’s sacrifice, that what each presents to the honour of thy ma-

jesty, may be profitable to the salvation of all. Through our Lord.

The other secrets, Exaudi, as before; the third, at discretion.

Communion, Psalm xxx.

Incline thine ear; hasten to rescue me.

Post-communion.

O Lord, may thy healing power mercifully free us from our perverse inclinations, and lead us to those things which are right. Through our Lord.

Second and third post-communions, as above.

VIII. SUNDAY AFTER PENTECOST.

Introit, Psalm xlvii.

We have received thy mercy, O God, in the midst of thy temple: according to thy name, O God, so also is thy praise unto the ends of the earth. Thy right hand is full of justice. Ps. Great is the Lord, and much to be praised, in the city of our God, in his holy mountain. V. Glory be to the Father.

Prayer.

Grant us, we beseech thee, O Lord, the spirit ever to think what is right, and to act what is right, that we who, without thee, cannot exist, may be able to live according to thee. Through our Lord, &c.

The second prayer, A equitis; the third at discretion.

Lesson, Epistle, Romans viii. 12–17.

Brethren, we are debtors, not to live after the flesh, to live according to the flesh, &c.

Gradual, Psalm xxx.

Be unto me for a God and protector, and a place of refuge to save me. O God, I have hoped in thee; O Lord, let me never be confounded. Alleluia, Al-

1 "After the manner of men."—Protestant version.
IX. SUNDAY AFTER PENTECOST.

alleluiæ. Ps. xlvi. Great is the Lord, and greatly to be praised in the city of our God, in his holy mountain. Alleluia.


At that time, Jesus spoke to his disciples this parable: There was a certain rich man who had a steward, &c.

The Creed is said.

Offertory, Psalm xvii.

Thou wilt save the humble, O Lord, and humble the eyes of the proud; for who is God but thee, O Lord?

Secret.

Accept, we beseech thee, O Lord, the offerings which of thy bounty we bring to thee, that these most holy mysteries, by the effectual working of thy grace, may make us holy in our conversation in the present life, and lead us hereafter to the joys that are everlasting. Through our Lord.

The other secrets, as before; the third, at discretion.

Communion, Psalm xxxiii.

Taste and see, for the Lord is sweet; blessed is the man who trusteth in him.

Post-communion.

May the heavenly mystery be to us, O Lord, for the restoration both of mind and body, that we may experience the effect of the worship we celebrate. Through our Lord.

The other post-communion, and third, at discretion.

IX. SUNDAY AFTER PENTECOST.

Introit, Psalm liii.

Behold, God is my helper, and the Lord is the Upholder of my soul. Turn back their evil purposes upon my enemies, and in thy truth destroy them, O Lord, my protector. Ps. O God, save me in thy name, and free me in thy power. V. Glory be to the Father, &c.

Prayer.

Let the ears of thy mercy, O Lord, be open to the prayers of thy suppliants; and that thou mayest grant to them their desires, grant them to ask what things are pleasing to thee. Through our Lord.

The second prayer; the third, at discretion.

Lesson, Epistle, 1 Corinthians x. 6–13.

Brethren, let us not covet evil things, as they also coveted; neither be ye idolaters, &c.

Gradual, Psalm viii.

O Lord our God, how admirable is thy name in all the earth! V. For thy greatness is above the heavens. Alleluia, Alleluia. V. Ps. lviii. Rescue me from my enemies, my God, and free me from those that rise up against me. Alleluia.


At that time, when Jesus drew near to Jerusalem, seeing the city, he wept over it, saying; &c.

The Creed is said.

Offertory, Psalm xviii.

The judgments of the Lord are right, rejoicing the heart; sweeter than honey, and the honey-ccomb; for thy servant keepeth them.

Secret.

Grant to us, we beseech thee, O Lord, worthy to wait on these mysteries; for as often as the remembrance of this sacrifice is celebrated, the work of our redemption is wrought.1 Through our Lord.

The other secret, as before; the third, at discretion.

Communion, John vi.

He that eateth my flesh and drinketh

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1 Wrought, or repeated—Christ being, according to the Church dogma, sacrificed anew.
my blood, abideth in me and I in him, saith the Lord.

Post-communion.

We beseech thee, O Lord, that the communion of the sacrament may purify our souls, and bestow on us the spirit of union. Through our Lord.

The other post-communion and third, at discretion.

X. SUNDAY AFTER PENTECOST.

Introit, Psalm liv.

When I cried to the Lord, he heard my voice, and saved me from those that drew near, and he humbled them. He is before all ages, and abides for ever. Cast thy care upon the Lord, and he will sustain thee. Ps. O God, hear my prayer, and despise not my supplication: give heed to me, and hear me. V. Glory be to the Father.

Prayer.

O God, who dost especially show thy greatness by sparing and showing mercy, multiply to us thy compassions, that looking to thy promises, we may be made partakers of thy heavenly blessings. Through our Lord.

The second prayer, as before; the third, at discretion.

Lesson, Epistle, 1 Corinthians xii. 2–11.

Brethren, you know that, when you were heathens, you went to dumb idols, &c.

Gradual, Psalm xvi.

Keep me, O Lord, as the apple of the eye; hide me under the shadow of thy wings. Let my judgment come forth from thy countenance. Let thine eyes behold the things that are equal. Alleluia, Alleluia. Ps. lxiv. A hymn to thee, O God, is comely in Sion, and the vow shall be paid in Jerusalem. Alleluia.


At that time, Jesus spoke this parable to some who trusted in themselves as just, and despised others: Two men went up to the temple to pray, &c.

The Creed is said.

Offertory, Psalm xxiv.

To thee, O Lord, do I lift up my soul: my God, in thee I trust; let me not be ashamed, nor let my enemies mock at me, for none that wait on thee shall be confounded.

Secret.

To thee, O Lord, the appointed sacrifices are offered, which thou hast so granted us to present to thee, to the honour of thy name, that the same may become to us saving remedies. Through, &c.

The second and third secrets, as above.

Communion, Psalm 1.

Thou wilt accept the sacrifice of justice, offerings and whole burnt-offerings upon thine altar, O Lord.

Post-communion.

We beseech thee, O Lord our God, that in thy mercy thou wouldst not deprive those of thy grace whom thou dost not cease to refresh with thy sacraments. Through our Lord.

The second and third post-communions, as above.

XI. SUNDAY AFTER PENTECOST.

Introit, Psalm lxvii.

God is in his holy place: God, who maketh us to dwell in unity in the family, he shall give power and strength unto his people. Ps. Let God arise, and let his enemies be scattered; and let them that hate him flee from before his face. V. Glory, &c.

Prayer.

Almighty and eternal God, who in the abundance of thy mercy dost exceed the desires and deserts of thy suppliants, pour forth thy mercy upon us, that thou mayest forgive the sins which alarm our,
conscience, and add more than our prayer can presume to ask. Through our Lord.

Second prayer. A cunctis, as above; third, at the discretion of the priest.

Lesson, Epistle, 1 Corinthians xv. 1–10.

Brethren, I make known unto you the gospel which I preached to you, which also you have received, &c.

Gradual, Psalm xxvii.

In God hath my heart trusted, and I have been helped; and my flesh hath flourished again; and of my free-will I will give praise to him. V. To thee, O Lord, have I cried: my God, be not silent; depart not from me. Alleluia, Alleluia. V. Ps. lxxx. Exult in God, our help; sing jubilee to the God of Jacob. Take a pleasant psalm with the harp. Alleluia.


At that time, Jesus going out to the coasts of Tyre, came by Sidon to the Sea of Galilee, through the midst of the coasts of Decapolis. And they bring to him one deaf and dumb, &c.

The Creed is said.

Offertory, Psalm xxix.

I will extol thee, O Lord, for thou hast upheld me, nor hast given my enemies to rejoice over me: O Lord, I have cried to thee, and thou hast healed me.

Secret.

Look favourably, O Lord, we beseech thee, on our service, that what we offer may be an acceptable gift to thee, and the support of our weakness.

The other secrets, as above.

Communion, Proverbs iii.

Honour the Lord with thy substance; and with the first of all thy fruits, and thy barns shall be filled with plenty, and thy presses shall run over with wine.

Post-communion.

We beseech thee, O Lord, that by partaking of thy sacrament, we may experience relief both of body and mind; that saved in both, we may rejoice in the fulness of the heavenly remedy. Through our Lord.

Second and third post-communion, as before.

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XII. SUNDAY AFTER PENTECOST.

Introit, Psalm lix.

O God, incline to my help. O Lord, make haste to my aid. Let my enemies be confounded and ashamed who seek my soul. Ps. Let them be turned backwards and be ashamed, who meditate evil against me. V. Glory, &c.

Prayer.

O Almighty and merciful God, from whose gift it comes that thou art worthy and laudably saved by thy faithful; grant us, we beseech thee, to run without offence to the attainment of thy promises. Through our Lord, &c.

Second prayer, as before directed; third, at discretion of the priest.

Lesson, Epistle, 2 Corinthians iii. 4–9.

Brethren, such confidence we have through Christ towards God. Not that we are sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God. Who also hath made us fit ministers of the New Testament, not in the letter, but in the spirit; for the letter killeth, but the spirit quickeneth. Now if the ministra-

1 On this Scripture lesson, the Breviary gives a commentary from Pope Gregory the Great. See Chap. VI., p. 91, of Preliminary Chapters.
spirit be rather in glory! For if the ministiration of condemnation be glory, much more the ministiration of justice aboundeth in glory.¹

Gradual, Psalm xxxiii.

I will bless the Lord at all times; his praise shall ever be in my mouth. In the Lord shall my soul be praised;² let the meek hear and rejoice. Alleluia, Alleluia.

Ps. lxxxvii. O Lord God of my salvation, I have cried to thee in the day-time, and in the night before thee. Alleluia.


At that time, Jesus said to his disciples, Blessed are the eyes that see the things which you see. For I say unto you, that many prophets and kings, &c.

The Creed is said.

Offertory, Exodus xxxii.

Moses prayed in the sight of the Lord his God, and said, Why, O Lord, art thou angry with thy people? Restrain thine anger. Remember Abraham, Isaac, and Jacob, to whom thou didst swear to give a land flowing with milk and honey; and the Lord was turned from doing the evil which he had spoken against the people.

Secret.

Regard, O Lord, we beseech thee, with favour, the victims which we present at thine altar, that while procuring pardon for us, they may give honour to thy name. Through our Lord.

Second and third secrets, as above.

Communion, Psalm x. 8.

The earth, O Lord, shall be filled with the fruit of thy works, that thou mayest bring bread from the earth, and wine which gladdens man's heart, that he may brighten his face with oil, and strengthen his heart with bread.

Post-communion.

May the participation of this holy mystery quicken us, we beseech thee, O God, and be to us both for an atonement, and for a strong defence. Through our Lord, &c.

Second and third post-communions, as above.

XIII. SUNDAY AFTER PENTECOST.

Introit, Psalm lxxii.

Have regard, O Lord, to thy covenant, and forsake not for ever the souls of the poor. Arise, O Lord, and judge thy cause, and forget not the prayers of them that seek thee. Ps. Why, O God, hast thou driven us from thee for ever? Why is thy wrath kindled against the sheep of thy pastures? F. Glory be to the Father.

Prayer.

Almighty and eternal God, grant to

¹ We have given this lesson at length, not because of any difference between the Douay version here given, and the Protestant version, but because this Scripture lesson stands in full contrast to that Church development in which Rome glories. Christ abolishes the Church of symbols and shadows, and sets up the Church of great truths and realities; which again degenerates in course of ages into a Church of rites, and ceremonies, and shadows, surpassing that of the abolished dispensation; and these adulterations and corruptions of human folly are graced by the fine name of developments. How strangely did the Christian Church forget in her developments the words of Him whom Rome calls the prince of the apostles in the first Christian council, when certain men would impose Jewish ceremonies in the Church of Christ:—“Now, therefore, why tempt ye God, by putting a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?” (Acts xv. 10.)

² “Be praised,” in the Protestant version, “make her boast.”
us an increase of faith, and hope, and love; and that we may deserve to obtain what thou hast promised, grant us to love what thou commandest. Through our Lord.

The second prayer, A cunctis, as above; third, at the discretion of the priest.

Lesson, Epistle, Galatians iii. 16–22.

Brethren, to Abraham were the promises made, and to his seed, &c.

Gradual, Psalm lxxxiii.

Have regard, O Lord, to thy covenant, and forget not the souls of thy poor for ever. Arise, O Lord, and judge thy cause; be mindful of thy servants. Alleluia, Alleluia. Ps. lxxxix. O Lord, thou art our refuge from generation to generation. Alleluia.


At that time, as Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee; and as he entered a certain town, there met him ten men that were lepers, &c.

The Creed is said.

Offertory, Psalm xxx.

In thee, O Lord, have I hoped. I have said, Thou art my God, in thy hands are my times.

Secret.

Be merciful, O Lord, to thy people, and receive favourably their offerings, that, well pleased with this oblation, thou mayest bestow on us the pardon of our sins, and grant us our requests. Through our Lord, &c.

Second and third secrets, as above.

Communion, Book of Wisdom xvi.

Thou hast given us, O Lord, bread from heaven, having in it every delight, and all the savour of sweetness.

Post-communion.

Having received, O Lord, thy hea-

venly sacraments, to our eternal redemption, we beseech thee, that we may profit to the increase of our eternal redemption. Through our Lord.

Second and third post-communions, as above.

XIV. SUNDAY AFTER PENTECOST.

Introit, Psalm lxxxiii.

Behold, O God, our protector, and look upon the face of thy Christ; far better is one day in thy courts than a thousand. Ps. How lovely are thy tabernacles, O Lord of hosts! My soul longeth, yea fainteth, for the courts of the Lord. Glory, &c.

Prayer.

Guard thy Church, we beseech thee, O Lord, by thy perpetual favour; and, because without thee mortal man goes astray, may he be ever withheld by thy grace from what is hurtful, and directed to what is profitable. Through our Lord.

The second prayer, as before; and third, at discretion of priest.

Lesson, Epistle, Galatians v. 16–24.

Brethren, walk in the Spirit, and you shall not fulfil the lusts of the flesh, &c.

Gradual, Psalm cxvii.

It is good to trust in the Lord, rather than to have confidence in man. It is better to trust in the Lord, than to trust in princes. Alleluia, Alleluia. Ps. xcv. Come, let us rejoice in the Lord; let us make jubilee to God our Saviour. Alleluia.

Sequence of the Holy Gospel, Matthew vi. 24–33.

At that time, Jesus said to his disciples, No man can serve two masters, &c.

The Creed is said.

Offertory, Psalm xxxiii.

The angel of the Lord shall encamp round about them; that fear him, and
shall deliver them: taste and see that the Lord is gracious.

_Secret._

Grant to us, we beseech thee, O Lord, that this victim of salvation may become both an atonement for our sins, and a propitiation of thy power. Through our Lord.

_The other secrets, as above._

_Communion._

Seek first the kingdom of God, and all things shall be added to you, saith the Lord.

_Post-communion._

May thy sacraments, O God, always purify and strengthen us; and in their effectual working, bring us to eternal salvation. Through our Lord, &c.

_Second and third post-communions, as before._

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**XV. SUNDAY AFTER PENTECOST.**

_Introit, Psalm lxxxv._

Incline thine ear, O Lord, and hear me: grant thy salvation to thy servants who trust in thee. Pity me, O Lord; for to thee have I cried all the day. Ps. Give joy to the soul of thy servant, because to thee, O Lord, have I lifted up my soul. V. Glory be to the Father.

_Prayer._

O Lord, may thy continued compassion, cleanse and strengthen thy Church; and since without thee it cannot stand in safety, may it ever be governed by thy bounty. Through our Lord.

_Second prayer, A cunctis, as above; third prayer, at the discretion of the priest._

_Lesson, Galatians v. 25, 26; vi. 1-10._

Brethren, if we live in the Spirit, let us also walk in the Spirit, &c.

_Gradual, Psalm xci._

It is good to praise the Lord; and to

sing to thy name, O Most High. To show forth thy mercy in the morning, and thy truth in the night. Alleluia, Alleluia. Ps. xciv. For the Lord is a great God, and a great King over all the earth. Alleluia.

_Sequence of the Holy Gospel, Luke vii. 11-16._

At that time, Jesus went into a city called Nain, &c.

_The Creed is said._

_Offertory, Psalm xxxix._

In expectation, I have waited for the Lord, and he had regard to me, and heard my prayer, and put a new song in my mouth, even a hymn to our God.

_Secret._

O Lord, may thy sacraments be our guardian, and ever defend us against all the assaults of the devil. Through our Lord.

_The other secrets, as above._

_Communion, John vi._

The bread which I shall give, is my flesh for the life of the world.

_Post-communion._

We beseech thee, O Lord, that the working of thy heavenly gift may possess both our minds and bodies, that its effectual power, and not our own sense of things, may continually prevail within us. Through our Lord.

_Second and third post-communions, as above._

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**XVI. SUNDAY AFTER PENTECOST.**

_Introit, Psalm lxxxv._

Have mercy on me, O Lord, because I have cried to thee all the day; because thou, O Lord, art gracious and merciful, and full of compassion to all that call upon thee. Ps. Incline, O Lord, thine ear to me, and hear me, because I am poor and needy. V. Glory be to the Father, &c.
Prayer.

O Lord, we beseech thee, let thy grace always go before and follow after us, and make us to be continually intent upon good works. Through our Lord.

The second prayer, A cunctis, as before; the third, at the discretion of the priest.

Lesson, Epistle, Ephesians iii. 18-21.

Brethren, I pray you not to faint at my tribulations for you, which are your glory, &c. Amen.

Gradual, Psalm ci.

The Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory. For the Lord hath built up Zion, and he shall be seen in his majesty. Alleluia, Alleluia. Ps. xcvii. Sing ye to the Lord a new song, because the Lord hath done wonderful things. Alleluia.


At that time, when Jesus went into the house of one of the chief of the Pharisees on the Sabbath-day to eat bread, they watched him, &c.

The Creed is said.

Offertory, Psalm xxxix.

Look down, O Lord, to help me; let them be confounded and afraid, that seek after my soul that they may take it. O Lord, look down to my help.

Secret.

Cleanse us, we beseech thee, O Lord, by the efficacy of this sacrifice, and having compassion so perfect in us thy work, that we may deserve to be partakers therein. Through our Lord.

The other secrets, Exaudi, as above; the third, at discretion of the priest.

Communion, Psalm lxx.

O Lord, I will be mindful of thy justice only. Thou hast taught me, O God, from my youth; even to old age and to grey hairs. O God, forsake me not.

Post-communion.

Mercifully purify our minds, we beseech thee, O Lord, and renew us by thy heavenly sacraments, that we may, in consequence, receive for our bodies both present and future aid. Through our Lord.

The other post-communion, Mundet; the third, at discretion.

XVII. SUNDAY AFTER PENTECOST.

Introit, Psalm cxviii.

Thou art just, O Lord, and thy judgment is right; deal with thy servant according to thy mercy. Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. Glory be to the Father, &c.

Prayer.

Grant, we beseech thee, O Lord, to thy people, to shun the contagion of the devil, and, with a pure mind, to seek thee, the only God. Through our Lord, &c.

The second prayer, A cunctis, as before; third prayer, at the discretion of the priest.

Lesson, Epistle, Ephesians, iv. 1-6.

Brethren, I, a prisoner of the Lord, beseech you that you walk worthy of the vocation, &c. Amen.

Gradual, Psalm xxxii.

Blessed is the nation whose God is the Lord; the people whom he hath chosen for his inheritance. By the word of the Lord the heavens were established; and all the power of them by the spirit of his mouth. Alleluia, Alleluia. O Lord, hear my prayer, and let my cry come to thee. Alleluia.

Sequence of the Holy Gospel, Matthew xxii. 35-46.

At that time, the Pharisees came to Jesus; and one of them, a doctor of the law, asked, tempting him, Master, which is the great commandment of the law? &c.

The creed is said.
EMBER WEDNESDAY.

Offertory, Daniel ix.

I, Daniel, prayed to my God, saying, 
Hear, O Lord, the prayers of thy ser-
vant; and graciously regard this people
upon whom thy name is invoked, O God.

Secret.

O Lord, we humbly entreat thy Ma-
jesty, that these holy mysteries which
we celebrate may put away from us both
past and future sins. Through our Lord.

The second and third secrets, as above.

Communion, Psalm lxxv.

Vow and render your vows to the
Lord your God; all that are round about
him, bring presents; to him that is ter-
rrible, who taketh away the spirit of
princes; terrible to all the kings of the
earth.

Post-communion.

Almighty God, may our faults be
healed by thy sanctifying mysteries,
and become to us eternal remedies.
Through our Lord.

The other post-communion, Mundet;
the third, at discretion of the priest.

Feria IV. Q. T. September, (Ember
Wed.)

Station at S. Mary Maj.

Introit, Psalm lxxx.

Exult ye in God our helper; shout for
joy to the God of Jacob; take a cheerful
psalm with the harp. Sound in the
beginning of the month with the trump-
et; for it is an ordinance in Israel, and
a law by the God of Jacob. Ps. He ap-
pointed it for a testimony to Joseph,
when he came out of the land of Egypt;
he heard a tongue which he knew not.
V. Glory be to the Father.

After Kyrie eleison, Let us pray is
said. Let us bend our knees. R. Lift
up yourselves.

Prayer.

O Lord, we beseech thee that our
weakness may be supported by the aids
of thy compassion, that what is broken
in itself, may be healed through thy
mercy. Through our Lord.

Lesson, Amos ix. 13-14.

Thus saith the Lord God, Behold the
days come when the ploughman shall
overtake the reaper, &c.

Gradual, Psalm cxii.

Who is as the Lord our God, who
dwelleth on high, and looketh down on
the low things in heaven and in earth?
Raising up the needy from the earth,
and lifting up the poor from the dunghill.

Here is said, The Lord be with you.

Let us pray.—Prayer.

Grant, we beseech thee, O Lord, to thy
entreating family, that while abstaining
from the food of the body, they may also
depart in their hearts from all their sins.
Through our Lord.

The second prayer. A cunctis, as before;
and the third, at discretion.

Lesson, 2 Esdras viii. 1-10.1

In those days, all the people were
gathered together as one man, to the
street which is before the Water-gate, &c.

Gradual, Psalm xxxii.

Blessed is the nation whose God is
the Lord; the people whom the Lord
has chosen to himself for an inheritance.
By the word of the Lord the heavens
were established, and by the breath of
his mouth all the host of them.

Sequence of the Holy Gospel, Mark ix.
16-28.

At that time, one of the multitude, an-
swering, said to Jesus, Master, I have
brought to thee my son, having a dumb
spirit, &c.

Offertory, Psalm cxviii.

I will meditate on thy command-
ments, which I have greatly loved; and

1 In Protestant version, Nehemiah..
I will lift up my hands to thy precepts, which I have loved.

Secret.

O Lord, we beseech thee, may this victim cleanse away our sins, and sanctify the bodies and minds of thy servants to celebrate the sacrifice. Through our Lord.
Second and third prayers, as above.

Communion.

Eat fat meats and drink sweet wine, and send portions to those that have not prepared themselves, for it is the holy day of the Lord; be not sad, for the joy of the Lord is our strength.

Post-communion.

We humbly entreat thee, O Lord, that receiving thy heavenly gifts, what through thy bounty we celebrate with anxious service, we may, through thy grace, partake of with suitable feelings. Through our Lord.
Second and third post-communions, as above.

Feria VI., Q. T. September, (Ember Friday.)

Station at S. S. Twelve Apostles.

Introit, Psalm civ.

Let the heart of them rejoice that seek the Lord. Seek ye the Lord and be strong; seek his face evermore. Ps. Confess ye the Lord; call on his name; declare his doings among the Gentiles. V. Glory be to the Father.

Prayer.

Grant, we beseech thee, almighty God, that observing these holy solemnities with annual devotion, we may please thee both in body and mind. Through our Lord.
Second prayer, A cunctia, as above; third prayer, at discretion of the priest.

Lesson, Hosea xiv. 2–10.

Thus saith the Lord God, Return, O Israel, to the Lord thy God, &c.
EMBER SATURDAY.

Prayer.

Almighty and eternal God, who, by salutary restraint, doth heal both our bodies and souls, we humbly entreat thy majesty, that, well pleased with the pious prayers of those who fast, thou wouldest grant us both thy present and future aid. Through our Lord.

Lesson, Leviticus xxiii. 27-32.

In those days, the Lord spoke to Moses, saying, upon the tenth day of this seventh month shall be the day of atonement; it shall be most solemn, &c.

Gradual, Psalm lxxxviii.

Be merciful, O Lord, to our sins, lest the nations say, Where is their God? Help us, O God our Saviour; and for the honour of thy name, O Lord, deliver us.

Let us pray. Let us kneel. R. Lift up yourselves.

Prayer.

Grant us, we beseech thee, almighty God, that while fasting we may be filled with thy grace, and by abstinence, be rendered stronger than all our enemies. Through our Lord.

Lesson, Leviticus xxiii. 39-43.

In those days, the Lord spoke to Moses, saying, From the fifteenth day of the seventh month, when you shall have gathered in all the fruits of your land, &c.

Gradual, Psalm lxxxviii.

Behold, O God our Protector, and look favourably on thy servants. O Lord God of hosts, hear the prayers of thy servants.

Let us pray. Let us kneel. R. Lift up yourselves.

Prayer.

Protect, O Lord, we beseech thee, thy family, that we may obtain, through thy bounty, the eternal remedies of salvation, which we seek, inspired by thee. Through our Lord.


O Lord our God, feed thy people with thy rod, the flock of thy inheritance, &c.

Gradual, Psalm lxxxix.

Turn, O Lord, for a little season, and be entreated of thy servants. O Lord, thou hast been our refuge from generation to generation.

Let us pray. Let us kneel. R. Lift up yourselves.

Prayer.

Grant, we beseech thee, O Lord, so to abstain from carnal feasts, that we may equally fast from the vices which assail us. Through our Lord.


In those days, the word of the Lord came to me, saying, Thus saith the Lord of hosts, &c.

Gradual, Psalm cxl.

Let my prayer be directed as incense in thy sight, O Lord. The lifting of my hands as the evening sacrifice.

Let us pray. Let us kneel. R. Lift up yourselves.

Prayer.

O Lord, as thou, grantest to us to bring thee a solemn fast, so grant us, we beseech thee, the aid of thy pardon. Through our Lord.

Epistle, Daniel iii. 49, as before: with hymn, Benedictas, as before.

Here is said, V. The Lord be with you.

Prayer.

O God, who didst temper the flames of fire to the three children, mercifully grant that the flame of vice may not

1 "Bring a solemn fast," as a personal expiation of sin, additional to the great atonement.
consume us, thy servants. Through our Lord.

Second prayer, A cunctio, as before; third prayer, at the discretion of the priest.

Lesson, Epistle, Hebrews, ix. 2-12.

Brethren, there was a tabernacle made the first, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the Holy. And after the second veil, the tabernacle which is called the Holy of Holies, having the golden censer, and the ark of the testament, covered about on every part with gold, in which was a golden pot that had manna, and the rod of Aaron that had blossomed, and the tables of the testament; and over it were the cherubims of glory, overshadowing the preceptiatory, of which it is not needful to speak more particularly. Now, these things being thus ordered, into the first tabernacle the priests, indeed, always entered, accomplishing the office of sacrifices. But into the second, the high-priest alone, once a-year,—not without blood, which he offereth for his own and the people's ignorance; the Holy Ghost signifying this, that the way into the Holies was not yet made manifest, whilst the former tabernacle was yet standing: which is a parable of the time present, according to which gifts and sacrifices are offered,—which cannot, as to the conscience, make him perfect that serveth, only in meats and in drinks, and diverse washings, and justices (Greek, rites or sacrifices) of the flesh, laid on them until the time of correction. But Christ being come, a high-priest of the good things to come, by a greater and more perfect tabernacle, not made with hands,—that is, not by the creature, neither by the blood of goats nor of calves, but by his own blood, entered once into the Holies,¹ having obtained eternal redemption.

Tract, Psalm cxvi.

Praise the Lord, all ye nations; and praise him together, all ye people. V. For his mercy is confirmed towards us, and the truth of the Lord abideth for ever.


At that time Jesus spoke to the multitude this parable: A certain man had a fig-tree planted in his vineyard, &c.

¹ We have given this Lesson in full from the Douay, and as given in the English Missal, (1650, Dolman, London.) In reading these words the members of the Church of Rome may see described that ancient ritual system, which had God for its Author, and God's Son for its Abolisher. The system of priests, levites, altars, sacrifices, censers, washings, &c., of the Old Testament, is so plainly a divine appointment, that no one ever doubted the matter; and as little has its entire abolition by Christ been a matter of doubt. The restoration of a system of priests, altars, sacrifices, censers, washings, &c., in the Gospel Church, is as plainly a human invention as the older dispensation was a divine economy, to serve for a time, until the coming in of the better dispensation of the Spirit. Neither Christ nor his apostles drop one hint of a reconstruction of the old system of shows and similaries,—nay, speak of it as the rudiments, "the beggarly elements," comparatively unprofitable, for a bygone age of the Church, and a bygone stage of man's history. How would the apostles marvel, did they return and revisit Churches bearing their names, to find a more voluminous ritual, and a greater prolixity and multiplicity of shadowy rites and ceremonies, with altars, priests, levites, censers, &c., exceeding all that ancient Jerusalem ever beheld, or that ever oppressed her ancient priesthood! To teach the gospel to all nations—was their great work. Not a word of a new ritual, more needing an interpreter than that of Levi!
Offertory, Psalm lxxvii.

O Lord, the God of my salvation, in the day-time I have cried, and in the night before thee: let my prayer come in before thee, O Lord.

Secret.

Grant, we beseech thee, almighty God, that the offering made to the eyes of thy majesty may obtain for us the grace of devotion, and the issue of a happy eternity. Through our Lord.

The other secrets, as above.

Communion, Leviticus xxiii.

In the seventh month shall you celebrate this feast, because I made the children of Israel to dwell in tents when I brought them out of the land of Egypt. I am the Lord your God.

Post-communion.

May thy sacraments, we beseech thee, O Lord, perfect in us what they set forth, that what we now celebrate in outward observance, we may receive in deed and in truth. Through our Lord, &c.

The second and third post-communions, as before.

XVIII. SUNDAY AFTER PENTECOST.

Introit, Ecclesiasticus xxxvi.

Give peace, O Lord, to those waiting upon thee, that thy prophets may be found faithful. Hear the prayers of thy servant, and of thy people Israel. Ps. cxxi. I rejoiced at those things that are said to me, We shall go up to the house of the Lord. V. Glory be to the Father.

Prayer.

O Lord, we beseech thee that the work of thy mercy may direct our hearts, for without thy grace we cannot be pleasing to thee. Through our Lord, &c.

Second prayer, A cunctis, as before; third prayer, at the discretion of the priest.

Lesson, Epistle of Paul, 1 Corinthians i. 4–8.

Brethren, I give thanks to my God always for you, for the grace of God that is given you, &c.

Gradual.

I was glad at those things which were said to me, We shall go up to the house of the Lord. Let there be peace in thy strength, and plenty in thy towers. Alleluia, Alleluia. Ps. ci. The Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory. Alleluia.

Sequence of the Holy Gospel, Matthew ix. 1–8.

At that time, Jesus entering into a ship, passed over the water and came into his own city; and behold they brought to him one sick of the palsy, &c.

The Creed is said.

Offertory, Exodus xxiv.

Moses consecrated an altar to the Lord, offering upon it whole burnt-offerings, and sacrificing victims: he made an evening sacrifice to the Lord God, for an odour of sweetness in the sight of the children of Israel.

Secret.

O God, who by the communion of this adorable sacrifice hast made us partakers of his supreme divinity,1 grant, we beseech thee, that as we know thy truth, so by a worthy life we may attain to it.

Second and third secrets, as above.

Communion, Psalm xcv.

Bring sacrifices, and come into his

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1 "'Partakers of his supreme divinity.'—Peter says, 2 Pet. i. 4, "Partakers of the Divine nature'—that is, of his moral nature and image; in other words, being Christ-like. One can easily conceive an exaggerated use of Peter's phrase employed to prove every Christian to be a partaker of the Divinity, as the figurative language of Christ's presence in the sacrament has been used to turn the bread into Christ himself.
courts: adore ye the Lord in his holy court.

Post-communion.
We return thee thanks, O Lord, quickened by thy sacred gifts, imploring thy mercy to render us worthy to partake of them. Through our Lord.
Second and third post-communions, as before directed.

XIX. SUNDAY AFTER PENTECOST.

Introit.
I am the salvation of the people, saith the Lord; from whatever tribulation, if they cry unto me, I will hear them, and will be their Lord for ever.

Prayer.
Almighty and merciful God, graciously put far from us everything hurtful, that equally unencumbered in mind and body, we may with free minds engage in thy service.
The second prayer, A cunctios, as before; third, at discretion of the priest.

Brethren, be ye renewed in the spirit of your mind, and put on the new man.

Gradual, Psalm cxi.
Let my prayer be directed as incense in thy sight, O Lord. The lifting up of my hands as the evening sacrifice. Alleluia, Alleluia. Ps. civ. Confess ye the Lord, and call on his name; make known his doings among the nations. Alleluia.

Sequence of the Holy Gospel, Matthew xxii. 2-14.
At that time, Jesus spake to the chief priests and the pharisees in parables, saying, The kingdom of heaven is likened unto a king, who made a marriage for his son, and he sent his servants, &c.
The Creed is said.

Offertory, Psalm cxxxvii.
If I shall walk in the midst of tribulation, thou wilt quicken me, O Lord; thou wilt stretch forth thy hand against the wrath of my enemies, and thy right hand shall save me.

Secret.
Grant, we beseech thee, O Lord, that the gifts we offer in the sight of thy majesty may be salutary to us. Through our Lord, &c.
Second and third secrets, as directed above.

Communion, Psalm cxviii.
Thou hast commanded thy precepts to be kept diligently. O that my ways were directed to keep thy justifications.

Post-communion.
May thy healing power, O Lord, mercifully free us from all our perversities, and make us always to cleave to thy commandments. Through our Lord.
Second and third post-communions, as directed before.

XX. SUNDAY AFTER PENTECOST.

Introit, Daniel iii.
All that thou hast done to us, O Lord, thou hast done in true judgment, because I have sinned against thee, and have not obeyed thy commandments; but give glory to thy name, and do to us according to the multitude of thy mercies. Ps. cxviii. Blessed are the undefiled in the way, who walk in the law of the Lord. V. Glory be to the Father, &c.

Prayer.
O Lord, we beseech thee, grant, well pleased, pardon and peace to thy faithful, that they may both be cleansed from all offences, and preserved in peace of mind. Through our Lord.

1 "Justifications."—Prot. version, statutes. Intelligible or not, the justitia of the Vulgate and Missal is always rendered in English justice, and justificatio, justifications.
Second prayer, A concluding, as before; third, at discretion of the priest.

Lesson, Epistle, Ephesians v. 15–21.

Brethren, see how ye walk circumspectly, not as unwise, but wise, &c.

Gradual, Psalm cxliv.

The eyes of all hope in thee, O Lord, and thou givest to them food in due season. Thou openest thy hand, and fillest every creature with blessing. Alleluia, Alleluia. Ps. cvii. My heart is prepared, O God, my heart is prepared: I will sing, and will give praise to thee my glory. Alleluia.

Sequence of the Holy Gospel, John iv. 46–53.

At that time, there was a certain ruler whose son was sick at Capernaum, &c. The Creed is said.

Offertory, Psalm cxxxvii.

By the rivers of Babylon we sat and wept, when we remembered thee, O Zion.

Secret.

We beseech thee, O Lord, that these mysteries may afford us a heavenly medicine, and purge away the vices of our hearts. Through, &c.

Second and third secrets, as directed above.

Communion, Psalm cxxviii.

Remember, O Lord, thy word to thy servant, in which thou hast given me to hope; this hath comforted me in my humiliation.

Post-communion.

That we may be rendered worthy of thy sacred gifts, grant us, we beseech thee, to be always obedient to thy commandments. Through our Lord.

Second and third post-communions, as directed above.

XXI. SUNDAY AFTER PENTECOST.

Introit, Esther xiii.

O Lord, all things are at thy disposal, and there is none that can resist thy will; for thou hast made all things, heaven and earth, and all things that are under the circuit of heaven. Thou art Lord of all. Ps. cxviii. Blessed are the undefiled in the way, who walk in the law of the Lord. Glory be to the Father, &c.

Prayer.

O Lord, we beseech thee to guard thy family with thy continual mercy, that under thy protection it may be free from all adversity, and may be continually devoted to good deeds through thy name. Through our Lord.

The second prayer, A concluding; the third, at discretion of the priest.

Lesson, Ephesians vi. 10–17.

Brethren, be strengthened in the Lord, and in the might of his power. Put you on the armour of God, &c.

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1 The Church of Rome, afraid of aught that recalls that great and consoling truth, justification by the merits of Christ alone, has in her devotional language spoken of the merits of the saints, in a way that cherishes human pride, and almost amounts to self-salvation. Yet it is equally undeniable that some Protestant churches, in their great fear, have not magnified as they ought and would, but for this feeling and fear, the work of divine grace in his saints. The doctrine of justification has tended to overlay the doctrine of the sinner's sanctification. There was the less need for this fear, where there was not only a full acknowledgment of a free justification, but of the free gift of the Spirit renewing and regenerating the soul, that by grace alone we differ; and that God, in rewarding worth in his people, but regarded with complacency his own work in the hearts of men. Such is the weakness or narrowness of our minds, that no one church or Christian man can contend long or earnestly for any one truth, without overlooking or narrowing the domain of some other truth, or diminishing its due prominence.
XXII. SUNDAY AFTER PENTECOST.

Gradual, Psalm lxxxix.

O Lord, thou hast been our refuge from generation to generation. Before the mountains were made, or the earth and the world were formed, from everlasting to everlasting, thou art God. Alleluia, Alleluia. Ps. cxiii. When Israel went out of Egypt, and the house of Jacob from a barbarous people. Alleluia.

Sequence of the Holy Gospel, Matthew xviii. 23–35.

At that time, Jesus spoke to his disciples this parable: The kingdom of heaven is likened unto a king, who would take an account of his servants, &c.

The Creed is said.

Offertory, Job i.

There was a man in the land of Uz whose name was Job, sincere and upright, and fearing God, whom Satan sought that he might tempt him; and power was given to him from the Lord over his possessions and over his flesh, and he destroyed all his substance and his children, and wounded his flesh also with a grievous sore.

Secret.

O God, graciously receive this sacrifice, by which thou art willing to be pacified, and to restore salvation in thy powerful compassion. Through our Lord, &c.

Second and third secrets, as above.

Communion, Psalm cxviii.

My soul trusteth in thy salvation, and in thy word have I hoped. When wilt thou execute judgment on them that persecute me? The wicked have persecuted me; help me, O Lord my God.

Post-communion.

Having received the food of immortality, we beseech thee, O Lord, that what we have taken with our mouth, we may follow with a pure mind. Through our Lord.

Second and third post-communions, as above directed.

XXII. SUNDAY AFTER PENTECOST.

Introit, Psalm cxxxix.

If thou wilt mark iniquities, O Lord; Lord, who shall stand? for with thee is forgiveness, O God of Israel. Ps. From the depths I have cried to thee, O Lord. Lord, hear my voice. Glory, &c.

Prayer.

O God, our refuge and our strength, be favourable to the pious supplications of thy church, thou who art the author of mercy; and grant, that what we ask in faith, we may effectually obtain. Through our Lord. The second prayer, A cunctis, as above; third, at discretion of priest.

Lesson, Epistle, Philippians i. 6–11.

Brethren, we are confident in the Lord Jesus, that he who hath begun a good work, &c.

Gradual, Psalm cxxxii.

Behold how good and how pleasant a thing it is for brethren to dwell in unity! As ointment to the head, which descends upon the beard, the head of Aaron. Alleluia, Alleluia, Alleluia. Ps. cxiii. They that fear the Lord, let them hope in him; He is their helper and protector. Alleluia.

Sequence of the Holy Gospel, Matthew xxii. 15–21.

At that time, the pharisees went and consulted among themselves how to ensnare Jesus in his speech, &c.

The Creed is said.

Offertory, Esther xiv.

Remember me, O Lord, who rulest above all; and grant to me a well-ordered speech, that my words may be pleasing in the sight of the prince.

Secret.

Grant, merciful Father, that this sa


ing oblation may for ever free us from our own faults, and defend us from all adversities. Through our Lord.

Second and third secrets, as above.

Communion, Psalm xvi.

I have cried, for thou, O God, hast heard me. O incline thine ear unto me, and hear my words.

Post-communion.

We have received, O Lord, the gifts of thy sacred mysteries, humbly beseeching thee, that what thou hast commanded us to do in remembrance of thee, may prove a help to our infirmity. Who livest, &c.

The other post-communions, as before directed.

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XXIII. Sunday after Pentecost.

When it shall not be the last after Pentecost; but if the last, the mass of the 24th Sunday is said, and this mass is said on the preceding Saturday, if it be not a double or a semi-double; or, if so, on some other previous feria not in like manner hindered.

Introit, Jeremiah xxix.

The Lord saith, I meditate thoughts of peace, and not of affliction; you shall call on me, and I shall hear you, and will bring back your captivity from all places. Ps. lxxiv. O Lord, thou hast blessed thy land, thou hast turned away the captivity of Jacob. V. Glory be to the Father.

Prayer.

Pardon, we beseech thee, O Lord, the faults of thy people, that we may be delivered by thy goodness from the bonds of our sins which, by our frailty, we have contracted.

The second prayer, A cunctis, as before; third, at discretion of the priest.

Lesson, Philippians iii. 17–21; iv. 2, 3.

Brethren, be followers of me, and ob-serve those that walk after our example. For many walk, &c.

Gradual, Psalm xliii.

Thou hast delivered us, O Lord, from them that afflict us; and hast put them to shame that hate us. In God we will rejoice all the day, and in thy name we will give praise for ever. Alleluia, Alleluia. Ps. cxxxix. From the depths I have cried to thee, O Lord. Lord, hear my prayer. Alleluia.


At that time, as Jesus was speaking to the multitudes, behold a certain ruler came up and adored him, saying, Lord, my daughter is even now dead, &c.

The Creed is said.

Offertory.

From the depths have I cried to thee, O Lord. O Lord, hear my prayer; from the depths have I cried to thee, O Lord.

Secret.

We offer to thee, O Lord, the sacrifice of praise as an additional act of homage, that thou wouldest mercifully accomplish what thou hast granted to us undeserving. Through our Lord.

The other secret, Exaudi, as before; the third, at discretion of the priest.

Communion, Mark xi.

Amen, I say unto you: Whatever you ask in prayer, believe that ye shall receive it, and it shall be done to you.

Post-communion.

We beseech thee, almighty God, that thou wouldest not permit to be subject to human dangers those whom thou givest to rejoice in the participation of the Divine mysteries. Through our Lord.

The other post-communion, Mundet, as before; third, at discretion of priest.

If there should be more than 24 Sundays after Pentecost, then the masses after
the 23d, will be of those Sundays after Epiphany which were passed over, and the following order is to be observed:—
If there be 25 Sundays, on the 24th is said the mass of the 6th after Epiphany.
If 24, on the 24th is said of the 5th; and on the 25th, of the 6th after Epiphany.
If 27, on the 24th, is said of the 4th; on the 25th, is said of the 5th; and on the 26th, of the 6th after Epiphany.
If 25, on the 24th, is said of the 3d; on the 25th of the 4th; on the 26th of the 5th; and on the 27th, of the 6th after Epiphany.
So that the mass of the 24th Sunday may always be said last.

XXIV. SUNDAY AFTER PENTECOST,
(OR LAST).

Introit, Gradual, Offertory, and Communion, the same as on the 23d Sunday.

Prayer.

Stir up, we beseech thee, O Lord, the desires of thy believing people; that more earnestly seeking after the fruit of good works, they may receive more abundantly the aids of thy mercy. Through our Lord.

Second prayer, A Nonius, as before; third, at discretion of the priest.

Lesson, Epistle, Colossians i. 9-14.

Brethren, we cease not to pray for you, and to beg that you may be filled with the knowledge of the will of God in all wisdom, &c.

Sequence of the Holy Gospel, Matthew xxiv. 15-35.

At that time, Jesus said to his disciples, When you shall see the abomination of desolation, &c.

The Creed is said.

Secret.

Be favourable, O Lord, to our supplications, and, accepting the offerings and prayers of thy people, turn all our hearts to thyself, that freed from earthly, we may go forward to heavenly desires. Through our Lord.

The other secret, Exaudi, as before; third, at discretion of the priest.

Post-communion.

Grant us, O Lord, we beseech thee, by these sacraments which we have taken, whatever is vicious in our souls, may be healed by the gift of this medicine. Through our Lord.

The other post-communion, Mundet, as before; third, at discretion of the priest.

SUNDAY III.

What remains after Epiphany, is to be placed under the former rubric.

Introit, Gradual, Offertory, and Communion, as in preceding mass. Prayers, Epistle, and Gospel, as on Sunday III. after Epiphany.

Second prayer, A Nonius, as before directed; third, at discretion of the priest.

SUNDAY IV.

Which remains after Epiphany.

Introit, Gradual, Offertory, and Communion, as before. Prayers, Epistle, and Gospel, as on Sunday V. after Epiphany.

SUNDAY V.

Which remains after Epiphany.

Introit, Gradual, Offertory, and Communion, as before. Prayers, Epistle, and Gospel, as on Sunday V. after Epiphany.

SUNDAY VI.

Which remains after Epiphany.

Introit, Gradual, Offertory, and Communion, as before. Prayers, Epistle, and Gospel, as on Sunday VI. after Epiphany.

Sunday XXVIII., and the last after Pentecost, which is placed above, in order XXIV.
PROPER MASSES OF THE SAINTS.

29TH DAY OF NOVEMBER.

Vigil of S. Andrew, Apostle.\(^1\)

**Introit, Matthew iv.**

The Lord saw two brothers, Peter and Andrew, and he called them: Come ye after me, I will make you fishers of men. Ps. xviii. The heavens declare his glory; and the firmament declareth the work of his hands. Glory be to the Father.

**Prayer.**

Almighty God, we beseech thee, that the blessed Apostle Andrew, whose festival we anticipate, may implore thy aid for us; that freed from our sins, we may be also rescued from all dangers. Through our Lord.

**Commemoration of S. Saturninus, Martyr.**

**Prayer.**

O God, who givest us to enjoy the festival of the blessed Saturninus thy martyr, grant us to be aided by his merita. Through our Lord.

If the vigil of S. Andrew should come on Advent, mass is said at vigil, and the second prayer will be of Advent, the third of S. Saturninus.

If the feast of S. Andrew should come on the 2nd Feria, the mass of vigil is said on Sabbath (Sat.), and the second prayer will be of S. Mary, Grant, &c., the third for the Church or Pope, as before; and commemoration of S. Saturninus, is made on Sunday, which is also observed on other vigils, (excepting the vigil of the Nativity of our Lord).

But if it shall fall on a Sunday, it is transferred to the following day, provided a double or semi-double feast does not prevent; which is also observed if other double feasts occur on Sundays of Advent; and in these, commemoration is always made of Advent. But on simple feasts throughout Advent, only commemoration is made.

**Epistle, The blessing of the Lord, as on the vigils common to an apostle.**

**Oradual, Psalm cxxxviii.**

Thy friends, O God, are highly to be honoured; their pre-eminence is greatly established. I will number them, and they shall be multiplied as the sand.

**Sequence of the Holy Gospel, John i. 35-51.**

At that time, Jesus stood, and two of his disciples; and beholding Jesus walking, he saith, Behold the Lamb of God, &c.

**Offertory, Psalm viii.**

Thou hast crowned him with glory and honour, and set him over the works of thy hands, O Lord.

**Secret.**

O Lord, we offer to thee a gift to be

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\(^1\) See p. 101, for the legend of the Breviary respecting this apostle.
consecrated, by which, celebrating the solemnity of the blessed Apostle Andrew, we implore also purification to our souls. Through our Lord.

For S. Saturninus.—Secret.

Sanctify, O Lord, the gifts devoted to thee; and by the intercession of thy blessed martyr Saturninus,1 well pleased with the same, give ear to us. Through our Lord.

Communion.

Andrew saith to Simon his brother, We have found Messias, who is called Christ; and he brought him to Jesus.

Post-communion.

Having partaken of thy sacraments, O Lord, we humbly entreat, that through the intercession of thy blessed Apostle Andrew, what we do, in reverence for his passion,2 may be profitable to the healing of our souls. Through our Lord, &c.

For S. Saturninus.—Post-communion.

May the participation of thy sacrament, sanctify us, we beseech thee, O Lord; and by the intercession of thy saints, render us acceptable to thee. Through our Lord, &c.

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30TH DAY OF NOVEMBER.

S. Andrew, Apostle.

Introit, Psalm cxxxxviii.

Thy friends, O God, are by me ex-

ceedingly to be honoured; their pre-
enminence is exceedingly strengthened. Ps. O Lord, thou hast proved me, and known me; thou hast known my sitting down, and rising up. Glory be to the Father.

Prayer.

O Lord, we humbly entreat thy majesty, that as the blessed Apostle Andrew was both a preacher and ruler in thy Church, so he may be with thee a perpetual intercessor for us. Through our Lord.

Lesson, Epistle, Romans x. 10-18.

Brethren, with the heart we believe unto justice; with the mouth, confession is made unto salvation, &c.

Gradual, Psalm xlv.

Thou shalt appoint them princes over all the earth; they shall remember thy name, O Lord. Instead of thy fathers, sons are born to thee; therefore, shall the people praise thee. Alleluia, Alleluia. The Lord loved Andrew in the odour of sweetness. Alleluia.

Sequence of the Holy Gospel, Matthew iv. 18-22.

At that time, Jesus, walking by the Sea of Galilee, saw two brethren, Simon who is called Peter, &c.3

The Creed is said.

Offertory, Psalm cxxxxviii.

Thy friends are to me, O God, ex-

ceedingly to be honoured.

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1 Butler tells us of two of this name in the Roman Martyrology: one who lived in 245, in the reign of Valerian; the other, in 304, martyred in the reign of Diocletian. The Breviary gives no account of him, probably having none to give, or unwilling to determine which was the martyr of the Roman calendar to the disparagement of the other's claims.

2 Passion.—The same Latin word is used in the Missal for the sufferings of Christ, and of his apostles and martyrs. In English, we have confined the use of this word to our Saviour's last sufferings. There is no reason why this distinction should be observed in translating the Missal, as Rome regards the sufferings of the martyrs as having an atoning efficacy, differing only in degree from those of our Saviour.

3 According to Butler, though the head of St Andrew be at Rome, the arm of St Andrew was reverently kept in the Church of St Regulus in St Andrews.
SAINTS' FEASTS OF DECEMBER.

SECRET.

We beseech thee, O Lord, that the holy prayer of the blessed Apostle Andrew, may render our sacrifice acceptable to thee; that it may be acceptable through his merits, in honour of whom it is this day solemnly presented. Through our Lord.

Preface of the Apostles.

Communion.

Come ye after me, I will make you fishers of men; and immediately, leaving their nets, they followed the Lord.

Post-communion.

We have received, O Lord, the divine mysteries, rejoicing in the festival of the blessed Andrew; and we beseech thee, that as through them thou dost perfect glory to thy saints, so to us they may be profitable to the pardon of our sins. Through our Lord.

FEASTS OF DECEMBER.—DECEMBER 2.

S. Bibiana, Virgin and Martyr.1

The mass, as in the commemoration of a virgin and martyr, (see end of Missal), except the following:—

Prayer.

O God, who by the preachings and miracles of the blessed Francis, didst gather the nations of Europe to thy Church, mercifully grant, that as we venerate his gracious merits, we may also imitate his example. Through our Lord.

And commemoration is made of the Person.

Epistle, as on S. Andrew's.

Gradual.

The just shall flourish as the palm-tree; as the cedar of Lebanon, he shall increase in the house of the Lord. To show forth thy mercy in the morning, and thy truth in the night. Alleluia, Alleluia. Blessed is the man that endureth temptation, because when he

Where this arm now is, we have been unable to discover. If the Church of St Regulus were returning under its old regime, the lost arm might be recovered and exhibited to adoration with other relics. The Scottish order of knighthood in honour of St Andrew, is ascribed, says Butler, to King Achaius in the eighth century, and seemed obiterated until James VII. revived it. The collar is made up of thistles and rue,—the one not being to be touched without injury, and the other being an antidote to poison.

1 The Breviary informs us that Bibiana was martyred at Rome with her mother Dunrosa, and her sister Demetria, in the reign of the Emperor Julian. A church was erected to her memory, and her relics with those of her mother and sister, were opportunely discovered to enrich her church when Urban VIII., in 1628, had sumptuously rebuilt it.

2 For a notice of this remarkable man, see p. 158, chap. IX.
hath been proved, he shall receive the crown of life. Alleluia.

Sequence of the Holy Gospel, Mark xvi.

At that time, Jesus said to his disciples, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned, &c.

Offering.

My truth and my mercy shall be with him, and in my name shall his horn be exalted.

Secret.

Grant us, we beseech, almighty God, that the oblation of our lowliness, in honour of thy saints, may be pleasing to thee, and purify us both in body and in mind. Through our Lord, &c.

Communion.

Blessed is that servant whom, when the Lord shall come, he shall find watching. Amen. I say unto you, he will set him over all his goods.

Post-communion.

We beseech thee, almighty God, that we who have partaken of heavenly food, may, through the intercession of thy blessed confessor Francis, be fortified by the same against all our enemies. Through our Lord.

4th Day of December.

S. Peter Chrysologus, Bishop and Confessor.¹

Introit.

In the midst of the Church the Lord opened his mouth, and filled him with the spirit of wisdom and understanding: he put on him a robe of glory. Ps. xoi. It is good to praise the Lord, and to sing to thy name, O Most High. V. Glory be to the Father, &c.

Prayer.

O God, who wert pleased to choose the blessed Peter Chrysologus, the excellent doctor, to govern and instruct thy Church, grant we beseech thee, that he whom we have had for our teacher on earth, we may deserve to have as our intercessor in the heavens. Through our Lord, &c.

Then is made a commemoration of the feria, and then of S. Barbara, as in the mass, Loquese, of a virgin and martyr.

Epistle, 2 Tim. iv. 1–8.

Gradual.

Behold a great priest, who in his days pleased God. There has not been found like to him, who kept the law of the highest. Alleluia, Alleluia. Thou art a priest for ever, after the order of Melchisedec. Alleluia.

Gospel, You are the salt of the earth. The Creed is said.

¹ Archbishop of Ravenna, in Italy, about 450. His name was Peter, surnamed Chrysologus or Golden Speech, from his supposed eloquence, as Chrysostom, for a like reason, was called golden-mouthed. His eloquence, like Whitfield's, does not appear in his writings. Butler gives rather a chilling account of his 178 extant discourses,—“Rather instructive than pathetic, in which we meet with little that quickens or affects much.” Yet his voice oft failed him in their impassioned utterance. The Breviary tells us that he laboured to extirpate, in his diocese, the heathen and riotous superstitions with which the New Year was ushered in, saying, “that he who would sport with Satan shall never reign with Christ.”

² Govern is here put before teach. It is the order of Rome, not of the apostle, who, writing to his beloved disciple Timothy, says, “Let the elders (presbyters) that rule well be counted worthy of double honour, especially they who labour in word and doctrine,” (1. Tim. v 17.) “Go and teach,” said Christ.
SAINTS' FEASTS OF DECEMBER.

Offertory.

The just shall flourish as the palm-tree; he shall grow as the cedar in Lebanon.

Secret.

O God, let not the pious prayer of thy holy Peter Chrysologus be wanting to us, both to render our offerings acceptable, and always to obtain for us thy pardon. Through our Lord.

Commemoration of the feria, and of S. Barbara. 1

Communion.

O Lord, thou didst deliver to me five talents; behold I have gained other five. Well done, good and faithful servant; because thou hast been faithful in a few things, I will appoint thee over many things: enter into the joy of thy Lord.

Post-communion.

That thy sacrifices, O Lord, may bring us salvation, we beseech thee that the blessed Peter Chrysologus, thy bishop and excellent doctor, may approach thee as our intercessor. Through our Lord.

Commemoration of feria and S. Barbara.

5TH DAY OF DECEMBER.

Commemoration, S. Sabbas, Abbot, from Mass, Os Justi.

In the secret and post-communion, the word abbot is omitted.

6TH DAY OF DECEMBER.

S. Nicholas, Bishop and Confessor, double.

Introit, Ecclesiasticus xiv.

The Lord made with him a covenant of peace, and made him a prince, that the dignity of the priesthood should be to him for ever. Ps. O Lord, remember David, and all his mercies. V. Glory be to the Father.

Prayer.

O God, who didst adorn with innumerable miracles 4 the blessed Nicholas,

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1 Of S. Barbara nothing is given in the Breviary and Missal but the name, which does not quite agree with Butler's statement of "the particular devotion, in the Latin, Greek, Muscovite, and Syriac Churches, with which she is honoured." "Her history," he acknowledges, "is obscured by a variety of false acts." Baronius makes her out to have been a scholar of Origen, and to have been martyred about 285, in the sixth general persecution.

3 "Approach thee," &c., (Precator accedat.) The worshipper here prays that his patron saint may have access to the divine presence,—of which he is not, therefore, previously assured, although using his intercession with God.

3 S. Sabbas has nothing in the Breviary but a name. He was not a favourite in the Latin Church so much as in the East. He was one of the most renowned patriarchs or superiors of the monks of Palestine, and flourished about 439. He lived long, it is said, in a cave, and was visited by lions, who held converse with him, and recognised his sanctity; but he afterwards preferred social to individual solitude,—the monastic life, and the ruling of his rebellious monks, to the companionship of wild beasts. So invincibly steady was he in all the discipline of a religious life, that being on an embassy to the Emperor at Constantinople, and the Emperor being engaged in council dispatching certain affairs of the saint, who was himself present, when the hour of tierce came the abbot went out to recite his prayers, and, on being remonstrated with, replied to his associate, "My son, the Emperor does his duty, and we must do ours." An admirable reply in its spirit, whatever we may think of the particular application.

4 Innumeris miraculis.—So much could not have been said of the apostles—more could not have been said of our Saviour's miracles. This extraordinary prayer is repeated in the Breviary, thus exalting him to the rank of a Saviour. In justifi-
grant, we beseech thee, that by his merits and prayers we may be delivered from the fires of hell (gehenna.) Through our Lord.

And commemoration is made of the fera.

Lesson, Epistle, Hebrews xiii. 7-17.

Brethren, remember those that are over you,¹ who have spoken to you the word of God.

Gradual.

I have found David my servant: with my holy oil I have anointed him; for my hand shall help him, and my arm shall strengthen him. The enemy shall have no advantage over him, and the son of iniquity shall not hurt him. Alleluia, Alleluia. The just shall flourish as the palm; he shall grow as the cedars of Lebanon. Alleluia.

Gospel, Matthew xxv. 14-23.

A man going into a far country, called his servants, &c.

Offertory.

My truth and my mercy shall be with him, and in my name shall his horn be exalted.

Secret.

Sanctify, we beseech thee, O Lord God, these gifts, which we offer on the solemnity of thy holy chief-priest Nicholas; that by these our life may be ever directed, in adversity and prosperity. Through our Lord.

Communion, Psalm lxxxviii.

Once have I sworn in my holiness: his seed shall abide for ever, and his throne as the sun before me, and as the moon perfect for ever, and a faithful witness in the heavens.

Post-communion.

May the sacrifice which we have received, O Lord, on the solemnity of thy holy pontiff Nicholas, guard us with an everlasting protection. Through our Lord.

cation of this extraordinary devotion to Nicholas, we are told in the Breviary that "when an infant, on the fourth and sixth days (Thursdays and Fridays) he only took one suck per day from his nurse, instead of his frequent applications on the other days, and that, in the evening; which exemplary custom of fasting he retained for the rest of his life." Is it on this account he is called the patron of children? rather let us suppose that from the tradition of his interest in children this story itself arose. His feasts were kept, with great solemnity, at Eton and other schools. He was Archbishop of Myra in Asia Minor, now Turkey in Europe; imprisoned by Diocletian, but delivered by Constantine, and was one of the 318 Fathers of the Council of Nice that united in condemning Arianism. The Greeks call him the Great Nicholas, and the Russians pay him greater honours than any since the days of the apostles. The Latin Church procured a superior interest in this saint by fitting out, in 1087, a secret expedition of three ships from Naples, which secretly stole his body, and brought it from its resting-place, in his ancient diocese, to Bari. His new tomb became, in consequence of this pious robbery, a favourite pilgrimage in the middle ages. This story illustrates both the morality and the superstition of the middle ages. What He who buried out of sight the dead body of Moses would have hidden, medieval superstition coveted as the object of idolatry, and fitted out an expedition to secure by piracy.

¹ Prepositorum vestitorum.—Rendered, in the Douay and English Missal, 1851, "Your prelates."

² Pontifex is the name given to every bishop in the Missal. Supremo Pontiff, or Pontif. Mar, to the Pope.
7TH DAY OF DECEMBER.

1 S. Ambrose, Bishop and Confessor, and Doctor of the Church.

**Introit.**

In the midst of the Church hath he opened his mouth, and the Lord hath filled him with the spirit of wisdom and understanding: he hath put on him the robe of glory. Ps. It is good to praise the Lord, and to sing to thy name, O Most High. Glory be to the Father.

**Prayer.**

O God, who didst bestow the blessed Ambrose as a minister of eternal salvation on thy people, grant, we beseech thee, that he whom we have had as a teacher of life on earth, we may deserve to have as an intercessor in the heavens. 

And commemoration of the feria is made.

**Epistle,** 2 Timothy iv. 1-8.

I charge thee, before God and Jesus Christ, &c.

**Gradual.**

Behold a great priest, who in his days pleased God. There has not been found like to him, who kept the law of the Highest. Alleluia, Alleluia. The Lord swore, and will not repent him, Thou art a priest for ever, after the order of Melchisedec. Alleluia.

**Gospel,** Matthew v. 13-19.

You are the salt, &c. And the Creed is said.

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**Offertory.**

My truth and my mercy shall be with him, and in my name shall his horn be exalted.

**Secret.**

Almighty and everlasting God, grant that by the intercession of the blessed Ambrose, thy confessor and bishop, the offerings presented to thy majesty may procure to us eternal salvation. Through our Lord.

**Communion.**

Once have I sworn in my holiness, His seed shall remain for ever, and his throne as the sun before me, and as the moon perfect for ever, and a faithful witness in the heavens.

**Post-communion.**

Receiving the sacraments of our salvation, grant, we beseech thee, almighty God, that the prayer of the blessed Ambrose, thy confessor and bishop, may everywhere assist us, in veneration of whom we offer these to thy majesty. Through our Lord.

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8TH DAY OF DECEMBER.

**Conception of the B. Virgin Mary.**

**Double of the Second Class, with an octave.**

**Introit.**

Hail! holy parent, who didst travail in the birth of the King, who rules hea-

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1 The four great doctors of the Latin Church are Jerome, Ambrose, Augustine, and Gregory the Great. The Breviary gives only a very brief notice of Ambrose, but makes copious use of his writings in its selections from the Fathers,—finding, in the florid style of this Father much to countenance the dogma of transsubstantiation; and in his extravagant eulogies on virginity, much more to countenance the new life of religious perfection which the Church, in his days, had largely developed. He lived between 340 and 397; was Bishop of Milan in Italy, when the Western Empire was falling to pieces, and superstition was gathering over the Church, as well as weakness over the State. He did much to alleviate the misfortunes of his times, as well as to confirm its superstitious tendencies; and countenanced, if he did not devise, the pious frauds of his time. The name of Ambrose will ever be held in honour in the Church of Christ,—a great and good man, though deeply tainted with the faults of his times.

2 On this day the Breviary cites Eccles. xxiv. The lessons are first from the Book of Ambrose on Virgins, describing Mary as if he had known her from in-
ven and earth for ever and ever. Ps. My heart hath broken forth in a good word; I speak my works to the King. Glory, &c.

Prayer.

We beseech thee, O Lord, to bestow on thy servants the gift of heavenly grace, that to whom the offspring of the blessed Virgin was the beginning of salvation, this votive solemnity of her conception may bring increase of peace. Through our Lord.

Then a commemoration of the Peria.

Lesson, Proverbs viii. 22–25.

The Lord possessed me in the beginning of his ways, before he made anything, from the beginning, &c.

Gradual.

Blessed and venerable art thou, Virgin Mary, who without any touch of shame wert found the mother of the Saviour. V. Virgin Mother of God, he whom the whole world cannot contain, being made man, shut himself up in thy womb. Alleluia, Alleluia. Thou art happy, O sacred Virgin Mary, and most worthy of all praise, because from thee arose the sun of justice, Christ our Lord. Alleluia.

After Septuag., the Tract is said, as in the voice of blessed Mary.

Gospel, Matthew i. 1–16.

The book of the generation of Jesus Christ, the son of Abraham, &c.

The Creed is said every day during the octave.

Offertory.

Blessed art thou, Virgin Mary, who didst bear the Creator of all things, who brought forth him that made thee, and remained for ever a virgin.

Secret.

O Lord, may the humanity of thy only begotten Son succour us, that he who, born of a virgin, did not diminish, but consecrated the integrity of his mother, may on this solemnity of her conception deliver us from our sins, and make this our oblation acceptable to thee. Who lives and reigns, &c.

Preface, Et te in conceptione, &c., which is said during the octave.

Communion.

Blessed is the womb of the Virgin

fancy as the ideal of woman. Augustine is then quoted, who is equally carried away by the theme. Then St Bernard of the 12th century, who applies to her, Revelation xii., the sign in heaven of a woman clothed with the sun. Jerome goes beyond them all, and loses all propriety. The reader who has the curiosity to look into the Breviary lessons of this day, may, in the contrast between the reserve of Scripture as to Mary, and the copiousness of these fathers, strengthen his conviction that a very different inspiration dictated the sentences of Jerome and those of St Luke. Besides these fathers, Epiphanius and Gregory the Great are cited—all equally enamoured of the theme, equally copious and impassioned. Yet this is but a small specimen of the "copia verborum" of the fathers and of the Breviary on the subject. On each of the eleven feasts of the Virgin throughout the year, the theme is resumed, and by her more devout worshipper every Saturday. In this indulgence of the imagination, a celibate priesthood find the alleviation of their enforced celibacy, substituting a Mary in heaven for the Mary that is denied them on earth.

1 How differently does the apostle speak: "Wherefore, when he cometh into the world, he saith, Sacrifices and offering thou wouldst not, but a body hast thou prepared me!"—Heb. x. 5.

2 "Matris integratam non minuit," as if a virtuous wife, by becoming a mother, had sinned or dishonoured herself; yet matrimony in the Romish Church is a sacrament.
SAINTS' FEASTS OF DECEMBER.

Mary, which bore the Son of the eternal Father.

Post-communion.

We have received, O Lord, the votive sacraments of this annual celebration; grant, we beseech thee, that they may bring to us remedies, both for the life that now is, and that which is to come. Through our Lord.

During the octave of the Conception, and on the octave day, the mass is the same as on the feast day; but within the octave the second prayer of the Feria is said, and a third of the Holy Ghost, as page 48, or of any simple feast occurring. On Sunday, indeed, the second prayer is of the octave.

10TH DECEMBER.

Commemoration S. Melchiades, Pope and Martyr, with Mass of the Conception as above. Prayer, secret, and post-communion, as in the mass, Statuet, of the commemoration of a martyr.

11TH DECEMBER.

S. Damasus, Pope and Confessor.

Introit.

Let thy priests, O Lord, be clothed with justice, and thy holy ones shout for joy. For the sake of David thy servant, turn not away the face of thy Christ. Ps. O Lord, remember David and all his miseries. Glory be, &c.

Prayer.

Hear, O Lord, our prayers, and, well pleased with the intercession of the blessed Damasus, thy confessor and bishop, grant us pardon and peace. Through our Lord, &c.

Then a commemoration of the octave of Conception, as before, and of the Feria.

Epistle, Hebrews vii. 23-27.

Brethren, there were made many priests, because by reason of death they were not suffered to continue; but Jesus, because he continueth for ever, hath an everlasting priesthood, whereby he is able also to save for ever them that

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1 Of Melchiades, or, as he was also called, Miltiades, nothing is told us in the Breviary, except his name and his having been a pope and martyr. He is supposed to have been Bishop of Rome between 311 and 314. The first bishops of Rome had their days shortened by labours and sufferings; the popes of the middle ages by intrigues and potions; and modern popes are short-lived, because they are seldom chosen until aged, partly that they may be men of experience, and partly that they may not stand too long in the way of those that look to have their turn of pontifical honours.

2 Damasus, according to the Breviary, was Bishop of Rome between 306 and 384. He built, says the Breviary, three basilicas or churches, wrote in prose and verse on virginity, appointed the Psalms to be sung, day and night, by alternate choirs, and the Doxology. His most useful work was the Latin translation of the New Testament, which Jerome undertook at his suggestion, and which forms the Vulgate of the New Testament. Jerome, the friend of this pope, tells that in his day an eminent Pagan senator, afterwards prefect of Rome, said to Damasus, "Make me a bishop of Rome, and I will be a Christian to-morrow." More illustrative still was the act of Valentinian in the time of this pope (370), "forbidding the clergy or monks to frequent the houses of orphans and widows, or to receive from them any gift, legacy, or trust." Such were the developments of the worldliness of the church in the 4th century, contemporaneous with that monkery and virginit of which Jerome was the example and eulogist.

We have given this lesson entire, that the reader may confront the Apostle Paul's doctrine of the one priest and the one sacrifice, with Rome's human priests and continual sacrifices of Christ in the mass. Some differences between this ver-
come to God by him, always living to make intercession for us. For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, as the other priests, to offer sacrifice, first for his own sins, and then for the people's; for this Jesus Christ, our Lord, did once, in offering himself.

Gradual.

Behold a great priest, who in his day pleased God: there was not one found like to him, who kept the law of the Most High. Alleluia, Alleluia. Thou art a priest for ever, after the order of Melchisedec. Alleluia.

Gospel, Matthew xxiv. 42-47.

At that time, Jesus said to his disciples, Watch ye, &c.

The Creed is said.

Offertory.

I have found David my servant; with my holy oil have I anointed him; for my hand shall help him, and my arm shall strengthen him.

Secret.

May the oblation of thy holy people be acceptable to thee in honour of thy saints, through the merits of whom they experienced help in tribulation. Through our Lord.

Commendation of the Conception and Feria.

Communion.

O Lord, thou didst deliver to me five talents: behold I have gained other five. Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord.

Post-communion.

Grant, we beseech thee, O Lord, to thy faithful people ever to rejoice in the veneration of thy saints, and to be protected by their perpetual supplications. Through our Lord.

Commendation of the Conception and Feria.

13TH December.

S. Lucia, Virgin and Martyr.¹

Introit.

Thou hast loved justice and hated iniquity; therefore God, thy God, hath anointed thee with the oil of joy above

sion and the Protestant version of this passage will be observed, especially in verse 25. The Greek word is πανυπέρ, which, says Bloomfield, in his Crit. Digest, "is rendered by Chrysostom and Theophylact, 'both in this world and the next.' Others contend that it must mean 'omnino, popure,' i.e., to the uttermost. This yields a sense far more extensive and worthy of the apostolic argument, who is contrasting the Levitical priesthood with that of Christ. Perhaps both interpretations may be united." "The uttermost," which is the rendering of the Protestant version, unites both. The "for ever" of the Missal, Douay, and Vulgate, expresses no more than duration; whereas the usual Greek phrase, expressive of for ever, is not here employed. The Greek word has its equivalent in the English adverb wholly, and is evidently meant to declare Christ to be a "complete Saviour," to whose redemption work no addition or supplement can be made or can be needed in the very nature of the thing.

¹ St Lucy is described as a Sicilian martyr. Her mother desiring to marry her to a Pagan nobleman, she secretly vowed to God to live a single life; and "seeking in prayer," says Butler, "occasion to hinder her marriage, her mother was seized with a bloody flux, which lasted for four years." Taking compassion on her mother, she besought her to make a pilgrimage to the tomb of St Agatha, where her mother was miraculously healed, and Lucy was allowed to dispose of herself
thy fellow. Ps. My heart breaketh forth in a good matter; I speak my works to the King. Glory be, &c.

Prayer.

Hear us, O God our Saviour, that, as we rejoice in the festivity of the blessed Lucia, thy virgin and martyr, so we may be taught in the love of true piety. Through our Lord.

Commendation of the Conception and Feria.

Epi. 2 Corinthians x. 17; xi. 1, 2.

Brethren, let him that glorieth, glory in the Lord, &c.

Gradual.

Thou hast loved justice and hated iniquity; therefore God, thy God, hath anointed thee with the oil of joy. Alleluia, Alleluia. Grace is poured on thy lips, because God hath blessed thee for ever. Alleluia.

Gospel, Matthew xiii.

The kingdom of heaven is like unto treasure hid, &c.

The Creed is said.

Offertory.

After her shall virgins be brought to the King: her neighbours shall be brought to thee with gladness and rejoicing: they shall be brought into the temple, to the Lord, the King.

Secret.

May the oblation of the holy people be acceptable to thee, O Lord, in honour of thy saints, by the merits of whom they have experienced aid in tribulation. Through our Lord.

Commemoration of the Conception and Feria.

Communion, Psalm cxviii.

Princes have persecuted me without a cause, and my heart hath trembled at thy words. I will rejoice at thy words, as one that hath found great spoil.

as she pleased. She forthwith sold all her portion and jewels, and distributed them to the poor. The young nobleman, her suitor, learning this, informed against her to the Roman Governor, who ordered her to be apprehended, exposed her to every insult, and to torture, under which she expired, about the year 304, predicting with her latest breath the rest and peace of the church after the death of Diocletian and Maximian. "Her body," says the Breviary, "was buried at Syracuse, then brought to Constantinople, and, lastly, translated to Venice;" Butler adds, "thence to Metz, by the authority of the Emperor Otho I., and is there exposed to public veneration in a rich chapel in St Vincent's Church. A portion of her relics was carried to Constantinople, and brought thence to Venice, where it is kept with singular veneration." The latest intelligence on the subject of her relics is the following:—M. L. Paris, Roman Curé, writes in the "Voix de la Verité," (1851), requesting an explanation how it is "that the body of St Lucy, virgin and martyr, lately deposited with great honour at Corbel (France), can have been found, as stated in the public ceremonial, in the catacombs of Rome, seeing that she suffered at Syracuse in Sicily; that the Emperor Otho, in the 10th century, transported her to Metz; and, in fact, that is now exhibited there in the Church of St Vincent; whilst a bit of her is preserved also at Venice! Must it not rather," the Curé naively adds, "have been the body of some holy female, unknown martyr, to which, according to usage, the Pope should give a name?"

St Lucy is often painted with the balls of her eyes laid in a dish, as if she had been thus mutilated, though it is probably only an emblem, as she is implored for distemper of the eyes. Her festival was kept in England, before the Reformation, as a holiday, says Butler, of the second rank, in which no work but tillage or the like was allowed.

29
Post-communion.

Thou hast satisfied thy family, O Lord, with holy gifts: we beseech thee always to cherish us by her intercession whose festival we celebrate. Through our Lord.

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Commemoration of the Conception and Feria.

If the IV. Feria of the Ember days occurs on this day, the mass of the Feria is said with commemoration of the Octave, and with the third prayer of the Holy Spirit, with preface of the Octave.

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15TH DAY OF DECEMBER.

On octave of conception of B. Mary. Mass as on the day, with commemoration of Feria.

If the Feria of the Ember days occurs on this day, in Catholic and Collegiate churches, two masses are said, one on the Octave day, another on the Feria with the assigned prayers; and in this mass and the following Quat. Temp., the common preface is always said.

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16TH DAY OF DECEMBER.

S. Eusebius, Bishop and Martyr.1

Mass, communion of a martyr and bishop, and commemoration of the Feria.

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1 This Eusebius is described in the Breviary as a Sardinian by birth. He was a bishop of Vercelli in Piedmont, about 371. He is signalized by Ambrose as the first bishop in the West that united the monastic and the clerical life. Shutting himself up with his clergy in the same house in the city, “almost in the same manner as the monks in the desert,” thus having his clergy under his own eye. Other churches were anxious to have his disciples for bishops,—men who united the monks’ “contempt of the world with the exactness of the priesthood.” Eusebius nobly preferred banishment to surrendering his faith in the supreme Divinity of our Lord, and condemning Athanasius. Constantius banished him to Palestine, to be treated at the discretion of an Arian bishop. He and his brother bishops, when required to sign the condemnation of Athanasius, replied to the emperor, “This is not a secular affair that requires your opinion as emperor.” The emperor wanted to be pope, as the Pope afterwards wanted to be King of kings, as well as Bishop of bishops. Eusebius is styled a martyr, yet he seems to have returned to his diocese. His relics are shown in the Cathedral of Vercelli.
apostles and prophets, Jesus Christ himself being the chief corner-stone. In whom, all the building being framed together, growth up into an holy temple in the Lord. In whom you also are built together into a habitation of God in the Spirit.

**Gradual.**

My friends, O God, are made exceedingly honourable; their pre-eminence is exceedingly strengthened. I will number them, and they shall be multiplied above the sand. Alleluia, Alleluia. Rejoice in the Lord, O ye just: praise becometh the upright. Alleluia.


*At that time,* Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.  
*The Creed is said.*

**Offertory.**

Their sound hath gone forth into all the earth, and their words to the end of the world.

**Secret.**

O Lord, we render to thee the debt of our service, humbly entreating that, by the prayers of the blessed apostle Thomas, thou wouldst preserve in us thy gifts, on whose honoured festival we offer thee the sacrifice of praise. Through our Lord.

*Preface of the apostles.*

**Communion.**

Put forth thy hand and know the place of the nails; and be not incredulous, but believing.

**Post-communion.**

Come to our aid, O merciful Lord; and through the intercession of thy blessed apostle Thomas, graciously preserve thy gifts upon us. Through our Lord.

**Feasts of January.—January 11.**

*Commemoration, S. Hyginus, Pope and Martyr.*  
*The mass Statuit from common.*  
*The third Prayer from S. Mary, as in common.*

**Sunday II. after Epiphany.**

**Most sacred Name of Jesus.**

*Introit, Epistle, Philippians ii.*

In the name of Jesus let every knee in heaven, earth, and hell, bow; and let every tongue confess that Jesus Christ is Lord, to the glory of God the Father. Ps. viii. O Lord, our Lord, how admirable is thy name in all the earth! V. Glory be to the Father, &c.

**Prayer.**

O God, who didst appoint thy only begotten Son the Saviour of the human race, and didst command Jesus to be invoked: mercifully grant that whose holy name we worship on earth, we may enjoy the vision of in the heavens. Through our Lord.

*Commemoration is made of II. Sunday after Epiphany.*  
*If it should occur in a simple feast, commemoration is made in private masses only.*

**Lesson, Acts iv. 8–12.**

Peter being filled with the Holy Spirit, said, Ye princes of the people and ancients hear, &c.

*Gradual, Psalm cv.*

Save us, O Lord our God, and gather

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1 The Breviary tells us nothing of Hyginus; all that is given either in the Breviary or the Missal, is a commemoration or recalling of him by a short prayer inserted in the mass of the day. He is said to have been Bishop of Rome in the year 189, continuing four years, in a time when the days of the Roman bishops were made few and evil by persecution.
us from the nations, that we may con-
fect thy holy name, and glory in thy
praise. Isa. lxxiii. Thou, O Lord our
God, and our Redeemer. Thy name is
from everlasting. Alleluia, Alleluia.
Ps. cxliv. My mouth, O Lord, shall
speak thy praise; and all flesh shall
bless his holy name. Alleluia.
After Septuag., Alleluia is omitted,
and the following is said:—
Tract, Psalm lxxix.
O Lord God of Hosts turn us; and
show us thy face, and we shall be safe:
thy voice shall sound in my ears. Cant.
ii. For thy voice is sweet, and thy face
is exceedingly beautiful. Cant. i. Thy
name, O Jesus, is as ointment poured
out; therefore shall the youth love thee.
In the votive mass in the time of Pasch,
the Gradual is omitted, and in its place,
Alleluia, Alleluia.

Psalm cxliv.
My mouth shall speak the praises of
the Lord, and all flesh shall bless his
holy name. Alleluia. I will exalt thee,
my God, O King, and I will bless thy
holy name Jesus, for ever and ever.
Alleluia.

And after eight days were accomplis-
hed, that the child should be cir-
cumcised, &c.
The Creed is said.

Offertory, Psalm lxxxv.
I will praise thee, O Lord my God,
with my whole heart, and I will glorify
thy name for ever; because thou, O
Lord, art sweet and merciful, and mani-
fold are thy compassions to all invoking
thee. Alleluia.

Secret.
May thy blessing, most merciful God,
by which every creature lives, sanctify
this our sacrifice, which we offer to thee
to the glory of the name of thy Son our
Lord Jesus Christ; that it may please
thy majesty, and may be profitable to
our salvation. Through our Lord.
The other secrets of Sunday.
Preface of the Nativity.

Communion, Psalm lxxxiii.
All nations whom thou hast made,
shall come and worship before thee, O
Lord, and shall glorify thy name, be-
cause thou art great and doing won-

Post-communion.
Almighty and eternal God, who didst
create and hast redeemed us, graciously
regard our prayers; and the sacrifice of
the victim of salvation which, in honour
of the name of thy Son our Lord Jesus
Christ, we offer to thy majesty, vouch-
safe to receive with a placid and benignant
countenance; that thy grace being in-
fused into us, under the glorious name
of Jesus, we may rejoice that our names
are written in heaven by the title of an
eternal predestination. Through the
same Lord.
The other post-communion of Sunday.
At the end of mass, the gospel is read
of Sunday II. after Epiphany.

14TH DAY OF JANUARY.
S. Hilary, Bishop and Confessor.1
Mass from Com. of doctors.

1 Hilary is styled in the Breviary, both bishop, confessor, and doctor. He
flourished in France between 320 and 368, and was chosen bishop of Pictiers
about the year 353. The Breviary acknowledges that he was a married man; yet
tells, "that, notwithstanding, he passed his life as a monk." He lived at a
time when celibacy was rather the fashion than the law. Few miracles are told
of him, either living or dying. Those worthies that illustrated their lives by real
acts, or by writings, have generally fewest imaginary ones ascribed to them.
SAINTS’ FEASTS OF JANUARY.

Commemoration of S. Felix, Priest and Martyr.1

Prayer.

Grant, we beseech thee, almighty God, that the examples of thy saints may animate us to a better life, that we may imitate the actions of those whose festival we celebrate.

The third prayer of S. Mary.

For S. Felix.—Secret.

O Lord, graciously receive the victims offered to thee through the merits of the blessed Felix, thy martyr, and grant that they may prove a perpetual support to us.

The third secret from S. Mary.

For S. Felix.—Post-communion.

We beseech thee, O Lord, that filled with the mysteries of salvation, we may be aided by the prayers of the blessed Felix, thy martyr, whose festival we celebrate.

The third post-communion from S. Mary.

If the festival of S. Hilary happen to be transferred to another day, the aforesaid commemoration of S. Felix is not transferred, but is made on its own day, and this, in like cases, is always observed.

15TH DAY OF JANUARY.

S. Paul, First Hermit.2

Introit.

The just shall flourish like the palm-tree; he shall grow up like the cedar of Lebanon; planted in the house of the Lord, in the courts of the house of our Lord. Ps. It is good to give praise to the Lord, and to sing to thy name, O Most High. Glory, &c.

Prayer.

O God, who givest us joy by the annual festival of the blessed Paul, thy confessor, mercifully grant, that we may imitate the actions of him whose festival we celebrate. Through our Lord.

Commemoration of S. Maurus, Abbot.3

Prayer.

We beseech thee, O Lord, that the intercession of the blessed Abbot Maurus, may commend us to thee; that wherein we cannot prevail by our own merits, we may by his patronage. Through our Lord.

Epistle, Philippians iii. 7–12.

Brethren, the things that were given to me, &c.

Gradual.

The just shall flourish like the palm-tree; he shall grow up like the cedar of Lebanon in the house of the Lord; to show forth thy mercy in the morning, and thy truth in the night. Alleluia, Alleluia. The just shall grow as the lily, and flourish for ever before the Lord. Alleluia.

After S. Maurus, Alleluia being omitted, the following is said:—

Tract.

Blessed is the man who fears the

1 S. Felix is supposed to have lived about 251. The Breviary tells of his deliverance from prison by an angel, like Peter; at another time, of his escaping by a spider’s web miraculously woven over his hiding place, which directed his enemies from the search. There is very little of originality in the miracles of tradition. They are repetitions, and often disfigured ones, of Scripture miracles. This tradition of a spider’s web is told in Rabbinical writers of David in his flight from Saul.

2 See p. 128, for Breviary account of Paul the Hermit.

3 S. Maurus lived in 522, a monk and disciple of S. Benedict. He is described as walking on the water to save a drowning monk, without being conscious of it. There appear to have been more than one saint of this name, which,
Lord: he desireth greatly his precepts. His seed shall be powerful in the earth: the generation of the righteous shall be blessed. Glory and wealth shall be in his house; and his justice remaineth for ever.

_Gospel, Matthew xi. 25–30._

At that time, Jesus answered, and said, I praise thee, O Father, Lord of heaven and earth, &c.

_Offering._

In thy power, O Lord, the just shall rejoice; and in thy salvation, he shall rejoice exceedingly: thou hast bestowed on him his heart’s desire.

_Secret._

We offer to thee, O Lord, the sacrifices of praise, in remembrance of thy saints, by which we trust to be delivered from present and future evils. Through our Lord.

_S. Maurus, Abbot.—Secret._

Grant us, we beseech thee, O almighty God, that our lowly oblation in honour of thy saints, may be pleasing to thee, and may purify us both in body and in mind. Through our Lord.

_Communion, Psalm liii._

The just shall rejoice in the Lord, and shall hope in him: and all the upright in heart shall be praised.

_Post-communion._

Refreshed with heavenly meat and drink, we humbly beseech thee, our God, that we may be protected by the prayers of him, in remembrance of whom we have partaken of these things. Through our Lord.

_S. Maurus.—Post-communion._

May the blessed Abbot Maurus, protect us by his intercession, together with the participation of thy sacrament, that we may imitate the excellencies of his life, and experience the prayers of his intercession. Through our Lord.

16TH DAY OF JANUARY.

_S. Marcellus, Pope and Martyr._

_Introit, Ecclesiasticus xlv._

The Lord made with him a covenant of peace, and made him a prince, that the dignity of the priesthood should be to him for ever. Ps. O Lord, remember David, and all his meekness. Glory, &c.

_Pray._

We beseech thee, O Lord, mercifully hear the prayers of thy people, that we may be aided by the merits of thy martyr and pontiff, the blessed Marcellus, in the martyrdom of whom we rejoice. Through our Lord.

_The second and third prayers, as on the third Sunday after Epiphany._

_Epistle, 2 Corinthians i. 3–7._

Brethren, blessed be the God and father, &c.

_Gradual._

I have found David, my servant; with my holy oil I have anointed him. For my hand shall help him, and my arm shall strengthen him. The enemy shall have no advantage over him, nor the Son of iniquity have power to hurt him.

is here celebrated, seems not very clear; but, as in the case of two rival bodies of a saint, the question is left to the pious discernment of the faithful—both being probable.

1 _Marcellus_ is said to have been Bishop of Rome about 308, having lived only one year, seven months, and twenty days in his bishopric, being persecuted first by lukewarm Christians for his zeal for the purity of the Church, andbanished by Maxentius for his severity against some apostate Christians. His name still lives in the title of one of the Roman cardinals. His body is still at Rome; yet parts of it are honoured at several other places.
SAINTS’ FEASTS OF JANUARY.

Alleluia, Alleluia. Thou art a priest for ever, according to the order of Melchisedec. Alleluia.

After Septuag., the Alleluia and verse are omitted, and the following is said:—

Tract.

Thou hast given him his heart’s desire, and hast not withheld from him the will of his lips. For thou hast prevented him with blessings of sweetness. Thou hast set on his head a crown of precious stones.

Gospel, Matthew xvi. 24-27.

At that time, Jesus said to his disciples, If any man will come after me, let him deny himself, &c.

Offertory.

My truth and my mercy shall be with him; and in my name, shall his horn be exalted.

Secret.

Graciously accept, we beseech thee, O Lord, the offerings made to thee; and grant that through the prayers and merits of the blessed martyr Marcellus, they may become a help to our salvation. Through our Lord.

Second and third secrets, as above.

Communion.

O Lord, thou deliverest to me five talents; behold, I have gained other five more: well done good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord.

Post-communion.

Thou hast fed thy family, O Lord, with thy holy gifts: we beseech thee ever to cherish us by his intercession, whose festival we celebrate. Through our Lord.

Second and third post-communions, as above.

17TH DAY OF JANUARY.

S. Anthony, Abbot, double.¹

The mass, the same as in the common of abbots, with the Gospel, Let your loins be girt, as in the mass (see end of Missal), of a confessor not a bishop.

18TH DAY OF JANUARY.

S. Peter’s Chair, in which he first sat at Rome.²

Introit, Ecclesiasticus xliv.

The Lord made with him a covenant of peace, and made him a prince, that the dignity of the priesthood should be to him for ever. Ps. O Lord, remember David and all his meekness. V. Glory, &c.

¹ See p. 129, for the Breviary account of Anthony.

² S. Peter’s chair has been miraculously preserved at Rome for a period of almost 1800 years, and is shown as the veritable chair on which the apostle sat, and ruled the infant Church of Rome in the first century. The preservation of the stone shown at Westminster on which the Scottish kings were crowned, is nothing to this, or of Edward the Confessor’s chair, for stones don’t burn, nor was London ever sacked. But this venerable relic has passed safe through all the devastations of the Goths, and been unsheathed by all the fires of the middle ages—a greater wonder than the three children in the fiery furnace. A few years ago some, more curious than reverential person is said to have inspected it so critically, as to have discovered on it the inscription, “God is great, and Mahomet is his prophet,” and occasioned great scandal by publishing this discovery of its Eastern origin. The controversy, like those on other relics, is not yet well settled, though probably no future visitor will ever detect any further proofs of its oriental origin. The festival of S. Peter’s chair, was founded in 1550. There exists a much older festival, entitled, “The Chair of S. Peter at Antioch,” which comes into rivalry
Prayer.

O God, who, conferring the keys of the kingdom of heaven, didst deliver to thy blessed apostle Peter the dignity (pontificam), of binding and loosing, grant that by the help of his intercession, we may be delivered from the chains of our sins. Who livest, &c.

The commemoration is made of S. Paul before any other, even on Sundays; which is also observed in commemoration of S. Peter on feasts of S. Paul.

Pray|. O God, who didst instruct the multitude of the Gentiles, by the preaching of the blessed apostle, grant to us, we beseech thee, that while we celebrate his communication, we may experience his patronage with thee.

Then commemoration is made of S. Prisca, virgin and martyr.

Pray|. Grant, we beseech thee, almighty God, that we who celebrate the festival of blessed Prisca, thy virgin and martyr, may rejoice in her annual solemnity, and profit by the example of so great faith. Through our Lord.

Lesson, Epistle, 1 Peter i. 1-7.

Peter, an apostle of Jesus Christ, to the strangers dispersed, &c.

Gradual, Psalm cxi.

Let them exalt him in the church of the people; and praise him in the chair of the ancients. Let the mercies of the Lord be praised, and his wonderful works to the children of men. Alleluia,

Alleluia. Thou art Peter, and on this rock I will build my church. Alleluia.

After Sexta, instead of Alleluia and verse following, is said:—

Tract.

Thou art Peter, and upon this rock I will build my church. And the gates of hell shall not prevail against it; and to thee will I give the keys of the kingdom of heaven. Whateveryou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed also in heaven.

Sequence of the Holy Gospel, Matthew xvi. 18-19.

At that time, Jesus came into the quarters of Cesarea Philippi, &c. He asked his disciples, saying, Whom do men say that the Son of man is? But they said, Some, John the Baptist; and other some, Elias; and others, Jeremiah, or one of the prophets. Jesus saith to them, But whom do you suppose that I am? Simon Peter answered, and said, Thou art Christ, the Son of the living God. And Jesus answering, said to him, Blessed art thou, Simon Bar-jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven: and I say to thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.  

The Creed is said.

with this later one. The regalia Petri belong preferably to Antioch, as Peter first preached the Gospel there; and, according to the Romanist, was its bishop some years before coming to Rome.

1 The antiquity of the chair is a small controversy compared to that of the authority claimed for him who sits there as the supposed successor of Peter. The following is a summary of the arguments against the claims founded on Matthew xvi. 13-19:—

1st, The rock is not Peter personally, but Peter's confession of our Lord's Mes-
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Offertory.

Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it; and I will give to you the keys of the kingdom of heaven.

Secret.

We beseech thee, O Lord, that the prayers of the blessed apostle Peter may commend to thee the prayers and sacrifices of thy Church, that what we celebrate in his honour may procure for us pardon. Through our Lord, &c.

For S. Paul.—Secret.

Sanctify, O Lord, the offerings of thy people by the prayers of thy apostle Paul; that what things are pleasing to thee by thy own appointment, may become more acceptable by his intercession.

For S. Prisca.—Secret.¹

We beseech thee, O Lord, that this victim which we offer, in recalling the festivals of thy saints, may both loosen the bonds of our depravity, and secure for us the gifts of thy mercy. Through our Lord.

Preface of the apostles.

Communion.

Thou art Peter, and upon this rock I will build my Church.

Post-communion.

May the sacrifice we have offered thee bring us joy; that as we proclaim thee wonderful in thy apostle Peter, we may receive through him the gift of thy forgiveness. Through our Lord.

For S. Paul.—Post-communion.

Being sanctified, O Lord, by thy sav-

¹ S. Prisca.—The Breviary makes this lady to have been a noble Roman virgin, who suffered in the reign of the Emperor Claudian, about the year 275, whose relics are preserved in a church which bears her name at Rome, and gives title to a cardinal. Butler seems, however, to think that she may be the same with the Priscilla whose name is joined with Aquila by the apostle Paul; for that worthy pair are honoured as titular patrons with Prisca. The mistake of the one being a virgin and the other the married wife of the tent-maker, is a small matter in old martyrologies.
ing mystery, we beseech thee that his prayers may not be wanting to us, by whose patronage thou hast given us to be governed.

For S. Prisca.—Post-communion.

We beseech thee, O Lord, that, filled with the mysteries of salvation, we may be aided by her prayers, whose festival we celebrate. Through our Lord.

—

19TH DAY OF JANUARY.

S. Canute, King and Martyr,¹ semi-double, at discretion.

Mass, the same as common of a martyr not a bishop.

Prayer.

O God, who, to illustrate thy Church, vouchsafed to adorn the blessed King Canute with the palm of a martyr, and with glorious miracles, mercifully grant, that as he was an imitator of the passion of the Lord, so we, walking in his steps, may deserve to come to eternal joys. Through the same Lord.

And commemoration is made of S.S. Mary, Martha, &c., as in the following Mass.

Gospel, same as in common of a martyr-bishop.

THE SAME DAY.

S.S. Marius, Martha, Audiface, and Abachum.¹

Introit, Psalm lxvii.

The just feast and rejoice before God, and are delighted in their joy. Ps. Let God arise, and let their enemies be scattered, and let them fly from his face who hate him. V. Glory be to the Father, &c.

Prayer.

Hear, O Lord, thy people supplicating thee, through the intercession of thy saints; that thou wouldest grant us to rejoice in a peaceful life in this present time, and to find aid for eternity. Through our Lord.

Epistle, Hebrews x. 32-38.

Remember the former days, in which, being illuminated, &c.

Gradual, Book of Wisdom, iii.

The souls of the just are in the hands of God, and the torment of wickedness shall not touch them. To the eyes of the foolish they seemed to die, but they are at peace. Alleluia, Alleluia. Our God is to be admired by his saints. Alleluia.

After Septuagesima, the Alleluia is omitted, and V. following is said.

Tract, as in common of many martyrs.

Gospel, Matthew xxiv. 3-13.

At that time, Jesus sitting on Mount Olivet, &c.

Offertory.

Our soul, as a bird, is escaped from the snare of the fowler: the snare is broken, and we are freed.

Secret.

Regard, O Lord, the prayers and oblations of thy faithful ones, that they may both be acceptable to thee on the festi-

¹ In the English Missal, (Dolman, 1850,) S. Canute is entirely omitted, and a clerical English saint is substituted for the royal Dane,—namely S. Wulstan, Bishop of Worcester, of the eleventh century. This clerical saint deserves to go before royalty. Bristol, in his days, was the seat of the white slave-trade, as afterwards of the African slave-trade; and Wulstan is said to have delivered the inhabitants of Bristol from kidnapping and purchasing women and children in England, and exporting them for sale to Ireland.—Henry's Hist. of Eng., Vol. IV., p. 238.

² Marcus is described in the Breviary as a Persian nobleman, who, with his wife Martha and her two sons, Audace and Abachum, came to Rome to visit the tombs of the martyrs, and were there martyred together by Claudius, about the year 270.
val of thy saints, and confer on us the help of thy mercy. Through our Lord.

Communion.

But I say to you, my friends, be not terrified by those who persecute you.

Post-communion.

O Lord, well pleased with the intercession of thy saints, grant, we beseech thee, that what we celebrate in our temporal lot we may receive in eternal salvation. Through our Lord, &c.

20TH DAY OF JANUARY.

S. S. Fabian and Sebastian, Martyrs.1

Introit.

The groans of the prisoners shall enter into thy sight, O Lord: render to our neighbours seven-fold into their bosom: avenge the blood of thy saints, which is poured out. Ps. O God, the Gentiles have come into thine inheritance: they have polluted thy holy temple: they have made Jerusalem as a place to keep fruit. Glory be, &c.

Prayer.

Almighty God, have regard to our infirmity; and because the burden of our own actions oppresses us, protect us by the glorious intercession of thy martyrs Fabian and Sebastian. Through our Lord.


Brethren, the saints, through faith, subdued kingdoms, wrought justice, obtained promises, &c.

Gradual.

God is glorious in his saints, wonderful in majesty, doing wonders. Thy right hand, O Lord, is glorious in strength; thy right hand hath broken the enemies. Alleluia, Alleluia. Ps. cxliv. Thy saints shall bless thee, O Lord, they shall speak of the glory of thy kingdom. Alleluia.

After Septuagesima, the Alleluia is omitted, and the following V. is said.

Tract. They that sow in tears, as in the common of many martyrs.

Gospel. Jesus coming down from the mount, as in commemoration, &c.

Offertory.

Rejoice ye in the Lord, and exult, ye just, and glory all ye that are upright in heart.

Secret.

Graciously accept, O Lord, the offerings presented to thee by the merits of thy blessed martyrs, Fabian and Sebastian, and grant that they may procure to us a perpetual aid. Through our Lord, &c.


The multitude of sick, and those who

1 S. Fabian, according to the Breviary, was Pope or Bishop of Rome in the time of the Decian persecution, 250. He is said to have collected the acts of the martyrs. The Breviary records that he appointed the day for the annual consecration of the oil of chrism, and the burning of the old oil. Butler tells us that though a layman and a stranger, he was pointed out as bishop to the people by the descent of a dove upon his head,—a usual explanation of unexpected elections. But, however chosen, he died honourably for the faith, after presiding sixteen years.

S. Sebastian lived in 288, was a Roman officer of rank, and suffered martyrdom in the reign of Diocletian. A church was built over his relics at Rome, after they were discovered in the catacombs, and his church forms one of the seven ancient stations of Rome. He is recorded not merely to have suffered martyrdom, but to have desired and courted it,—not only refusing to fly, as Christ taught his persecuted disciples, but, when recovered from his wounds, he again presented himself to Diocletian, reproaching him with his cruelties, and was condemned a second time to death.
were vexed with unclean spirits, came to him, because they went out of him, and He healed all.

Post-communion.

Refreshed by the participation of the sacred gifts, we beseech thee, O Lord our God, that through the intercession of thy holy martyrs, Fabian and Sebastian, we may experience his benefits, whose worship (cultum) we cultivate. Through our Lord.

21ST DAY OF JANUARY.

S. Agnes, Virgin and Martyr, double. 1

Introit, Psalm cxviii.

The wicked have waited for me to destroy me. I have understood thy testimonies, O Lord: I have seen an end of all perfection; thy commandment is exceedingly broad. Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. V. Glory be, &c.

Prayer.

Almighty and eternal God, who dost choose the weak things of the world to confound the things that are strong, mercifully grant that we who celebrate the solemnity of the blessed Agnes, thy virgin and martyr, may experience her patronage with thee. Through our Lord, &c.

Epistle, I will praise thee, O Lord, (Eccles. li.,) as in common of virgins and martyrs.

Gradual, Psalm xlv.

Grace is poured into thy lips, because God hath blessed thee for ever. Because of truth, and mercy, and justice: and thy right hand shall conduct thee wonderfully. Alleluia, Alleluia. The five wise virgins took oil in their vessels with their lamps. About midnight a cry was made, Behold the bridegroom cometh: go ye out to meet Christ the Lord. Alleluia.

After Septuagesima Alleluia is omitted, and the following verse is said. Tract, Come, spouse, as in common of virgins and martyrs.

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1 Agnes.—A Roman virgin and martyr, said to have lived about 304, in the reign of Diocletian. The Fathers labour for expressions in her praise. She was young, beautiful, and rich; and refusing marriage, as if the "holy state" of wedlock were unholy, she preferred endowing the Church with her wealth and person. Her disappointed suitor denounced her as a Christian before the civil judge, to whom she nobly refused to sacrifice to idols, and was subjected, it is said, to inhuman cruelties and insults. Ambrose, as cited in the Breviary, says, "that never did any one hasten to the marriage-couch as she did to the place of suffering; and while all wept, she alone stood fearless." Her sufferings drew the more compassion that she was only thirteen years of age. She wrought many miracles, it is said, at the time of her suffering, and before her persecutors; but they seem, like the other legendary miracles, to have been without an object, and only aggravated her torments.

One father observes that her name, in Greek, signifies chaste; and another observes that in Latin it signifies lamb. Next to the Virgin, she is esteemed the special patroness of purity. Her festival was a holiday in England, before the Reformation. She has a church without the walls of Rome, which gives its title to a cardinal. "Every year," says Butler, "on her feast, the Abbot of St Peter's ad Vincula blesses in it, at high mass, two lambs, which are thence carried to the Pope, by whom they are again blessed; after which they are sent to the nuns of St. Lawrence's in Panisperna, or sometimes to the Capuchines, who make of their wool palliuns, which his holiness blesses, and sends to archbishops as an emblem of meekness and spotless purity," and the mark of their ecclesiastical dignity, which the Pope alone can bestow.
SAINTS’ FEASTS OF JANUARY.

Gospel, Matthew xxv.

The kingdom of heaven is like to ten virgins, &c.

Offertory.

After she shall virgins be brought to the King. Her neighbours shall be brought to thee with gladness and rejoicing: they shall be brought into the temple, to the King our Lord.

Secret.

Graciously accept, O Lord, the victims which we offer thee; and thy virgin and martyr, the blessed Agnes, interceding, loose the bonds of our sin. Through our Lord, &c.

Communion.

The five wise virgins took oil in their vessels with their lamps: but at midnight the cry arose, Behold the bridegroom is coming; go ye forth to meet Christ the Lord.

Post-communion.

Refreshed with heavenly meat and drink, we humbly beseech thee, our God, that we may be protected by her prayers, in whose commemoration we have now partaken of these blessings. Through our Lord.

22D DAY OF JANUARY.

S.S. Vincent and Anastasius, Martyrs.¹

The mass, Intret in conspectu, as in common of many martyrs, except what follows.

Prayer.

Be favourable, O Lord, to our supplications, that we who know ourselves to be guilty on account of our iniquities, may be delivered by the intercession of thy blessed martyrs, Vincent and Anastasius.² Through our Lord.

Secret.

We offer to thee, O Lord, the gifts of our devotion; and may they be pleasing to thee in honour of thy just ones, and be made salutary to us through thy compassion. Through our Lord.

Post-communion.

We beseech thee, O almighty God, that we who have partaken of heavenly food may, through the intercession of thy blessed martyrs, Vincent and Anastasius, be defended by the same against all adversity. Through our Lord.

23D DAY OF JANUARY.

S. Raymond of Pennafort, Confessor.³

Mass, Os justi, of a confessore not a

¹ S. Vincent was a Spanish martyr, who lived about 304, and suffered at Valenta, in Spain, from the cruelty of the Roman governor, Dacian. When he could not bend the saint by severity, he tried inducements—but in vain. The usual number of miracles he wrought during his sufferings, but they neither averted nor softened his persecutors. After his death, his body was cast forth unburied; on which a crow is related, in the Breviary, to have defended it equally against all other birds and against a wolf. Dacian, hearing of this new miracle, was provoked to order it to be cast into the sea,—whence, however, it was again cast ashore, and received Christian burial.

² Butler tells us that Prudentius, the poet of Roman martyrology, closes one of his prayers to S. Vincent entreatings that he would present the marks of his sufferings to Christ, to move him to compassion on his behalf; thus representing the sufferings of the martyr as an atonement to Christ, as Christ’s were to the Father.

³ S. Raymond was born in 1175, descended of the kings of Aragon in Spain. He constantly refused all ecclesiastical honours, yet was one of those sincere and devoted men that Rome sagaciously employs, in her need, to put order to old, or set up new institutions. He entered the order of S. Dominic at the ripe age of forty-
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bishop, (see end of Missal,) except what follows—

The third prayer of B. Mary, as on third Sunday after Epiphany.

Prayer.

O God, who didst choose the blessed Raymond as a distinguished minister of the sacrament of penance, and didst conduct him wonderfully through the waves of the sea; grant that by his intercession, we may be enabled to bring forth fruits meet for penance, and arrive at the port of eternal salvation. Through our Lord.

Then a commemoration is made of S. Eulensigiana, virgin and martyr, from the mass, me expectaverunt, in the common of Virgin and martyr. (Ps. cxviii.)

24TH DAY OF JANUARY.

S. Timothy, Bishop and Martyr. 3

The mass as in the common of a Pope and Martyr, (see end of Missal,) except what follows.

Second and third prayers, as on the third Sunday after Epiphany.

Epistle, 1 Timothy vi. 11-16.

Dearly beloved, follow after justice, godliness, &c. Amen.

seven, after acquiring at Bologna all the honours of a canonist, and Doctor of Civil Law. "He conceived himself called to imitate the obedience of the God-man, who reduced himself to a state of subjection to his own creatures." This he thought he did by "depending absolutely on the lights of his directors in all things." In this spirit he entreated his superiors to impose on him some severe penance; when, with good sense, they imposed upon him to produce what they knew he was qualified for,—a collection of cases of conscience, for the instruction of confessors and moralists. He produced his work called "The Sum," the first of the kind. He thus became famous as a confessor, and had as penitents James, King of Arragon, and S. Peter Nolasco, with whom he concerted "The Order of the Blessed Virgin of Mercy, for the Redemption of Captives;" which supplied a great necessity in the middle ages,—redemeing thousands of white slaves from the then powerful Moors.

At the command of Gregory IX., he collected, in 1230, the scattered decrees of the Roman pontiffs under the title of "The Decretals," forming the canon law. He was for ten years General of the Dominicans, his own order; but having reformed it, he resigned. His miracles fill fifteen folio pages of the "Acta Sanctorum" of the Bollandists; who, amongst other performances, relate his having returned from the Greater Balearic Isle to Barcelona, a distance of 160 miles, in six hours, by spreading his mantle on the sea, and committing himself to the winds and waves, with his staff for mast and sail. But without the aid of miracles, he was one of the great, sincere, and good men of the middle ages.

1 Eulensigiana is said to have suffered about the year 304, and to have been stoned to death at the tomb of S. Agnes, while praying.

2 Of Timothy, as of the apostles, the Breviary has nothing to add to what is to be found in the New Testament. Reverence for apostolic times, and apostolic men, and the existence of some authentic information, seems to have impeded the free growth of legendary tales. Calmet thinks that Timothy was at Ephesus when John wrote the Apocalypse, in which Christ addresses a letter to the angel of the Church, Rev. ii. 4, accusing him of having left his first love. This, of course, can neither be proved nor disproved. Yet nothing is more in accordance with experience than such partial decays of first fervour in the best of men, as of churches. We read in the pages of Scripture of an Abraham's faithlessness, as
25th Day of January.

Conversion of S. Paul, Apostle, Greater Double.

Introit, 2 Timothy i.

I know in whom I have believed, and I am certain that he is able to keep that which I have committed to him, against that day; being a great judge. Ps. cxxxviii. Lord thou hast proved me and known me; thou hast known my sitting down and my rising up. Glory be to the Father.

Prayer.

O God, who didst teach the whole world by the preaching of blessed Paul the apostle, grant us, we beseech thee, that we who this day celebrate his conversion, may advance towards thee by his example. Through our Lord.

Then in commemoration of S. Peter.

Prayer.

O God, who conferring the keys, &c.; as above in the chair of S. Peter.,


In those days, Saul yet breathing out threatenings, &c.

Gradual, Galatians ii.

He who wrought in Peter to the apostleship, wrought in me also among the Gentiles, and they knew the grace of God which was given to me. The grace of God in me hath not been void; but his grace always remaineth in me. Alleluia, Alleluia. The great and holy Paul, vessel of election, truly worthy to be glorified, who also deserved to possess the twelfth throne. Alleluia.

If after Septuagesima, instead of Alleluia, the following verse is said:—

Tract.

Thou art a vessel of election, holy Paul the apostle; truly thou art worthy to be glorified. The preacher of truth and doctor of the Gentiles in faith and truth. Through thee all the Gentiles have known the grace of God. Intercede for us to God who chose thee.

Gospel, Matt. xix. 27-29.

At that time, Peter said to Jesus, Behold we have left all things, &c.

Offertory, Psalm cxxxviii.

But by me thy friends, O God, are exceedingly to be honoured. Their pre-eminence is exceedingly strengthened.

Secret.

O Lord, sanctify the gifts of thy people through the prayers of the apostle Paul; that what things are pleasing to thee by thy appointment, may be more pleasing by the patronage of him entertaining for us. Through our Lord.

Of S. Peter.—Secret.

We beseech thee, O Lord, that the prayer of the blessed apostle Peter may commend to thee the prayers and sacrifices of thy church; that what we celebrate in his honour, may procure for us pardon. Through our Lord.

Preface of the Apostles as in ordinary.

Communion, Matthew xix.

Amen. I say unto you, that you who have left all things, and followed me, shall receive a hundred fold, and shall possess life everlasting.

Post-communion.

Being sanctified, O Lord, by thy saving mystery, we beseech thee that his

well as his faith, and of the faults of the saints, as well as their graces. This distinguishes the Scriptures as the book of God's truth, from all the legends of after ages. Timothy is said to have been stoned to death about the year ninety-seven, when attempting to prevent the popular superstition in favour of Diana. This would show he had returned to his first love.
prayer may not fail us, by whose patronage thou hast granted us to be governed. Through our Lord.

S. Peter.—Post-communion as in part of Chair of S. Peter.

26TH DAY OF JANUARY.

S. Polycarp, Bishop and Martyr.¹

Introit, Daniel iii.

O ye priests of the Lord, bless the Lord: O ye holy and humble of heart, praise God. Ps. All ye works of the Lord, bless the Lord; praise and exalt him above all for ever. Glory, &c.

Prayer.

O God, who givest us joy by the annual solemnity of blessed Polycarp, thy martyr and bishop, mercifully grant, that we may rejoice in his protection whose festival we celebrate. Through our Lord, &c.

Second and third prayers, as on the third Sunday after Epiphany.

Epistle, 1 John iii. 10-16.

Whoever is not just is not of God, &c.

Gradual.

Thou hast crowned him with glory and honour, and hast set him over the works of thy hands, O Lord. Alleluia, Alleluia. This is the priest whom the Lord hath crowned. Alleluia.

If it be after Septuagesima, instead of the Alleluia and Verse, the following is said:—

Tract.

Blessed is the man that feareth the Lord; he delighteth exceedingly in his commandments; his seed shall be mighty upon earth; the generation of the righteous shall be blessed. Glory and wealth shall be in his house, and his justice remaineth for ever and ever.

Gospel, Matt. x. 26-32.

Nothing is covered that shall not be revealed, &c.

Offertory.

I have found David my servant; with my holy oil I have anointed him; for my hand shall help him, and my arm shall strengthen him.

Secret.

Sanctify, O Lord, the offerings dedicated to thee; and by the intercession of blessed Polycarp, thy martyr and bishop, well pleased, look down upon us. Second and third secrets, as above.

Communion.

Thou hast set on his head, O Lord, a crown of precious stones.

Post-communion.

Being refreshed by partaking of the holy gift, we beseech thee, O Lord our God, that by the intercession of blessed Polycarp, thy martyr and bishop, we may experience the effect of what we celebrate. Through our Lord. Second and third post-communion, as above.

27TH DAY OF JANUARY.

S. John Chrysostom, Bishop and Confessor.¹

Introit.

In the midst of the Church, the Lord opened his mouth, and filled him with

¹ Polycarp.—the disciple of the apostle John, said to have been settled at Smyrna, and martyred there. An Epistle to the Philippians is ascribed to him, and is read to this day in some of the Eastern churches. The account of the Breviary is very short, and indulges in no legend. He suffered martyrdom about the year 167, at the advanced age of 100; and is greatly esteemed as all but an apostolic man. Ignatius, on passing to his martyrdom at Rome, wrote to him, recommending to him his church at Antioch.

¹ Chrysostom.—His works belong to the church catholic, in the true sense of
the spirit of wisdom and understanding; he clothed him with a robe of glory.
Ps. It is good to give praise to the Lord, and to sing to thy name, O thou Most High. V. Glory be to the Father.

Prayer.

We beseech thee, O Lord, that the heavenly grace may abound in thy church, which thou wert pleased to illustrate by the glorious merits and learning of the blessed John Chrysostom, thy confessor and bishop. Through our Lord.

Epistle, I charge thee, as in the common of holy doctors, (see end of missal).

Gradual.
Behold a great priest, who in his days pleased God. V. There was not any found like to him, who kept the law of the most High. Alleluia, Alleluia.

Blessed is the man that endureth temptation; for, when he hath been proved, he shall receive the crown of life. Alleluia.

After Septuag., the Alleluia is omitted, and the following V. said.

Tract, Blessed is the man that feareth the Lord, as in common of confessors and bishops.

Gospel, Matthew v. 13–19.

Jesus said to his disciples, ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? It is good for nothing, &c.
The Creed is said.

that epithet. He was called Chrysostom, or "the golden-mouthed," from the richness of his eloquence. Like Augustine, he had the felicity of having a superior mother, who, in her early widowhood, so managed her estate and children, that a heathen exclaimed on witnessing it, "What wonderful women these Christians have!" He was carried away for a season by the prevailing enthusiasm for the monastic life; but four years in the mountains of Syria, and two more in a damp cave having almost killed him, he returned to society, became the favourite preacher in Antioch, and was translated to the See of Constantinople, from which he was twice banished in the ten years of his rule. He is said to have reformed the Greek Liturgy. In the fourth and fifth centuries it had become prolix and diffuse, though it could hardly be so voluminous and difficult of adjustment as the liturgy of the modern Greek Church is said to be. He died in 407, in banishment on the Euxine. His works that have come down, form twelve folio volumes, and comprise homilies on various books of Scripture, amounting to several hundreds, besides "Defences of the Monastic Life, a Treatise on the Priesthood," &c. He is said to have written commentaries on every part of Scripture. He is quoted in the Breviary thirty-seven times. His scripture comments exhibit more ingenuity and eloquence than judgment. If any one would know how much modern exegesis and sagacity in Scripture interpretation, let him take up one of the volumes of Chrysostom, lately translated by the Oxford School, the homilies on the Romans or Corinthians, and compare them verse by verse with Calvin or Thomas Scott, and he will find reason to thank God that his lot has not fallen in the fourth and fifth centuries, but in times that have improved on, as well as inherited the writings of the Fathers. The Breviary makes no mention of the miracles of Chrysostom,—his living writings being wisely esteemed better evidence of sanctity.

1 If an apostle may lose his savour, so may a church. The seven churches of Asia Minor have lost their savour. It is the natural tendency of all men, and of all churches; and though the gates of hell cannot prevail against all churches, they may prevail against any one church, until it be fit only, like a Judas among
Offertory.
The just shall flourish like the palm tree, he shall be multiplied like the cedar which is in Lebanon.

Secret.
May the pious prayer of thy holy bishop, John Chrysostom, not be wanting to us, O Lord. May it render our offerings acceptable, and evermore obtain for us thy forgiveness. Through our Lord.

Communion.
A faithful and wise servant, whom the Lord set over his family, to give them their measure of wheat in due season.

Post-communion.
That thy sacrifices, O Lord, may bring us salvation, we beseech thee that the blessed John Chrysostom, thy bishop and excellent doctor, may add his intercession.\(^1\)

23d Day of January.

S. Agnes—a second time.\(^2\)

Introit, Psalm 86v.
All the rich of the people shall entreat thy countenance; after her shall virgins be brought to the king; her neighbours shall be brought to thee in gladness and rejoicing. Ps. My heart uttereth a good word: I speak my works to the king. V. Glory be to the Father.

Prayer.
O God, who dost gladden us by the annual solemnity of thy blessed virgin and martyr, grant, we beseech thee, that we may follow the pious example of her whom we venerate by this office. Through our Lord.

Epiusle, 2 Cor. x. 17; xi. 1, 2, He that glorifieth, &c. Gradual as in the mass for a virgin only, (see end of missal.)

Gospel, Matt. xiii. 44-52.
The kingdom of heaven is like unto a treasure hidden in a field, &c., as in the mass for a virgin and martyr.

Offertory.
Grace is diffused over his lips, because God hath blessed thee for ever, world without end.

Secret.
We beseech thee, O Lord, that an abundant blessing may descend upon these sacrifices, which may mercifully work our sanctification, and give us joy in the festivals of the martyrs. Through our Lord.

Communion.
The kingdom of heaven is like to a merchantman seeking goodly pearls, having found one precious pearl, he gives all his goods and procures it.

Post-communion.
We have received, O Lord, the votive sacraments of this annual solemnity; grant, we beseech thee, that they may confer upon us remedies for time and for eternity. Through our Lord, &c.

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1 Is not this adding to Christ? The intercession of the excellent doctor is to prevail where Christ’s sacrifice is insufficient.
2 This second commenoration of Agnes occurs also in the Breviary without any reason being assigned, except the recital of some miracles performed at her tomb, which were probably intended to be specially recalled on this day.
SAINTS' FEASTS OF FEBRUARY.

29TH DAY OF JANUARY.
S. Francis Sales, Bishop and Confessor.¹

Mass as in common of confessors and bishops, except the following:—

Prayer.

O God, who wert pleased that blessed Francis, thy confessor and bishop, should become all to all for the salvation of souls, mercifully grant, that, being filled with the sweetness of thy charity, taught by his counsels, and aided by his prayers and merits, we may obtain eternal joys. Through our Lord, &c.

30TH DAY OF JANUARY.
B. S. Martina, Virgin and Martyr, double.²

Mass, Sequenbar, for a virgin and martyr, as at close of missal.

31ST DAY OF JANUARY.
C. S. Peter Nolasco, Confessor.³

Mass as in common for a confessor, (see end of missal,) except the following:—

Prayer.

O God, who, after the example of thy charity, didst divinely teach the holy Peter divinely to fortify thy church, grant us, through his intercession, that being loosed from our sins, we may enjoy perpetual freedom in our heavenly country. Who livest, &c.

FEASTS OF FEBRUARY.—FEBRUARY 1.

S. Ignatius, Bishop and Confessor.⁴

Introit.

But I would not glory, save in the cross of our Lord Jesus Christ, by whom I am crucified to the world, and the world is crucified to me. Ps. O Lord, remember David and his mercies. Glory be to the Father.

Prayer.

Have regard, almighty God, to our infirmity, and because the weight of my own actions oppress me, may the glorious intercession of the blessed Ignatius, thy martyr and bishop, protect us. Through our Lord.

Lesson, Epistle, Romans viii. 35–39.

Who shall separate us from the love of Christ? &c.

Gradual.

Lo, a great priest, who in his days

¹ See p. 166, for account of Francis of Sales.
² See p. 97, for account of Martina.
³ Peter Nolasco lived between 1189 and 1258; of French origin, but he spent his life in Spain. He was one of those whose benevolence, fanaticism, and force of character, were alternately manifested in the redemption of poor captives, and in the crusade against the poor Albigenses of Languedoc, to which the pope then summoned Christendom. Peter accompanied the savage Simon de Montfort in the holy war in extermination of these early reformers; this was his first love. His last work was the institution of a religious order, which spread throughout Europe, and in the 12th and 13th centuries accomplished, in the only way then practicable, the alleviation of the evils of white slavery, which was then as general as negro slavery afterwards became. To what work this order now gives itself in Spain, where it still exists, we are unable to say.
⁴ Of this remarkable man, Isaac Taylor and Sir James Stephen have lately written so well, that he that would form a just opinion of human nature in its greatest aberrations, and condemn wisely as well as strongly, should study his character with the aid of the "Ignatius Loyola" of Taylor, and the essays towards Eccles. Biog. of Stephen.
pleased God; there was not found like to him, who kept the law of the Most High. Alleluia, Alleluia. Gal. ii. With Christ I am nailed to the cross; I live, now not I, but Christ liveth in me. Alleluia.

After Septuag. Alleluia is omitted, and the verse is said of Tract, from common of martyrs not bishops.


Amen, amen, I say unto you, unless the grain of wheat falling into the ground, die, &c.

Offertory.

Thou hast crowned him with glory and honour, and appointed him over the works of thy hands, O Lord.

Secret.

Graciously receive, O Lord, the offerings dedicated to thee, through the merits of thy blessed martyr, Ignatius, and grant that they may become a perpetual support to us. Through our Lord.

Communion.

I am the wheat of Christ; may I be ground by the teeth of beasts, that I may be found pure bread.

Post-communion.

Being refreshed by the participation of these sacred gifts, we beseech thee, O Lord our God, that by the intercession of the blessed Ignatius, thy martyr and pontiff, we may experience the influence of him whom we celebrate. Through our Lord.

2D DAY OF FEBRUARY.

The Purification of the B. Virgin Mary (or Candlemas), Double of the second class.

If this festival should come on Sundays of Septuaginsima, or Sexagesima, or Quinquagesima, the blessing and distribution, and procession of the candles takes place and the mass is said on Sunday; but the mass of the feast is transferred to the following day proper to it; and also in

1 Purification or Candlemas is described as instituted to celebrate three Scripture incidents: First, The appearance of Mary in the temple after the days of separation required by the Mosaic Law, on the birth of a male child (Lev. xii.), when she presented the offering of the humble poor, a pair of turtle doves or two young pigeons. Under the Levitical dispensation, the ceremony was expressive of the fact, that, by the sin of our first parents and loss of original innocence, man comes into this world an unclean thing, requiring the mercy of God. To this, Christ's birth was the exception; yet as our representative who voluntarily put himself into the conditions of our humanity, it behoved his parents to fulfil all that was required of ours, and to conform to this ceremony as to that of circumcision. Both are now comprised in the simple Christian rite of baptism, in which the parent presents before God his child conceived and born in sin, as an unclean thing, requiring both to be washed in the blood of Christ, and renewed by the Holy Spirit. The churching of women after child-birth is the revival of a Jewish rite, the shadow of an ancient shadow, passed away for ever. A mother is not now either ceremonially or morally unclean, because of child-bearing; but the apostle Paul teaches, "she shall be saved in child-bearing, (1 Tim. ii. 15,) and in Christ there is neither male nor female." The revival of this Jewish shadow is a gratuitous church development.

The second thing designed to be celebrated in this festival, is the presentation of Christ in the temple. The third, is the meeting with Simeon and Anna. All three, however, form properly but one incident. Not content, however, with
translating the feast to one in which equal but not higher rites fall.

The third hour being ended, the priest putting on his violet pluvial or without his chasuble, with his attendants clothed in the same manner, proceeds to bless the candles placed in the middle before the altar, or at the epistle side, and standing at the same time, turned towards the altar, he says in the tone of the prayer of the ferial mass, The Lord be with you. R. And with thy spirit.

Let us pray.—Prayer.

Holy Lord, almighty Father, eternal God, who didst create all things out of nothing, and by thy command didst make this liquid into the perfection of wax by the labour of bees; and who, on this day didst fulfill the prayer of the just man, Simeon; we humbly beseech thee, by the invocation of thy most holy name, and by the intercession of the blessed Mary, always a virgin, whose festival is this day devoutly celebrated, and by the prayers of all thy saints, that thou wouldest vouchsafe to bless these candles, for the use of

these, the church added an invention purely her own, namely, the blessing and procession of the candles; an addition so popular, that it has given its name to the day, candlesmas, or “the mass of candles.” So clear is the great Bernard as to the origin of the candle procession, that he maintains “the first candle procession was made by Mary, Joseph, Simeon, and Anna, that it might be afterwards observed by all nations.”

The use of candles, has been traced by their apologists to the necessities of the early Christian worship in times of persecution, when compelled to assemble in caves and catacombs. It is much more probable, however, that it was of pagan origin, as they placed lamps before their idols; and on this account, being already familiar to the pagan converts, and to the Jews from the use of the candlestick in the temple, its introduction was popular amongst the mass of the new converts, and helped to reconcile them to their change. The Christian clergy in this yielded, as in other matters, to prevailing ideas, and followed where they found it difficult to lead, or reconciled themselves to the innovation by the hope of reconciling heathen converts to the church. Very sad are the attempts at the explanation of the use of candles by Romish commentators. One says, The lighted candles represent the fire of Divine love which should burn in our hearts; another, The light of the gospel shining in a dark world, which would answer well enough if not kindled also in daylight; another says, The candles signify faith; another, Good works; another combines both; and the candle procession signifies that we must not stand still, but advance in goodness.
with the holy fire of thy most sweet charity, we may deserve to be presented in the holy temple of thy glory. Through the same, our Lord. R. Amen.

Let us pray.—Prayer.

O Lord, Jesus Christ, the true light, which enlightens every man that cometh into the world; pour forth thy blessing upon these tapers, and sanctify them with the light of thy grace, and mercifully grant that, as these tapers, kindled by visible fire, dispel the darkness of night, so our hearts illumined by invisible fire, that is, by the brightness of the Holy Spirit, may be free from the blindness of every vice, that the eye of the mind being purified, we may discern those things which are pleasing to thee and profitable to our salvation; so that after the dark perils of this world, we may deserve to arrive at perpetual light, through thee, Christ Jesus, Saviour of the world, who, in perfect Trinity, livest and reignest God, world without end. R. Amen.

Let us pray.—Prayer.

Almighty and eternal God, who, by thy servant Moses, didst command the purest oil to be prepared to trim the lamps continually before thee, graciously pour forth the grace of thy blessing upon these tapers, that they may so afford external light, as through thy gift, the light of thy Spirit may not fail inwardly in our minds. Through our Lord, in the unity of the same Holy Spirit. R. Amen.

Let us pray.—Prayer.

O Lord Jesus Christ, who, appearing this day in the substance of our flesh amongst men, wert presented by thy parents in the temple; whom the venerable old man Simeon, enlightened by the light of thy Spirit, knew, received and blessed; mercifully grant, that enlightened and taught by the grace of the same Holy Spirit, we may truly acknowledge thee, and faithfully love thee; who, with God the Father, in the unity of the same Holy Spirit, livest and reignest God, world without end. Amen.

The prayers being ended, the celebrant places the incense on the censer, then sprinkles the candles thrice with holy water, saying the Antiphon, Sprinkle thou me, without shunning and without a psalm, and thrice he incenses the candles. Then the more dignified of the clergy approach the altar, and the celebrant takes from him the candle, not kneeling nor kissing his hands. Afterwards the celebrant standing in the midst before the altar, turning to the people, distributes the prepared candles, first to the more honourable (digniori) from whom he received them, then to the deacon and sub-deacon, and other clergy, one by one, in order, lastly, to the laity, all kneeling, and kissing the candle and hand of the celebrant, excepting prelates, if any be present. And when he shall begin to distribute the candles, the Antiphon is sung by the choir.

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

Caut. Now dismiss thy servant in peace, O Lord, according to thy word. Then is repeated the whole Antiphon, A light to enlighten, &c., which is in like manner repeated after each verse.

Because my eyes have seen thy salvation. A., A light to enlighten, &c.

Which thou hast prepared before the face of all people. A., A light to enlighten, &c.

Glory be to the Father, and the Son,
and the Holy Spirit. A., A light to enlighten, &c.

As it was in the beginning, is now, and always shall be, for ever and ever. Amen. A., A light to enlighten, &c.

These things being finished the Antiphony is sung.

Ps. xiii. Arise, O Lord, aid us, and free us for thy name. Ps. O God, we have heard with our ears; our fathers have told us. V. Glory be to the Father, and Arise, O Lord, is repeated.

Then the priest says, Let us pray.

And if it shall be after Septuag, and not on Sunday, the deacon says, Let us kneel. R. Lift up yourselves.

Prayer.

Hear thy people, O Lord, we beseech thee; and grant us inwardly to obtain those things by the light of thy grace, which, outwardly, thou dost permit us to venerate with annual devotion. Through Christ our Lord. R. Amen.

Then a procession is made, and, first, the celebrant places incense on the censer; afterwards the deacon, turning himself towards the people, says, Let us go in peace. The choir responds, In the name of Christ. Amen.

The incense bearer goes before with the smoking censer; then the sub-deacon prepared, carrying the cross in the middle, between two acolytes with burning candles; the clergy follow in order, lastly, the celebrant with the deacon on his left, all with candles in their hands; and the following Antiphonies are sung.

Antiphony.

Adorn thy nuptial couch, O Zion, and receive Christ the King: embrace Mary, who is the gate of heaven; for she bears the King of glory, the new light: a virgin she remains, bringing in her hands her Son born to bring light; whom Simeon, receiving into his arms, proclaimed to the people that he was the Lord of life and death, the Saviour of the world.

Other Antiphony, Luke ii.

Simeon received the answer from the Holy Spirit, that he should not see death until he saw the Christ of the Lord: and when they brought the child into the temple, he took him into his arms and blessed God, and said, Now dismiss thy servant, O Lord, in peace. V. When his parents brought the child Jesus, that they might do to him according to the custom of the law, he took him in his arms.

And entering the church, is sung, R. They presented for him to the Lord, a pair of turtles, or two young pigeons, as it is written in the law of the Lord. Afterwards the days of the purification of Mary, according to the law of Moses, were completed,1 they brought Jesus to Jerusalem that they might present him to the Lord, as it is written. Glory to the Father, and Son, and Holy Spirit, as it is written.

The procession being ended, the celebrant and attendants, laying aside their violet robes, take their white garments for mass, and the burning candles are held in their hands, whilst the gospel is read, and again to the elevation of the sacrament, even to the communion. If, indeed, the mass should fall on a Sunday the candles are not lighted.

1 That Rome is fully conscious that the churching of women is no Divine institution, and not binding on Christian women in any such way as the command in Leviticus xii., was binding on Jewish women after child-birth, we learn from a canon of Pope Innocent III.—

"If women after child-bearing desire immediately to enter the church, they commit no sin by so doing, nor are they to be hindered; nevertheless, if they choose to refrain, out of respect, for some time, we do not think their devotion ought to be reprehended." — Butler on this Festival.
THE MASS.

Introit. Psalm xlvi. 7.

Int. We have received thy mercy, O God, in the midst of thy temple: according to thy name, O God, so also is thy praise unto the ends of the earth: thy right hand is full of justice. Ps. Great is the Lord, and greatly to be praised in the city of our God, in his holy mountain. V. Glory be to the Father, &c.

Prayer.

Almighty and everlasting God, we suppliantly beseech thy majesty, that as thy only begotten Son was this day presented in the temple, in the substance of our flesh, so thou wouldst grant us to be presented to thee with purified souls. Through the same Lord.

Lesson. Malachi iii. 1-4.

Thus saith the Lord God, Behold I send mine angel, and he shall prepare, &c.

Gradual.

We have received, O God, thy mercy in the midst of thy temple: according to thy name, O God, so also is thy praise unto the ends of the earth. As we have heard, so also we have seen in the city of our God, in his holy mountain. Alleluia, Alleluia. The old man carried the child, but the child ruled the old man. Alleluia.

After Septuag. Alleluia is omitted and the following verse is said.

Tract.

Now dismiss thy servant, O Lord, in peace, according to thy word, because my eyes have seen thy salvation, which thou hast prepared before the face of all people. A light to enlighten the Gentiles, and the glory of thy people Israel.


After the days of Mary's purification, &c.

Offertory.

Grace is poured on thy lips, therefore God hath blessed thee for ever, and for ages of ages.

Secret.

Hear, O Lord, our prayers; and that the gifts we offer to the sight of thy majesty may be worthy, bestow on us the aid of thy compassion. Through our Lord.

Preface as on the Nativity.

Communion.

Simon received the answer of the Holy Spirit that he should not see death unless he saw the Christ of the Lord.

Post-communion.

We beseech thee, O Lord our God, that thou wouldst make the most holy mysteries which thou hast conferred for the restoration and increase of our spiritual life, by the intercession of blessed Mary, always a virgin, a remedy for the life that now is and for that which is to come. Through our Lord, &c.

3d Day of February.

S. Blase, Bishop and Martyr.¹

Mass as in common of a martyr and bishop.

¹ It is said Blase lived about 216, Bishop of Sebaste in Armenia, and suffered martyrdom in the time of Diocletian. He is the patron of wool-combers; and his festival was kept with a solemn guild at Norwich. Butler suggests that this choice of the wool-combers have been due to the tradition of the iron combs with which he was tormented in his last hours. Smaller peculiarities than this, and still more odd ones, have determined cities and individuals in the choice of their religious favourites.
SAINTS' FEASTS OF FEBRUARY.

4TH DAY OF FEBRUARY.

S. Andrew Corsini, Bishop and Confessor, double.

The Mass, as in common of Confessor, Bishop, excepting what follows:

Prayer.

O God, who dost ever bestow on thy church new examples of virtue, grant to thy people so to follow the footsteps of the blessed Andrew, thy confessor and bishop, that they may also obtain his reward. Through our Lord.

5TH DAY OF FEBRUARY.

S. Agatha, Virgin and Martyr, double.3

Introit.

Let us all rejoice in the Lord, celebrating a festival day in honour of the blessed Agatha, virgin and martyr, at whose passion the angels rejoice, and praise together the Son of God. Ps. xlii. My heart uttereth a good matter: I declare my works to the king. V. Glory be to the Father.

Prayer.

O God, who amongst the other miracles of thy power, has conferred even on the weaker sex the victory of the martyr, mercifully grant, that we who celebrate the festival of the blessed Agatha, thy virgin and martyr, may approach to thee through her example. Through our Lord, &c.

Lesson, Epistle, 1 Cor. i. 26-31.

Brethren, see your vocation, that there are not many wise according to the flesh, &c.

Gradual.

God will help her with his countenance; God is in the midst of her, she shall not be moved. The stream of the river gladdens the city of God: the Most High hath sanctified his own tabernacle. Alleluia, Alleluia. I spoke of thy testimonies before kings, and I was not confounded. Alleluia. After Septuaginta, Alleluia is omitted, and the following verse is said.—

Tract.

He that soweth in tears shall reap in

1 Corsini was a Florentine of the noble family of Corsini. He was born 1302. The legend is, that before his birth his mother saw herself delivered of a wolf, which, however, in going to the church of the Carmelites, she beheld turned into a lamb. He spent the early part of his life in riot and dissipation, but at length realised his mother’s wishes by becoming a penitent, and a Carmelite Friar, of which order he became Prior, then a Priest and a Bishop. From this last honour he is said to have hid himself, and nothing could overcome the nolo episcopari until his retreat was discovered by a child. He was a severe disciplinarian of his body after the manner of the religious of his time, but was serviceable in composing the quarrels of the turbulent people of Bologna.

2 Agatha was a Sicilian virgin and martyr, who suffered in the Decian persecution, about 251. The inhuman tortures to which she is said to have been subjected, are only to be paralleled by those to which the Romish inquisition formerly subjected their victims under priestly direction. The apostle Peter appeared, it is said, to Agatha in prison, and healed all her wounds, even to restoring her breast, which had been cut off, but to no purpose. Next day the Roman governor ordered her to be exposed to new tortures by fire, through which she perished.

She is honoured principally in Sicily, where her veil is exhibited to arrest the fiery torrents of Etna, and is reputed to have saved the city of Catania. Malta also leans on her protection, and ascribes to her its deliverance from the Turks. Yet Agatha has not saved her from the protection of Protestant England.
SAINTS’ FEASTS OF FEBRUARY.

joy. Going, they went, and wept, casting their seeds; but coming, they came with joy, bearing their sheaves.

Gospel, Matt. xix. 3-12.

At that time, the Pharisees came to Jesus, tempting him, &c.

Offertory.

After her virgins shall be brought to the king, her neighbours shall be brought to thee.

Secret.

Accept, O Lord, the offerings which we bring on the solemnity of the blessed Agatha, thy virgin and martyr, by whose patronage we hope for deliverance, Through our Lord, &c.

Communion.

I invoke the living God, who condescended to cure me of every wound, and to restore my breast to my body.

Post-communion.

May the mysteries we have received, O Lord, be our aid; and blessed Agatha, thy virgin and martyr, interceding for us, may they strengthen us with everlasting strength. Through our Lord.

6TH DAY OF FEBRUARY.

S. Dorothy, Virgin and Martyr.¹

The mass, as in common of virgins and martyrs.

7TH DAY OF FEBRUARY.

S. Romuald, Abbot.²

The mass, as in common of abbots.

8TH DAY OF JANUARY.

S. John of Matha, Confessor.³

The mass, as in common of a confessor not a bishop.

¹ Dorothy is said in the Breviary to have been of Cesarea, in Cappadocia; but so little is known of her that the Breviary does not even inform us when she lived. There seems to have been several of this name, who had the reputation of martyrs and of virginity at different times.

² S. Romuald lived in one of the darkest periods of Christendom—between 956 and 1027. He belonged to the ducal family of Ravenna in Italy, and having taken part with his father in a fatal duel, was seized with remorse and became a monk. He persuaded the Emperor Otho, after an act of cruelty and blood, to a like retirement, but he died before he could put his intentions into execution. The monk’s cell he thought too magnificent, and preferred that of one Peter, a famous hermit that he visited, who received him in a cell of only four cubits. The pious man might as well have crept into his grave, where he would not need to have turned himself until the resurrection morning. At another time, he is said to have passed seven years in his cell in silence. Such was piety in the tenth and 11th centuries—social death, and a dismal absorption in one’s own sorrows. The offering to God of the sufferings of the body for the sins of the soul, was not an unusual close to a youth or manhood of savage riot and blood. At one time, Romuald burned with an eager desire to preach the gospel in Hungary, and had he there found the martyr’s crown, as Boniface did in Germany, his sufferings had fulfilled a noble object, instead of being suicidal. Yet such was his reputation for piety, that the Emperor Henry II. received him, rising from his chair, saying, “I wish my soul were like yours.” In such an age, such men might have an influence for good both over monarchs and people—an influence in some measure Christian and moral.

³ S. John of Matha was born about 1169, and was the founder of the first religious order that devoted itself in Europe to the redemption of captives in slavery,
SAINTS’ FEASTS OF FEBRUARY.

Prayer.

O God, who didst vouchsafe of divine
direction to institute by the holy John
the most holy order of the Trinity, to
redeem captives from the power of the
Saracens: grant, we beseech thee, that
by the intercession of his merits, we may
be delivered, through thy aid, from
captivity of body and of mind. Through
our Lord.

9TH DAY OF FEBRUARY.

S. Appollonia, Virgin and Martyr. ¹
The mass from common of virgin and
martyr.

10TH DAY OF FEBRUARY.

S. Scholastica, Virgin. ²
The mass from common of virgin, ex-
cept as follows:—

Prayer.

O God, who didst cause the soul of
thy blessed virgin Scholastica to enter
heaven in the form of a dove, to show
the way of innocence, grant us, by her
merits and prayers, to live so innocently,
that we may deserve to arrive at eterno-
al joys. Through our Lord.

Then commemoration is made of the
Feria, if it is celebrated in Quadragesima.

14TH DAY OF FEBRUARY.

S. Valentine, Priest and Martyr. ³
The mass, as in common of martyr not
a bishop, excepting as follows:—

Prayer.

Grant, we beseech thee, almighty
God, that we who celebrate the festival
of the blessed Valentine, thy martyr,
may be delivered, by his intercession,
having had the honour of preceding in this work Nolascio. The Breviary gives a
particular account of the visions that led him to institute this order; but, without
miracles, it was a real service to the cause of humanity. Matha became general
of his order, which became so great a favourite, and was felt to be so great a
necessity in Europe, that it enumerated at one time 250 monasteries—of which
England alone, says Butler, contained 48, Scotland 9, and Ireland 52 houses.
Matha, in his first voyage to the coast of Barbary, redeemed 186 Christian slaves.
The following year at Tunis, he purchased the liberty of 110 more. If, in these
days, an Englishman had a relations taken captive in the Mediterranean, he applied
to one of the religious houses of this order, which, by its vows, was obliged to
undertake it, or go into captivity; the Church alone, with its wide-spread brother-
hoods, had power to accomplish this redemption.

¹ Appollonia was a virgin of Alexandria in Egypt, who suffered in the Decian
persecution. Butler tells us, that of her own accord, “she leaped into the flames,”
with which they threatened her. He adds, “The last part of our saint’s conduct,
is not proposed to our imitation, as self-murder is unjustifiable.” But the Breviary
puts a better face upon it, telling us that, “inwardly inflamed with the greater
fire of the holy Spirit, she threw herself into the flames.” Butler wrote towards
the close last century, when English Romanists were half-shamed of the false
names and glosses the Breviary puts on the faults of the saints, and were more
dispensed than now to call things by their right names. Yet even Butler is be-
trayed into eulogies upon self-tortures which, in ordinary circumstances, must
have shortened life. Of Benedict he tells us gravely, that “he treated his body
as a furious wild beast, to which he should show no other mercy than barely
to kill it.”

² See p. 107, for account of Scholastica.

³ Valentine is said to have been a priest and martyr in Rome who suffered about
270. On the 15th of this month, it was the heathen practice for boys to amuse.
from all impending evils. Through our Lord.

Secret.
We beseech thee, O Lord, to accept, well pleased, the gifts we offer; and through the intercession of the blessed Valentine, thy martyr, defend us from all dangers. Through our Lord.

Post-communion.
May the heavenly mystery be to us for the restoration both of the soul and body; that through the intercession of the blessed Valentine, thy martyr, we may experience the effect of that which we celebrate. Through our Lord.

15th Day of February.
S.S. Faustinus and Jovita, Martyrs.¹
The mass, as in the common of many martyrs.

18th Day of February.
S. Simeon, Bishop and Martyr.²
The mass, as in common of a martyr and bishop.

themselves with drawing the names of girls on the festival of the goddess Februnsa Juno. For sweethearts, some zealous priests tried to substitute on St. Valentine’s day, the names of saints in billets; and they succeeded in substituting the name of the Christian martyr for the heathen goddess. The Christian martyr still presides on this day even in Protestant England over the harmless amusements of the season.

¹ Faustinus and Jovita are said to have been brothers, of noble birth, in the city of Brescia, in Lombardy, who suffered under the Emperor Adrian about 121. The city of Brescia honours them as its patron saints.
² S. Simeon is described in the Breviary as Bishop of Jerusalem after the death of James, and to have continued to the advanced of 120, when he suffered martyrdom under Adrian about 118. He is said to have governed the Church at Jerusalem, through all changes and perils, for the space of forty-three years.
³ That Peter was at Antioch, and founded the church there before coming to Rome, Romanists admit; and a festival exists in the Romish Calendar, more ancient than that of St. Peter’s Chair at Rome. If there should be any metropolitan church, it should be Antioch or Jerusalem. The name given to Antioch in early times was Theopoli, or City of God; because there the disciples were first called Christians, and because the first of the Gentile churches in the order of time.
⁴ Peter Damian lived about 1072, and was Cardinal-Bishop of Ostia. He took the usual means of the holy men of his age to subdue nature, or at least was reputed to have done so, yet lived to the goodly age of eighty-three. His works, says Butler, consisting of letters, sermons, and lives of saints, are collected in three volumes, and were published at Lyons, 1628.
memoration of an apostle. At the end of
the mass, the gospel of the vigil is said.

But in cathedral and collegiate churches,
two masses are said,—one of the festal
without the commemoration of vigil, an-
other of the vigil, (if it shall happen ex-
tra Quadragesima,) but from common
of an apostle. The second prayer, and
third for the Pope or Church, as before.
If this vigil shall fall on Quadragesima
in the mass of the festival, commemora-
tion is made of the feria and vigil, and in
the end of the mass the gospel of the feria
is said. In cathedral and collegiate
churches, indeed, one mass is said of the
festival without commemoration; another
of the feria, in which the second prayer
from vigil; the third, A cantio, and in the
end the Gospel of John, In the beginning.

In leap-year, the vigil of S. Matthias
is observed on 24th February, unless it
fall on a Sunday, and the mass is
the same as in commemoration of an
apostle. But if it occur in Quadragesi-
ma, (Lent) the mass is said of the feria,
even in cathedral and collegiate churches,
with commemoration of vigil, as above.

24TH OR 25TH DAY OF FEBRUARY.

Feast of S. Matthias, Apostle.¹

Introit.

To me thy friends, O God, are ex-
ceedingly honourable; their pre-em-
ience is exceedingly strengthened. Ps.
O Lord, thou hast proved me and known
me; thou hast known my sitting down
and my rising up. Glory be to the
Father, &c.

Prayer.

O God, who didst add the blessed
Matthias to the company of thy apostles,
grant, we beseech thee, that by his in-
terposition we may ever experience the
tenderness of his love towards us.
Through our Lord, &c.


In those days, Peter rising up in the
midst of the brethren, said, &c.

Gradual.

Thy friends, O God, are exceedingly
honourable; their pre-eminence is greatly
strengthened. I will number them, and
they shall be multiplied above the sand.

Tract.

Thou hast given him the desire of his
soul, and hast not withheld from him
the wish of his lips. For thou hast
anticipated him with blessings of sweet-
ness. Thou hast set on his head a
crown of precious stones.

Gospel, Matthew xi. 25-30.

I praise thee, O Father, &c.
The Creed is said.

Offertory.

Thou shalt make them princes over
all the earth. They shall remember thy
name, O Lord, from generation to gen-
eration.

Secret.

O Lord, may the prayer of thy holy
apostle Matthias accompany the holy
sacrifices which we offer to thy name;
by which grant us to be sanctified and
defended. Through our Lord, &c.

Preface of the apostles.

Communion.

You who have followed me shall sit
upon seats, judging the twelve tribes of
Israel.

Post-communion.

Grant, we beseech thee, almighty
God, that by these holy mysteries which
we have taken, through the intercession
of the blessed Matthias thy apostle, we
may obtain pardon and peace. Through
our Lord, &c.

¹ Of Matthias the Breviary has nothing to tell, beyond what the canonical Scrip-
tures inform us of this apostle in Acts i.
SAINTS’ FEASTS OF MARCH.

FEASTS OF MARCH.—4TH DAY OF MARCH.

S. Casimir, Confessor.  

The mass, the same as on common of confessor not a bishop.

Prayer.

O God, who, amidst royal delights and the allurements the world, didst strengthen holy Casimir with the virtue of constancy, we beseech thee that, by his intercession, thy faithful may despise the things of this earth, and ever aspire to those that are heavenly. Through our Lord.

In Quadragesima (Lent) a commemoration is made of the feria.

After a commemoration of S. Lucius,  

Pope and martyr, from the mass of a bishop and martyr.

7TH DAY OF MARCH.

S. Thomas of Aquinas, Confessor and Doctor, double.  

The mass, the same as in the commemoration of doctors, except the prayers and apostle.

Prayer.

O God, who dost enlighten thy Church with the wonderful erudition of the

1 In the English Missal for the laity S. David is inserted on the 1st March, and S. Chad on the 2d. The first is a Welsh saint, said to be the son of a Welsh chief in Cardiganshire, who lived about the year 544. He was the patron-saint of the Welsh, as S. Patrick of the Irish; has the reputation of founding twelve monasteries, and of resisting the errors of Pelagius in a British synod, held in Cardiganshire in 519. His principal monastery was in the vale of Ross.

S. Chad or S. Cedd was an Englishman, who is supposed to have lived about 666, of whom Bede makes honourable mention. We presume the clergy of each nation has power to insert its own saints in the days not already pre-occupied by the Roman Calendar, and, it would appear, also, power at times to substitute one for another; each nation having its favourite saints, and preferring those of its own kith and kin to the Italians and Spaniards who predominate in the Roman Missal.

Casimir was the son of the King of Poland, and lived about 1483. Among other praises, the Breviary tells us “that he studied greatly to promote the Catholic faith, and to abolish the schism of the Ruthena. With this view he induced his father Casimir to make a law to prevent the schismatics from building new churches, or restoring old ones that had fallen down.”

2 Lucius is said to have been a Roman by birth, and to have lived about 253. He is mentioned by Cyprian, in his letters, as having occupied the Roman bishopric only for six months.—Eusebius says eight months. He lived when the bishops of Rome got speedy promotion to a heavenly crown.

3 Thomas Aquinas, one of the five doctors of Rome, called the angelic doctor,—a man of fine and subtle genius, and of a fervent, devout spirit. He is represented with a sun in his bosom and a dove at his ear, symbolic of his wisdom and inspiration. His works were collected in seventeen folios, printed at Venice, 1490. His Sum of Theology is still used in many Roman universities, and was originally designed to aid the Spanish priests in the conversion of the Jews and Saracens. He seems to have been a diligent student of Scripture, as well as of the Fathers and of Aristotle. The Oxford party have lately published his commentaries on the four Gospels in English, to show us that we had too much despised mediæval interpreters. To him the dogma of transubstantiation owes its scholastic shape and ingenious distinctions between substance and accidents. His attachment to this dogma procured him the honour of being appointed by Pope Urban IV. to draw up the office in the Missal for the new feast of Corpus Christi, which owed its
the blessed Thomas, thy confessor, and doest render it fruitful by his holy works, grant us, we beseech thee, to know with our understanding what he taught; and to accomplish, by our imitation, what he did. Through our Lord.

Commemoration is made of the Peria if it shall fall on Quadrag., (Lent) then of S.S. Perpetua and Felicitas, Martyrs.¹

Prayer.

Grant to us, we beseech thee, O Lord our God, to venerate with unceasing (incessantis) devotion, the triumphs of thy holy martyrs Perpetua and Felicitas: that what we cannot celebrate with worthy minds, we may, at least, attend with lowly service. Through our Lord.


I wished, and understanding was given me; and I called, and the Spirit of Wisdom came upon me; and I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her. Neither did I compare unto her any precious stone, for all gold in comparison of her is as a little sand, and silver in respect to her shall be counted as clay. I loved her above health and beauty, and chose to have her instead of light, for her light cannot be put out. Now all good things came to me together with her, and innumerable riches through her hands. And I rejoiced in them all; for this wisdom went before me, and I knew not that she was the mother of them all; which I have learned without guile, and communicate without envy, and her riches I hide not; for she is an infinite treasure to men, which they that use become the friends of God, being commended for the gifts of discipline.

The Creed is said.

Secret.

O Lord, let not the pious prayer of holy Thomas, thy confessor and doctor, be wanting to us, that our offerings may be graciously accepted, and that he may always obtain thy pardon for us. Through our Lord.

For S.S. Perpetua and Felicitas.

Secret.

Regard, we beseech thee, O Lord, the offerings placed upon thine altars in honour of the festival of thy holy martyrs Perpetua and Felicitas, that as by these blessed mysteries thou didst

origin to the triumph of that dogma in the middle ages. A hymn of Thomas will be found prefixed to the Missal, asserting this dogma in the most devout language; and his prayers in the priest's preparation for mass, impress us with the fervour of his piety. Father Balmes, in his elaborate Spanish work on European civilization, gives us several interesting quotations from the works of Aquinas, which show that, in his views of civil society and its relations, he soared much beyond the feudal ideas of his age; and although they do not prove what Balmes intended—the superior civilizing tendencies of the Church of Rome in comparison to Protestantism—they are honourable to the sagacity of the great doctor of the middle ages, who was undoubtedly one of the greatest minds of that singular period. He never could be persuaded to accept any ecclesiastical honours; which has probably given rise to the legend, that when praying, he heard a voice saying, "Thou hast written well of me Thomas; what reward wilt thou have!" To which he replied, "No one, Lord, but thyself!"

¹ These were two African martyrs who resided at Carthage. They lived about 203, and are commemorated by Augustine in his sermons. They were both married; endured their prolonged tortures with heroic patience, and at last perished in the amphitheatre with their companions. Their visions were, probably, the inventions of after-ages.
confer glory upon them; so thou wouldst grant pardon to us. Through our Lord.

Post-communion.

O Lord, that thy sacrifices may bring us salvation, let the blessed Thomas, thy confessour and excellent doctor, become our intercessor. Through our Lord.

For S.S. Perpetua and Felicitas.

Post-communion.

Grant, we beseech thee, O Lord, by the intercession of thy holy martyrs Perpetua and Felicitas, that what we touch with our lips we may receive with pure minds. Through our Lord.

8TH DAY OF MARCH.

S. John of God, Confessor.1

The mass, as in the common of a confessor not a bishop, except the prayer and gospel.

Prayer.

O God, who didst cause the blessed John, inflamed by thy love, to walk unhurt amidst flames, and by him didst enrich thy church with a new offspring, grant, that by his intercession and merits, our faults may be cured by the fire of thy love, and eternal remedies provided for us. Through our Lord, &c.

Commemoration is made of the Feria in Lent.

10TH DAY OF MARCH.

The Forty Martyrs.2

Introit, Ps. xxxiii.

The just cried, and the Lord heard them, and delivered them from all their tribulations. Ps. I shall bless the Lord at all times: his praise shall always be in my mouth. V. Glory be to the Father, &c.

1 St John, surnamed of God, was born in Portugal in 1495. He was originally a shepherd, then a soldier, and returned again to the shepherd life, until, struck with remorse for his crimes as a soldier, he became a penitent, and, having heard a celebrated preacher, devoted himself to penance and the care of the sick. He afterwards became the founder of the Order of Charity to serve the sick, one of the new orders that have arisen since the Reformation, by which Rome has shown her sense of the more practical and useful direction that must be given to the monastic orders in modern times. In the English Missal he is celebrated on the 11th March, and one Felix, an English bishop of 642, by some reputed the founder of the University of Cambridge, is substituted.

2 These forty martyrs are said to have suffered at Saisati in Lesser Armenia, under the emperor Licinius, in 320. It does not very clearly appear whether they all suffered together, or are only grouped together for the convenience of one common commemoration. Butler says they were of conveniently still, have been celebrated on "All Saints’ day."

Gospel, Matthew xxii. 35-46.

The Pharisees came to Jesus, and one of them, who was a teacher of the law, tempting him, &c.

Then the Creed is said.

9TH DAY OF MARCH.

S. Frances, Roman Widow, double.

The mass, the same as in the common of virgins not martyrs.

Prayer.

O God, who among the other gifts of thy grace, didst honour the blessed Frances, thy servant, with the familiar company of an angel, grant, we beseech thee, that, by the help of her intercession, we may deserve to obtain the society of angels. Through our Lord, &c.

Commemoration is made of the Feria in Lent.
Prayer

Grant, we beseech thee, almighty God, that we who know the courage of thy glorious martyrs in their confessions, may feel their compassion in their supplications to thee. Through our Lord, &c.

The commemoratio of the Feria is made.

Epistle, Hebrews xi. 33-39.

The saints through faith subdued kingdoms, wrought justice, &c.

Gradual, Psalm cxxxii.

Behold how good and how pleasant it is for brethren to dwell in unity. It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

Tract.

They that sow in tears shall reap in joy. Going, they went and wept, casting their seeds; but, coming, they shall come with joyfulness, carrying their sheaves.


Jesus, coming down from the mount, stood in the plain, &c.

Offertory, Psalm xxxi.

Rejoice in the Lord, and exult ye righteous; and glory all ye that are right of heart.

Secret.

We beseech thee, O Lord, look down,

well pleased, on these sacrifices, that through the intercession of thy holy martyrs, they may both be profitable for our increase in piety, and for our salvation. Through our Lord, &c.

If this festival should fall on the Feria V. after Ash, then the secret for commemoration of the Feria should be changed, for it is the same with the secret of S.S. M.M., above, and the secret should be taken from the mass of the Feria VI.

In like manner, if it should fall on Feria III. of the week I. of Quadrage. (Lent), the post-communion of the Feria ought to be changed, since it may be the same also for S.S. M.M., and the post-communion of Feria IV. should be taken.

Communion, Matthew xii.

Whosoever shall do the will of my Father, who is in heaven, he is my brother and sister, and mother, saith the Lord.

Post-communion.

Almighty God, we beseech thee that we may receive the effect of that salvation of which these mysteries are the pledge. Through our Lord, &c.

12TH DAY OF MARCH.

S. Gregory, Pope, Confessor, and Doctor, (double).

Introit, Daniel iii.

O ye priests of God, bless the Lord; O ye holy and humble of heart, praise God. Ps. All ye works of the Lord,

1 Gregory the Great lived in the sixth and seventh centuries, and was a pope of great vigour and capacity. He yielded to the spirit of ritualism and ceremony, which was the spirit of his age, perhaps in order to gain the barbarians that conquered the empire. Yet, that the missionary and evangelistic spirit was not extinct, is evident from the Saxon mission of St Austin. The mass owes much to his love of ceremony, and chants still bear his name which he composed or collected. Of his ritualistic merits, the Breviary is careful to inform us, saying nothing of his missions. The reformation of the missal, the veneration of the cross on Good Friday, the ceremonies of baptism, the benediction of holy waters, &c., are duly recorded. As an expounder of Scripture, he is often put forth in the Breviary, but his allegorical interpretations instruct no one. The Oxford party have translated anew his work on Job, and have enabled every Englishman to judge for himself whether Gregory's comments are edifying. The
bless the Lord; praise and exalt his name for ever. V. Glory be to the Father, &c.

Prayer.

O God, who hast bestowed on thy servant Gregory, the rewards of eternal happiness, mercifully grant that we who are burdened with the weight of our sins, may be aided before thee by his prayers. Through our Lord.

And commemoration is made of the Feria.

Epistle, 2 Timothy iv. 1–8.

Beloved, I charge thee, therefore, before God, and Jesus Christ who shall judge the quick and the dead at his appearing and kingdom, preach the word, &c.

Gradual, Psalm cix.

The Lord hath sworn and will not repent him: Thou art a priest for ever, after the order of Melchisedec. The Lord said to my Lord, Sit on my right hand.

Tract.

Blessed is the man who feareth the Lord; in his commandments he delighteth exceedingly. His seed shall be mighty on the earth: the generation of the righteous shall be blessed. V. Glory and wealth shall be in his house; and his justice remaineth for ever.

Gospel, Matthew v. 13–19.

You are the salt of the earth, &c. The Creed is said.

Offertory.

My truth and my compassion are with him; and in my name shall his horn be exalted.

Secret.

Grant us, O Lord, we beseech thee, that, by the intercession of the blessed Gregory, this oblation may be profitable to us, by the sacrifice of which thou didst grant the forgiveness of the sins of the whole world. Through our Lord, &c.


A faithful and wise steward whom the Lord did set over his family, to give them their measure of wheat in due season.

Post-communion.

O God, who didst make the blessed pontiff Gregory equal in merits to thy saints, grant, in thy goodness, that we who celebrate a festival in commemoration of him, may also imitate the example of his life. Through our Lord.

17th Day of March.

S. Patrick, Bishop and Confessor,† (semi-double.)

Mass, the same as in common for a bishop and confessor, except as follows:—

Prayer.

O God, who didst vouchsafe to send thy blessed Patrick, confessor and pontiff, to preach to the Gentiles, grant to his merits and intercession that what

inscription on the tomb of Pope Gregory, "Implebatque actu quidquid sermone docebat," —"that he fulfilled every duty which he preached," sounds oddly over a celibate priest who could have no opportunity of fulfilling the most important of all human duties, those of a husband and a father, ignorant of "the kindred points of heaven and home." See pp. 91–94 for illustrations of the Scripture interpretations of Gregory the Great.

1 S. Patrick.—The Breviary gives the following extraordinary account:—"Besides his daily care of the churches, he never relaxed his invincible spirit of prayer, for, they say, that he was accustomed to recite daily the psalter afresh, together with canticles and hymns, and two hundred prayers. Three hundred times each day he adored God on bended knees, and at whatever canonical hour of the day, a hundred times he fortified himself with the sign of the cross. Dividing the night
SAINTS' FEASTS OF MARCH.

thou commandest to be done by us, we
may be able to accomplish through thy
compassion. Through our Lord, &c.
Then commemoration is made of the
feria.

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19TH DAY OF MARCH.

S. Joseph, Confessor, (double of the
2d Class.)

Introit, Psalm xci.

The just shall flourish: as the cedars
of Lebanon he shall be multiplied:
planted in the house of the Lord, in the
courts of the house of our God. Ps. It
is good to give praise to the Lord, and
to sing to thy name, O Most High. V.
Glory be to the Father.

Prayer.

We beseech thee, O Lord, that we
may be assisted by the merits of the
spouse of thy most holy mother, that
what of ourselves we are unable to ob-
tain, may be given to us by his inter-
cession. Who livest and reignest, &c.

In Quadragesima (Lent) in commemo-
ration of the feria.

Epistle, Ecclesiasticus xlv. 1-6.

Beloved of God and men, whose
memory is blessed. He made him like
the saints in glory, and magnified him
in the fear of his enemies; and with his
words he made prodigies to cease. He
glorified him in the sight of kings, and
gave him commandments in the sight of
his people, and showed him his glory.

into three parts, first, he ran through a hundred psalms, and kneeling two hun-
dred times; the second, the remaining fifty psalms, immersed in cold water, and
with heart, eyes, and hands erected to heaven, he applied to be absolved; the
third, stretched on the naked stone he gave to gentle sleep. An excellent cul-
tivator of humility, he abstained not from labour with his own hands, after apostolic
custom. At length consumed by continual cares for the Church, illustrious both by
word and deed, being refreshed in old age by the divine mysteries, he slept in the Lord,
and was buried at Doune in Ulster, in the fifth century of our salvation." There
is nothing to parallel this even in the Breviary. This is pandering to the spirit
of nonsense and exaggeration. Butler does not venture to give us this in Eng-
lish, though sanctioned by pontifical authority; nay, speaks of "injudicious popu-
lar reports," none of which can surpass the preceding.

1 S. Joseph.—He is the husband of Mary the mother of our Lord. In the
Breviary, one of the hymns of his office prays: "Grant to us, O Joseph, to climb
the heavens by thy merits, that we may offer to thee in perpetuity, a grateful song."
Another hymn in the Breviary says:—

"Joseph! our certain hope of life,
Glory of earth and heaven,
Thou pillar of the world! to thee
Be praise eternal given."

—CARROLL'S Trans. of Breviary Hymns in Lyra Catholicia.

Yet of Joseph, in the New Testament, we are told nothing but the fact of his
being the husband of Mary, and of his being "a just man." For want of any
Scripture intelligence, the Scripture lesson of the day in the Breviary is all about
the Joseph that was the chief minister of Pharaoh, in Gen. xxxix. 41. Butler
assures us on the authority of Jerome, "that Joseph always preserved his virgin
 chastity, and that it is of faith, &c., so to believe." The worship of Joseph has
been so attractive to some minds, that Butler tells us, the learned Gerson
composed an Office to his memory, and wrote his life in twelve poems, called
Josephina.
He sanctified him in his faith and meekness, and chose him out of all flesh.
For he heard him, and his voice, and brought him into a cloud; and he gave him commandments before his face, and a law of life and instruction.
With gradual and tract from common of abbots.

After Paschal, Alleluia, Alleluia. The Lord hath loved him and adorned him; he hath put on him a robe of glory. Alleluia. The just shall bud as the lily, and shall flourish for ever before the Lord. Alleluia.

Sequence of the Holy Gospel, Matt. i. 18–21.

When Mary the mother of Jesus was espoused to Joseph, &c.

Offertory.

My truth and my mercy are with him, and in my name shall his horn be exalted.

Secret.

We render to thee, O Lord, the debt due of our service, humbly entreating that by the prayers of blessed Joseph, the spouse of the mother of thy Son Jesus Christ our Lord, thou wouldst preserve in us thy gifts on account of whose venerable festival we offer to thee the sacrifice of praise. Through the same Lord.

Communion.

Joseph, son of David, fear not to take unto thee Mary thy wife; for that which is born of her is of the Holy Ghost.

Post-communion.

Be present, we beseech thee, merciful God; and by the intercession of the blessed confessor Joseph, graciously guard thy gifts in us. Through our Lord.

21st Day of March.

S. Benedict, Abbot.

The mass, the same as in common of abbots.

On double and semi-double festivals, which fall from palm Sunday to the octave of passch, nothing is done; but they are celebrated after the octave, and then at the end of the Introit; before the psalm, two Alleluias are said, and at the end of the offertory and commemoration, one Alleluia. After the epistle, the gradual is not said, but two verses are said with four Alleluias, as is noted on Sabbath in Alb.; and the same is observed in all festivals, which are celebrated between passch, and pentecost.

25th Day of March.

Annunciation of the B. Virgin Mary.

The mass, the same as in the octave of S. Mary, from advent to nativity, (see end of Missal,) except the introit and gradual.

Introit as in the nativity, (see end of Missal.)

In Quadragesima (Lent), commemoration of feria is made.

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1 In the English Missal, on the 26th March, St Cuthbert has an office. He was Bishop of Lindisfarne in Northumberland, about 687, and is said to have been the favourite saint of King Alfred. From him one of the suburban parishes of Edinburgh derives its name.

2 See p. 131.

3 By the announcement of the virgin, is meant the celebration of the declaration, which the angel Gabriel made to Mary that she should be the mother of our Lord, (Luke i. 31), and that he should be called the Son of the Highest, possess the throne of his father David, reign over the house of Jacob for ever, and of his kingdom there should be no end.
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Gradual, Psalm xlv.
Grace is poured into thy lips, because God hath blessed thee for ever. Because of truth, and mercy, and justice; and thy right hand shall teach thee wonderfully.

Tract.
Hear, O daughter, and behold, and incline thine ear; because the king hath desired thy beauty. All the rich among the people shall entreat thy countenance, the daughters of kings is thy honour. After her virgins shall be brought to the king, her neighbours shall be brought to thee. They shall be brought with gladness and rejoicing; they shall be brought into the temple of the king.


The angel Gabriel was sent from God, &c.

The Creed is said.
Preface as in the ordinary of the mass.

FEASTS OF APRIL.—APRIL 2.
S. Francis of Paula, Confessor.1

The mass, as in common of confessors not bishops, except as follows,—

Prayer.
O God, the exalter of the humble, who has raised on high the blessed Francis, confessor, to the glory of thy saints, grant, we beseech thee, that, by the imitation of his merits, we may happily obtain the rewards promised to the humble. Through our Lord.

In Quadrup. (Lent), commemoration of Feria is made.

Epistle, Philippians iii. 7–12.
Brethren, the things which were gain to me, &c.

Secret.
May these gifts of a devout people which we heap on thine altars, O Lord, through the merits of the blessed Francis, be to thee pleasing and to us salutary. Through our Lord, &c.

1 St Francis of Paula, lived between 1416 and 1508. He was an Italian by birth. “Inflamed by a Divine ardour,” says the Breviary, “he retired to the desert, where, for six years, he lived a hard life, but sweetened with heavenly meditations. The retirement he chose was on a particular rock on the sea-shore, where he found or made a cave.” This retirement he entered upon at the age of fifteen. It was not, however, so profound, but he was sought out, admired, and followed. At nineteen he had a fame that enabled him to institute a religious order, erect a church and a monastery, and people his solitude with companions. His abstinence, the Breviary says, was “admirable,” tasting food only at sunset, and that nothing but bread and water. Butler says, his life was a “perpetual Lent.” His object was to restore the strictness of Lent, and his idea was, that men seeing his rigour during all the year, would feel reproved for their remissness even in the forty days of Lent. Was this Christ’s way of recovering men from their excesses? Did he fast when they feasted? or did the apostles refuse the use, in order to restrain the abuse? “Temperate in all things,” but temperance without austerity. The Order of St Francis aspired to surpass all others in humility, as well as in austerities, and, for this purpose, begged and obtained of the Pope the privilege of being called Minime, or the least, a more subtle way of asking him to declare them “the greatest.” This saint, we are informed by Butler, published a book called “Correctorium,” containing a method of enjoining penance.
SAINTS’ FEASTS OF APRIL.

Patronage.

We beseech thee, O Lord, that the sacrament we have received, may, by the intercession of the blessed Francis, thy confessor, bring to us help both in time and for eternity. Through our Lord.\(^1\)

4TH DAY OF APRIL.

S. Isidore, Bishop and Confessor.\(^2\)

The mass is the same as in common of doctors. See end of Missal, with the Creed.

5TH DAY OF APRIL.

S. Vincent Ferrer, Confessor.\(^3\)

The mass is the same as in common of confessors and bishops. See end of Missal.

Prayer.

O God, who didst vouchsafe to illustrate thy church by the merits and preaching of the blessed Vincent, confessor; grant to us, thy servants, that we may be instructed by his example, and may be delivered by his patronage from all adversity. Through our Lord, &c.

In Quadrup. (Lesd) commemoration is made of the feria.

11TH DAY OF APRIL.

S. Leo the Great, Pope, Confessor, and Doctor of the Church.\(^4\)

Introit.

In the midst of the Church the Lord opened his mouth and filled it with the spirit of wisdom and understanding; he put on him a robe of glory. Ps. It is good to praise the Lord, and to sing to thy name, O Most High. V. Glory be to the Father.

Prayer.

Attend, O Lord, to our prayers which we present on the solemnity of Leo, thy confessor and pontiff, and absolve\(^5\) us from all sin by his merits. Through our Lord.

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1 In the English Missal, on the 3d April, is kept the feast of St. Richard of Chichester, an English saint and bishop, who died about 1253, and was canonized by Urban IV. in 1262. He seems to have been a man of worth, but unknown beyond his diocese. He left no writings.

2 St. Isidore was a Spaniard; lived about the year 606; was a man of great learning for his time, distinguished himself for the defence of the faith against Arianism, and was the oracle of the Spanish Church while he lived. Spain holds him as one of her greatest doctors. St. Isidore wrote several treatises on grammar to preserve the Latin tongue from Gothic corruptions. His other writings are said to be chiefly ritual, having completed what is called the Mosarabic Missal and Breviary, long used in Spain. He was made Bishop of Seville in 601, and presided at the Council of Seville in 619, and of Toledo in 633.

3 See p. 148 for an account of this Whitfield of the middle ages.

4 Leo the Great, flourished between 440 and 461, and is celebrated for his success in turning Attila the Hun, surnamed “The Scourge of God,” from the walls of Rome, and for that time saving the city. The Breviary, oddly enough, records to the honour of his good sense, “that he decreed that no nun should take the veil unless she had proved her virginity for forty years.” The Council of Trent, on the contrary, allows the veil to be taken as early as twelve. This pope is also recorded never to have intermitted preaching, and has left 101 sermons. “He mentions preaching,” says Butler, “as the most indispensable duty of pastors, and the constant practice of his predecessor.” Besides his sermons he has left 114 epistles or letters on various subjects. Quesnel, in 1675, published, at Paris, an edition of his works, which had the honour of being condemned by the Inquisition.

5 Absolve. Here is a very plain instance of the pardon of sin implored through the merits of a saint. The usual formula that is added, Through our Lord, sounds like
SAINTS’ FEASTS OF APRIL.

Epistle, Ecclesiastiscus xxxix. 6-14.

The just will give his heart to resort early to the Lord, &c.

Gradual, as in commemoration of Doctors.


Jesus came into the quarters, &c.
The Creed is said.

Offertory.

I have found David my servant, with my holy oil I have anointed him; for my hand shall help him, and my arm shall comfort him.

Secret.

We beseech thee, O Lord, that the annual solemnity of holy Leo, thy confessor and pontiff, may render us acceptable to thy love, that, by these offices of pious expiation, both a blessed reward may be his, and on us the gifts of thy grace may be bestowed. Through our Lord.

Communion.

Blessed is the servant whom, when his Lord shall come, he shall find watching: verily, I say unto you, he will appoint him over all his goods.

Post-communion.

O God, the rewarder of faithful souls, grant that we may obtain pardon by the prayers of the blessed Leo, thy confessor and pontiff, whose venerable festival we celebrate. Through our Lord.

13th Day of April.

S. Hermenegild, Martyr.¹

The mass, the same as in common of martyrs, (see end of Missal,) excepting as follows:

Prayer.

O God, who didst teach the blessed Hermenegild, thy martyr, to prefer an heavenly to an earthly kingdom, grant to us, we entreat, by his example, to despise transitory objects, and to pursue after eternal. Through our Lord.


If any man come to me and hate not his father, &c.

Secret and Communion, from the mass in common of martyrs. But if it is celebrated in Lent, the mass is said from the common of martyr not a bishop, with Prayer and Gospel above mentioned, and commemoration is made of feria.

14th Day of April.

S.S. Tiburtius, Valerian, and Maximus, Martyrs.²

If it fall in Lent, commemoration only is made, which is also observed in other simple feasts falling at the same time. But if it fall after Pasch, (Easter,) the mass is said from common of many martyrs in time of Pasch, with prayers as below, and epistle and gospel from common of martyrs in time of Pasch. See end of Missal.

Prayer.

Grant, we beseech thee, almighty God, that we who celebrate the solemnities of thy holy martyrs, Tiburtius, Valerian, and Maximus, may imitate,

the words of compliment to an old love, while the new and more recent object has the heart.

¹ This saint is said, in the Breviary, to have been the son of Leovigild the Goth, king of Spain; to have lived about 556, and to have been put to death by his own father, for his rejection of the Arian opinions, and refusal to hold communion with his father's Arian bishops. His relics are shown at Seville in Spain.

² These martyrs are said to have lived about 229; but whether they suffered at Rome or in Sicily, seems uncertain. Their relics, says Butler, were found in 1599—that is, thirteen centuries after they were buried—and approved genuine by the Cardinals Baronius and Sforzate.
also, their virtues. Through our Lord.

Secret.
We beseech thee, O Lord, that this sacrifice, which we offer in commemoration of the sacrifice of thy martyrs, may lose the bonds of our wickedness, and obtain for us the gifts of thy mercy. Through our Lord.

Post-communion.
Satisfied, O Lord, with the sacred gifts, we humbly beseech thee that what we celebrate with due obedience, we may experience as increase of salvation. Through our Lord.

17th Day of April.
S. Anicetus, Pope and Martyr.¹
The mass is from common of martyrs in Pasch, with prayers same as for martyr and pontiff.

Gospel, John xvi. 20-22.
Jesus said to his disciples, Amen, amen, I say unto you, that you shall lament and weep, &c.

21st Day of April.
S. Anselm, Bishop, Confessor, and Doctor of the Church.²
The mass, as in the common of holy doctors, with Creed. In post-communion, instead of confessor, pontiff is said.

22d Day of April.
S.S. Soter and Caius, Popes and Martyrs.³
The mass, the same as for martyrs in Pasch time.

¹ Anicetus is said to have been Bishop of Rome between 165 and 173. The Cata-combs, which have been a source of superstition, fraud, and wealth to Rome, revealed his body to Clement VIII, who presented it to a prince for his chapel, who thereupon wrote his life. Butler laments the small number of saints, as well as martyrs, among the later popes of Rome. In the first 498 years, there are 52 saints or martyrs; and in the 1500 years that follow, only 26,—in all 78 out of the 248 popes from S. Peter to Clement XII,—thus showing a gradual decrease of saints. The decrease of miracles has been quite equal, if not greater. The real dangers and primitive zeal of the early Christian bishops will account for the greater number of martyrs. But saintship and miracles owe much to distance of time. Saints at a distance would not always be saints at hand, nor miracles either. It is interesting to observe, also, how short-lived the early bishops of Rome were. The 52 bishops of the first 498 years give only 9½ years to each. Taking the next 1302 years, that is, to the beginning of the 19th century, we find they lived a shorter time still,—there being in these 1302 years 196 popes, giving 7 years to each pope; and taking the whole supposed succession of 248 in 1800 years, we have little more than seven years to each,—a brevity, if the roll is not swelled by tradition, not to be paralleled by kings and emperors even in the worst governed monarchical. In the first ages, persecution shortened their days; in the middle ages, ambition and foul play; in later times, ambition acting in a different way, choosing the aged and infirm, that the fatigues of office might sooner shorten their reign, and make way for a new election.

² Anselm, an Italian by birth, a pupil of the celebrated Lanfranc, Archbishop of Canterbury in the 11th century,—a man of distinguished piety and learning, and a stout defender of the rights of the Church against King Rufus who wanted to melt the mitre into the crown, and to enmesh both the property and jurisdiction of the Church. The Church alone could then control the Norman kings or their fierce nobility; and the exile and sufferings of Anselm, while they exalted the Church, gave it power to protect the commons, then unable to protect themselves. In theology he was a follower of Augustine. His works were numerous, and fill three folio volumes. As Bernard is classed among the last of the Fathers, so Anselm is the first of the Scholastic Divines.

³ Soter is said to have been bishop between 178 and 283. He is represented in
SAINTS’ FEASTS OF APRIL.


After these things I, John, heard as it were the voice, &c.

But if it is transferred until after Pentecost, the mass will be as in common of many martyrs not in Paschal time. The second prayer as in Sunday prayers, at end of Missal, A cunctis. The third prayer, at the discretion of the priest.

25th DAY OF APRIL.
S. George, Martyr.1

The mass, the same as in common of martyrs and in time of Paschal time, excepting the following prayers and epistle:—

Prayer.

O God, who didst gladden us by the merits and intercession of the blessed George, mercifully grant, we beseech thee, that we who implore thy benefits through him, may obtain them by the gift of thy grace. Through our Lord.

Epistle, 2 Timothy ii. 8-10, and iii. 10-12.

Be mindful that the Lord Jesus Christ is risen again, &c.

Secret.

Sanctify, O Lord, the gifts which we offer; and the blessed George, thy martyr, interceding, cleanse us by these from the stains of our sins. Through our Lord, &c.

Post-communion.

We humbly beseech thee, almighty God, that by the intercession of thy blessed martyr George, thou wouldst also grant to serve thee acceptably whom thou dost refresh by thy sacraments. Through our Lord.

If it is transferred until after Pentecost, the mass will be from the common of a martyr not a bishop, with prayers as above, and gospel, Luke xiv., If any man come to me, &c. The second prayer, unless commemoration be made of some simple feast, will be, A cunctis, of Sunday prayers, at close of Missal. The third, at discretion of the priest.

24th DAY OF APRIL.
S. Fidelis, Martyr.2

The mass, as in common of martyrs.

Prayer.

O God, who didst vouchsafe to honour

the Breviary as having decreed, “that the sacred virgins should not touch the sacred vessels and palls, nor be employed in the church in ministering the incense.” But it is very doubtful whether, in Soter’s days, there were such persons as “the sacred virgins,” or any female order but the deaconesses, who were generally “widows.” Such a decree belongs, evidently, to a later development.

1 St George.—The Breviary commemorates him only by a prayer. Knowing nothing, they prudently say nothing of him. Yet, throughout Christendom, an extraordinary devotion was paid to this saint. In Constantinople, six churches were dedicated to him. He is at this day the tutelar saint of the Georgians and Circassians, and of Genoa. He was so of England under the Norman kings; and various orders of knights, in England, France, and Germany, were instituted in honour of his name. Butler repels with indignation the idea of Calvin, that he was an imaginary person; although he owns that we cannot distinguish between the truth and lies respecting him. Butler asserts that he was a Christian soldier, who lived about 308, and suffered under Diocletian; that he was a native of Cappadocia, in Asia Minor, and was martyred in Palestine. He is usually represented on horseback, tilting at a dragon, which is generally considered as emblematical of the devil,—called the Dragon in Revelations. Our geological discoveries have started another explanation, and imagined a tradition of an encounter with some Old-world monster of the pre-historic period, that has floated down the stream of time.

2 St Fidelis of Signarenens was a German, born in 1577; belonged to the order of S. Francis. He is described in the Breviary “as persecuting himself with
blessed Fidelis, who was inflamed with a seraphic ardour of spirit in the propagation of the true faith, with the palm of the martyr and with glorious miracles, we beseech thee, by his merits and intercession, so to confirm us by thy grace in faith and love, that we may deserve to be found faithful in thy service, even unto death. Through our Lord.

25TH DAY OF APRIL.
S. Mark, Evangelist.¹

The Greater Litanies are said or sung.

Station at S. Peter’s.

Mass is said at the procession on Rogation days, as before mentioned, without commemoration of S. Mark; and if the feast of S. Mark should be transferred, the procession is not transferred, unless when the forenamed feast should occur on the day of Pasch (Easter;) for then it is transferred to the following 3d feria.

The mass, the same as the common of a martyr in Pasch, except the prayers, epistle, and gospel.

Prayer.

O God, who didst exalt blessed Mark, thy Evangelist, by the grace of preaching the gospel, grant, we beseech thee,

that we may ever profit by his erudition, and be protected by his prayers. Through our Lord.

The Epistle and Gospel, the same as in the feasts of the Evangelists, (see end of Missal,) and the Creed is said.

Secret.

We beseech thee, O Lord, bringing to thee gifts, on the solemnity of blessed Mark, thy Evangelist, that as the preaching of the gospel made him glorious, so his intercession may render us acceptable both by word and deed. Through our Lord, &c.

Preface of the apostles.

Post-communion.

O Lord, we beseech thee, that thy holy mysteries may afford us continual protection, by which, through the prayers of blessed Mark, thy Evangelist, we may be always protected from all our adversaries. Through our Lord.

26TH DAY OF APRIL.
S.S. Cletus and Marcellinus, Martyrs and Pontiffs.²

The mass, as in common of many martyrs.

austere fasts, watchings, and salutary scourgings, yet loving others, as a mother amongst her children.” “He was a distinguished worshipper,” adds the Breviary, “of the God-bearer Virgin, and of the rosary.—praying to God through her patronage, and that of the other saints, that he might be permitted to shed his blood in the service of the Catholic faith.” He is represented to have found his desire among the Calvinists of the Grisons in Rhétia, when prosecuting a mission of the Society De Propaganda, and is one of the martyrs that Rome has laid to the charge of the Reformation. He is said to have perished in his forty-fifth year, in a tumult, when attempting to preach to the heretics, and is called the first-fruits of the Cong. De Propaganda. He was canonized in 1746.

¹ The Breviary tells us nothing of Mark but what is contained in the New Testament, except that he is supposed to have preached the Gospel in Alexandria in Egypt, and died there. He is the favourite saint of the Republic of Venice,—his body having, it is said, in 818, been stolen by the Venetians and conveyed to their city, where it was deposited in the Doge’s Chapel of St. Mark. It was the manner of the times to rob the Eastern Churches, not only of riches, but of relics, to adorn and hallow by the robbery the Western Churches.

² Cletus is reputed to have been Bishop of Rome and martyr, between 76 and 89. Marcellinus, about 304. Both lived in times when, to be a Christian bishop, was to be an heir to suffering, if not to martyrdom.
Prayer.

May the precious confession of the blessed martyrs and bishops, Cletus and Marcellinus, foster in us what is good; and may their pious intercession ever defend us. Through our Lord.

The secret and post-communion as in vigili of an apostle.

If it is kept after Pentecost the mass will be as in common of many martyrs, not in pasch.

28th Day of April.
S. Vitalis, Martyr.¹

The mass, as in common of a martyr in pasch, with prayers for a martyr.

29th Day of April.
S. Peter, Martyr.²

The mass, the same as in common of a martyr, except the prayers and epistle.

Prayer.

Grant, we beseech thee, almighty God, that we may follow with due devotion the faith of thy blessed martyr Peter, who, for the propagation of the faith, deserved to obtain the palm of a martyr.

Epistle, 2 Timothy ii. 8-10; iii. 10-12.

Be merciful, &c.

Secret.

Mercifully attend to the prayers which we offer thee, O Lord, thy blessed martyr Peter interceding; and preserve the defenders of the faith under thy protection. Through our Lord.

Post-communion.

May the sacraments we have received guard, O Lord, thy faithful people, and, by the intercession of blessed Peter, thy martyr, defend us from all the assaults of our enemies. Through our Lord.

If it is transferred after Pentecost, the mass will be the same as in common of a martyr and bishop, with prayers as above, and gospel as in common of a martyr and bishop.

30th Day of April.
S. Catharine of Sienna, Virgin.³

The mass as in common of virgines, with paschal rites when they follow with the prayers.

Prayer.

Grant, we beseech thee, almighty God, that we who honour the festivity of the blessed Catharine, thy virgin, may both rejoice in the annual solemnity, and profit by the example of so great virtue. Through our Lord.

¹ For St Vitalis is substituted in the English Missal the octave of St George, with commemoration of Vitalis, who is said to have suffered about 62, at Ravenna in Italy, where he is chiefly honoured.

² This St Peter, martyr, lived about 1292. He was a Dominican, and a violent persecutor of the Waldenses, then called Cathari, and accused them of the error of the Manichees, and of everything vile. In the year 1292, he was appointed Inquisitor General by the pope; and his terrible zeal in his office at length roused private revenge, being assassinated in his return from Como to Milan. His murderer afterwards became a lay brother among the Dominicans. The miracles of this Peter the Inquisitor fill twenty-two pages in folio of the acts of the saints by the Bollandists.

³ St Catharine of Sienna lived about 1347. The Breviary describes her in ecstatic terms. “She was found on one occasion to have fasted from Ash Wednesday to the Ascension of our Lord, that is, from about 6th March to 29th May, content with the Eucharist alone.” Great was her reward. “When she was in Pisa, on the Lord’s day, being refreshed with heavenly bread (the Sacrament) and rapt in ecstasy, she saw the crucified Lord coming in a great light, and from the scars of his wounds there issued five rays descending to five places of her body, &c.” It
O Lord, let the prayers we offer on the festival of the blessed Catharine ascend to thee, perfuming the victims of salvation with a virgin odour. Through our Lord.

Post-communion.

May the heavenly table by which we are fed bring to us eternal blessings, even as it nourished the temporal life of the blessed virgin Catharine. Through our Lord.¹

FEASTS OF MAY.—MAY 1.

S.S. Philip and James, Apostles.²

Introit, 2 Esdras ix.

O Lord, they cried to thee in a time of affliction, and thou didst hear them from heaven. Alleluia, Alleluia. Ps. xxxii. Exult in the Lord, ye just: praise becometh the upright. V. Glory be to the Father.

Prayer.

O God, who dost gladden us by the annual solemnity of thy apostles Philip and James, we beseech thee, that we may be instructed by the example of him in whom we rejoice. Through our Lord.

Lesson, Book of Wisdom v. 1–5.

The just shall stand, &c. Alleluia, Alleluia. The heavens shall confess thy wonders, O Lord; and thy truth in the church of the saints. Al-

is remarkable that Butler, writing in the middle of last century, says nothing of her visions. The Breviary has no such reserve, and adds, “That her learning was not acquired but infused, and that she replied to the most difficult questions in sacred learning, proposed to her by professors of Divinity. She began her religious life at fifteen; at eighteen became a nun. From that hour “her cell became her paradise, prayer her element, and mortifications had no longer any restraint. For three years she never spoke to any one but to God and her confessor.” Catharine seems to have been one of those melancholy enthusiasts that Rome knows how to employ. Worn out by her penances and enthusiasm, she died at the age of thirty-three. She left behind her 364 letters, besides treatises on sacred subjects.

¹ In the long fasts of Catharine, she is reputed to have been miraculously kept alive by the sacramental bread alone, which, consisting of attenuated wafers, was a miracle indeed.

² In addition to the Scripture account, the Breviary tells that Philip suffered martyrdom at Hierapolis, in Phrygia, and that, in due course of time, his body was brought to Rome, to the Basilica of the twelve apostles, along with that of James. Of James, we have the information that “he drank neither wine nor strong drink, abstained from flesh, never shaved nor used ointments, nor the bath. To him alone it was permitted to enter the Holy of holies.” His assiduousness in prayer had so hardened the skin of his knees, that it was like the skin of a camel. This is all the Roman Church, the guardian of traditions, can add to the Scripture narrative, and is a good specimen of the quality, if not of the quantity, of the additions which tradition has made to our knowledge of the apostles. This St James was called “the Less,” to distinguish him from James the son of Zebedee, and the brother of John. The Romanists say, that he was the son of Alpheus and of Mary, the sister of the Virgin. He is called by the apostle Paul, “Our Lord’s brother,” and, with Peter and John, a “pillar” of the Church. He is supposed by Cave, following Jerome, to have been the son of Joseph by his first wife, and hence reputed our Lord’s brother. Josephus also tells us, that he was the brother of Jesus Christ. (Antiq. lib. 20. c. viii. p. 698). It is supposed Joseph had been married twice, and this is the explanation given of the phrase in Matthew xxvii. 26, “Mother of James and Joses,” that is, “Mother-in-law.”
SAINTS’ FEASTS OF MAY.

leluia. For so long time have I been with you, and hast thou not known me, Philip? He that hath seen me hath seen my Father also.


Let not your heart be troubled, &c.
The Creed is said.

Offertory.
The heavens shall confess thy wonders, O Lord; and thy truth in the church of the saints. Alleluia, Alleluia.

Secret.
Graciously accept, O Lord, the gifts which we bring on the solemnity of thy apostles Philip and James; and avert from us all the evils which we have deserved. Through our Lord.

Preface as for the Apostles.

Communion.

For so long time have I been with you, and hast thou not known me, Philip? He that hath seen me hath seen my Father also. Alleluia. Believest thou not that I am in the Father, and the Father in me? Alleluia, Alleluia.

Post-communion.

Being filled with the saving mysteries, we beseech thee, O Lord, that we may be aided by the prayers of those whose solemnities we celebrate. Through our Lord, &c.

If it is transferred until after Pentecost, the mass is said as above, except the epistle, gradual, and offertory, which are taken from the votive mass of S.S. Peter and Paul, Apostles. See end of Missal.

2D DAY OF MAY.

S. Athanasius, Bishop and Confessor, and Doctor of the Church.3

Introit.

In the midst of the church the Lord opened his mouth, and filled him with the spirit of wisdom and understanding: he put on him a robe of glory. Alleluia, Alleluia. Ps. It is good to praise the Lord, and to sing praise to thy name, O Most High. V. Glory be to the Father.

Prayer.

Give ear, O Lord, to our prayers which we offer on the solemnity of the blessed Athanasius, thy confessor and bishop; and absolve us from all our sins, through the intercession and merits of him who worthily saved thee.

1 This is a style of commemoration, in prayer, of the saints very different from that which prevails in the Missal. But the real saints have often the smallest portion of honour, and those that owe their reputation to tradition are the most enthusiastically honoured.

2 Athanasius.—The real merits of this father have saved him from legendary ones in the Breviary. He was patriarch of Constantinople between 296 and 373, and became great, both by his sufferings and writings, for his attachment to that doctrine which is the glory of the gospel—the supreme divinity of our Saviour. His long exile, and the shelter he received from the hermits of Egypt, made him, unfortunately, too prone to eulogise and encourage the fanaticism of its anchorites; and he wrote the life of St Anthony. The creed which bears his name which is inserted in the English Litany, is no more his than the apostle’s creed is that of the apostles, except in so far as it sets forth the doctrine he taught and defended in language which controversy drove the church to adopt, instead of keeping to the words of Scripture.

3 Absolve.—Pardon of sin is here plainly solicited through the merits and intercession of Athanasius, instead of Christ. How severely do the words of the epistle of the day, 2 Cor. iv. 5–14, reprove this man-mediation:—“We preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Jesus,” &c.
Lesson, Epistle, 2 Corinthians iv. 5–14.

We preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Jesus. Alleluia, Alleluia. Thou art a priest for ever after the order of Melchisedec. Alleluia. Blessed is the man who endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia.

Gospel, Matthew x. 23–28.

Jesus said to his disciples, When they shall persecute you in this city, &c.

The Creed is said.

Offertory.

I have found David, my servant; with my holy oil I have anointed him; for my arm shall help him, and my hand shall strengthen him. Alleluia.

Secret.

O Lord, we beseech thee, that the annual solemnity of the holy Athanasius, thy confessor and bishop, may render us acceptable to thee, and that through these atoning sacrifices, both a blessed recompense may attend him, and he may procure for us the gifts of thy grace. Through our Lord.

Communion.

What I say to you in darkness, declare ye in the light, saith the Lord; and what ye hear in the ear, preach ye on the house tops. Alleluia.

Post-communion.

O God, the rewarmer of the faithful, grant that we may obtain forgiveness by the prayers of blessed Athanasius, thy confessor and bishop, whose venerable festival we celebrate. Through our Lord.

3D DAY OF MAY.

The Finding of the Cross.

Introit, Galatians vi.

But it becomes us to glory in the cross of our Lord Jesus Christ; in whom is our salvation, life, and resurrection; by whom we are saved and delivered. Alleluia, Alleluia. Ps. Ixvi. May God have mercy on us and bless us; may he cause the light of his countenance to shine on us, and pity us. V. Glory be to the Father.

Prayer.

O God, who by the remarkable discovery of the cross of salvation, didst revive the wonders of thy passion, grant that by the price of the life-giving wood, we may obtain the suffrages of eternal life. Who livest and reignest.

In private masses, commemoration of S. S. Alexander, Evænitus, and Theodulus, martyrs, and Juvenal, bishop and confessor.

1 Here Athanasius is both prayed to and prayed for.

2“ The price of the life-giving wood,” and “the suffrages of eternal life,” are expressions, if they mean anything, which suggest only the most gross superstition. The Breviary gives a full account of the discovery of the true cross, by Helena, the mother of Constantine, which may be found in any Church History. The story is not given by Eusebius, the ecclesiastical historian, the biographer and contemporary of Constantine. Butler gives this account of the distribution of the relics of the crucifixion in last century:—The title of the cross, at Toulouse in France. The holy sponge, at Rome at the Church of St John Lateran. The crown of thorns, after various migrations, was, in Butler’s time, in Paris. The nails, he acknowledges, like the thorns, to have been imitated and multiplied by devotion—his soft name for a pious fraud; but the true nail is at Rome. The pillars at which our Lord was scourged, at Jerusalem. The blood of Christ is shown at Mantua. Great changes, however, in their distribution the French Revolution must have effected.
Prayer.

Almighty God, grant, we beseech thee, that we who keep the festival of thy saints, Alexander, Eustius, Theodulus, and Juvenal, may, by their intercession, be delivered from all the evils which threaten us. Through our Lord.

Lesson, Epistle, Philippians ii. 5–11. 1

Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; but made himself as nothing, taking the form of a servant, being made in the likeness of men, and being found in fashion as a man. He humbled himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names; that in the name of Jesus every knee should bow, of those that are in heaven, and earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father. Alleluia, Alleluia. Tell ye among the Gentiles, that the Lord hath reigned from the wood. Alleluia. Sweet wood, sweet nails, bearing a sweet weight, which alone wert worthy to bear the King of heaven and the Lord. Alleluia.

Gospel, John iii. 1–15.

There was a man of the Pharisees named Nicodemus, &c.
The Creed is said.

Offertory, Psalm cxvii.
The right hand of the Lord hath wrought strength; the right hand of the Lord hath exalted me; I shall not die, but live, and tell the works of the Lord. Alleluia.

Secret.

Look down, well pleased, O Lord, on the sacrifice which we offer to thee, that it may deliver us from all the wickedness of war, and by the standard of the holy cross of thy Son, may place us in the security of thy protection. Through the same Lord.

For S. S. Alexander, &c.—Secret.

We beseech thee, O Lord, that a copious blessing may descend upon these offerings, which may mercifully procure our sanctification, and give us joy in the solemnity of thy saints. Through our Lord.

Preface, as in the ordinary of the mass, Qui salutem humani generis, &c.

Communion.

By the sign of the cross, deliver us from our enemies, O our God. Alleluia.

Post-communion.

Filled with heavenly food, and refreshed with the spiritual cup, we beseech thee, almighty God, to defend us from the malignant enemy. By the wood, of the holy cross of thy Son, the armour of justice for the salvation of the world thou hast commanded us to triumph. Through the same Lord, &c.

For S. S. Alexander, &c.—Post-communion.

Refreshed by the participation of the sacred gift, we beseech thee, O Lord

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1 We have given this chapter entire, because furnishing a beautiful Scriptural rebuke to the use of the human mediators of Rome, and expressing all the fulness and sufficiency of Christ to the believer.

2 Of Eustius and Theodulus, nothing is told in the Breviary. Of Alexander, we are told that he was Bishop of Rome between 109 and 119, and was a martyr along with the other two, and at the same time. The Breviary tells us, that he converted a great part of the Roman nobility to the Christian faith; he appointed, that not only bread and wine should be offered in the sacrament, but that the wine should be mingled with water, on account of the blood and water that flowed from
our God, that by the intercession of thy saints Alexander, Evremitius, Theodulus, and Juvenal, we may experience the efficacy of that which we celebrate. Through our Lord.

If it is transferred until after Pentecost, then everything shall be taken from the festival of the Exaltation—14th September. But the prayers, gospel, and oratory shall be from the mass of the Discovery of the Cross, as above.

4TH DAY OF MAY.
S. Monica, Widow.¹

The mass, as in the common of widows not martyrs, except the prayer, epistle, and gospel.

Prayer.

O God, the comforter of the sorrowful, and the salvation of those that hope in thee, who didst mercifully accept the pious tears of the blessed Monica to the conversion of her son Augustine, grant us, by the intercession of both, to bewail our sins, and to find pardon from thy mercy. Through our Lord.

Epistle, 1 Tim. v. 2–10.

Honour widows that are widows indeed, &c.


Jesus went into a city called Nain, &c.
The Gread is said.

5TH DAY OF MAY.
S. Pius V., Pope and Confessor.²

The mass is the same as in common of confessors that are bishops, except as follows:—

Prayer.

O God, who didst deign to choose the blessed Pius, chief pontiff, to crush the enemies of thy church, and to restore divine worship, cause that we may be

the side of Christ; and he added in the canon of the mass, the words, "Who, the day before he suffered." He also decreed that salt should be mingled with the holy water, and that this should be a perpetual ordinance in the church, and that it should be sprinkled in bed chambers, and used in putting demons to flight. We are unwilling to believe that any Roman pastor of the first century originated such follies, least of all the man that converted most of the Roman nobility, who were not in that age men to be turned by such puerilities to the love of the Gospel. These things are asserted in the Breviary, without giving any authority.

¹ Monica was the mother of Augustine, doubly his mother, says the Breviary, both to this world and to heaven. She was left a widow when Augustine was only 17, and had been carried away by the heresy of the Manichees, and by youthful pleasures. She brought him acquainted with Ambrose, then in all his influence at Milan, in 384. Monica deserves to be gratefully remembered by the Church, amongst the true mothers in Israel. Such were the superstitious tendencies of the age, that Ambrose forbade at Milan the custom of carrying bread and wine to the tombs of the martyrs; and Monica going thither with her offerings, was stopped by the porter, and told of the prohibition. Monica died in her 50th year. Her son at 33 closing her eyes, and weeping for her who had often wept for him.

² In the English Missal of Husenbeth (Dolman, 1850), Pius is transferred to the 11th of May, and Catherine of Sienna inserted here. Pius V. is celebrated by Rome for his zeal in restoring discipline after the Reformation, and in exterminating heresy. The Breviary says, "he sustained long the office of Inquisitor with invincible fortitude of mind (that is, with iron resolution), and preserved many states from heresy, not without the peril of his life. He lived between 1504 and 1572. He is more justly celebrated for his part in the contest with the Turkish power, which ended in the battle of Lepanto, to which he roused Philip II., King of Spain, and arrested the victories and progress of Turkish power in Europe.
defended by his protection, and so cling to thy service, that overcoming the snares of all our enemies, we may rejoice in a never-ending peace. Through our Lord.

6TH DAY OF MAY.
S. John before the Latin Gate, Apostle.1

Introit.

O God, thou hast preserved me from the assembly of the evil-minded; from the multitude of the workers of iniquity. Alleluia, Alleluia. Ps. Hear, O God, my prayer, when I make my requests to thee; and rescue my soul from the fear of the enemy. V. Glory to the Father, &c.

Prayer.

O God, who beholdest that our evil deeds disquiet us on every side, grant us, we beseech thee, that the glorious2 intercession of blessed John, thy apostle and evangelist, may protect us. Through our Lord, &c.

Epistle, Book of Wisdom v. 1–5.

The just shall stand with great constancy, &c. Alleluia, Alleluia. The just shall flourish as the palm tree; as the cedar of Lebanon they shall be multiplied. The just shall grow up as the lily, and flourish for ever before the Lord. Alleluia.

Gospel, Matt. xx. 20–23.

The mother of the sons of Zebedee came to Jesus with her sons, worshiping and asking, &c.

The Creed is said.

Offertory.

The heavens shall declare thy wonders,

O Lord, and thy truth in the church of the saints. Alleluia, Alleluia.

Secret.

O Lord, we beseech thee to accept our offerings and prayers; cleanse us by thy mysteries, and mercifully give ear to us. Through our Lord.

Preface of Apostles, as in the ordinary of the mass.

Communion.

The just shall rejoice in the Lord, and shall hope in him; and all the upright in heart shall be praised. Alleluia, Alleluia.

Post-communion.

Refreshed, O Lord, with heavenly bread, we beseech thee that we may be nourished to life eternal. Through our Lord.

If it is transferred until after Pentecost, the mass is taken from the festival of S. John, in the month of December, but the prayers and gospel as above in this feast.

7TH DAY OF MAY.
S. Stanislaus, Bishop and Martyr.1

The mass is the same as in common of bishop and martyr, except as follows:—

Prayer.

O God, in honour of whom the blessed bishop Stanislaus fell by the swords of the impious, grant, we beseech thee, that all who implore his aid, may obtain the saving effect of their prayers. Through our Lord.

Secret and Post-communion as for martyr and bishop.

If celebrated after Pentecost, the mass of common of one martyr and bishop is

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1 See p. 102, for notes on John from the Breviary.
2 "Glorious intercession of John;" what higher epithet remains for Christ's intercession?
3 Stanislaus lived between 1030 and 1079 in Poland. The Breviary gravely relates his bringing from his grave one long dead, that he might appear as a witness in court, opportunely to decide a lawsuit about an estate against the King of Poland. The story savours strongly of the pious frauds of the 11th century.
said, with prayer as above, and gospel,

8TH DAY OF MAY.

The Apparition of S. Michael, the
Archangel.¹

The mass, as in dedication of S.
Michael, on 29th September, but with
pauve rite, unless it shall fall after Pen-
tecost.

9TH DAY OF MAY.

S. Gregory Nazianzen, Bishop, Confes-
sor, and Doctor of the Church.²

The mass as in common of doctors,
(see end).

Epistle, Ecclesiasticus xxxix. 6–14.
The just man will give his heart, &c.
The Creed is said.
In the post-communion, for confessor
is said bishop.

10TH DAY OF MAY.

S. Antonine, Bishop and Confessor.³

The mass is the same as in common, ex-
cept as follows—

¹ St Michael.—None of the Old Testament saints are in the Missal; yet we have
an archangel, or rather his apparition. It is one of the appearances of Michael
that is on this day celebrated—but not one recorded in Scripture. It was
vouched for by a bishop of Lepanto in the 10th century, to admonish him to build
a church. It is remarkable that in the account in the book of Revelation of the
appearance of angels, in one of them all such worship is rebuked, (Rev. xix. 10,
and Rev. xxii. 8, 9).

² This Gregory lived about 380—called Theologus or The Theologian, from his
learning, and Nazianzen from the city in Cappadocia where he was born. He was
the friend of Basil, and the tutor of Jerome. He was bishop of Constantinople, but
resigned it. His works, says Butler, consist of 45 orations on different theological
and moral subjects, 237 letters, 158 poems, and 227 epigrams. Dr Wiseman
claims him as a worshipper of the Virgin, by citing a work, the spurious character
of which he forgets to intimate. Tyler, in his work on Mariolatry, has exposed
the citation, and declares that in all his 158 poems, there is not one to the Virgin.

³ St Antonine lived about 1839 at Florence, and died its archbishop. He is
launched in the Breviary for his austerities, "a severe exactor of discipline on himself
and others, he never ate flesh except when sick, slept on a naked board, and wore
a hair shirt and sometimes an iron girdle next his flesh."

⁴ Gordian and Epimachus are described by Butler, as two martyrs who suffered,
the first under Decius at Alexandria about 250, and the second at Rome, under
Julian the apostate in 362.
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Post-communion.

O Lord, we beseech thee, that by the prayers of thy blessed martyrs, Nereus, Achilleus,\(^1\) Domitilla (virgin), and Pancratius, martyrs, what we have now received may be to the increase of thy peace in us. Through our Lord.

If transferred until after Pentecost, the mass will be the same as in the common of many martyrs, with prayers and gospel as above.

14TH DAY OF MAY.

S. Boniface, Martyr.\(^2\)

The mass is the same as in common for one martyr in pasch time.

Prayer.

Grant, we beseech thee, almighty God, that we who celebrate the solemnity of blessed Boniface, thy martyr, may be aided by his intercession with thee. Through our Lord.

The secret, for martyrs only.

The post-communion, for martyrs only.

17TH DAY OF MAY.

S. Paschal Baylen, of the Order of S. Francis.\(^4\)

The mass is the same as in common of confessor not bishop, except as follows:—

Prayer.

O God, who didst adorn blessed Paschal, thy confessor, with wonderful love towards the sacred mysteries of thy body and blood, mercifully grant that the same rich nourishment he received at this divine banquet, the same we also may deserve to receive. Who livest and reignest.

18TH DAY OF MAY.

S. Venantius, Martyr.\(^5\)

The mass is the same as in common for one martyr.

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\(^1\) Nereus and Achilleus are described as having been eunuchs or chamberlains to St Flavia Domitilla, who, with her, were banished by Domitian to a little island on the coast of Terracina, called Pontis, where they were afterwards beheaded.

\(^2\) Boniface, in English, Winifred. A Saxon and Englishman, who became the apostle and proto-martyr of Germany in the 9th century. See p. 148 for account of his truly apostolic labours.

\(^3\) St Ubald, an Italian by birth, and bishop of Perugia. He died about 1160. The Breviary celebrates him for his austerities and for every virtue. He is said to have had especial power in putting to flight impure spirits.

\(^4\) St Paschal Baylen lived about 1540 in Arragon, in Spain. He was originally a shepherd, and by reading the lives of the saints became a religious, in order to escape from the temptations presented by the company of the neighbouring shepherds. "The meanest employments always gave him the most satisfaction." He frequently changed convents, to prevent "secret attachment of the heart." The Breviary says "that he attained to be an example of seraphic perfection."

\(^5\) Venantius is said to have suffered in the Decian persecution, 250, at Comerino in Italy, at the age of 15. Pope Clement X., having been a bishop of that city, had a special devotion to this martyr, to whom three hymns are addressed in the Breviary, composed by that pope or by his direction. In one he is thus addressed,
Prayer.

O God, who hast consecrated this day to the triumph of thy blessed martyr Venantius, give ear to the prayers of thy people, and grant that we who venerate his merits, may imitate the constancy of his faith. Through our Lord, &c.

Secret.

 Almighty God, may the merits of blessed Venantius render this oblation acceptable to thee, that aided by his intercession, we may be made sharers of his glory. Through our Lord.

Post-communion.

O Lord, we have partaken of the sacrament of eternal life, humbly beseeching thee, that thy blessed martyr Venantius interceding for us, it may obtain for us, also, pardon and grace. Through our Lord.

If celebrated after Pentecost, the mass will be as in common of a martyr not a bishop. The prayers as above, and gospel, Luke xiv.

19th Day of May.

S. Peter Celestine, Pope and Confessor.

The mass from common of confessor and bishop, except prayer and gospel.

Prayer.

O God, who didst raise the blessed Celestine to the height of the Supreme Pontificate, and who didst teach him to prefer humility to greatness, mercifully grant, that by his example, we may deserve to despise all the things of this world, and happily to arrive at the rewards promised to the lowly. Through our Lord.

Consecration is made of S. Pudentiana, virgin, from the mass for a virgin, (see end of Missal).

The gospel is taken from common of abbots.

“water us with the dew of thy grace;” and in another, thus, “pour upon us thy light.”

1 The merits of Venantius are here asked to render Christ’s merits more acceptable.

2 Peter was his own name, Celestine was adopted on his election to the papedom. He lived between 1221 and 1296. In his youth, he hid himself after the manner of the time in a cell under ground, so small that he could scarce stand or lie down in it. But fame found him out, and somehow he was compelled to return to society. Butler says, “he always treated his body as a most dangerous domestic enemy.” His austerities were so excessive, that he was at length admonished in a vision not to destroy his body, which his duty to God required him to support. All his severities were rewarded, by the saint seeing, ere he died, 36 monasteries and 800 monks and nuns, his institute propagated over Europe, and the honour of the papacy falling upon him, when he took the name of Celestine V., to express his heavenly mindedness. But he had lived too long in retirement to be fit for society, and after four months abdicated and retired, but never recovered his peace of mind.

3 Despise.—This is not Scripture teaching. Despise nothing that God has made, but use it lawfully, and honour him in the use of it.

4 This is the female saint Dr Wiseman chose as his patroness, on promotion to his cardinal’s hat. She is described as having been daughter to a Roman senator of the name of Pudens, and to have suffered in the days of the apostles Peter and Paul, by whom she was converted. Her church in Rome is esteemed one of the most ancient, and is shown as that in which Peter himself lodged in Rome, being then the palace of Pudens the senator.
20TH DAY OF MAY.

S. Bernardine of Sienna, Confessor.\(^1\)

The mass is the same as in common of confessor not a bishop.

Prayer.

O Lord Jesus, who didst bestow on thy blessed Bernardine, thy confessor, an extraordinary love of thy holy name, we beseech thee, by his merits and intercession, graciously to pour on us the spirit of thy love. Who livest and reignest. In the unity of the same, &c.

The gospel, as in common of abbots.

25TH DAY OF MAY.

S., Gregory VII., Pope and Confessor.\(^2\)

The mass from common of confessor and bishop.

Prayer.

O God, the strength of those that trust in thee, who didst strengthen thy blessed confessor and bishop, Gregory, to defend the liberty of thy church, by the virtue of steadfastness, grant to us, by his example and intercession, bravely to overcome all adversities. Through our Lord.

Conmemoration is made of S. Urban, pope and martyr.

Prayer.

Grant, we beseech thee, almighty God, that we who keep the solemnities of the blessed Urban, thy martyr and bishop, may be aided before thee with his intercession. Through our Lord.

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\(^1\) Bernardine was a distinguished preacher who lived between 1880 and 1444. He belonged to the order of St Francis, and obtained a commission from the pope to preach everywhere throughout the church. He was offered a bishopric, but, feeling that his vocation was that of an Evangelist, he declined it. He revived religious feeling in many places, dwelling, says Butler, on the vanity of the world and the love of Christ. His language respecting the Virgin is above measure blasphemous. In his sermons, he maintains that all blessings which Christians receive on earth, are dispensed by Mary, and that her priesthood equals the eternal Father. "To confine all," he says, "in a brief sentence, I have no doubt that God granted all the pardons and liberations in the Old Testament, on account of his love and reverence for this blessed maid," &c.—Cited by Tyler in his Worship of the Virgin, 1850, p. 48.

The writings of this saint are in five volumes folio, chiefly on Prayer, Divine Love, the Life of Christ, &c. So insane is his talk of Mary, that he says, "that Mary has done more for God than God has done for man, so that thus, on account of the blessed Virgin, God is in a certain manner under greater obligations to us, than we are to him."

\(^2\) This Gregory is the celebrated Hildebrand, a great man, possessed with a great though false idea, that God had given all authority and rule on earth to the pope. The barbarities of the European monarchs and nobles in his time, have made some see in this idea, and in the invincible fortitude with which he pursued it, a great necessity of the times, whose excesses popes and priests alone could bridle, protecting the many against the few, and laying the foundations of our modern civilization. In the times of a Hildebrand and Beckett, the Church was eminently popular, and churchmen looked to as the protectors of the commons. That usurpation which is now only obstructive of social progress, and fatal to religious truth, was for a time the friend of European improvement. Hildebrand was not only stern to kings, but to the corruptions of the priesthood, introducing reforms which none but he could have attempted or carried out; his character, like that of Beckett, will, therefore, ever be one of the problems of history, whatever we may think now of these papal claims.
For S. Urban.\textsuperscript{1}—Secret.

O Lord, we beseech thee, that these sacrifices may cleanse away our faults, and sanctify the bodies and souls of thy servants to celebrate the sacrifice. Through our Lord.

For S. Urban.—Post-communion.

Refreshed by partaking of the sacred gift, we beseech thee, O Lord our God, that, by the intercession of blessed Urban, thy martyr and bishop, we may experience the efficacy of that which we celebrate. Through our Lord.

26TH DAY OF MAY.

S. Philip Neri, Confessor.\textsuperscript{2}

Introit, Rom. v.

The love of God is spread abroad in our hearts by his Holy Spirit dwelling in us. Ps. ciii. Bless the Lord, my soul; and all that is within me, bless his holy name. V. Glory be to the Father.

\textsuperscript{1} Urban is said to have been pope about 223. Little is known of him. The Breviary gives one single dictum of his very unlike the time of the martyrs, and of a persecuted church, regarding the unalienable character of all property once bestowed on the church.

\textsuperscript{2} Philip Neri was a Florentine who instituted "The Congreg. of the Oratory." The Breviary tells us, that "with such ardour of love did his heart burn towards God, that the Lord wonderfully enlarged his bosom by breaking and removing two of his ribs." Butler alters the miraculous nature of this enlargement by making it an accident, which accident allowed the heart more room for playing, in which condition he lived fifty years. Though favoured with visions, he continually discouraged them in others, sharply reproving them. He lived between 1515 and 1595. Rome knew the value of his enthusiasm, and, living and dying, used him and honoured him. After the example of Xavier, he wished to go to India, but he was told that Rome was his India, and having got a license to preach where and when he pleased, rich and poor resorted to him to confess their sins; and he did much to revive religious feeling after the Reformation. He was the favourite of a succession of popes; and the congregation he founded was called Oratorians, from their habits of prayer. In Italy they are called Philippians, from their founder. They are secular priests, living in communities, who devote themselves to the teaching of youth, and to preaching. One of his ordinances deserves mention, and may account for his success after the Reformation, whose accusations, no doubt, originated it:—"That none of his congregation should have to do with the purse of their penitents," saying, "It is impossible to gain both their souls and their goods." By such arts he helped Rome to recover what opposite arts had lost to her.

In the English Missal, Austin or Augustine, is honoured on this day; whose mission, though it did not introduce Christianity for the first time into Britain introduced it first amongst its English or Saxon population.
He sent fire into my bones, and instructed me. Alleluia. Ps. xxxviii. My heart grew hot within me, and in my musings the fire burned. Alleluia.

The gospel, as in common of confessor not a bishop.

Offertory, Psalm cxxviii.

I have run in the way of thy commandments, when thou didst enlarge my heart.

Secret.

O Lord, we beseech thee to regard, well pleased, the sacrifices we have presented to thee; and grant that the Holy Spirit may kindle within us that fire with which he wonderfully penetrated the heart of the blessed Philip. Through our Lord, in the unity of the same, &c.

For S. Eleutherius.—Secret, as in common of one martyr and bishop.

Communion, Psalm lxxxiii.

My heart and my flesh have exulted in the living God.

Post-communion.

Fed by heavenly delicacies, we beseech thee, O Lord, that by the merits and imitation of the blessed Philip, thy confessor, we may ever desire those things by which we truly live. Through our Lord.

For S. Eleutherius.—Post-communion, as in common of a martyr and bishop.

27TH DAY OF MAY.

S. Mary Magdalene of Pazzi, Virgin.

The mass is the same as in common of virgins.

Prayer.

O God, lover of virginity, who didst adorn with heavenly gifts the blessed Mary Magdalene, virgin, inflamed with thy love, grant that we may imitate the purity and charity of her whose festival we celebrate. Through our Lord.

Commemoration is made of S. John, pope and martyr, from common of one martyr and bishop.

30TH DAY OF MAY.

S. Felix, Pope and Martyr.

The mass is the same as in common of one martyr and bishop.

31ST DAY OF MAY.

S. Patronilla, Virgin.

The mass is the same as in common of virgin not martyr, (see end of Missal).

1 Eleutherius is said to have lived about 176, and to have succeeded Soter as Bishop of Rome. Nothing is known of him worthy of narration.

2 See p. 105 for an account of this Mary Magdalene. The 27th of May was wont to be the day of St Bede, who, though an Englishman, is sometimes styled a father of the Church, and “the venerable Bede.” He lived about 735. Fuller says of him, “He expounded almost all the Bible, translated the Psalms and New Testament into English, wrote a comment on those words of the apostle, “Shining as a light in the midst of a crooked and perverse generation.” His works are sometimes quoted in the Breviary. He better merited a festival than Mary Magdalene of Pazzi.

3 This pope and martyr is said to have lived about 526; to have been a Tuscan by birth. He was put to death by Theodore, the Arian king of the Goths, along with his friend Boethius, the most learned man, and best writer of his time, and author of “The Consolations of Philosophy.”

4 Felix is supposed to have lived and suffered about 276. The Breviary ascribes to him, what we may hope was not quite so early introduced, “That he ordered mass to be celebrated to the memories and over the sepulchres of the martyrs.”

5 Patronilla is the feminine and diminutive of Peter, whose daughter in the faith, and whose name daughter she is reputed. She is described as a martyr of the
Feasts of June.—2d Day of June.

S. S. Marcellus, Peter, and Erasmus. 1

Introit, Psalm xxxiii.

The just cried unto thee, and thou hast heard them, and delivered them from all their tribulations. Ps. I shall bless the Lord at all times; his praise shall ever be in my mouth. V. Glory be to the Father, &c.

Prayer.

O God, who dost every year gladden us by the solemnity of thy blessed martyrs, Marcellus, Peter, and Erasmus, grant, we beseech thee, that we may be inflamed by the example of those in whose merits we rejoice. Through our Lord.

Epistle, from common of many martyrs.

Gradual.

The just cried unto thee, and the Lord heard them, and delivered them from their tribulations. The Lord is nigh to them that are troubled in spirit, and will save the humble. Alleluia. Alleluia. I have chosen you out of the world, that ye may go and bring forth fruit, and your fruit shall remain. Alleluia.

Gospel, from common of many martyrs.

Offertory, Psalm xxxi.

Rejoice in the Lord, and exult, ye just; and glory, all ye that are upright in heart.

Secret.

O Lord, may these hosts which we offer, while celebrating the festival of thy martyrs, both loose the bands of our depravity, and obtain for us the gifts of thy mercy. Through our Lord.

Communion.

The souls of the just are in the hands of God, and the torment of the wicked shall not touch them. They are seen by the eyes of the foolish to die, but they are in peace.

Post-communion.

Filled with the sacred gift, we humbly entreat thee, O Lord, that what we celebrate in dutiful obedience, we may experience in the increase of thy salvation. Through our Lord.

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4th Day of June.

S. Francis Caracciolo, Confessor. 2

The mass, the same as in common of a confessor not a bishop.

Prayer.

O God, who didst adorn blessed Francis, the institutor of a new order, with the love of prayer and penance, grant to thy servants, in imitation of him, so to profit, that, ever praying and ever bringing the body into subjection, we may deserve to arrive at heavenly glory. Through our Lord.

first age, when Christians knew better how to die for Christ, than to dispute for Christ, and who had not learned to lie for Christ, or persuaded themselves that God could have need of their lies and inventions.

1 Marcellus was a priest, and Peter an exorcist in the third and fourth centuries, whose special duty was to attend those tormented with evil spirits, and to pray with and exorcise them,—an order retained in the church of Rome to this day, for the ritual of which see p. 207. They suffered under Diocletian, 304. Erasmus was bishop of Formico, and is invoked by sailors in the Mediterranean in storms, under the abbreviation of St. Elmo or Ermu.

2 This saint was admitted so late as 1807, but died in 1608. He was an Italian nobleman, who, from his devotion to the divine (divum) Francis of Assis, assumed the name of Francis. He instituted the Order called "The Regular Minors," in Naples. To the three customary vows his Order added a fourth, that they should not seek promotion.
Or the following mass, proper to the occasion, may be said, according to decree of Pope Pius VII., 25 November, 1807.

Introit, Psalm xxii.

My heart is as wax melting in the midst of my belly; for the zeal of thy house devours me. Ps. lxxxii. How good God is to Israel, to those that are upright in heart. Glory be to the Father.

Prayer as above.

Lesson, Book of Wisdom, iv. 7-14.

But the just man, if he be prevented with death, shall be at rest, &c.

Gradual, Psalm xii.

As the hart panteth after the fountain of waters, so my soul desires thee, O God. My soul thirsteth for God, the powerful and the living God. Alleluia. Ps. lxxxii. My flesh and my heart fainteth, God is the strength of my heart, God is my portion for ever. Alleluia. Time of Pasch. Alleluia, Alleluia. Ps. lxiv. Blessed is the man whom thou choosest, and receivest to thyself; he shall dwell in thy courts. Alleluia. Ps. cxi. He hath dispersed, he hath given to the poor, his justice remaineth for ever. Alleluia.

Gospel, from common of confessor not a bishop.

Offertory.—The just shall flourish as the palm, he shall be multiplied as the cedar of Lebanon.

Secret.—Grant to us, most merciful Jesus, that, celebrating the distinguished merits of the blessed Francis, we may be inflamed with the same fire of charity, and may worthily observe the sacred things of this thy table. Who livest, &c.

Communion, Ps. xxx.—How great is the multitude of thy mercies, O Lord, which thou hast laid up for them that fear thee.

Post-communion.—O Lord, we beseech thee, that the consecrated sacrifices which, this day, we have offered to thy majesty, on the festival of the blessed Francis, may always remain in gracious remembrance and fruit. Through our Lord, &c.

6th DAY OF JUNE.

S. Norbert, Bishop and Confessor.¹

The mass, the same as in common of a confessor and bishop.

Prayer.—O God, who didst make blessed Norbert, thy confessor and bishop, an excellent preacher of thy word, and didst, by him, make thy church fruitful in a new offspring, grant, we beseech thee, that by his prayers and merits, we may be enabled to practise what he taught us both by his words and deeds. Through our Lord.

9th DAY OF JUNE.

S.S. Primus and Felicianus, Martyrs.²

Introit, Ecclesiastical iv. 4.—Let the

¹ Norbert is honoured as one of those that enriched the Church with a new offspring, being both an eminent preacher, a founder of orders, and a bishop. He lived between 1080 and 1134, when the Church was torn by schisms, and revived the religious spirit when miserably decayed. The pope gave him liberty to preach where and when he pleased. He travelled on foot, preaching over the greater part of the Continent. He found it more easy to institute a new order than reform the old, and his Order of Norbertians so prospered that, in 1124, it numbered ten abbeys and 810 religious houses. They were called, in England, White canons, from wearing a white habit in imitation of the angels, and had thirty-five houses. In all Europe they had 1300 houses of men, and 400 of women. In a Bernhard and Norbert, the Church of the eleventh and twelfth centuries found her preserving salt.—(See Butler.)

² These are said to have been two brothers who suffered about 286.
people tell the wisdom of the saints, and let the church declare their praise; and their names shall live for ever and ever. 
Ps. Exult in the Lord, ye just; praise becomes the upright. V. Glory be to the Father.

Prayer.—Grant us, we beseech thee, O Lord, ever to keep the festival of thy holy martyrs Primus and Felicianus, by whose intercession may we receive the gifts of thy protection. Through our Lord.

Epistle, from common of many martyrs.

Gradual.—The heavens declare thy wonders, O Lord; for thy truth is in the church of the saints. Thy mercies, O Lord, I will sing for ever, from generation to generation. Alleluia, Alleluia. This is the true brotherhood which overcame the sins of the world. He followed Christ, attaining the glorious kingdom of heaven. Alleluia.

Gospel, from the common of many martyrs.

Offertory.—God is to be admired in his saints: the God of Israel, he will give strength and power to his people; blessed be God. Alleluia.

Secret.—May this consecrated Host render thee propitious, O Lord, on this celebration of a precious martyr: may it cleanse us from our sins, and render acceptable to thee the vows of thy servants. Through our Lord.

Communion, John xv.—I have chosen thee out of the world that you may go and bring forth fruit, and that your fruit may remain.

Post-communion.—We beseech thee, almighty God, that the solemnity of thy holy martyrs Primus and Felicianus, kept with heavenly sacraments, may procure us the pardon of thy mercy. Through our Lord.

10th Day of June.

S. Margaret, Queen of Scots, Widow.¹

The mass is the same as in the common of saints that are neither virgins nor martyrs.

Prayer.—O God, who didst make the blessed Queen Margaret wonderful in her remarkable charity to the poor, grant that, by her intercession and example, thy charity may be continually increased in our heart. Through our Lord, &c.

11th Day of June.

S. Barnabas, Apostle.²

Introit, Psalm cxxxviii.—By me thy friends, O God, are greatly to be honoured; their principality is exceedingly

¹ St Margaret, the queen of Malcolm, king of Scotland, 1084. She was descended of the English kings of the Saxon line, but educated in exile, in Hungary. She appears, in every respect, a superior woman, softening her rude husband and bringing up her numerous family in piety. David I., king of Scotland, who had the reputation of being a “sore saint to the crown” by his many benefactions, was one of her sons; and her daughter Matilda, who married Henry I. of England, became, it is said, the founder of the Hospital of St Giles, in London. In one day she lost her husband and her eldest son, receiving the tidings with resignation on her dying bed. Her charities were royal and saint-like. Queen Margaret is justly ranked among “the honourable women,” “the one among a thousand.” She was buried at Dumfrielines, but at the Reformation her remains were carried to Spain, when Philip II. built a chapel for them in the palace of the Escorial. But the Scots’ Jesuit College at Douay, Butler tells us, claims to have her head.

² Barnabas is called an apostolic man, as one directly called of God. (Acts xiii. 2). The Breviary adds nothing to what is told in the Acts. Barnabas is the patron saint of the Milanese in Italy, who affirm that he first preached the gospel at Milan.
strengthened. Ps. O Lord, thou hast proved me, and known me; thou hast known my sitting down and rising up. V. Glory be to the Father.

Prayer.—O God, who dost gladden us by the merit and intercession of the blessed Barnabas, thy apostle, mercifully grant that we who implore thy blessing through him, may obtain the gift of thy grace. Through our Lord, &c.

Lesson, Acts xi. 21-26, and xiii. 1-3. —A great multitude of believers at Antioch were converted to the Lord, &c.

Gradual.—Their sound is gone out into all the earth, and their words to the end of the world. The heavens tell the glory of God, and the firmament proclaims the works of his hands. Alleluia, Alleluia. I have chosen thee out of the world, that you may go and bring forth fruit, and your fruit shall remain. Alleluia.

Gospel, Matthew x. 16-22.—Jesus said to his disciples, Behold I send you as sheep in the midst of wolves; &c.

The Creed is said.

Offertory.—Thou shalt make them princes in all the earth: they shall remember thy name, O Lord, throughout all generations.

Secret.—Sanctify, O Lord, the offered gifts; and by the intercession of the blessed Barnabas, thy apostle, cleanse us by them from all the stains of our sins. Through our Lord.

Preface, as for Apostles in the Ordinary of the Mass.

Communion.—You who have followed me, shall sit on seats, judging the twelve tribes of Israel.

Post-communion.—We humbly beseech thee, almighty God, that by the intercession of the blessed Barnabas, thy apostle, thou wouldst grant those to serve thee worthily by obedient manners whom thou dost refresh by thy sacraments. Through our Lord.

12TH DAY OF JUNE.

S. John a Faciundo, Confessor.1

The mass is the same as in the common of confessors not bishops.

Prayer.—O God, the author of peace and lover of charity, who didst adorn the blessed John, thy confessor, with a wonderful grace for composing strife, grant by his merit and intercession, that being strengthened in thy charity, we may not by any temptations be separated from thee. Through our Lord.

Commemoration of S. S. Basilides, Cyrenus, Nabor, and Nazarius, Martyrs.2

Prayer.—We beseech thee, O Lord, that the votive solemnity of thy saints, Basilides, Cyrenus, Nabor, and Nazarius, may shine brightly upon us; and may the eternal excellence he hath conferred on them, increase in us the fruits of our devotion. Through our Lord.

Secret.—In veneration of the blood of thy saints, Basilides, Cyrenus, Nabor, and Nazarius, we solemnly offer to thee, O Lord, these hosts, considering thy wonderful works, through whom so great

There is an order of priests called Barnabites, founded originally at Milan, by three pious noblemen, in 1580. This order has furnished able missionary preachers.

1 This saint was a Spaniard who lived about 1479. Faciundo was the name of his native place. The Breviary gives a long and uninteresting account of him. He is principally honoured at Salamanca, is said to have been an eloquent preacher, and to have had great skill as a director of consciences, and in the guiding of penitents.

2 These four martyrs are said to have been four soldiers in the army of Maxentius, beheaded at Rome in the time of the Emperor Maximianus Herculius.
a victory was obtained. Through our Lord.

Post-communion. — Grant, we beseech thee, O Lord, that ever celebrating the solemnity of thy holy martyrs, Basilides, Cyrenus, Nabor, and Nazarius, we may continually experience their patronage. Through our Lord.

13th Day of June.

S. Anthony of Padua, Confessor. 1

Introit, Psalm xxxvi.—The mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart. Ps. Be not imitators of evil-doers, nor envy them that work iniquity. V. Glory be to the Father.

Prayer.—O God, may the votive solemnity of the blessed Anthony, thy confessor, give joy to thy church, that it may be always defended by spiritual aid, and deserve to possess eternal joys. Through our Lord.

Epistle, from the common of a confessor not a bishop.

Gradual.—The just shall flourish as the palm-tree; as the cedar of Lebanon he shall grow in the house of the Lord.
To declare thy mercy in the morning, and thy truth by night. Alleluia, Alleluia. The Lord hath loved him and honoured him; he hath put on him the robe of glory. Alleluia.

Gospel, the same as in the common of a confessor not a bishop.

Offertory.—My truth and my mercy shall be with him, and in my name shall his horn be exalted.

1 This saint was born at Lisbon in Portugal, but received his surname from his long residence at Padua. He was born about 1195. His original name was Frederick, which he changed to Anthony, in admiration of that patriarch of the eastern monks. He joined the order of St Francis of Assisi. St Francis found out that he had a treasure in his monastery in one employed only as a drudge, and gave him the charge of instructing his friars; but at length he betook himself to the work of a missionary preacher, like St Vincent Ferrier, and others of that age; and having, it is said, a fine voice, a good memory, and a soul of fire, all classes listened to him with delight. The Pope hearing him at Rome in 1227, called him “The ark of the covenant,” and employed him against the heretics (the Albigenses) with such success, that he was styled “The mallet of heretics.” He travelled through France, Spain, and Italy, preaching in the market-places or fields, and the common people heard him gladly. At the age of thirty-seven he is said to have grown old by his labours; and feeling his end drawing near, he retired to his monastery in Padua, and expired. At the first news of his death the children ran about the streets crying, “The saint is dead.” He left behind him great numbers of skeletons of sermons, which are said to give no idea of his power as a preacher. His works were published in 2 vols. folio, in 1739, along with those of St Francis of Assisi. Of the legend of his preaching to the fishes, the Breviary gives no account, and Butler is silent. Mr Thomson of Banchory, in his “Facts from Rome,” 1851, tells us that it is given in the pamphlets sold under the sanction of the Roman clergy in Padua, along with forty other miracles. St Anthony is the patron of all animals; and annually all horses, mules, and asses are brought in a particular day to his church in Rome to receive the annual blessing. The tongue of Anthony is also preserved in a rich silver vase in his church at Padua. “I have,” says Mr Thomson, “now before me thirteen prayers in honour of it, for the thirteen Tuesdays preceding St Anthony’s day. These legends and relics show the tradition of his eloquence and power as a preacher.”
Secret.—May this present offering, O Lord, be salutary to thy people, for whom thou didst vouchsafe to offer thyself to thy Father as a living victim. Who with the same God the Father, and Holy Spirit, livest and reignest, God, &c.

Communion.—Blessed is the servant whom, when his Lord shall come, he shall find watching: verily I say to you, he will appoint him over all his goods.

Post-communion.—Satisfied with divine gifts, we beseech thee, O Lord, that by the merits and intercession of the blessed Anthony, thy confessor, we may experience the efficacy of the saving sacrifice. Through our Lord.

Prayer.—Give ear, we beseech thee, O Lord, to our prayers, which we offer on the solemnity of the blessed Basil, thy confessor and pontiff; and by the merits and intercession of him who worthily merited to serve thee, absolve

1 Basil the Great lived between 329 and 379, when the Roman empire was rapidly decaying, and superstitious practices were rapidly developing in the church. He studied at Athens along with his devoted friend Gregory Nazianzen, and there acquired all the learning of his time. He was carried away by the passion for a monastic life, reserving nothing but his eloquence, which he offered to God. How to reconcile this reservation with a monk's life was difficult; but with such men monastery was usually only a transition state to public life, or a state of temporary discipline, which public opinion then required of all as the way to honour and promotion in the church. His monastic stage seems also to have been an active one, travelling in 357 over Syria, Mesopotamia, and Egypt, visiting all the celebrated monasteries and hermits, and then retiring to Pontus in Asia Minor, where he established a monastery, and his sister a nunnery. This was the fashionable religion of the rich and pious of his age; and Basil drew after him many imitators, who adopted the Rule of Basil, which is said to be venerated by the Oriental monks to this day. His friend and biographer, Gregory, tells "that he was without a wife, without estate or goods, without flesh, and seemingly without blood." Basil's principle was, that his body should be treated as a slave—ever ready to revolt unless kept continually under by a severe hand. No wonder his life became one long disease. He became bishop of Cesarea in Cappadocia, and distinguished himself by his attachment to scriptural views on the person of Christ and the work of the Holy Spirit. He died in the year 378, in his 51st year, in spite of the hot baths to which he at last had recourse, sustained to that age only by an originally strong constitution. The Breviary says, "he erected many monasteries, and so tempered the monastic institute that he united the advantages of a solitary and active life. When he died, nothing seemed to remain but spirit, except bones and skin." The works of Basil are published in three vols. folio, with Latin translations, consisting of homilies, controversial treatises, ascetic works and letters, to the number of 336, which in ancient times were the pamphlets and newspapers of the church. A book on virginity passes by his name, which is thought unworthy of him, and is ascribed to a cotemporary. His ascetic works have been translated into French. Among his works is a Liturgy, which has been used by the Greek Church since the 6th century.
us from all our sins.\footnote{Basil being one of the most eminent of the fathers, the prayer is not simply for grace to be imitators and followers of them that through faith and patience inherit the promises; but Basil's merits are spoken of as expiatory, adding something in the sinner's behalf to the merits of Christ. In the Secret, Basil is both prayed to and for, as if he still might need our prayers, notwithstanding his merits, and the heavenly honours his canonization presuppose him to have attained.}

Through our Lord.

\textit{Epistle, the same as in common of doctors.}

\textit{Gradual.}—The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. The law of God is in his heart, and his steps shall not be supplanted. Alleluia, Alleluia. I have found David my servant; with my holy oil I have anointed him. Alleluia.

\textit{Sequence of the Holy Gospel, Luke xiv. 26–35.}—Jesus said to the multitudes, If any man come to me, and hate not his father and mother, &c.

\textit{And the Creed is said.}

\textit{Offertory.}—My truth and my mercy shall be with him, and in my name shall his horn be exalted.

\textit{Secret.}—We beseech thee, O Lord, that the annual solemnity of holy Basil, thy confessor and pontiff, may render us acceptable to thy mercy; that by these offices of pious atonement, a blessed recompense may be his, and we may obtain the gifts of thy grace. Through, &c.

\textit{Communion.}—A faithful and wise servant, whom the Lord hath appointed over his house, that he may give to them their measure of wheat in due season.

\textit{Post-communion.}—O God, the rewarder of faithful souls, grant that we who celebrate the venerable solemnity of the blessed Basil, thy confessor and pontiff, may obtain pardon by his prayers. Through our Lord, &c.

\textbf{15TH DAY OF JUNE.}

\textit{S. S. Vitus, Modestus, and Crescentia, Martyrs.\footnote{These saints are supposed to have lived about the beginning of the fourth century, and to have suffered under Diocletian. The account of them in the Breviary is an illustration of what has been called the "florid style" of martyrology, which succeeded to the simple good sense of Scripture narration. "They were put," says the Breviary, "into a great vessel of liquid lead, full of burning resin and pitch, in which, when they sung divine hymns after the manner of the three Hebrew children, they were smitten from thence, and exposed to a lion, which, prostrating itself before them, licked their feet." The Emperor's rage was only inflamed by these repeated miracles, "he ordered them to be put on a scaffold, and torn to pieces, and their bones torn asunder. When this was being done, thunders, and lightnings, and great earthquakes were felt. The temples of the gods fell," &c.}}

\textit{Introit, Psalm xxxii.}—Many are the afflictions of the just, but out of them all the Lord hath delivered them: the Lord keepeth all their bones; not one of them shall be broken. Ps. I will bless the Lord at all times; his praise shall be ever in my mouth. V. Glory be to the Father.

\textit{Prayer.}—Grant to thy church, we beseech thee, O Lord, by the intercession of thy holy martyrs, Vitus, Modestus, and Crescentia, not to be high-minded, but to grow before thee in pleasing humility; that despising what is evil, it may exercise with love whatever things are right. Through our Lord.
Epistle, from common of many martyrs.

Gradual, Psalm cxlix.—The saints shall exult in glory; they shall rejoice on their beds. Sing to the Lord a new song, praise in the assembly of the saints. Alleluia, Alleluia. Ps. cxliv. Thy saints, O Lord, bless thee; they declare the glory of thy kingdom. Alleluia.

Gospel, Luke x. 16–18.—Jesus said to his disciples, He that heareth you heareth me, &c.

Offertory, Psalm lxvii.—God is to be admired in his saints; the God of Israel is he who will give power and strength to his people. Blessed be God.

Secret.—As the gifts we offer for the saints declare the glory of divine power, so may they procure for us the efficacy of thy salvation. Through our Lord.

Communion.—The souls of the just are in the hand of God, and the torment of malice shall not touch them. In the sight of the foolish they seem to die, but they are in peace.

Post-communion.—Filled, O Lord, with thy solemn blessing, we beseech thee, that by the intercession of thy holy martyrs, Vitus, Modestus, and Crescentia, the medicine of thy sacrament may be profitable both to our bodies and souls. Through our Lord.

18th DAY OF JUNE.

S.S. Marcus and Marcellianus, Martyrs.1

Introit, Psalm xxxvi.—The salvation of the just is from the Lord, and he is their protector in time of trouble. Ps. Be not imitators of evil doers, nor envious of them that work iniquity. V. Glory be to the Father.

Prayer.—Grant, we beseech thee, almighty God, that we who celebrate the festival of thy holy martyrs, Marcus and Marcellianus, may be delivered from all imminent evils by their intercession. Through our Lord.

Lesson, Epistle, Romans, v. 1–5.—Being justified by faith, let us have peace with God, &c.

Gradual, Book of Wisdom iii.—The souls of the just are in the hand of God, and the torment of malice shall not touch them. They seem, in the eyes of the foolish, to die, but they are in peace. Alleluia, Alleluia. This is the true brotherhood, which could never be violated by rivalry, who, by shedding their blood, followed the Lord. Alleluia.

Gospel, Luke xi. 47–51.—Jesus said to the scribes and Pharisees, Woe to you who build the monuments of the prophets, and your fathers killed them, &c.

Offertory.—Our soul, as a sparrow, hath been delivered out of the snare of the hunters: the snare is broken, and we are delivered.

Secret.—O Lord, sanctify the gifts dedicated to thee; and thy holy martyrs, Marcus and Marcellianus, interceding, look propitiiously on us. Through our Lord.

Communion.—Verily, I say unto you, what you have done to one of the least of mine, you have done unto me. Come, ye blessed of my Father, possess the kingdom prepared for you from the beginning of the world.

Post-communion.—O Lord, filled with thy saving gifts, we humbly entreat that, by the intercession of thy holy martyrs, Marcus and Marcellianus, we may be renewed by the efficacy of that in the partaking of which we rejoice. Through our Lord.

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1 They are described as twin-brothers, of an illustrious Roman family, who suffered under Diocletian in 284.
19th Day of June.
S. Juliana Falconieri, Virgin. 1

The mass is from the common of virgins.

Prayer.—O God, who didst condescend to refresh in a wonderful manner blessed Juliana, thy virgin, labouring under her last illness, with the precious body of thy Son, grant, we beseech thee, that through her merits and intercession, we also, being refreshed and strengthened by the same in the agony of death, may be brought to our heavenly country.

Through the same Lord.

Commemoration of S.S. Gervasius and Protasius, martyrs. 2

Prayer.—O God, who dost gladden us by the annual solemnity of thy holy martyrs, Gervasius and Protasius, grant propitiously that we may be inflamed by the example of those in whose merits we rejoice. Through our Lord.

Secret.—We beseech thee, O Lord, to receive, well pleased, the offered gifts; and thy holy martyrs interceding, defend us from all dangers. Through our Lord.

Post-communion.—May this communion, O Lord, purge us from sin, and through the intercession of thy holy martyrs, Gervasius and Protasius, make us partakers of the heavenly remedy. Through our Lord, &c.

20th Day of June.
S. Silvester, Pope and Martyr. 3

The mass is the same as in the common of a martyr and bishop, except the following:

Epistle, Jude i. 17-21.—Be mindful of the words which have been spoken before by the apostles, &c.

22nd Day of June.
S. Paulin, Bishop and Confessor. 4

The mass is the same as in common of a confessor and bishop, except Introit, Epistle, and Gospel. Introit as in common of confessor and bishop, beginning Sacerdotes.

Lesson, Epistle, 2 Corinthians viii. 1-15.—Ye know the grace of our Lord

1 This Lady was born 1270, and died 1340,—of a noble Italian family. The Breviary says, from her cradle she was heard uttering the name of Jesus and Mary, and that she never, in the whole course of her life, could lift up her eyes to look on the face of a man. Before fifteen, she consecrated herself to a religious life, forming the first of an order of nuns called Serenit, who, under the special patronage of the Virgin, devoted themselves to offices of charity, and who were not always bound to strict seclusion. "In ministering to the sick, she would suck the gore from the ulcers of the patients, in order to heal them. She was in the habit of bruising her body with whips, knotted cords, iron girdles, and watchings, and by lying on the naked ground. Although by these austerities she is said to have brought on a stomach complaint at seventeen, she lived to the age of seventy."

2 Supposed to be proto-martyrs of Milan, in Italy, who suffered in the first century under Nero. Their bodies were discovered in the fourth century at Milan, in the days of Ambrose, in a way that leaves on the memory of that Father the imputation of a pious fraud, if not also on the memory of Augustine. Maitland has illustrated this subject fully in his "Church in the Catacombs," p. 137.

3 Silvester was Bishop of Rome in 536, when the Goths ruled Italy. He was only three years in office.

4 On 22d June, in the English Missal, (Dolman, 1851,) is inserted, St Albans, proto-martyr of England,—supposed to have suffered about 303, before the Romans left the island, in the reign of Diocletian, and in the last Roman persecution. The Abbot of St Albans, in consequence, took the first place among the mitred abbots.
Jesus Christ, that though he was rich, yet for our sakes he became poor.


23D DAY OF JUNE.

Vigil of St. John Baptist. 1

Introit, Luke i.—Fear not, Zacharias; thy prayer is heard, and thy wife Elisabeth shall bear a son, and thou shalt call his name John: and he shall be great before the Lord, and he shall be filled with the Holy Ghost even from his mother’s womb, and many shall rejoice at his birth. Ps. In thy strength, O Lord, the king shall joy, and in thy salvation rejoice exceedingly. V. Glory be to the Father.

Prayer.—Grant, we beseech thee, almighty God, that thy servants may walk in the way of salvation; and following the exhortation of blessed John the Precursor, may securely attain to the possession of him whom he foretold, even our Lord Jesus Christ, thy Son. Who livest and reignest.

The second prayer, from the votive mass of Mary, (see end of Missal.) The third, for the Church or for the Pope, as before.

Lesson, Jeremiah i. 4–10.—The word of the Lord came to me, saying, Before I formed thee in the bowels of thy mother, I knew thee, &c.

Gradual, John i.—A man was sent from God, whose name was John. He came that he might give witness of the light, to prepare a perfect people for the Lord.

Gospel, Luke i. 5–17.—There was, in the days of Herod the King of Judaea, a certain priest, named Zacharias, &c.

Offertory.—Thou hast crowned him with glory and honour, and set him over the works of thy hands.

in Parliament. At the dissolution of the monasteries, St Albans was valued at £2102 per annum, which was then equal to seven times the same sum now. The shrine of St Alban’s was one of the richest and most frequented in England. Butler says that only one marble stone now remains, with this inscription on it,—

“Nought but this marble stone of Albans’ shrine is left;
The work, of all form else, hath changing time bereft.”

The Paulinus here celebrated lived between 353 and 431, and took the way then called “perfection;” but the honours he refused in one form, he obtained in another. He was compelled to become a priest, and afterwards a bishop, at Barcelona, in Spain. The Empire was declining, and the Church was the only power fit to govern and able to hold itself together, to soften barbarism, or protect the weak.

1 The festival of the Baptist is celebrated, not as in the case of the other saints, on the day of his death, but on the day of his birth, because he announced, says Augustine, the advent of Christ ere he was born. (Luke i. 44.) The same Father was of opinion that the nativity of the Baptist should receive honours next to those of Christ on Christmas. In one of the hymns in the Breviary, in honour of the Baptist, not only the leathern girdle is given to him, but a girdle with iron prongs, which some of the religious orders wore, (strophium bedentes). Calmet tells us that a portion of John’s disciples remained apart from Christ, and did not join themselves to him; who maintain the superiority of John, observe fasts, take honey and locusts in a sacramental way, and receive baptism in the open air. They wear a vest and tasse, both of camel’s hair. They call John, “The Light.” Their number at this day is 14,000 souls, and they have a patriarch near Laodicea.

(Calmet’s Dict., 6th Ed., art. John, 1837.)
Secret.—O Lord, sanctify these offered gifts; and through the intercession of John the Baptist, cleanse us by these from the spots of our sin. Through our Lord.

The second prayer, as in the votive mass of S. Mary. The third prayer is for the Church or Pope, as before set down.

Gradual, Jeremiah i.—Before I formed thee in the womb, I knew thee; and before thou camest forth out of the womb, I sanctified thee. The Lord put forth his hand and touched my mouth, and said to me, Alleluia, Alleluia. Thou, child, shalt be called the Prophet of the Highest. Thou shalt go before him to prepare the way of the Lord. Alleluia.

Gospel, Luke i. 57–58.—Elisabeth’s full time of being delivered was come, and she brought forth a son, &c.

The Creed is not said, unless in a special church, or unless it shall fall on a Sunday, or within the octave of Corpus Christi; but on the octave day, it is said as on the octave of the Apostles.

Offertory.—The just shall flourish as the palm-tree; as a cedar in Lebanon he shall grow.

Secret.—O Lord, we shall heap gifts on thy altars, celebrating his nativity with due honour, who both proclaimed the coming of the Saviour of the world, and pointed him out when come as our Lord Jesus Christ, thy Son. Who livest and reignest, &c.

Communion.—Thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways.

Post-communion.—May thy Church, O God, be joyful on the Nativity of blessed John Baptist, by whom she knew the Author of her regeneration, our Lord Jesus Christ, thy Son. Who livest and reignest, &c.

Within the octave of S. John, and in the very day of the octave, the same office occurs as on the day. But within the octave, after the prayer of the day, the second prayer from the votive of S. Mary is said. The third is the same as for the Church or Pope, set down elsewhere.

26TH DAY OF JUNE.

S. William, Abbot.1

The mass is the same as in common of abbots.

Prayer.—O God, who hast placed in thy saints an example and defence to our infirmity, to keep us in the way of salvation, grant us so to honour the merits of the blessed Abbot William, that we may obtain his intercession and pursue his footsteps. Through our Lord.

26TH DAY OF JUNE.

S.S. John and Paul, Martyrs.2

Introit, Psalm xxxiii.—Many were the afflictions of the just, and out of them all the Lord hath delivered them. The Lord keepeth all their bones; not one of them shall be broken. Ps. I shall bless the Lord at all times: his praise shall be at all times in my mouth. V. Glory be to the Father.

Prayer.—We beseech thee, O Lord, that we may doubly rejoice in the festival of this day, on account of the glory of blessed John and Paul, who were truly united as brethren in the same faith and suffering. Through our Lord.

Commemoration of the octave of S. John Baptist, as on his festival.

Lesson, Ecclesiasticus xliv. 10–15.—These are men of mercy, whose godly deeds have not failed, &c.

Gradual, Psalm cxxxii.—Behold how

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1 See p. 97 of this work.
2 They are described as officers in the army of Julian the apostate in 362, whom he put to death for refusing to enter his service.
good and how pleasant it is for brethren
to dwell together in unity! It is like
ointment on the head, that ran down to
the beard, the beard of Aaron. Alle-
luia, Alleluia. This is the true brother-
hood, which subdued the sins of the
world. It followed Christ, attaining the
glorious kingdom of heaven.

Gospel, Luke xii. 1-8.—Jesus said to
his disciples, Beware of the leaven of
the Pharisees, which is hypocrisy, &c.

Offertory, Psalm v.—All who love thy
name shall glory in thee, because thou,
O Lord, wilt bless the just. O Lord,
thou hast crowned us with the shield of
thy good-will.

Secret.—Graciously receive, O Lord,
the hosts offered unto thee, dedicated to
thee by the merits of thy holy martyrs,
John and Paul, and grant that they may
bring a perpetual aid to us. Through
our Lord.

Commemoration of S. John, as before.

Communion.—And if in the sight of
men they suffered torments, God hath
tried them: as gold in the furnace he
hath proved them, and as a whole burnt-
offering he hath received them.

Post-communion.—We have received,
O Lord, the heavenly sacraments, whilst
celebrating the solemnity of thy holy
martyrs, John and Paul; grant, we be-
seech thee, that what we do in time, we
may obtain the fruits of amidst the joys
of eternity. Through our Lord.

Commemoration of S. John, as before.
If the following feast of S. Leo shall fall
on a Sunday, it is transferred until af-
ther the octave of the apostles, and the
mass of Sunday is said with commemo-
ration of S. John; and on the Sabbath
preceding the mass of the vigil of the
Apostles is said. The second prayer, from
S. John; the third, from the votive of the
B. Mary.

On whatever other day the festival of
S. Leo shall fall, it shall be with com-
memoration of octave of S. John, and vigil.
But in collegiate churches, two masses
are said, one of the feast with commemo-
rations of S. John and B. Mary: another
of vigil, with the prayers from votive of
B. Mary, and for the Church or Pope, as
before set down.

28TH DAY OF JUNE.

S. Leo I., Pope and Confessor.

The mass is the same as in common of
confessor and bishop, except the prayers
and gospel.

And commemoration is made of the
octave of S. John, Baptist, and the vigil
as in the following mass.

Prayer.—O God, who didst make the
blessed Pontiff Leo equal in merits to
thy saints, mercifully grant that we who
celebrate the festival of his commemo-
rations, may also imitate the example of
his life. Through our Lord.

Gospel, from the common of a bishop
and confessor.

Secret.—Grant, we beseech thee, O
Lord, that by the intercession of blessed
Leo, this oblation may be profitable to
us; by the offering of which thou didst
grant the forgiveness of the sins of the
whole world. Through our Lord.

Post-communion.—O God, who hast
granted to the soul of thy servant Leo
the rewards of eternal happiness, mer-
cifully grant, that we who are oppressed
by the weight of our sins, may be re-
lieved by his intercession with thee,
Through our Lord.

The last Gospel, as on the following mass.

THE SAME DAY.

Vigil of S. S. Apostles Peter and Paul.

Introit, John xxii.—The Lord said to

1 This pope lived about 681. He is celebrated principally for his skill in music,
reducing the hymns and psalms to harmony, and reforming the Gregorian chant.
He was only one year and seven months pope, under the title of Leo II.

2 These are called the apostolic chiefs or princes (apostolorum principes). Their
Peter, When thou wert younger, thou didst gird thyself, and didst walk where thou wouldst; but when thou art old, thou wilt stretch out thy hands and another will gird thee, and lead thee where thou wouldst not. But this he said, signifying by what death he should glorify God. Ps. xviii. The heavens declare the glory of God, and the firmament proclaims his handiwork. V. Glory be to the Father, &c.

Glory in the highest, is not said.

Prayer.—Grant, we beseech thee, almighty God, that we be not permitted to be shaken by disquietude, who are built on the rock of the Apostolic confession. Through our Lord.

The second and third prayer, as is noted in the former rubric.

Lesson, Acts iii. 1–10. — Peter and John went up to the temple at the hour of prayer, the ninth hour, &c.

Gradual. — Their sound has gone forth to all the earth, and their words to the end of the earth. The heavens declare the glory of God, and the firmament proclaims his handiwork.

Gospel, John xxi. 15–19. — Jesus said to Simon Peter, Simon, son of John, lovest thou me, &c.

Offertory. — O God, thy friends are exceedingly to be honoured by me; their principality is greatly strengthened.

office in the Breviary opens with a hymn, addressing them as gods:—"Who opened to the guilty a free path to the stars." — "Masters of the world." — "Janitors of heaven." — "Parents of Rome." — " Arbiters of nations." In one of the lessons, Pope Leo is cited happily contrasting the inauguration of Rome military by a brother's blood, with the inauguration of Rome ecclesiastical by the blood of these two apostolic princes, conquering, like their Divine master, by dying. In a lesson from Jerome, the apostolic character is defied. Commenting on Matt. xvi., Jerome says, "Prudent reader, observe the apostles are by no means called men, but gods. For when he said, Whom do men say that I, the Son of man, am? he adds, But whom do ye say that I am? To them, because they are men, belongs but a human opinion, but because ye are gods, whom do ye think me to be?" Thus did Jerome interpret Scripture for the exaltation of the order of bishops, the supposed successors of the apostles, and thus does Rome love to interpret Scripture for the exaltation of the higher orders of her clergy, deifying the teachers of religion to degrade the taught whose highest merit is passive, corpse-like obedience. What a contrast to Scriptural simplicity! The name apostle, simply means servant. The name bishop, overseer. The names elder or presbyter, seniors or aged, because at first persons of some years; and deacon means servant, and was at first little better than a menial office, but by-and-by one of dignity, having below it the sub-deacon, reader, exorcist, acolyte, janitor, &c. This was to "renounce the world." In the fifth century, Jerome wrote the flattering language, "Ye are gods," &c. In the name as apostolic spirit, Chrysostom defends Peter's dissimulation for which Paul rebuked him; and Augustine eulogises Peter's wonderful humility in the way he took the rebuke. In one of the Breviary hymns, the apostolic princes are thus addressed:—"O Peter, blessed shepherd, mercifully receive the voice of our supplication; and with a word unloose the chains of our sins, thou who hast power to open and to shut the gates of heaven to men. Great teacher Paul, instruct us in the holy precepts, and draw our hearts with thine own to heaven," &c. Butler informs us, that the popes, on their election, change their name in imitation of the change of Peter's from that of Simon, on coming to Christ. There has been no Peter on the Papal throne. One pope bore this name originally, but out of humility changed it on his elevation.
Secret.—Sanctify, we beseech thee, O Lord, by the apostolic intercession, the gifts of thy people: cleanse us from the spots of our sins. Through our Lord.

The Preface of the mass of apostles, as in ordinary of mass.

Communion.—Simon, son of John, lovest thou me more than these? O Lord, thou knowest all things; thou knowest, O Lord, that I love thee.

Post-communion. — Defend, O Lord, from all evils those whom thou hast filled with heavenly nourishment. Through our Lord.

29TH DAY OF JUNE.

Feast of S. S. Apostles Peter and Paul.

Introit, Acts xii.—Now I know truly, because the Lord sent his angel, and rescued me from the hand of Herod, and from the expectation of the Jewish people. Ps. cxxxviii. O Lord, thou hast proved me, and known me; thou knowest my sitting down, and my rising up. V. Glory be to the Father, &c.

Prayer.—O God, who didst consecrate this day by the martyrdom of thy apostles Peter and Paul, grant to thy church to follow, in all things, their precepts, by whom our religion had its first rise. Through our Lord.

And commemoration is not made of S. Paul, because the prayer is common, nor of the octave of S. John.

Lem. Acts xii. 1-11.—In those days, Herod the king, stretched forth his hands to afflict, &c.

Gradual, Psalm xliiv. — Thou hast set them as princes over all the earth; they shall remember thy name, O Lord. Instead of thy fathers, sons are born to thee; therefore shall people praise thee. Alleluia, Alleluia. Thou art Peter, and upon this rock I will build my church. Alleluia.

In the festival of S. Peter in Chains, instead of, V. Thou art Peter, is said, O Peter, loose the chains of the world at the command of God, who causeth the kingdom of heaven to be opened to the blessed. Alleluia.

Gospel, Matthew xvi. 13-19. — Jesus came to the parts of Cesarea Philippi, and asked his disciples, saying, &c.

The Creed is said.

Offertory.—Thou hast set them as princes over all the earth: they shall be mindful of thy name, O Lord, from generation to generation.

Secret.—O Lord, may the apostolic prayer attend on the sacred sacrifices which we offer to thy name; by whom grant, that we may be forgiven and protected. Through our Lord.

The preface, as for the apostles in ordinary of mass.

Communion.—Thou art Peter, and upon this rock I will build my church.

Post-communion. — Guard, O Lord, from all adversity, by the intercession of thy apostles, those whom thou hast fed with heavenly nourishment. Through our Lord.

30TH DAY OF JUNE.

Commemoration of S. Paul, Apostle.

Introit, 2 Tim. i.—I know in whom I have believed, and I am certain that he is able to keep that which I have committed to him against that day, as a just judge. Ps. cxxxviii. O Lord, thou hast proved me, and known me; thou hast known my sitting down, and my rising up. V. Glory be to the Father, &c.

Prayer.—O God, who didst teach the multitude of the Gentiles by the preaching of the blessed Apostle Paul, grant to us, we beseech thee, that we who celebrate his birth-day, may experience his patronage with thee. Through our Lord.

And commemoration of S. Peter the Apostle is made.
Prayer.—O God, who, conferring the keys of the kingdom of heaven upon thy blessed Apostle Peter, didst also give to him the pontifical power of binding and loosing, grant that, by the help of his intercession, we may be delivered from the chains of our sins.

Then commemoration is made of S. John, except in churches proper to S. Paul. The prayer as before on 23d June.

Epistle, Galatians i. 11–20.—I give you to understand, that the gospel which is preached by me is not according to man.

Gradual, Galatians ii. — He that wrought in Peter to the apostleship, wrought also in me towards the Gentiles; and they knew the grace of God which was given to me. The grace of God in me hath not been void; but his grace always remaineth in me. Alleluia. Alleluia. Holy Apostle Paul, preacher of truth and doctor of the Gentiles, intercede for us. Alleluia.

Gospel, Matthew x. 16–22. — Jesus said to his disciples, Lo, I send you as sheep in the midst of wolves. &c.

The Creed is said.

Offertory. — By me, thy friends, O God, are exceedingly to be honoured; their pre-eminence is exceedingly strengthened.

Secret.—O Lord, sanctify the gifts of thy people, by the prayers of thy Apostle Paul, that what things are pleasing to thee of thine own institution, may become more pleasing by the patronage of him that intercedes for us. Through our Lord.

For S. Peter.

We beseech thee, O Lord, that the prayers of the blessed apostle, may recommend to thee the prayers and hosts of thy Church, that what we celebrate for his glory (pro illius gloria), may profit to the forgiveness of our sins.

For S. John, as above.

Preface, as of the Apostles.

Communion.—Verily I say unto you, that you who have left all, and have followed me, shall receive an hundred fold, and shall possess life eternal.

Post-communion. — O Lord, having partaken of the sacraments, we beseech thee by the intercession of thy blessed Apostle Paul, that what things are celebrated for his glory, may be profitable for our spiritual healing. Through our Lord.

For S. Peter.

Post-communion. — O Lord, may the sacrifice now offered, gladden us, so that as we proclaim that thou art to be admired in thy Apostle Peter, so through him we may receive the gift of thy pardon for our sins.

For S. John, post-communion as above.

Feasts of July.—1st Day of July.

Octave of S. John, Baptist.

The mass is the same as in the festival as before, with commemoration of the apostles, as before; and the creed is said, and preface of the apostles' mass.

2d Day of July.

Visitation of Blessed Virgin Mary.¹

Introit.—Hail, holy parent, who didst bring forth the King, who rules heaven

¹ In the lessons of the Breviary, the 2d chapter of the Song of Solomon is quoted to be applied to the Virgin, not to Christ. Mary is the Rose of Sharon, and the Lily of the Valley. The quotations from the fathers in the Breviary on this festival show Mariolatry, not in its developed state, but in those strong tendencies towards it which a celibate priesthood irresistibly evince in the reaction of violated nature. Equally florid are Chrysostom, Ambrose, and Jerome, when they indulge on this theme.
and earth for ever. Ps. My heart hath uttered a good word: I declare my works to the King. V. Glory be to the Father, &c.

Prayer.—We beseech thee, O Lord, to bestow on thy servants the gift of heavenly grace, that to those to whom the maternity of the blessed Virgin was the beginning of salvation, the votive solemnity of her visitation may impart increase of peace. Through our Lord.

For the holy apostles, the same prayer is used as on the festival of 29th June.

For the holy martyrs, Processus and Martinianus,¹ the following prayer is used:—

O God, who dost surround and protect us by the glorious confessions of thy holy martyrs, Processus and Martinianus, grant us to profit by the imitation of them, and rejoice by their intercession. Through our Lord.

Lesson, Song of Solomon ii. 8-14.—Behold he cometh leaping upon the mountains, skipping over the hills, &c.

Gradual.—Thou art blessed and venerable, O Virgin Mary, who, without any taint of thy chastity,² wert found the mother of our Saviour. O virgin, mother of God, he whom the whole world could not contain, being made man, shut himself up in thy womb. Alleluia. Alleluia. Thou art happy, O sacred Virgin Mary, and most worthy of all praise, because from thee sprung the Son of justice, Christ our Lord. Alleluia.

Gospel, Luke i. 39-47.—Mary rising up, went into the hill country, &c.

The Creed is said.

Offertory.—Thou art blessed, O Virgin Mary, who didst bear the Creator of all things: thou didst bring forth him that made thee, and didst remain for ever a virgin.

Secret.—May the humanity of thy only begotten Son succour us; that Jesus Christ our Lord, who, when born of a virgin, did not diminish, but consecrate the integrity of his mother, may, on this solemnity of her visitation, put away from us our sins, and render our oblation acceptable to thee. Who livest and reignest, &c.

For the holy apostles Peter and Paul, secret as before; and afterwards for Processus and Martinianus, as follows:—

Secret.—Receive, O Lord, our prayers and gifts, and that they may be worthy in thy sight, may we be aided by the prayers of thy saints. Through our Lord.

Preface, the same as in the Visitation of the Virgin.

Communion.—Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Post-communion.—We have partaken, O Lord, of the votive sacraments of this annual celebration; grant, we beseech thee, that they may afford to us remedies both in time and in eternity. Through our Lord.

¹ Processus and Martinianus are said to have been disciples of Peter and Paul, martyred soon after or along with those apostles at Rome. Their bodies were discovered in the age famous for such discoveries; and Gregory the Great preached his 32d homily on their festival in a church where their bodies were supposed to lie. The Breviary account, as usual, in cases where little is known, describes their death as attended with more miracles than were wrought by apostles in their life.

² Chastity, according to Rome, is violated by marriage; according to Scripture, marriage is "honourable in all." As the morality of the Scriptures and the common sense of mankind are outraged by this teaching, so true piety is outraged by such expressions as, "Mother of God," and "Bearing the Creator," applied to our Lord's birth of the Virgin—language which has no countenance whatever in the inspired age and inspired writings.
Then for the holy apostles Peter and Paul; afterwards, for the holy Processus and Martinianus.

Post-communion.—Filled with the offering of the sacred body and precious blood, we beseech thee, O Lord our God, that what we perform with pious devotion, we may receive to our assured redemption. Through the same Lord.

3D, 4TH, AND 5TH DAYS OF JULY.

Within the Octave of the S. S. Apostles Peter and Paul.¹

The mass has the same Introit, as in the votive mass of the apostles, (see end of Missal,) beginning Mihi autem, with prayers the same as in the mass of the apostles, as before set down on 29th June.

The second prayer of the blessed Virgin,

Concede now, as in votive mass of the Virgin. See end of Missal. The third, for the Church or Pope, as in the same votive mass.

The Gradual also is the same as in the votive mass.

The Creed is said.

6TH DAY OF JULY.

In Octave of the most holy Apostles Peter and Paul.

Introit, Ecclesiasticus xliv.—Let the people show forth the wisdom of the saints, and the church declare their praises; and their names shall live from generation to generation. Ps. Rejoice in the Lord, ye just; praise becometh the upright. V. Glory be to the Father, &c.

Prayer.—O God, whose right hand

¹ Chrysostom is cited in the Breviary (Expos. of the Epistle to the Romans, Sermon xxxii.), as saying, among other things, of Rome and its citizens, “They possess his (Paul’s) holy body, and on this account this city has become more illustrious than by all other things.” And again, “Who will now give to me to embrace the body of Paul, to be joined to his sepulchre, to see the dust of that body which was still wanting to fill up the measure of Christ, and the marks of those sufferings which he everywhere endured while preaching the Gospel.” Thus spoke the “golden-mouthed,” encouraging men to search out and adore what God, in the case of Moses, hid from their eyes. The Breviary introduces a quotation from the Homily of Maximus, a bishop, saying, “In what place did they (Peter and Paul) endure martyrdom? In the city of Rome, which is the head and principality of the nations; that wherever the head of superstition was, there the chief among the sanctified might rest; and where the princes of the Gentiles dwelt, there the princes of the church might be.” Rome would draw all churches and all Christians to visit the tomb of the apostles, dwelling on what Scripture is profoundly silent, and directing attention to the dead bodies rather than the living writings and immortal actions of those apostles. Scripture has told us nothing at all of the persons of the apostles. Superstition reverences their dead bones; yes, the very nails that pierced them, and the crosses on which they hung, as if their souls lingered there. Yet it is observable that Chrysostom, in his eulogies on these apostles, as cited in the Breviary, always puts Paul before Peter, evidently regarding Paul as the greater and more deserving of reverence. Peter was at Antioch before he was at Rome, if ever there at all; and at Antioch, Chrysostom passed the first year of his own public life.

The only tradition respecting Peter is, that he desired to be crucified with his head downwards, not feeling himself deserving of the honour of being crucified like his master—a tradition most unlike the good sense of the apostles, and so inconsistent with their reprobation of “voluntary humility,” that we may safely doubt.
raised the blessed Peter, walking on the waves, that he might not sink, and delivered his fellow Apostle Paul, shipwrecked for the third time, from the depths of the sea, graciously hear us, and grant that through the merits of both, we may obtain the glory of eternity. Who liveth and reigneth.

Lesson. Ecclesiasticus xliv. 10-15.—These are the men of mercy, &c.

Gradual.—The souls of the just are in the hands of God, and the torment of wickedness shall not touch them. To the eyes of the foolish they seemed to die, but they are in peace. Alleluia. Alleluia. V. You are they that have continued with me in my temptations; and I give unto you a kingdom, that you may sit upon thrones, judging the twelve tribes of Israel. Alleluia.

Gospel. Matthew xiv. 22-33.—Jesus compelled his disciples to go into the ship, &c.

Then the Creed is said.

Offertory.—The saints shall rejoice in glory, they shall be joyful on their beds: the high praises of God shall be in their mouth.

Secret.—We offer to thee, O Lord, prayers and gifts; and that they may be worthy in thy sight, may we be aided by the prayers of thy apostles Peter and Paul. Through our Lord.

Preface of the apostles' mass is used.

Communion.—The souls of the just are in the hands of God, and the torment of malice shall not touch them. They seem in the eyes of the foolish to die, but they are in peace.

Post-communion.—Protect thy people, O Lord, and preserve by thy perpetual shield those who confide in the patronage of thy apostles Peter and Paul. Through our Lord.

8TH DAY OF JULY.

S. Elisabeth, Queen of Portugal, Widow.1

The mass is the same as that of holy women neither virgins nor martyrs. See end of Missal.

Prayer.—O most merciful God, who didst adorn the blessed Queen Elisabeth, amongst other excellent gifts, with the privilege of appeasing the fury of war, grant to us, by her intercession, after the peace of this mortal life, which we humbly implore, to arrive at eternal joys. Through our Lord.

10TH DAY OF JULY.

The most holy Seven Brothers, and Rufina and Secunda, Virgins and Martyrs.2

Introit, Psalm cxii.—Praise the Lord, ye children; praise the name of the

1 On the 7th of July, is inserted, in the English Missal, the translation of St Thomas of Canterbury, the famous Thomas à Becket. By the translation, is meant the day of his death. Becket's death is called a translation, because he suffered for the supremacy of ecclesiastics over all human things.

St Elisabeth was born about 1271, descended of the kings of Arragon, and married to the King of Portugal. She is celebrated for her austerities and her charities. The Breviary says, "that she lived one-half of the year on bread and water alone; when afflicted on one occasion with disease, it was miraculously turned into wine, because she refused to drink the wine at the prescription of the physicians. Kissing the horrid ulcers of poor women, they were suddenly healed," which mythical language means, that she was gentle and condescending in ministering to the poor.

2 The Seven Brothers are said to have lived in the second century, and suffered with their widowed mother at Rome in the reign of the Antonines. Rufina and
Lord, who maketh the barren woman to dwell in a house, the joyful mother of children. Ps. Blessed be the name of the Lord, from henceforth, now and for ever. V. Glory be to the Father, &c.

Prayer.—Grant, we beseech thee, O almighty God, that we who know thy glorious martyrs to have been strong in their confession of thee, may experience their pity in our intercession with thee. Through our Lord.

The Epistle is the same as in the common of holy women, &c., Muliarem for-tim.

Gradual.—Our soul has been descried as a sparrow from the snare of the fowlers; the snare is broken, and we are delivered: our help is in the name of the Lord, who made heaven and earth. Alleluia, Alleluia. This is the true brotherhood, which overcame the crimes of the world. It followed Christ, attaining the glorious, heavenly kingdom. Alleluia.

Gospel, Matthew xii. 46-50.—As Jesus was speaking to the multitudes, behold his mother, &c.

Offertory.—Our soul as a sparrow has been rescued from the snare of the fow-

lers; the snare is broken, and we are delivered.

Secret.—O Lord, we beseech thee, well pleased, look down upon this sacrifice, and may the intercession of thy holy ones be to the increase of our piety, and to our salvation. Through our Lord.

Communion.—Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother, saith the Lord.

Post-communion.—Almighty God, we beseech thee that by the intercession of thy saints, we may experience the effects of that salvation of which we have received a pledge through these mysteries. Through our Lord.

11TH DAY OF JULY.

S. Pius, Pope and Martyr.¹

The mass is the same as in common of a bishop and martyr, Statuit.

12TH DAY OF JULY.

S. John Gualbert, Abbot.²

The mass, Oe justi, the same as for abbots, with Gospel as beneath:—

Secunda are said to have been sisters of a Senatorian family in Rome who suffered about 257.

¹ This pope is said to have lived about the year 142, and suffered in the time of the Antonines. Some make him only a confessor.

² St John Gualbert, Abbot, lived about the year 1073. He was born at Florence of noble parents, and in obedience to his parents, became a soldier. But an incident occurred which turned him aside from the profession of arms. His only brother Hugo was murdered by a kinsman, and whilst cherishing his resentment, and awaiting his opportunity of vindicating the honour of his family in the blood of the murdered, riding home to Florence on a Good Friday, he met his enemy in a narrow passage where neither could decline the other. John drew his sword, when the other alighted from his horse, fell on his knees, and with his arms crossed, besought him by the cross of Christ who suffered on that day, to spare his life. John granted him his life and his friendship. Deeply affected with the incident, or half afraid again to return to the world, which would stigmatise his mercy as cowardice, he turned aside to a monastery on the road, and there, while praying, he beheld, says the Breviary, "the adorable image of the crucifix bowing to him its head," as if in token of Divine approbation. John forthwith resolved
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Commendation of S.S. Nabor and Felix, martyrs.

Prayer.—Grant, we beseech thee, O Lord, that as the festival of thy holy martyrs, Nabor and Felix, does not fail to return, so it may always be accompanied by their prayers. Through our Lord.

Gospel, Matthew v. 43-48.—Jesus said to his disciples, You have heard that it hath been said, Thou shalt love thy neighbour, &c.

S.S. Nabor and Felix. 1

Secret.—May the offerings of thy people, we beseech thee, O Lord, be pleasing by the intercession of thy holy martyrs, Nabor and Felix; and may they be rendered acceptable by the merits of those in honour of whose triumphs they are offered to thy name. Through our Lord.

Post-communion.—We beseech thee, O Lord, on the festivals of thy saints, that, nourished by the gift of the sacrament, we may enjoy in eternity the good things with which, by thy grace, we are now refreshed. Through our Lord.

13TH DAY OF JULY.

S. Anacletus, Pope and Martyr. 2

The mass is the same as in common of bishop and martyr, except the gospel, which is from the common of one martyr and bishop.—Luke xiv. 26-35, If any man will come to me, &c.

14TH DAY OF JULY.

S. Bonaventura, Bishop, and Confessor, and Doctor. 3

Introit.—In the midst of the church he opened his mouth, and the Lord filled
to devote himself wholly to a religious life, tortured himself with his own hands, and put on the monastic habit, and persisted in his resolution in spite of his father's remonstrances. In a short time he attained such perfection in the exercises of his house, that he gave to all an example and rule, and at the death of the abbot, the whole community desired him for their Superior. The Breviary says he positively refused the honour, preferring the place of a servant to that of superior; but John had the spirit of a reformer in him, and disappointed with the manners of the community, and thinking it easier to institute a new order than to attempt the reformation of an old one, he retired with two companions to the hermitage of Camaldoli, where they projected a monastery according to the primitive rule of St. Benedict. Pope Alexander II., in 1070, approved of his new order. It is called "The Order of Vallis Umbrosa," from the vale where the first monastery was built. He left twelve houses of the order at his death. He seems to have been a sincere devotee who, seeing the false pretensions of the religious of his time, sought to convert them into realities, and by his new order revived the monastic spirit and observances. The miracles related of him are the popular exaggerations of energy and force of character in persecuting his reforms. The forgiving of his brothers, if a legend, contains a moral lesson needed at all times, but especially in an age of feuds and bloody revenge pursued unrelentingly from generation to generation.

1 They are represented as martyrs at Milan, about 304. Their relics were discovered in the same church or spot where Ambrose relates the discovery of those of Gervasius and Protasius.

2 Said to be Bishop of Rome after Clement, and to have suffered under Trajan, in the third general persecution.

3 Bonaventura.—Both a cardinal, a doctor, and a saint,—the Seraphic Doctor of the Franciscans, usually ranked with Aquinas, who is styled the Angelic Doctor. He was born in 1221, in Tuscany. Bonaventura was the name given to him by St
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it with the spirit of wisdom and understanding: he put on him the robe of glory. Ps. It is good to praise the Lord, and to sing praise to thy name, O thou Most High. V. Glory be to the Father, &c.

Prayer.—O God, who didst bestow on thy people the blessed Bonaventura, the minister of eternal salvation, grant, we beseech thee, that he whom we had on earth as a teacher of life, we may deserve to have as our intercessor in the heavens. Through our Lord.

The epistle is the same as in common

Francis, to whom he was dedicated by his mother. That saint, foreknowing the future graces of the man, exclaimed on first seeing him, "O buena ventura!" that is, "O good luck!"—which name he thenceforth got. So great a prodigy was he in youth, that at seven he publicly interpreted the books of the Master of the Sentences, at Paris, with great applause. He became General of the Franciscans in 1256, and wrote the life of St Francis. He became afterwards a bishop and a cardinal. Thomas Aquinas and Bonaventura were invited by the University of Paris to receive the doctor's cap. Bonaventura insisted that his friend should go before him, and "thus triumphed over his friend and himself." His works are voluminous. The copy we have consulted is in seven volumes folio, published at Mentz, 1609. He is celebrated for the power of saying much in few words,—for want of which, as well as from other causes, the scholastic divines have fallen into perhaps unmerited neglect in our times. But brevity is a relative word in each age; and one of his works, entitled Breviologium, we should now think prolix enough. His mind seems to have been contemplative and devotional, and his style of thought mystical. The one Butler calls "his incomparable treatise" is entitled, "The Way of the Soul with God;" another, "The Tree of Life;" "Meditations on the Life of Christ;" "The Seven Ways of Eternity;" "The Standard of Love;" "The Love Potion;" "The Ecclesiastical Hierarchy," in which he treats largely of angels and their orders. His devotional works in honour of the Virgin are the most discredit able to him. The Psalter of the Virgin is an adaptation of each psalm to her praise, in this way he condenses into eulogies upon the Virgin the entire 150. He seems to have been so pleased with this work, which modern Romanists are anxious to disown, that he abridged it into a work called, "Psalter Minus of the B. V." The editor of his works felt so little dissatisfaction with his use of the Psalter, that he declares it to be "beautifully adapted to the B. M."

We were surprised at finding in his works a treatise entitled, "Biblun Pau perum," or "The Bible of the Poor;" but on looking into it, we find it is for poor preachers who understand the Latin tongue, more than for poor men, to afford them topics for discourses.

Amidst all his austerities, we are surprised to learn from Butler that this saint placed the perfection of Christian virtue, not so much in the more heroic exercises of a religious state, as in the performing well our ordinary actions. "The best perfection of a religious man is to do common things," said Bonaventura, "in a perfect manner. A consistent fidelity in small things is a great and heroic virtue." This common sense we would hardly have expected from the man who, journeying to receive his cardinal's hat, was found by the Pope's nuncio washing the dishes of the monastery where he was a guest. The cardinal must have meant "the common things, especially, of a voluntary humility." The faults of Bonaventura were those of his age. He seems himself to have been a man of gentle and loving nature, more like a John than a Paul, who carried goodness in his looks and manner, and whose honours followed him, rather than were followed by him,—justifying
of doctors.—2 Timothy iv., Testificor coram Deo.

Gradual.—The mouth of the just shall meditate wisdom; his tongue shall speak judgment. V. The law of God is in his heart, and his steps shall not be supplemented. Alleluia, Alleluia. V. The Lord hath sworn, and he will not repent, Thou art a priest for ever, after the order of Melchisedec. Alleluia.

Gospel, Matthew v.—Ye are the salt, &c.

The Creed is said.

Offertory.—My truth and my mercy shall be with him, and in my name his horn shall be exalted.

Secret.—We beseech thee, O Lord, that the annual solemnity of the holy Bonaventura, thy confessor and bishop, may render us acceptable to thy mercy; that by these offices of pious expiation, both a blessed reward may be his, and the gifts of thy grace may be bestowed on us.

Communion.—A faithful and wise servant, whom the Lord appointed over his family, that he might give to him their measure of wheat in due season.

Post-communion.—O God, the rewarder of faithful souls, grant that we may obtain pardon by the prayers of blessed Bonaventura, thy confessor and pontiff, whose venerable festival we celebrate. Through our Lord.

15TH DAY OF JULY.

S. Henry, Emperor and Confessor.¹

The mass is the same as in common of a confessor not a bishop.

Prayer.—O God, who on this day didst translate thy blessed Henry from the height of earthly empire to the eeter...

by his gifts and graces the title St. Francis gave him when a child. The reader will be interested with the following distinctions of this saint, on the different ways of taking the Eucharist:

"The body of Christ may be taken in four ways. Some receive it only spiritually, as those who receive the thing signified by the sacrament,—that is, grace,—and not the very sacrament of the body of Christ. Of this mode Augustine speaks. Believe and thou shalt eat,—that is, thou art incorporated into the mystical body of Christ. Some only sacramentally, as those who communicate in mortal sin; because although God be everywhere in essence, not so in grace. Some spiritually and sacramentally, as those who receive the thing and the sacrament as communicating in grace. Some in neither way, as those who receive neither the thing nor the sacrament, as heretics, who perfect (conficient) nothing. The first not eating, eat. The second eating, eat not. The third eating, eat. The fourth not eating, eat not."—Comp. Theol. Veritatis, Vol. VII., p. 779.

¹ In the English Missal, St. Swithin is inserted on the 15th July. He is said to have been Bishop of Winchester about 838. He seems to have been a favourite English saint, to have had many churches dedicated to him, and his relics wrought more than the usual number of miracles. He must have been a devoted son of the Roman Church, if it be true that he was the first to persuade King Ethelwulf, in a great council of the nation in 854, to enact that the title of the Church should be exempt from all taxation and burdens, and also to extend Peter's Pence over the kingdom. He carried with him to Rome the youngest and best beloved son of Alfred, and thus united England more closely to Rome. St. Swithin is now best known by Moore's Almanac.

The St. Henry of the Missal was King of Germany and Emperor of the Romans between 972 and 1024. His devout spirit contributed to the final ascendency of the papal authority over all things, civil and sacred. While his predecessor, Charle-
nal kingdom, we humbly entreat thee, that as thou didst give him to overcome the allurements of the world by the rich provision of thy grace, so thou wouldst make us, through the imitation of him, to shun the blandishments of this world, and with pure minds to attain to thy presence. Through our Lord.

16TH DAY OF JULY.

Blessed Virgin Mary of Mount Carmel.

Introit.—Let us all rejoice in the Lord, celebrating a festival-day in honour of the blessed Virgin, on whose solemnity the angels rejoice and praise the Son of God. Ps. My heart uttereth a good matter: I declare my works to the king. V. Glory be to the Father.

Prayer.—O God, who hast honoured the order of Carmel with the special title of the most blessed Mary, always a virgin, and thy mother, mercifully grant, that, fortified by her prayers whose commemoration we this day celebrate with solemn office, we may deserve to arrive at eternal joys. Who livest and reignest, &c.

Ecclesiasticus, xxiv. 28–31.—As the vine I have brought forth a pleasant odour, &c.

Gradual.—Blessed and venerable art thou, O Virgin Mary, who, without any taint of impurity, art found the mother of the Saviour. Virgin mother of God, he whom the whole world could not contain enclosed himself in thy womb. Alleluia, Alleluia. Through thee, O mother of God, our lost life was restored to us.1 Thou didst receive offspring magne, used the Church for Christianizing and civilizing his subjects, Henry allowed the Church to use him more for clerical aggrandizement. The Breviary eulogises him and his virtue of "virginatem in matrimonio" very strongly; yet Butler tells us he was very jealous of his queen. He died in his 52d year.

1 This language ascribes our salvation to Mary,—"Through thee our lost life was restored." What more could be said of Christ? The same debt of gratitude seems due to Mary as to Christ. It is of a piece with the following, from an office of the Virgin, now prepared for popular use on Saturdays in the month of June. It purports to be from a sermon of St Bernard, abbot.

"Grievously indeed, most dearly beloved, did one man and one woman injure us; but thanks be to God, not the less by one man and one woman are all things restored, and that not without great increase of grace."—See Tyler's Worship of the Virgin, 1851, p. 18.

The story in the Breviary, annexed to this festival of the Virgin, is, "that after the day of Pentecost, many men who walked in the steps of Elias and Elisha, and of John the Baptist, embracing the faith of the Gospel, were seized with such a peculiar affection for the blessed Virgin, that they began to worship her; and first of all, in that very part of Mount Carmel where Elias saw the cloud—a remarkable type of the Virgin—ascended, they erected a chapel to the most pure Virgin. At this chapel, meeting daily, they worshipped her by pious rites, and prayers, and praises, as the peculiar patroness of their order, and they began everywhere to be called the Brothers of the blessed Mary of Mount Carmel,—a title that was confirmed to them by the Chief Pontiffs. The Virgin did not only bestow on this order her name and patronage, but the insignia of a scapulary, which she revealed by an angel to the blessed Simon, that this sacred order might ever after be distinguished by this heavenly robe, and be protected from calamity. This order, which arose in the East, was imported into Europe; and when many sought its extinction, the most merciful Virgin herself stood before Honorious III., in the night, and commanded him to receive and protect both the institute and its members."
from heaven, and didst give birth to the Saviour of the world. Allelula.

Gospel. Luke xi. 27, 28. — As Jesus was speaking to the multitude, a certain woman from the crowd, lifting up her voice, said to him, Blessed is the womb that bare thee, and the breasts that gave thee suck. But he said, Yea rather, blessed are they who hear the word of God, and keep it.

The Creed is said.

Offertory. — Remember, O Virgin Mother, in the presence of God, to speak for us, and to turn away his anger from us.

Secret. — Sanctify, O Lord, we beseech thee, the offerings we make; and by the most salutary intercession of the blessed Mary, mother of God, grant that they may be profitable to us. Through the same Lord.

Preface, the same as set down in the ordinary for the mass of the Virgin, Et te in commemorations, &c.

Communion. — O Mary, most worthy Queen of the world, perpetual Virgin, intercede for our peace and salvation, who didst give birth to Christ our Lord, the Saviour of all mankind.

Post-communion. — We beseech thee, O Lord, may the intercession of the venerated Mary, thy glorious mother, and always a virgin, aid us; that it may make us one in thy mercy, on whom it has heaped perpetual benefits, freeing us from all perils. Who livest and reignest.

17TH DAY OF JULY.

S. Alexius, Confessor.¹

The mass is the same as in common of confessors not bishops, except the epistle and gospel.

Epistle, 1 Tim. vi. 6-12. — Piety with sufficiency is great gain. For we brought nothing into this world, &c.

Gospel, Matthew xix. 27-30. — Lo, we have left all things and followed thee, &c.

Such is the barefaced tale in the Breviary of the rise of Mariolatry. To so insane a pitch has Mariolatry prevailed in Rome, that the practice arose among the Jesuits of making the Christian era begin, not from the birth of Christ, but of the Virgin.—Tyler’s Worship of the Virgin, p. 81.

¹ This quotation from Scripture we give in full, because it reproves the Mariolatry in support of which it is here cited. A devotee of Mary reads such passages as a Jew reads the Old Testament,—with the veil on his heart.

² In the English Missal on the 17th July, the translation of St Osmund, bishop and confessor, is inserted.

Of Alexius, the Breviary relates, "that he was the most noble of the Romans in the fifth century; and for the love of Jesus Christ, on the first night of his nuptial, by a Divine intimation, leaving his spouse untouched, he undertook a peregrination over all the churches of the world. In which journey, having spent seventeen years incognito, being in Edessa, a city of Syria, by an image of the most holy Virgin Mary, his name being made known, he departed thence in a ship. Driven to a Roman port, he was received by his father and entertained as if he had been a poor stranger; amongst whom, unknown by all, when he had lived seventeen years he left his name, kindred, and whole course of life in writing and migrated to heaven." Such is the extraordinary narrative of the Breviary. And Butler calls him, "a perfect model of the most generous contempt of the world." Yet he adds, "he is rather to be admired than imitated." But in the Breviary, the prayer is offered, that God "would grant that we may imitate also his actions." His body is now the precious relic of a church in the city of Rome.
18TH DAY OF JULY.

S. Camillus de Lillis, Confessor.1

Introit. John xv.—Greater love no man hath than this, that a man lay down his life for his friends. Ps. xli. Blessed is he that understandeth concerning the needy and the poor; the Lord will deliver him in the evil day. V. Glory be to the Father, &c.

Prayer.—O God, who didst adorn the holy Camillus with the special grace of love for the aid of souls in their last extremity, we beseech thee, by his merits, to infuse into us the spirit of thy love, that in the hour of our death, we may deserve to conquer the enemy, and arrive at a heavenly crown. Through our Lord, in the unity of the same holy Spirit, &c.

Then commemoration is made of S. Symphorosa and her Seven Sons,2 martyrs, by the prayer, Deus qui nos concedis, with its secret and post-communion from the mass of Many Martyrs. See end of Missal.

Prayer.—O God, who dost grant to us to observe the festival of thy holy martyrs, Symphorosa and her sons, grant to us to rejoice in the eternal felicity of their society. Through our Lord.

Epistle. 1 John iii. 13-18.—Wonder not if the world hate you, &c.

Gradual.—The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. The law of God is in his heart, and his steps shall not be supplanted. Alleluia, Alleluia. Blessed is the man who fears the Lord; he delights exceedingly in his commandments. Alleluia.

Gospel. John xv. 12-16.—This is my commandment, that ye love one another, &c.

Offertory.—In thy strength, O Lord, the just shall joy; and in thy salvation, he shall rejoice exceedingly: thou hast given him the desire of his heart.

Secret.—May the spotless host by which we renew the work of the infinite love of our Lord Jesus Christ, be a salutary remedy, through the intercession of holy Camillus, against all infirmities of body and soul, and, in our last agony, prove a solace and protection. Through the same Lord.

Secret of S. S. Symphorosa, &c.—We offer, O Lord, to thee the gifts of our devotion, and may they, through thy goodness, be both acceptable to thee as offered in honour of thy saints, and prove salutary to us. Through our Lord.

Communion. Matthew xxv.—I was infirm, and ye visited me. Amen, amen, I say unto you, Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me.

Post-communion.—By this heavenly food, which, in celebrating the solemnity of holy Camillus, thy confessor, we have received with pious devotion, grant, we beseech thee, O Lord, that at the hour of our death, being refreshed with the sacraments, and purified from all sins,

1 This saint was born in the year 1550, of a Neapolitan family. He was originally a soldier, passionately addicted to gaming, which reduced him to misery; but in his 25th year, he was seized with deep remorse, became a Capuchin friar, and ultimately founded the order of "Servants of the Sick," for attending hospitals, from which Rome in modern times has derived more reputation than from all her doctors, seraphic and angelic.

2 Symphorosa and her Seven Sons are said to have suffered in the reign of Adrian, about the year 120, at Rome. Little is known, except what is recorded of all the martyrs, whose sayings are so much alike, that they seem to have been made for them by chroniclers of small invention.
SAINTS' FEASTS OF JULY.

19TH DAY OF JULY.

S. Vincent of Paul, Confessor.¹

The mass is the same as for a confessor, except:

Prayer.—O God, who didst strengthen blessed Vincent with apostolical virtue to preach the gospel to the poor, and to promote the beauty of the ecclesiastical order, grant, we beseech thee, that we may be instructed by the example of his

¹ St Vincent of Paul died about the year 1660, so that he may be regarded as one of Rome's most recent saints, and as exhibiting the practical direction given to the religious orders since the Reformation. He was a popular preacher, and founder of the Lazarites, or Fathers of the Mission. He kept in his youth his father's flocks in the Pyrenees; but through force of character, and through many hardships, worked himself into reputation. He was employed in France in counteracting the Reformation. His order is a congregation of secular priests, who, after two years' probation, make four vows—of poverty, chastity, obedience, and stability; devoting themselves first to their own spiritual improvement; second, to the conversion of sinners, employing themselves eight months every year on missions, staying three or four weeks in one place, preaching, catechising, hearing confessions, &c.; thirdly, Vincent proposed to himself the direction of seminaries, which was carried out so far as to admit ecclesiastics to make retreats of eight or ten days in his houses, with suitable exercises. Pope Alexander VII., in 1662, enjoined by a brief, that all persons who receive holy orders in Rome, or in the six suffragan bishoprics, shall first make a retreat of ten days, under the direction of the fathers of this congregation, under pain of suspension. Vincent lived to see twenty-five houses of his order founded on the Continent of Europe. To his missions he added afterwards a Brotherhood and Sisterhood of Charity, to attend on poor sick persons in each parish; and another called, "Of the Dames of the Cross," for the education of young girls; and a third, "Of the Dames of the Sick," to serve in hospitals, as in the Hotel Dieu in Paris. Such are the post-Reformation agencies of Rome, by which she has regained so much of her lost ground in Europe. The Breviary says, that "his missions extended to Scotland and Ireland, and even to the barbarians and the Indians. He was the favourite both of kings and of the common people, and died at Paris at the advanced age of 85, in 1660." We may smile at the miracles ascribed to him in the Breviary, but we cannot but respect his benevolent energy, and the wisdom of Rome in taking this way to regain men. The missionaries of St Vincent, under the protection of the pope, introduce themselves everywhere in spite of bishops and parish priests. The Sisters of Charity have softened many hearts towards Rome, and got both money and men for her missions and charitable orders, long before the Churches of the Reformation had thought of originating missions as any part of their Christian work, or organising those visiting committees and associations of every kind that now spring out of every Protestant congregation. In imitation of one of the orders of St Vincent of Paul, and of Mademoiselle de Graa, his Miss Selon, the late Mrs Fry, under the patronage of Queen Adelaide, attempted on a small scale, an order of Sisters of Charity for the sick in London,
SAINTS' FEASTS OF JULY.

virtues, whose pious merits we venerate. Through our Lord.

Gospel, Luke x. 1-9.—The Lord also appointed other seventy, &c.

20TH DAY OF JULY.

S. Jerome Emilian, Confessor.¹

Introit, Lamentation of Jeremiah ii.—My heart is poured out upon the earth for the destruction of the daughter of my people, when the little one and the suckling failed in the streets of the city. Ps. cxii. Praise the Lord, ye children; praise the name of the Lord. V. Glory be to the Father.

Prayer.—O God, the Father of mercies, grant, by the merits and intercession of blessed Jerome, whom thou wert pleased should be a helper and a father to the orphan, that we may faithfully guard the spirit of adoption by which we are called and are thy children. Through our Lord.

Commemoration is made of S. Margaret,² virgin and martyr, from the mass in common of virgins and martyrs.

Lesson, Isaiah lviii. 7-11.—Deal thy bread to the hungry, &c.

Gradual, Proverbs v.—Let thy fountains be dispersed abroad, and in the streets divide thy waters. Ps. cxii. Happy is the man that showeth mercy, and lendeth, he ordereth his words with judgment; because he shall not be moved for ever. Alleluia, Alleluia. He hath dispersed, he hath given to the poor; his justice remaineth for ever. Alleluia.

After Septuag., Alleluia is omitted, and the V. following is said as at the Tract, Job xxxi.—If I have denied to the poor what they desired, and have made the eyes of the widow to wait; if I have eaten my morsel alone, and the orphan hath not partaken of it; because from infancy compassion grew with me, and from the womb of my mother went forth with me.

At the time of Pasch, Alleluia, Alleluia. He hath dispersed, he has given to the poor; his justice shall remain for ever. Alleluia. Ps. lxxxiii. I would choose to be an object in the house of my God, than dwell in the tents of sinners. Alleluia.

Gospel, Matthew xix. 13-21.—Little children were presented to him, &c.

Offerory, Tobias xii. — When thou

but it did not spread; and having no root in the family system of Protestant England, could not live.

It is with pleasure we find in the journal of the late Mrs Fry, a strong testimony to the merits of the Sisters of St Vincent de Paul at Brussels, in 1840,—

"We also visited a lunatic asylum so beautifully conducted, that I more took the impression of how happy such persons may be made than before. They are cared for by the Sisters of St Vincent de Paul."—Mem. Mrs Fry, vol. ii., p. 356.

¹ This Jerome was born at Venice of a patrician family. He was first a soldier; but becoming a religious, he was employed by Cardinal Cestan and Peter Carafa, afterwards Paul IV., in erecting hospitals for orphans and penitent women throughout Italy. In his lifetime, the brothers of his order were all laymen, and it was only approved of as a pious congregation. Three years after his death, in 1586, it was declared a religious order. It has no houses, Butler tells us, out of Italy; but there it contributed to revive attachment to Rome among the country people and the young after the Reformation.

² This Margaret is said to have suffered at Antioch in the last general persecution. The Breviary contains no historical notice of her.

³ Every Christian grace is called justitia or justice in the Vulgate; here, almsgiving is so called.
didst pray with tears, and bury the dead, and didst leave thy dinner, and didst hide the dead by day in thy house, and bury them by night, I offered my prayer unto the Lord.

Secret.—O most merciful God, who, when the old man was destroyed, didst vouchsafe to create the new in blessed Jerome, grant by his merits, that we being renewed in like manner, may offer this stoning host as a most sweet odour unto thee. Through our Lord.

Secret of S. Margaret, as in common of virgin and martyr.

Communion.—James i.—Pure religion and undefiled before God and the Father is this: to visit the fatherless and widow in their affliction, and to keep oneself unsapped from this world.

Post-communion.—Refreshed with the bread of angels, we humbly entreat, O Lord, that we who rejoice to celebrate annually the memory of blessed Jerome, thy confessor, may imitate also his example, and attain to the highest rewards in his kingdom. Through our Lord.

The post-communion for S. Margaret, as in common.

21st Day of July.

S. Praezedes, Virgin.1

Introit.—I will speak of thy testimonies in the presence of kings, and will meditate on thy commandments, which I have greatly loved. Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. V. Glory be to the Father, &c.

The Prayers, Epistles, and Gospel, the same as in the mass of a virgin. See end of Missal.

Gradual.—Thou hast loved justice, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of joy. Alleluias, Alleluias. In thy comeliness, and in thy beauty, go prosperously and reign. Alleluia.

Offertory.—Grace is diffused on thy lips; therefore God hath blessed thee for ever and for ever.

Communion.—The kingdom of heaven is like unto a merchant seeking goodly pearls; having found a precious pearl, he sells all and buys it.

22d Day of July.

S. Mary Magdalenae.2

Introit, Ps. cxxviii. — Sinners have waited to destroy me: I have understood thy testimonies, O Lord: I have seen an end of all perfection: thy commandment is exceeding broad. Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. V. Glory be to the Father, &c.

Prayer.—We beseech thee, O Lord, that we may be aided by the prayers of the blessed Mary Magdalenæ, entrusted

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1 Praezedes is described in the Breviary as a Roman lady, the sister of Pudentia, who secreted the persecuted Christians in her house, washed the saints' feet, and buried their remains in the time of Marcus Antoninus.

2 In the Breviary, Mary Magdalenæ is regarded as the sister of Lazarus. There were three Marys: the mother of Jesus, the sister of Lazarus at Bethany, and the Magdalenæ who is distinguished by Luke (vii. 36), as the woman that was a sinner; and (viii. 2), as the woman out of whom were cast seven devils, and loved much because much was forgiven. Her name Magdalenæ is supposed to be derived from the town of Magdala in Galilee, and she probably followed Christ from Galilee to Jerusalem on his last visit, remained there until his death, and was the first to see Christ after his resurrection. The prayers of Mary Magdalenæ are here said to have raised her brother. John says, the sister simply sent the message to Christ, "He whom thou lovèst is sick."
by whose prayers thou didst raise her brother Lazarus to life on the fourth
day from the dead. Who livest and reignest, &c.

Lessons, Song of Solomon iii. 3–5; viii.
6, 7.—I will rise, and go about the city,
in the streets, and in the broadways, &c.

Gradual.—Thou hast loved justice,
and hated iniquity; therefore God, thy
God, hath anointed thee with the oil of
joy. Alleluia, Alleluia. Grace is dif-
fused on thy lips; therefore, God hath
blessed thee for ever. Alleluia.

Gospel, Luke vii. 38–50.—One of the
Pharisees desired Jesus to eat with
him, &c.

The Creed is said.

Offertory, Psalm xlv.—The daughters
of kings in honour of thee; the queen
stood on thy right hand in golden
clothing, surrounded with variety.

Secret.—We beseech thee, O Lord,
that the glorious merits of the blessed
Mary Magdalene, may render our gifts
acceptable to thee; the service of whose
offering, when paid, thy only begotten
Son mercifully accepted. Who livest
and reignest with thee, &c.

Communion, Ps. cxviii.—I have done
judgment and justice, O Lord; let not
the proud exultme me. I was direct-
ed to all thy commandments. I hate
every wicked way.

Post-communion.—Having partaken
of the only and saving remedy, thy pre-
cious body and blood, we beseech thee,
O Lord, that we may be delivered from
all evils by the patronage1 of holy Mary
Magdalene. Who livest and reignest, &c.

23rd DAY OF JULY.

S. Apollinaris, Bishop and Martyr.2

Introit, Daniel iii.—O ye priests of
the Lord, bless the Lord. O ye holy
and humble of heart, praise God. Can-
ticles. All ye works of the Lord, bless
the Lord; praise and exalt him for ever.
Glory, &c.

Prayer.—O God, the rewarader of
faithful souls, who hast consecrated this
day to the martyrdom of thy blessed
priest Apollinaris, grant us, thy serv-
ants, we beseech thee, that by his
prayers, whose venerable festival we
celebrate, we may obtain forgiveness.
Through our Lord.

Commemoration is made of S. Libe-
rius,3 bishop and confessor, by the prayer,
Da quessumus, as in the mass of a bishop
and confessor.

Epistle, 1 Peter v. 1–11.—The an-
cients "that are among you, I beseech,
who am myself also an ancient, and a

1 He who forgave much to Mary Magdalene, cannot now forgive much to other
poor sinners without her patronage; and she to whom so much was forgiven, is
exalted to be herself an intercessor. The Apostle Paul exhorts Christ as a High
Priest, because "holy, harmless, undefiled, separate from sinners." The Breviary
contains the following prayer:—"We beseech thee, O Lord, to aid us by the
prayers of the blessed Mary Magdalene, through whose prayers thou didst revive
her brother Lazarus on the fourth day from the dead." In Rome, each individual
has his favourite saint, and Butler tells us, that "the pious Cardinal Barullo was
most tenderly devoted to this saint, whom he called his principal patroness, and
nothing can be more affecting than the discourses he has left in her honour."

2 Apollinaris is said to have been Bishop of Ravenna in Italy, and suffered
under Vespasian. His martyrdom, in the Breviary, is an illustration of the
florid style.

3 Liborius is said to have been of French origin, who died about the year 397,
Bishop of Mans.
SAINTS' FEASTS OF JULY.

24TH DAY OF JULY.

Vigil of S. James, Apostle. 1

The mass, the same as in common of saints; and commemoration is made of S. Christina, virgin and martyr, from mass of virgins and martyrs.

The third prayer of S. Mary, as in votive mass of the Virgin.

If the festival of S. James shall fall on the second feria of Vigil, commemoration is made on Sabbath in mass of S. Apollinaris; and for S. Liborius the prayer is said, Exaudi, as in common of confessor and bishop, with the gospel of Vigil at the end, but of S. Christina on the Sunday. In cathedral and collegiate churches, two masses are said,—one of S. Apollinaris, with commemoration of S. Liborius, with the prayer, Da quemusus, without commemoration, and the gospel of Vigil; another of Vigil, without commemoration of saints, with second prayer, Concede, &c., as in votive mass of the Virgin. The third, for the Church or Pope, as in the same votive mass.

25TH DAY OF JULY.

S. James, Apostle.

Introit, Psalm cxxxix.—By me thy friends, O God, are exceedingly to be honoured; their pre-eminence is greatly strengthened. Ps. O Lord, thou hast proved me and known me: thou knowest my sitting down and my rising up. V. Glory be to the Father.

Prayer.—Be thou, O Lord, the sanctifier and guardian of thy people; that, fortified by the protection of thy apostle James, they may please thee in their conversation, and serve thee with secure minds. Through our Lord.

In private, but not in solemn masses,

1 The James here honoured is the apostle of that name who was brother of John, who, together with his brother, were called Boanerges, from their zeal,—and one of the three that our Saviour took with him to witness his transfiguration. He is called James the Great, to distinguish him from the James who was Pastor of Jerusalem. This epithet is supposed to refer to his age or stature.
a commemoration is made of S. Christopher, martyr, from the mass for a martyr only.

Epistle. 1 Corinthians iv. 9-15.—I think that God hath set forth us, the apostles, last, as it were, appointed to death, &c.

Gradual.—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 people praise thee. Alleluia, Alleluia. I have chosen you out of the world, that you should go, and should bring forth fruit, and your fruit should remain. Alleluia.

Gospel. Matthew xx. 20-23.—The mother of the sons of Zebedee came to Jesus with her sons, &c.

The Creed is said.

Offertory.—Their sound has gone into all the earth, and their words unto the end of the world.

Secret.—We beseech thee, O Lord, that the holy sufferings of the blessed James the apostle may render acceptable the offerings of thy people; and although unworthy from any merit of ours, may they become pleasing to thee through his supplication. Through our Lord, &c.

Communion.—You that have followed me shall sit upon seats, judging the twelve tribes of Israel.

Post-communion.—Aid us, we beseech thee, O Lord, by the intercession of thy blessed apostle James, on whose festival we have joyfully partaken of thy holy mysteries. Through our Lord.

The post-communion for S. Christopher as directed above.

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26TH DAY OF JULY.

S. Ann, Mother of the Blessed Virgin Mary. 3

Introit.—Let us all rejoice in the Lord, celebrating a festival in honour of the blessed Ann, on whose solemnity the angels rejoice, and praise the Son of God. Ps. My heart hath uttered a good word: I speak of my works to the king. V. Glory be to the Father.

Prayer.—O God, who didst vouchsafe to confer favour on blessed Ann, so that she was worthy to be the mother of her who gave birth to thy only begotten Son, mercifully grant that she, whose solemnity we celebrate, may assist as by her intercession with thee. Through the same Lord.

Epistle. from common of virgins not martyrs.

Gradual.—Thou hast loved justice and hated iniquity; therefore God, thy God, hath anointed thee with the oil of

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1 The sufferings of James are here represented as expiatory, and to be added to the merits of Christ's sufferings in atonement for sin,—thus filling up what was wanting in the measure of his infinite merits.

2 Christophorus.—Said to have been a martyr under Decius, in Lycia, of Asia Minor. His name was evidently adopted to express his love for Christ.

3 Scripture is silent as to both the father and mother of the Virgin; but the idolatry of Mary has discovered every hidden thing, and St Ann is spoken of in the service of the day, in the Breviary, as one well known to the Church. Augustine considered the tradition which represents Mary as the daughter of Joachim, of the tribe of Levi, as drawn from an apocryphal source by Faustus, (Aug. Op., vol. viii., p. 427;) and if he were to regard Joachim as her father at all, he would consider him as not appertaining to the tribe of Levi, but to the royal tribe of Judah.—See Tyler on Mary worship of Rome, p. 312, 1851, London.
joy. Alleluia, Alleluia. Grace is diffused on thy lip; therefore God hath blessed thee for ever. Alleluia.

The gospel, as in common of virgins and martyrs.

Offertory.—Daughter of kings, in honour of thee the queen stood at thy right hand in cloth of gold, surrounded with variety.

Secret.—We beseech thee, O Lord, to regard favourably those sacrifices, that by the intercession of the blessed Ann, who was the mother of her who gave birth to thy Son, our Lord Jesus Christ, it may both be profitable to our devotion and salvation. Through the same Lord.

Communion.—Grace is diffused on thy lips; therefore God hath blessed thee for ever and for ever.

Post-communion.—Nourished by heavenly sacraments, we beseech thee, O Lord our God, that by the intercession of blessed Ann, whom thou didst give to be the mother of her who gave birth to thy son, we may deserve to arrive at life eternal. Through the same Lord.

28TH DAY OF JULY.

S. S. Nazarius, Celus, and Victor, Martyrs; also, Innocent, Pope and Confessor. 3

The mass from common of martyrs, except the prayers and epistle.

Prayer.—May the blessed confession of thy saints, Nazarius, Celus, Victor, and Innocent, strengthen us, O Lord, and worthily entreat aid to our weakness. Through our Lord.

The epistle from common of many martyrs.

Secret.—Grant to us, almighty God, that by these offerings which we present in honour of thy saints, Nazarius, Celus, Victor, and Innocent, we may both please thee in what we present, and may be quickened by thine acceptance of the same. Through our Lord.

Post-communion.—Grant, we beseech thee, O Lord, that, well pleased by the intercession of thy saints, Nazarius, Celus, Victor, and Innocent, what we celebrate in time, we may receive in eternal salvation. Through our Lord.

29TH DAY OF JULY.

S. Martha, Virgin. 3

The mass is the same as in common of a virgin, except the gospel, and commemoration of S. Felix, Simplicius, Faustinus, and Beatrice, martyrs.

1 St Pantaleon.—Said to be physician to the Emperor Galerus Maximianus, who suffered martyrdom about 303.

2 Nazarius is said to have been a Roman officer who suffered in the first general persecution, under Nero, about 68. Ambrose miraculously discovered his relics. Celus, a youth that suffered with him. Victor is said to have been a Bishop of Rome in the time of Severus, 192. The Breviary celebrates him as having enacted, "that any water, provided it was in a natural state, if necessity required, might be used in baptism,"—an enactment which presupposes that holy water, prepared according to the ceremonies of the Roman Missal, was then in fashion, and that none else, without necessity, should be used. In 192, we should hope, Christians were not yet familiar with the virtues of holy water, nor thought of sending to the Jordan for baptismal water. Innocent was Bishop of Rome in 402, in the time of Alaric the Goth,—a time of misfortunes.

3 See p. 104, for extracts from the Breviary on Mary and Martha of Bethany.
Prayer.—Grant, we beseech thee, O Lord, that as thy Christian people rejoice together in the temporal solemnity of thy martyrs, Felix, Simplicius, Faustinus, and Beatrice, they may enjoy it in eternity, and may effectually attain to what they celebrate by vows.

The third prayer, A cunctis, as in prayers for different occasions, (see end of Missal).

Gospel, Luke x. 38-42.—Jesus entered into a certain town, &c.

Secret of S.S. Felix, &c., M.M.1—We bring to thee these, O Lord, in commemoration of thy holy martyrs, Felix, Simplicius, Faustinus, and Beatrice, humbly entreating that they may at the same time bring to us pardon and salvation.

The third, Exaudi, as in prayers for different occasions, at the end of Missal.

Post-communion of S.S. M.M.—Grant, we beseech thee, almighty God, that the solemnity of thy holy martyrs, Felix, Simplicius, Faustinus, and Beatrice, celebrated with heavenly mysteries, may obtain for us the forgiveness of thy mercy.

The third, Mundet, as in prayers on different occasions, at the end of Missal.

30TH DAY OF JULY.

S.S. Abdon and Sinnen, Martyrs.2

Introit, Psalm lxxix.—Let the sighing of the prisoners come before thee, O Lord. Render to our neighbours sevenfold into their bosom. Avenging the blood of thy saints which has been shed. Ps. O God, the heathen are come into thy inheritance; they have defiled thy holy temple; they have made Jerusalem a place to keep fruit. V. Glory be to the Father.

Prayer.—O God, who didst bestow the abundant gift of thy grace on thy saints, Abdon and Sinnen, to attain to their present glory, grant to thy servants the pardon of their sins, through the intercessory merits of thy saints, that we may be worthy to be delivered from all adversities. Through our Lord.

Epistle, 2 Corinthians vi. 4-10.—Let us show ourselves as the ministers of God, &c.

Gradual.—God is glorious in his saints; wonderful in majesty, doing wonders. Thy right hand, O Lord, is magnified in strength; thy right hand hath broken the enemy. Alleluia, Alleluia. The souls of the just are in the hands of God, and the torment of wickedness shall not touch them. Alleluia.

Gospel, Matthew, v. 1-12.—Jesus seeing the multitudes, &c.

Offertory.—God is wonderful in his saints. The God of Israel will give power and strength to his people. Blessed be God.

Secret.—We beseech thee, O Lord, that this host which we offer in honour of thy holy martyrs, may loosen the bonds of our wickedness, and obtain for us the gifts of thy compassion. Through our Lord.

Communion.—They have given the dead bodies of thy servants, O Lord, to be meat for the fowls of heaven, and the flesh of thy saints to the beasts of the earth. According to the greatness of thy arm, take possession of the children of those that have been punished with death.

Post-communion.—By the operation, O Lord, of this mystery, may our sins

1 These two martyrs are said to have been brothers, and Beatrice their sister; who suffered in the year 303, the time of the Diocletian persecution. Their relics are said to lie in the Church of St Mary Major at Rome, having been discovered and translated thither in due time.

2 They are described as persons who, coming to Rome in 250, under the reign of Decius, confessed the faith, and were martyred.
be purged away; and by the intercession of thy holy martyrs, Abdon and Sisuan, may our just desires be fulfilled. Through our Lord.

31ST DAY OF JULY.

S. Ignatius, Confessor.¹

Introit, Philippians ii. — In the name of Jesus, let every knee bow, of things in heaven, on earth, and under the earth; and let every tongue confess that Jesus Christ is Lord, to the glory of God the Father. Ps. v. All shall glory in thee that love thy name; for thou wilt bless the just. V. Glory be to the Father.

Prayer.—O God, who didst strengthen with new power thy Church militant, to spread the greater glory of thy name, through blessed Ignatius, grant, we beseech thee, that contending with his aid, by imitating him on earth, we may deserve to be crowned with him in heaven. Who livest and reignest.

Epistle, 2 Timothy ii. 8-10; iii. 10-12. — Be mindful that the Lord Jesus Christ, &c.

Gradual.—The just shall flourish as the palm-tree; he shall multiply in the house of the Lord as the cedar of Lebanon. To show forth thy mercy in the morning, and thy truth in the night. Alleluia, Alleluia. Blessed is the man who endures temptation, for when he shall be proved he shall receive the crown of life. Alleluia.

Gospel, Luke x. 1-9.—The Lord appointed other seventy, &c.

Offertory.—My truth and my mercy shall be with him, and in my name shall his horn be exalted.

Secret.—O Lord God, may the benign prayers of holy Ignatius attend our oblation, that the most holy mysteries in which thou hast appointed the springs of all holiness, may also sanctify us in the truth. Through our Lord.

Communion, Luke xii.—I am come to send fire on earth; and what do I desire but that it should be kindled!

Post-communion.—May the host of praise, O Lord, which we have offered with thanksgiving for the holy Ignatius, bring us, by his intercession, to the perpetual praise of thy majesty. Through our Lord.

FEASTS OF AUGUST.—AUGUST 1.

S. Peter’s Chains.²

The mass is the same as on June 29, on

¹ Isaac Taylor and Sir James Stephen have helped us to understand this remarkable man, and to condemn wisely, as well as strongly. His life is a wonderful chapter in the history of human nature; showing how terrible strength of character under religious convictions is, when divided from truth, and acting on false views of duty. That sincerity of soul which, with some, covers all sin, he had in the highest measure; but his sincerity gave him all the more fatal power to oppose the progress of that truth by which God would both liberate and renovate the human mind. If ever Satan got into men’s consciences, and wrought through their religious feelings and convictions, it was in Ignatius and his companions; and it was their very conscientiousness in their system of life, as well as their mode of dealing with men, that rendered them terrible to the well-being of society. Men purely bad have never done much for Rome, or for any church. Their virtues made the Jesuits at first formidable, as much as their secrecy and guile.

² This festival is dedicated to certain relics called St Peter’s chains. The legend of the Breviary is as follows, in which, however, is cautiously used, “affirmabunt”—they affirm, not we affirm:—‘‘In the reign of Theodosius the younger (439), his wife Eudocia came to Jerusalem in order to fulfil a vow; there she received many presents, and above all, she received the distinguished gift of the iron.
Prayer.—O Lord, may the brotherly crown of thy martyrs gladden, and may it both obtain for us an increase of the virtues of our faith, and comfort us through their multiplied intercession. Through our Lord.

The verse of the Gradual as on 29th June.

The Creed is said.

Secret.—May the oblation made to thee, O Lord, by the intercession of the blessed Peter thy apostle, ever quicken and strengthen us. Through our Lord.

Then of S. Paul, Secret.—Sanctify the gifts of thy people by the prayers of thy Apostle Paul; that, those things which are acceptable to thee,1 because of thine own appointment, may become

chains adorned with gold and jewels, which they affirmed were the very same with which the Apostle Peter had been bound by Herod. Eudocia piously venerated (pie venerata) the chain, and afterwards sent it to Rome to her daughter Eudocia, who brought it to the Chief Pontiff, and he showed her in turn another chain with which, by the Emperor Nero, the same apostle had been bound.

"When the pontiff brought the Roman chain into contact with that which had been brought from Jerusalem, they became so united, that they seemed not two but one chain, made by the same artificer. From this miracle, these sacred chains came to be held in such honour, that on this account, Eudocia dedicated a church by the name of the Holy Peter's Chains on the Esquiline hill, and a festival was instituted in memory of it on the calends of August."

Such was the passion for these relics that, Butler tells us, the Emperor Justinian, in the fifth century, begged, by his ambassadors, a small portion of these chains; and the popes were accustomed to send the filings enclosed in golden crosses or rings to be worn around the neck as preservatives from danger. It is melancholy to find Augustine carried away by this rage for relics, and furnishing in the Breviary the lesson of the day (29th Serm. on the saints). "Deservedly," says Father, "through all the churches of Christ, these penal chains of iron are held more precious than gold;" and again, "If there was such healing power in his shadow as a visitor, how much more in the chain that bound him! If an empty image could have such force to give health, how much more should the chains of his sufferings, bearing the impress of his sacred limbs, deserve to draw with their iron weight, health from his body!"

The 1st of August is Lammas Day, a word said to be derived from the practice in Yorkshire of bringing a lamb to the priest when mass was celebrated in thanksgiving for the first fruits of the year. Others derive it from the lambs being weaned when this mass was celebrated. Butler, on the other hand, makes it a corruption of Loaf-mass, or the mass of thanksgiving for the first fruits of the earth, similar to the first sheaf among the Jews, or the blessing of the new grapes among the Greeks and Latins.

1 The gifts here asked to be sanctified, are the supposed body, soul, and divinity
more acceptable still, through the patronage of thy saints suppliant us thee.

Then of S. S. Machabeus, Secret. — May we handle thy mysteries, O Lord, with devout minds, in honour of thy holy martyrs; through whom may our protection and joy be increased. Through our Lord.

Post-communion. — Filled with the offering of thy sacred body and precious blood, we beseech thee, O Lord our God, that what we do in pious devotion, we may receive with assured hope of redemption. Through our Lord.

Then for S. Paul, Post-communion. — O Lord, we entreat, that having partaken of the sacraments, through the interposition of the blessed Paul, what we have celebrated for thy glory may be profitable to the healing of our souls.

Then for S. S. Machabeus, Post-communion. — Grant, we beseech thee, almighty God, that while by partaking of the sacrament we celebrate the memory of thy saints, we may also profit thereby by following their faith.

2D Day of August.
Feast of S. Alphonsus Maria de Liguori, Confessor and Bishop.

Introit, Luke iv. — The Spirit of the Lord is upon me, because he hath anointed me; he hath sent me to preach the gospel to the poor, to heal the con-

of Christ. The prayers of the apostle are to sanctify them still more, and the apostle’s patronage is to render them still more acceptable than they are in themselves, and by the appointment of the Father. On earth, the Apostle Paul would have rent his garment at such blasphemy; how then would he receive such a supplication if it ever reach him in heaven? “Was Paul crucified for you, or were ye baptised in the name of Paul?” — 1 Cor. i. 13.

1 It is quite an unusual thing to honour Old Testament saints with masses. Here, however, are honoured those that belong to neither Old Testament nor New Testament times; but lived before Christ. The Breviary gives a not very intelligible explanation, from Greg. Nazianzen, concluding thus: “Nay, there is a certain mystic and occult reason to my mind, and a very probable one to all lovers of God, that none of those who suffered martyrdom before Christ, could obtain that honour without faith in Christ.” Why then are not more Old Testament saints in the Roman calendar!

2 If we set aside all that is Romish in the manner, the religious sentiment under this language may be, that the saints of God are never so worthily honoured as by the grateful remembrance of Him who is the king of saints, who put some of his own spirit upon them, and gave them to reflect some of the graces of his own character—a Christian sentiment, ever suitable when we honour the worthies of other days.

3 Liguori is a modern saint, who died within these forty years. Dr Wiseman has published his life. And of his works, which are very voluminous, one called “The Glories of Mary,” is used in Ireland as a manual of devotion. His talk of Mary is insane indeed: “Hope of the universe! my only hope! come to my assistance.” “From the moment that Mary consented to become the mother of God,” says St Bernard of Sienna, “she merited to receive sovereignty over all creatures,” &c. He was a man of a simple, devout, and ardent spirit, one of those missionary men that Rome has employed so successfully since the Reformation. He was deeply superstitious, devoted to the Holy See; and Rome has delighted in doing him honour. See p. 182, and note, for the use the Jesuits have made of his canonization, and the declaration of the infallibility of his writings.
trite in heart. Ps. lxxxvii. Attend, O my people, to my law; incline your ear to the words of my mouth. V. Glory be to the Father, &c.

Prayer.—O God, who by the blessed Alphonsus Maria, thy confessor and bishop, inflamed with zeal for souls, didst grant fertility to thy church by a new offspring, grant, we beseech thee, that taught by his salutary admonitions, and strengthened by his example, we may happily attain to thee. Through our Lord.

Commemoration is made of S. Stephen, pope and martyr, from the mass of a bishop and martyr.

Lesson. 2 Timothy ii. 1–7.—Be strong in the grace which is in Christ Jesus, and those things which thou hast heard of me, &c.

Gradual. Psalm cxviii.—I was mindful, O Lord, of thy judgments of old, and was comforted. A fainting hath taken hold of me, because of the wicked that forsake thy law. Ps. xxxix. I have not hid thy judgment in my heart. I have declared thy truth and thy salvation. Alleluia, Alleluia. Eccles. xlix. He was divinely directed unto the repentance of the nation, and he took away the abomination of impiety; and he governed his heart for the Lord, and strengthened piety in days of iniquity. Alleluia.

After Septuag., Tract. Psalm xxxiv. —But as for me when they troubled me, I put on sackcloth; I humbled my soul with fasting, and my prayer shall be turned into my bosom. Ps. xxii. Thou hast prepared a table before me against those that afflict me; thou hast anointed my head with oil; and my cup which inebriates me, how goodly it is. 1 Cor. ix. To the weak I became weak, that I might gain the weak.

In time of Pasch, Alleluia, Alleluia.

Ps. cxxxii. Behold how good and how pleasant it is for brethren to dwell together in unity; as ointment on the head, which descends to the beard, the beard of Aaron. Alleluia. John xv. I have appointed you, that you should go and bring forth fruit, and that your fruit should remain. Alleluia.

Gospel. Luke x. 1–9.—The Lord appointed also other seventy-two.

Offertory. Proverbs iii.—Honour the Lord with thy substance, and give to him of the first fruits of all thine increase. Restrain not him from doing good who has the power; if thou hast the power, do good also thyself.

Secret.—O Lord Jesus Christ, consume our hearts with the fire of thy heavenly sacrifice, that they may be unto thee as an odour of sweetness, who didst grant to the blessed Alphonsus Maria both to celebrate these mysteries, and through the same best to present himself a holy sacrifice to thee. Who livest, &c.

Communion. Ecclesiasticus i. —A great priest, who in his life propped up the house, and in his day made strong the temple, as a shining fire, and incense burning in the fire.

Post-communion.—O God, who didst make the blessed Alphonsus Maria, thy confessor and bishop, the faithful steward and preacher of the divine mystery, grant, through his merits and prayers, that thy faithful people may frequently partake, and partaking, praise thee without end. Through our Lord.

3d Day of August.

Discovery of S. Stephen, Proto-martyr. 2

The mass is the same as for a bishop and martyr.

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1 The Vulgate reading is seventy-two, which has the sanction of some MSS. and versions.
2 This festival is in honour of the discovery of the body of the proto-martyr of
SAINTS' FEASTS OF AUGUST. 685

Lesson, Acts xx. 17–21.—Paul sending from Miletus, &c.

Gradual, the same as on feast of Stephen at beginning of Missal.

Prayer.—Grant to us, O Lord, we beseech thee, to imitate him whom we celebrate, that we may learn also to love our enemies when we celebrate the discovery of him who knew even to pray for the persecutors of our Lord Jesus Christ thy Son. Who livest with thee, &c.

The second prayer, as in diverse prayers at the end of the Missal, beginning, A cunctitis. The third, at discretion of the priest.

The Creed is not said.

A 4TH DAY OF AUGUST.

S. Dominic, Confessor. 1

Introit.—The mouth of the just shall meditate wisdom, and his tongue shall speak judgment; the love of God is in his heart. Ps. Be not emulous of wicked doers, neither be envious of them that work iniquity. V. Glory be to the Father, &c.

Prayer.—O God, who hast vouchsafed to illuminate thy church with the merits and doctrines of the blessed Dominic, thy confessor, grant that, through his intercession, it may not fail of temporal succour, and may ever advance in spiritual progress. Through our Lord.

Epistle, 2 Tim. iv. 1–8. — I charge thee before God and Jesus Christ, who shall judge, &c.

Gradual.—The just shall flourish as the palm tree; as the cedar of Lebanon they shall grow up in the house of the Lord. To declare thy mercy in the morning, and thy truth in the night. Alleluia, Alleluia. The just shall spring as the lily, and shall flourish for ever before the Lord. Alleluia.

Gospel, Luke xii. 35–40.—Let your loins be girt, &c.

Offertory.—My truth and my mercy shall be with him; and in my name his horn shall be exalted.

Secret.—Sanctify, O Lord, the offerings devoted to thee, that they may profit to the healing of our souls through the merits of the blessed Dominic, thy confessor. 2 Through our Lord.

Christianity, in the reign of the Emperor Honorius. The discovery came in a vision of the night to a certain priest in Jerusalem, and they were translated to Constantinople. The Breviary cites Augustine, in his City of God, lib. 22, c. viii., narrating the miracles wrought by these relics; yet no man is much superior to his times.

1 See p. 147, for some account of Dominic.

2 It is difficult for a Protestant to read without abhorrence prayers imploiring blessings through the merits and patronage, faithfulness and wisdom of one whose conquest of souls was made through the conquest of the bodies of men, and who systematised and perpetuated religious cruelty through the Inquisition. Dominic may have been a sincere man. But so was Munster, the anabaptist of Germany. So was Robespierre, the political fanatic of France. Only a bad heart could have conceived and wrought out such plans of advancing religion, as Dominic devised and executed. The name Dominic is strikingly expressive of the man and his ways. —Domini canis —dog of the Lord. It were a great mistake, however, to imagine that Dominic used mainly force. He was a man of an earnest and impassioned eloquence, and compelled men also by his own earnestness. In Dominic's age, all men of every temper held the use of force to be as lawful as the use of persuasion in religion; only, in some, the heart was wiser than the head. In Dominic, a gloomy fanaticism smothered the relentings of the heart.
Communion.—A faithful and wise servant, whom the Lord appointed over his family, that he might give to them their bread in due season.

Post-communion.—Grant, we beseech thee, almighty God, that we who are oppressed by the weight of our sins, may be relieved by the patronage of blessed Dominic, thy confessor. Through our Lord.

5TH DAY OF AUGUST.

Dedication of S. Mary of Nives.¹

The mass is the votive of the Blessed Virgin from Pentecost to Advent, (see end of Missal.)

The Creed is said; and Preface, the same as that in the Blessed Virgin, (see Prefaces.)

6TH DAY OF AUGUST.

Transfiguration of our Lord Jesus Christ.

Introit, Psalm lxxxvi.—Thy lightnings enlightened the world: the earth was moved, and trembled. Ps. lxxxiii. How lovely are thy tabernacles, O Lord of hosts. My soul longeth and faileth for the courts of the Lord. V. Glory be to the Father.

Prayer.—O God, who, in the glorious transfiguration of thy only begotten Son, didst confirm the mysteries of the faith by the testimony of the Fathers, and didst wonderfully prefigure the perfect adoption of sons in the voice that fell from a bright cloud, graciously grant that we may be made joint-heirs of the same King of Glory, and grant us to be sharers of the same glory. Through our Lord, &c.

The commemoration of S. S. Xystus,² Pelippimus, and Agapitus, martyrs. The prayers are the same as in Mass of many Martyrs, (see end of Missal.)

Lesson, Epistle, 2 Peter i. 16-19.—We have not followed cunningly devised fables, &c.

Gradual, Psalm xliiv.—Thou art beautiful beyond the sons of men. Grace is poured into thy lips. My heart hath uttered a good matter: I speak my works to the king. Alleluia, Alleluia. Book of Wisdom vii. He is the brightness of eternal light, the mirror without spot, and the image of his goodness. Alleluia.

Gospel, Matthew xvii. 1-9.—Jesus took Peter, &c.

The Creed is said.

Offeritory.—Glory and riches are in his

¹ This is another festival in honour of the Virgin, sprung from a legend narrated in the Breviary. It is to the effect, that a rich couple in Rome, having resolved to make the Virgin their heir, and being desirous of building a church, and in suspense about the particular spot, it was revealed in sleep, that, though in the heats of August, they should find a certain spot covered with snow,—which spot they found next day. In honour of the dedication of the church and the miracle, a festival was instituted, entitled, S. Mary ad Nives, or "St Mary at the Snows." The church, in Rome, is sometimes called St Mary ad Pessipe, or St Mary at the Crib or Manger, from its possessing a crib, said to be that of Bethlehem. In it is kept the image of a little child, and the whole is deposited in a case of silver, and called Bambino,—a relic that is so esteemed by the modern Romans, that it has a carriage and attendants, and is carried about to sick-beds at call, like a physician. Next to Loretto, this church is, in the estimation of the religious, the most famous place in all the world.

² Xystus is said to have been an Athenian philosopher, who became a Christian, and suffered in the reign of Valerian, about 257. He was chosen pope when only a deacon of the Church at Rome, and is reckoned the twenty-fifth from the Apostle Peter. The others were deacons, who are said to have suffered with him. This pope is sometimes called Sixtus II.
house, and his justice remaineth for ever and ever. Alleluia.

Secret.—Sanctify our offered gifts, O Lord, by the glorious transfiguration of thy only begotten Son, and purify us from all the stains of sin by the brightness of his manifested glory. Through our Lord, &c.

The secrets for the martyrs as above. Prefaces of the Nativity, (see Prefaces.)

Communion.—Thou shalt tell the vision thou hast seen to no man, until the Son of Man shall arise from the dead.

Post-communion.—Grant, we beseech thee, almighty God, that through the most holy mystery of the transfiguration of thy Son which we celebrate with a solemn office, we may attain to the intelligence of a pure mind. Through the same Lord.

Post-communions of S.S. Xystus, as in common of many martyrs.

7TH DAY OF AUGUST.

S. Cajetan, Confessor.

The mass is the same as in the common for a confessor not a bishop, except the prayers and gospel.

Prayer.—O God, who didst grant to blessed Cajetan, thy confessor, to imitate the life of the apostles, grant to us, by his intercession and example, always to trust in thee, and to desire only heavenly things. Through our Lord.

Commemoration for S. Donatus, bishop and martyr.

Prayer.—O God, the glory of thy priests, grant, we beseech thee, that we may experience the aid of thy holy martyr and bishop, whose feast we celebrate. Through our Lord.

Gospel, Matthew vi. 24—38.—No man can serve two masters, &c.

Secret.—Grant to us, we beseech thee, almighty God, that the offering of our humility may be acceptable to thee, as in honour of thy saints, and also purify us, both in body and mind. Through our Lord, &c.

For S. Donatus, Secret.—Grant, we beseech thee, O Lord, that we who partake of celestial food, through the intercession of the blessed Cajetan, thy confessor, may be strengthened by them against all our enemies. Through our Lord, &c.

For S. Donatus, Post-communion.

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1 It is a hard matter to make any sense of this prayer. It is asked of God to "sanctify our offered gifts,"—that is, to sanctify Christ through his own transfiguration. If the idea meant is, that the service of his creatures may be sanctified or accepted, it is certainly not expressed.

2 Cajetan is a modern saint, to whom, in connection with the Theatines, a society of devout, and sincere, and talented Romanists, united together to revive the Church of Rome soon after the Reformation. To them Ranke, in his History of the Popes, ascribes the first reaction in Europe against the Reformation. Cajetan was their founder; some of the members of which resigned high church preferment, for the purpose of uniting in the enterprise of rekindling the faith and piety which, under Leo X., had become almost extinct. In addition to all possessions, they agreed to renounce even the privilege of begging, or making known their wants in the way of the other orders. The cardinals long objected to this rule, but at length yielded, on condition that this clause were added, that if they came to be in actual want, they should give notice by the tolling of the bell. They are an order of unblessed clergy, and sometimes called Barnobites, from their house at Milan. This Cajetan is a different person from the cardinal of this name.

3 This saint is said to have suffered in the reign of Julian the Apostate, about 361. He is described as Bishop of Arezzo, in Tuscany.
Omnipotent and merciful God, who dost make us to be both ministers and partakers of thy sacraments, grant, we beseech thee, that through the intercession of thy blessed martyr and bishop Donatus, we may be profited by the fellowship of his faith, and by his worthy service of thee. Through our Lord.

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8TH DAY OF AUGUST.

S.S. Cyriacus, Largus, and Smaragdus, Martyrs.¹

Introit, Psalm xxiv.—Fear the Lord, all ye his saints, for there is no want to them that fear him. The rich² have wanted, and have suffered hunger, but they that seek the Lord shall not want any good thing. Ps. I will bless the Lord at all times; his praise shall always be in my mouth. V. Glory be to the Father.

Prayer.—O God, who dost gladden us by the annual solemnity of thy holy martyrs, Cyriacus, Largus, and Smaragdus, graciously grant that we may imitate the virtue of their sufferings, whose festival we celebrate. Through our Lord.

Lesson, Epistle, 1 Thessalonians ii. 13-16.—We give thanks to God without ceasing, because that when you had received of us the word of the hearing of God, you received it not as the word of men, &c.

Gradual.—Fear the Lord, all ye his saints, for there is no want to them that fear him; for they that seek the Lord shall not want any good. Alleluia, Alleluia. The just shall shine, and run to and fro as sparks among the reeds for ever. Alleluia.

Gospel, Mark xvi. 15-18.—Go ye into all the world, and preach the gospel to every creature.

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Offertory.—Rejoice in the Lord and shout for joy, ye just ones; and glorify him, all ye that are right in heart.

Secret.—May our devotion be acceptable in thy sight, O Lord, and become profitable to us by their supplications in honour of whose festival it is offered. Through our Lord.

Communion.—Both these signs shall follow them that believe in me: they shall cast out devils; they shall lay their hands on the sick, and they shall be made whole.

Post-communion.—Refreshed by partaking of the sacred offering, we beseech thee, O Lord our God, that through the intercession of thy holy martyrs, Cyriacus, Largus, and Smaragdus, we may feel the efficacy of those whose worship (cultus) we celebrate. Through our Lord.

If the feast of S. Lawrence shall fall on Feria II., the commemoration of S. Romanus shall fall on a Sunday, and the vigil on Sabbath (Saturday): in which is celebrated the feast of S. Cyriacus, &c., and the gospel of it shall be read at the close. But in collegiate churches, two masses are said,—one of the saints, without commemoration and the gospel vigil, in which the prayer 2d, among diverse prayers at the end of the mass, beginning, Auctior. The third prayer, at the discretion of the priest; and another at vigils, with 2d prayer, beginning, Concede, as in votive mass of the Virgin. The third, for the Church or Pope, as in the same.

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9TH DAY OF AUGUST.

Vigil, S. Lawrence, Martyr.³

Introit, Psalm cxv.—He hath dispersed; he hath given to the poor; his

¹ Cyriacus is said to have been a deacon of the Church in the time of Diocletian, and, along with others, suffered incredible tortures.

² The rich.—This is the Vulgate, instead of Plint.

³ St Lawrence is one of the most renowned martyrs of the early Church. He lived about 258, and was the first of the seven deacons of the city of Rome, and had
justice remaineth for ever; his horn shall be exalted in glory. Ps. Blessed is the man that feareth the Lord; he desireth greatly his commandments. V. Glory be to the Father.

Prayer. —Attend, O Lord, to our supplications, and to the intercession of the blessed Lawrence, thy martyr, whose festival we anticipate, and graciously bestow on us perpetual mercy. Through our Lord.

The commemoration of S. Romanus, martyr.

Prayer. —Grant, we beseech thee, almighty God, that through the intercession of the blessed Romanus, thy martyr, we may be freed in body from all evils, and have our hearts cleansed from evil thoughts.

The third prayer, Concede, as in preceding rubric.

Epistle, Ecclesiasticus li. 1–8.—I will give glory to thee, O God, &c.

Gradual.—He hath dispersed, he hath given to the poor: his justice remaineth for ever. His seed shall be powerful in the earth: the generation of the righteous shall be blessed.

Gospel, Matthew xvi. 24–27.—If any one will come after me, &c.

Offertory, Job xvi. 2.—My prayer is pure, and therefore I ask that a place be given to my voice in heaven; for there is my Judge, and he that knoweth me is the charge of the revenues of the Church. His bishop was first martyred; and on going to suffer, ordered him to distribute the goods of the church to the poor, that they might not fall into other hands. Lawrence sought out all the poor widows and orphans, gave them all the money he had in his hands, and sold the sacred vessels for the purpose. This afterwards irritated against him his enemies, on finding no treasure. The Breviary account of his sufferings is sober, compared to that which Butler gives from St. Ambrose. "Then he (the persecutor) caused a great gridiron to be made ready, and live coals, almost extinguished, to be thrown under it, that the martyr might be slowly burned. Lawrence was stripped, extended, and bound with chains upon this iron bed, over a slow fire, which broiled his flesh little by little, piercing at length to his very bowels. His face appeared to the Christians newly baptised to be surrounded with a beautiful and extraordinary light, and his broiled body to exhale a sweet agreeable smell; but the unbelievers neither saw the light nor perceived the smell. The martyr felt not the torments of the persecutor," says Augustine, "so vehement was his desire of possessing Christ." Such was the tranquillity and peace which he enjoyed amidst his torments, that having suffered a long time, he turned to the judge, and said to him with a cheerful and smiling countenance, "Let my body be now turned; one side is broiled enough." When, by the precentor's order, the executioner had turned him, he said, "It is dressed enough,—you may cut." So writes the great Ambrose. Even Augustine is florid on this martyr. "Such was the glory of this martyr, that the whole world has been illuminated by his sufferings, and the flames which he endured have warmed the hearts of all Christians." (Serm. 30, De Sanctis.) The Breviary ascribes his turning on the gridiron to his persecutors' command to prolong the torment,—a more natural account. The church of this saint is one of the five patriarchal churches of Rome, and was built originally by Constantine the Great, without the walls.

1 Romanus is said to have been a Roman soldier, who was converted by St. Lawrence, and suffered about the same time.

2 We have been unable to find this passage in Job xvi., or in any other part of Job.
on high. Let my prayers ascend to the Lord.

Secret.—O Lord, graciously accept the sacrifices which we offer to thee, and by the intercession of the blessed Lawrence, thy martyr, loose the chains of my sins. Through our Lord.

For S. Romanus. Secret.—We beseech thee, O Lord, that, accepting our offerings and prayers, thou wouldest cleanse us by these heavenly mysteries, and mercifully hear us.

The third, as in the mass of the voite of the Virgin, Tua domine.

Communion, Matthew xvi.—Whosoever would come to me, let him deny himself, and take his cross, and follow me.

Post-communion.—Grant, we beseech thee, O Lord our God, that, as in commemoration of the blessed Lawrence, thy martyr, we rejoice in his presence in eternity. Through our Lord.

For S. Romanus. Post-communion.—Almighty God, we beseech thee that we who have partaken of heavenly food, may, through the intercession of the blessed Romanus, thy martyr, be fortified against all our adversaries.

The third prayer as above, Sumptis.

10TH DAY OF AUGUST.

S. Lawrence, Martyr.

Introit, Psalm xcv.—Praise and beauty are before him; holiness and majesty in his sanctuary. Ps. Sing to the Lord a new song. Sing to the Lord all the earth. V. Glory be to the Father, &c.

Prayer.—Grant us, we beseech thee, almighty God, to extinguish the flames of our vices; who didst give to the blessed Lawrence to overcome the fire of his torments. Through our Lord.

Lesson, Epistle, 2 Corinthians ix. 6-10.
—He who soweth sparingly, shall also reap sparingly, &c.

Gradual, Psalm xvi.—Thou hast proved my heart, O Lord, and visited me in the night. Thou hast tried me by fire, and iniquity has not been found in me. Alleluia, Alleluia. The Levite Lawrence wrought a good work, who, by the sign of the cross, gave sight to the blind. Alleluia.

Gospel, John xii. 24–26.—Unless the grain of wheat, &c.

The Creed is not said unless in the church proper to S. Lawrence, or unless on the Lord’s Day.

Offertory, Psalm xcviii.—Praise and beauty are before him, holiness and majesty are in his sanctuary.

Secret.—Accept, we beseech thee, O Lord, the gifts worthily offered to thee, and grant that through the intercession and merits of the blessed Lawrence, they may come to the help of our salvation.

Communion.—If any man would serve me, let him follow me; and where I am, there also shall my minister be.

Post-communion.—Satisfied with the sacred gift, we humbly entreat thee, O Lord, that what we celebrate with due service, we may feel through the intercession of the blessed Lawrence, thy martyr, to be to the increase of our salvation.

Within the octave of S. Lawrence, the same mass is said as in his feast, and after the prayer of the day, commemoration is made of the simple feast occurring; and the third prayer is said, beginning, Concede, as in voite mass of the Virgin. But if the Sunday fall, the second prayer will be on the octave and the third of the saints.

11TH DAY OF AUGUST.

The commemoration of S. S. Tiburtius and Susanna, Martyrs.

Prayer.—O Lord, may the continual
protection of thy holy martyrs, Tiburtius and Susanna, cherish us; and cease not graciously to behold those whom thou vouchsafest to help with such an aid.

Secret.—Give heed, O Lord, to the prayers of thy people; attend to their offerings, that what things are offered to thee in the sacred mysteries, may be accepted by thee, through the intercession of thy saints.

Post-communion.—We have taken, O Lord, the pledge of eternal redemption, may it be to us, we beseech thee, through the interposition of thy saints, a help equally in the present life, and in that which is to come.

12TH DAY OF AUGUST.
S. Clare, Virgin.1

The mass for a virgin is used with commemoration of the octave of S. Lawrence.

13TH DAY OF AUGUST.

Commemoration of S. S. Hippolytus and Cassian, Martyrs.3

Prayer.—Grant, we beseech thee, almighty God, that, venerating the solemnity of thy blessed martyrs, Hippolytus and Cassian, we may obtain both increase of devotion and salvation.

Secret.—Have respect, O Lord, to the votive gifts of thy people in the festivals of thy saints, and may the testimony to thy truth be profitable to our salvation.

Post-communion.—O Lord, may the communion of thy sacraments just received save us, and may it confirm us in the light of thy truth.

14TH DAY OF AUGUST.

Vigil of the Assumption of the Blessed Virgin Mary.2

Introit, Psalm xliv.—All the rich among the people shall entreat thy

is called the third age, in the beginning of the reign of Diocletian. The Breviary tells that Tiburtius, by the sign of the cross, walked over burning coals, which his enemies ascribed to magic, and tried other modes of putting him to death.

1 See page 109, for account of this lady.

2 Hippolytus is said to have lived in 262, and to have suffered under Decius. He was a priest of Rome, and the legend derived from his name, or which gave him his name, is, that he was put to death by being dragged with wild horses. This saint in England was wont, says Butler, to be the patron of horses, as Anthony at Rome, and an incredible concourse was assembled at his anniversary to be blessed.

Cassian is said to have been a Christian schoolmaster, who suffered at the same time, and by a still more novel death, being stabbed to death with the iron styles, or writing instruments, of his scholars, to whom he was exposed naked with his hands bound.

3 This festival of the Virgin is sometimes called the Assumption, sometimes the Repose, and also the Passage. Two of the feasts of the Virgin, the Annunciation and Purification, are founded on Scripture incidents. But this festival has no Scripture foundation or incident whatsoever connected with it, but is a pure invention, and that by no means a very ancient one; yet Butler calls it the greatest of her festivals. The lessons of the Breviary are too long for quotation, but afford very ample illustration of Mariolatry. The legend of her assumption, soul and body, to heaven after death, is related by Gregory of Tours, who lived about 595. The Benedictine editors of Gregory's works, acknowledge that he took it from a book condemned by Pope Gelasius and a Roman Council as apocryphal. The matter is very satisfactorily discussed by Tyler in his recent work on Mariolatry.
countenance. After her shall virgins be brought to the king; her neighbours shall be brought to thee in gladness and rejoicing. Ps. My heart hath uttered a good word. I declare my works to the king. Glory be to the Father.

Glory in the highest is not said.

Prayer.—O God, who didst condescend to choose the virgin womb of the blessed Mary in which to dwell, grant, we beseech thee, that fortified by her protection, we may joyfully be present at her festival.¹ Who liveth, &c.

Commendation of S. Lawrence as above, then of S. Eusebius, confessor.²

Prayer.—O God, who dost gladden us by the annual solemnity of blessed Eusebius, thy confessor, mercifully grant that we may walk by his example whose festival we celebrate. Through our Lord.

Lesson, Ecclesiasticus xxiv. 23-31.—As the vine I have brought forth a pleasant odour, &c.

Oxmasual.—Blessed and venerable art thou, Virgin Mary, who, without the taint of thy purity, art the mother of the Saviour. Virgin mother of God, he whom the whole world could not contain shut himself in thy womb, when he was made man.

Gospel, Luke xi. 27, 28.—As Jesus spoke to the multitude, a certain woman from the crowd, lifting up her voice, said to him, Blessed is the womb that bare thee, and the breasts that gave thee suck. But he said, Yea, rather, blessed are they who hear the Word of God and keep it.³

Offertory.—Blessed art thou, O Virgin Mary, who didst bear the Creator of all things; who didst bring forth him that made thee, and remainest ever a virgin.

Secret.—O Lord, may the prayer of the mother of God commend our offerings to thy mercy, whom, on this account, thou didst translate out of this present world, that she might confidently intercede for our sins with thee. Through the same Lord.

¹ In Scripture we never meet with such language as this. “A body hast thou prepared me,” says the apostle Paul, Heb. x. 5—more than this we find not. The language of Scripture is guarded and brief, as if foreseeing that many words about the mystery of the incarnation, would only excite vain curiosity and reveal human folly. Nothing is so remarkable as the entire absence in the Gospels, Acts, and Epistles, of all the peculiar phraseology that sprang up in the Church in after-times, when the passion for monstrosity and similitude, and its natural fruit, Mary-worship, infected the Church. Each Roman saint surpasses his fellow in straining after expressions in which folly and profligacy strangely mingle together.

² This Eusebius is said to have been a priest that suffered in Palestine about the end of the third century.

³ Not the least curious thing in the Missal, is the reproof its Scripture quotations unconsciously furnish to its own idolatry of Mary. It is one of many proofs, how difficult it is for any one to read Scripture aright, when it reproves his own sin, or that of his times. Truth may stand before him, like Christ before Pilate, and yet he knows it not. We seldom see what we do not look for, and seldomer still what we do not like to see. Doubtless not a few texts are still unread by the Church, and will be unmeaning until God’s time come to lead Christians to see and feel, and act on the duties and obligations they express. This is a development of Scripture meaning, which the Church shall experience as it becomes more and more anxious to do the will of its Lord. How different the meaning of missionary texts when now read by Protestants, from fifty years ago, when the Protestant Church was hardly conscious that it had any missionary duties!
For S. Lawrence. Secret as in his feast.

For S. Eusebius. Secret.—We offer to thee, O Lord, sacrifices of praise in commemoration of thy saints, by which we trust to be delivered from present and future evils. Through our Lord, &c.

The common Preface.

Communion.—Blessed is the womb of the Virgin Mary which bare the Son of the eternal Father.

Post-communion.—Grant, O merciful God, support to our weakness, that we who anticipate the festival of the holy mother of God, may, by the aid of her intercession, rise up from our iniquities. Through the same Lord.

For S. Lawrence, post-communion, as in his festival.

For S. Eusebius, post-communion, as before.

Refreshed by heavenly meat and drink, O our God, we humbly entreat thee that we may be strengthened by his prayers in commemoration of whom we have partaken. Through our Lord.

15th Day of August.

The Assumption of B. V. Mary. (Double of the First Class with an Octave.)

Introit.—Let us all rejoice in the Lord, celebrating a festival-day in honour of the blessed Virgin Mary, for whose assumption the angels rejoice and praise the Son of God. Ps. xlv. My heart hath uttered a good word; I speak of my works to the King. Glory, &c.

Prayer.—Pardon, we beseech thee, O Lord, the sins of thy servant, that we who are not able to please thee by our own actions, may be saved by the intercession of the mother of thy Son.\(^1\) Who livest, &c.

Gradual, Ecclesiasticus xxiv. 11–20.

In all things I sought rest, and I shall abide in the inheritance of the Lord, &c. Ps. xlv. Because of truth, and meekness, and justice, thy right hand shall lead thee wonderfully.

Hearken, O daughter, and see, and incline thine ear, for the King hath greatly desired thy beauty. Alleluia, Alleluia. Mary is assumed into heaven; the host of angels rejoice. Alleluia.

Gospel, Luke x. 38–42.—Jesus entered into a certain town, and a certain woman, named Martha, received him into her house, &c.

The Creed is said.

Offertory.—Mary is assumed into heaven; the angels rejoice, and praising together, bless the Lord. Alleluia.

Secret.—May the prayer of the mother of God aid thy people, though we know her to have passed from the condition of the flesh,\(^2\) may we feel that she intercedes for us with thee in heavenly glory. Through the same Lord.

Preface is as in the ordinary, which is said throughout the octave.

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\(^1\) It is to be noted, that here is not an oblique, but a direct prayer to the Virgin for forgiveness of sin. Even the usual per Dominum is here omitted, which is formally appended to all other prayers through saints. Christ is not so much as mentioned. The Virgin is self-sufficient. And this is really what Romanism practically exhibits in her full and perfect development.

\(^2\) "Out of the flesh," is the translation of the Latin. The English Missal (Hussenbeth, Delman, 1850), says, "Out of the world." The Latin there preserves what the modern Romanist would efface the knowledge of, that the church did not always believe on the assumption of Mary, body and soul, to heaven; but only in that of her soul as of all others dying in the faith of Christ. Mary was honoured as a saint in the ritual of the church before the story of her assumption was received.
SAINTS’ FEASTS OF AUGUST.

Communion.—Mary hath chosen for herself the good part which shall not be taken from her for ever.

Post-communion.—Having been made partakers of a heavenly table, we implore thy mercy, O Lord our God, that we who celebrate the assumption of the mother of God, may, by her intercession, be freed from all impending evils. Through our Lord, &c.

Within the octave of the Assumption of B. V. Mary, and on the octave day, mass is said as on the feast. And within the octave, the second prayer is said, Deus qui corda. The third, for the Church or the Pope, as in votive mass of Mary at end of Missal.

SUNDAY WITHIN THE OCTAVE OF ASSUMPTION OF B. V. MARY.

S. Joachim, Confessor and Father of B. V. Mary.¹

Introit, Psalm cxxi. —He hath dispersed, he hath given to the poor, his justice remaineth for ever; his horn shall be exalted in glory. Ps. Blessed is the man that fears the Lord; in his commandments he shall greatly delight. V. Glory be to the Father.

Prayer.—O God, who above all thy saints wert pleased to make blessed Joachim the father of the mother of thy Son, grant, we beseech thee, that we may perpetually experience his patronage whose festival we celebrate. Through the same Lord.

Then commemoration is also made on the octave of the Assumption falling on Sunday of S. Lawrence, unless this festival be transferred.

Lesson, Ecclesiasticus xxxi. 8–11.—Blessed is the man who is found without a spot, &c.

Gradual.—He hath dispersed, he hath given to the poor; his justice remaineth for ever and ever. His seed shall be powerful on the earth; the generation of the righteous shall be blessed. Alleluia, Alleluia. O Joachim, holy spouse of Ann, father of the bountiful Virgin, bring now to thy servants salvation. Alleluia.

Gospel, Matthew i. 1-16.—The book of the generation, &c.

The Creed, according to the practice on Sunday and octave.

Offertory.—Thou hast crowned him, O Lord, with glory and honour,² and appointed him over the works of thy hands.

Secret.—Receive, O most merciful God, in honour of the holy patriarch Joachim, father of the Virgin Mary, this sacrifice offered to thy majesty, that he, together with his spouse and most blessed offspring, interceding for us, we may deserve to obtain the perfect remission of sins and everlasting glory. Through our Lord.

Commemoration of the Sunday of octave of Assumption, and of S. Lawrence, unless the festival is transferred.

The Preface is the same as on Assumption day.

Communion.—A faithful servant and wise, whom the Lord appointed over his family, that he might give them their measure of wheats in due season.

Post-communion.—We beseech thee,

¹ See note on Ann’s feast, 26th July, for Augustine’s opinion as to the worth of the tradition of Mary being the daughter of Joachim.

² It is difficult to conceive of a more blasphemous application of a Scripture that is expressly applied by the Apostle Paul (Heb. ii, 7), to the omnipotent Saviour; and cited from the Psalmist (viii. 5), as exclusively pertaining to Christ. Here it is applied to the father of the Virgin, who is not so much as named in inspired Scripture, and of whose name there is nothing but a doubtful tradition.
almighty God, that by these sacraments which we have received, and the merits and prayers of blessed Joachim, father of the mother of thy beloved Son, our Lord Jesus Christ, we may deserve to be partakers of thy grace in this present life, and of eternal glory in the life to come. Through the same Lord.

Then commemoration is made on Sunday of octave of Assumption, and of S. Lawrence, unless the feast is transferred.

At the close of the mass, the Gospel of the Sunday falls to be read.

16TH DAY OF AUGUST.
S. Hyacinth, Confessor.¹

The mass is the same as in common of confessors not bishops, with commemoration of octave of Assumption and of S. Lawrence.

The Creed is said on account of octave of Assumption; and the preface, as in preface of solemnity of the B. V. M.

17TH DAY OF AUGUST.
Octave of S. Lawrence.

Introit, Psalm xvi.—Thou hast proved my heart, O Lord, and visited it in the night. Thou hast tried me by fire, and iniquity hath not been found in me. Ps. Hear, O Lord, my justice; attend to my supplication. V. Glory be to the Father.

Prayer.—Awaken, O Lord, in thy church the spirit in which the blessed Levite Lawrence served thee, that we being filled with it, may seek to love what he loved, and in our lives to practise what he taught. Through our Lord, in the unity of the same.

For the octave of Assumption, the prayer is as on the feast. So also the Epistle.

Gradual.—Thou hast crowned him with glory and honour, O Lord, and hast placed him over the works of thy hands. Alleluia, Alleluia. The Levite Lawrence wrought a good work, who, by the sign of the cross, gave sight to the blind. Alleluia.

The Gospel, as on the feast. The Creed is said, on account of the octave of the Assumption.

Offertory, Psalm xx.—In thy strength, O Lord, the just shall rejoice, and shall rejoice greatly in thy salvation; thou hast given him his soul’s desire.

Secret.—We beseech thee, O Lord, that the holy prayer of the blessed Lawrence may render our sacrifice pleasing to thee; that it may be accepted through his merits in honour of whom it is solemnly offered. Through our Lord.

For the octave of Assumption, the secret is the same as on the feast. Also the Preface.

Communion.—Whosoever will come after me, let him deny himself, and take up his cross and follow me.

Post-communion.—We, thy suppliants, beseech thee, almighty God, that thou wouldst guard by thy continual protection, through the interposition of the blessed Lawrence, those whom thou hast satisfied with thy heavenly gifts. Through our Lord.

For the octave of Assumption, the post-communion is the same as in the feast.

18TH DAY OF AUGUST.

Conmemoration of S. Agapetus, Martyr.²

Prayer.—Let thy church, rejoice, O God, confiding in the prayers of blessed

¹ Hyacinth is said to have been a Polish saint of a noble Polish family, born in the year 1185, and died in 1257. He was at Rome when Dominic was there, and was smitten with the love of his austerities, and carried his institute of preachers into Poland and part of Russia.

² The Breviary tells us, that "Agapetus of Preneste, while only 15 years of
Agapetus, thy martyr; and by his glorious prayers may she remain devout and stand secure.

The third prayer of the Holy Spirit, the same as in votive mass of S. Mary, unless it shall fall on Sunday, when the third prayer shall be of the saint.

Secret.—Accept, O Lord, the gifts which we bring to thee on his solemnity, by the patronage of whom we trust to be delivered.

Post-communion.—Thou hast satisfied us, O Lord, thy family, with sacred gifts; we beseech thee ever to comfort us by his intercession whose festival we celebrate.

20TH DAY OF AUGUST.

S. Bernard, Abbot, Confessor, and Doctor.1

The mass is the same as in the common

of doctors, with commemoration of octave of Assumption.

Ephes. Eccl. xxxix. 6-14.—

The just man will give his heart to resort early to the Lord.

The Creed is said; and the Preface, as on festival of Assumption.

21ST DAY OF AUGUST.

S. Jane Frances Fremont de Chantal, Widow.2

The mass from common of virgins not martyrs, except the prayers as below. Commemoration is made of the octave of Assumption, and the Creed is said; and Preface, as in Assumption, on account of the octave.

Prayer.—Almighty and merciful God, who didst endow the blessed Jane Frances, inflamed with thy love, with wonderful fortitude of spirit through all age, was eager for martyrdom, and under the Emperor Aurelian, his sins were first cut, then he was cast into a dismal prison that he might taste nothing for four days; from thence he was led forth with burning coals placed on his head, giving thanks to God that he was scourged; and again suspended naked by his feet, that the volumes of smoke from the fire might stop his mouth. Boiling water was then poured into his belly, and his breasts were broken. At this moment, the judge fell from his tribunal and died. Soon after, the emperor incensed all the more, ordered the holy youth to be exposed to wild beasts, which durst not touch him. At last he was dispatched with a sword." This is the florid style that too soon succeeded that of Luke in the Acts of the Apostles.

1 This is Bernard, the last of the fathers, of whose influence and writings in the twelfth century, every Church History contains an account. He lived between 1091 and 1158; was a man of commanding mind and character; and by his rank, and talents, and persistence in refusing all ecclesiastical honours, save a European reputation, more largely influenced his times, than any other mind. How deeply he was infected with the Mariolatry of his church, is but too evident from the copious use the Breviary makes of his writings on all the festivals of the Virgin. The works of Bernard have been repeatedly published by the Benedictines in folio and octavo, in 2 vols., and in nine. Such was the demand for them in later times, that between 1667 and 1719, three editions appeared.

2 This lady is a remarkable illustration of the church matrons of the Breviary. She is lauded as the foundress of an Order, and as a model of "the life of perfection." The Breviary says, "She used holy Francis Sales as her spiritual director, and being taught by him the divine will, she did not hesitate to despise (pedibus calcare nos dubitavit), father, father-in-law, and even her own son; and leaving her own house with invincible constancy, she laid the foundation of the sacred in-
the paths of life in the way of perfection, and who were pleased by her means to honour thy church with a new offspring; grant, by her merits and prayers, that we who, conscious of our own weakness, rely on thy strength, may, by the help of heavenly grace, overcome all that is adverse to us. Through our Lord.

Secret.—We beseech thee, O Lord, that this salvation victim may kindle within us that fire of love which it kindled in the heart of blessed Jane Frances, consuming it in the flames of eternal love. Through our Lord.

Post-communion.—Infuse into us, O Lord, the spirit of thy love, that through the intercession of blessed Jane Frances, thou mayest grant unto those whom thou hast satisfied with the strength of heavenly bread to despise earthly things, and, with pure minds, to seek after thee alone. Through our Lord, in the unity of the same.

22nd Day of August.

Octave of Assumption of B. Mary.

The mass is the same as on the feast-day, with commemoration of S.S. Timothy, Hippolitus, and Symphorion, martyrs.

Prayer.—We beseech thee, O Lord, to be at peace with us, and to stretch over us the right hand of thy mercy, through the intercession of thy blessed martyrs, Timothy, Hippolitus, and Symphorion. Through our Lord.

Secret.—May the offering of thy consecrated people be acceptable to thee, O Lord, in honour of thy saints, by whose

stitute of the visitation of St Mary. Her son she left at the age of 15. Her father in his old age, and her father-in-law at the age of 86, and a neighbourhood where she was beloved, and had large opportunities of doing good, leaving them all inconsiderable for her departure to a nunnery with her two daughters. Her son is represented as having been so opposed to it, and so affected, that after hanging on her neck, he threw himself across the threshold of the door, and she stepped over his body. Even her uncle, the archbishop, was against her; yet St Francis of Sales prevailed." Butler tells us, she was quite inconsiderable for the loss of her husband; but he adds with great simplicity, "that in the depth of this affliction, she found an extraordinary comfort and joy at the thought that she was now at liberty to give herself more perfectly to the divine service, and she repeated to God, Thou hast broken my bonds, and I will sacrifice to thee a victim of peace." Of the kind of spiritual direction St Francis gave to the lady, we have a specimen given by Butler:—"One day, the good bishop seeing her dressed better than usual, said to her, 'Madam, would not your head-dress have been neat without this lace and your handkerchief been good enough without fringe?' The devout widow hereupon cut the fringe off upon the spot, and the lace at night."

1 Scripture, interpreted by common sense, teaches all thoughtful men to pray against "all inordinate attachment to the things of this world," and for "grace to use with thankfulness all God's gifts, without abusing," and to be enabled to act "as stewards of God's gifts, who must give an account;" but Rome, that has pomp and riches for the lovers of pomp and riches, has also its orders of poverty for those that are disgusted with the world or their own excesses, and teaches such to pray to be enabled "to despise" that which is to be received with thanksgiving.

2 This Timothy is said to have lived about 311, and to have suffered under Maxentius at Rome. Hippolitus is described as a bishop of the third century,—of what city is unknown. His relics were dug up so late as 1651, outside the walls of Rome. Some little fragments of his remain, consisting of comments on Scrip-
23d or 24th Day of August.

 Vigil of St. Bartholomew, Apostle. 2

 The Mass is the same as in common of an apostle. The second prayer, Consulde, as in common Mass of B. M. The third, for the Church or Pope.

 The Feast of St. Bartholomew is celebrated according to the custom of the place, either on the 24th or 25th August. At Rome on the 25th, and at Lyons on the 26th, with commemoration of St. Zephyrines.

24th or 25th Day of August.

 S. Bartholomew, Apostle.

 Introit, Psalm cxxxviii. — To me thy friends, O God, are exceedingly honourable; their pre-eminence is greatly confirmed. Ps. O Lord, thou hast proved me and known me; thou hast known my sitting down and my rising up. Glory be to the Father.

 Prayer. — Almighty, everlasting God, who hast given us the venerable and holy joy of this day, on the feast of thy apostle Bartholomew, grant to thy Church, we beseech thee, both to love what he believed, and to preach what he taught. Through our Lord, &c.

 Epistle, 1 Corinthians xii. 27–31. — You are the body of Christ, and members, &c.

* The Breviary makes Bartholomew the apostle to have preached the gospel in India, yet to have honoured Rome at last with his presence and martyrdom; and there may be seen his tomb, with that of all the apostles.

† This saint was distinguished as a preacher, and founder of the order of Servites or Servants of God, as they called themselves, in the thirteenth century. The Annals of this order, says Butler, were published in two volumes folio in 1719. He is said to have had the talent of a popular preacher; but it was not the gospel that was his book, but the crucifix, and the Virgin, and her seven griefs. He lived in Italy, in times of great civil dimensions between the Guelphs and Ghibellines,—that is, the adherents of the Pope and of the Emperor,—and became a reconciler. It is remarkable how many great preachers appeared in the twelfth and thirteenth centuries, and how fruitful these centuries were in religious orders in Europe, and in religious wars abroad!
SAINTS' FEASTS OF AUGUST.

Gradual, Psalm xlv.—Thou shalt set them princes over all the earth; they shall be mindful of thy name, O Lord. Instead of thy fathers, sons are born to thee; therefore shall the people praise thee. Alleluia, Alleluia. V. The glorious band of apostles praise thee, O Lord. Alleluia.

Gospel, Luke vi. 12-19.—Jesus went out into a mountain to pray, and he passed the whole night, &c.

The Creed is said.

Offertory.—To me thy friends, O God, are exceedingly honourable: their principality is greatly confirmed.

Secret.—Celebrating the solemnity of thy blessed apostle Bartholomew, we beseech thee, O Lord, that by his help we may receive thy benefits, in whose honour we offer to thee these sacrifices of praise. Through our Lord.

The preface of the apostles is used, as in the ordinary.

Communion.—You who have followed me shall sit on seats judging the twelve tribes of Israel, saith the Lord.

Post-communion.—O Lord, may the pledge of eternal redemption which we have now received, through the intercession of the blessed Bartholomew, thy apostle, prove to us a help, both in the life that now is and in that which is to come. Through our Lord.

26TH DAY OF AUGUST.

S. Zephyrinus, Pope and Martyr.3

The mass is the same as in common of a bishop and martyr, except the following:—

Prayer.—Grant, we beseech thee, almighty God, that we may be instructed

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1 The Breviary allots a very short space to St Louis, one of the best of the French kings, both for its Church and State, whose piety, though deeply tainted with the superstitions of his age, was accompanied with a tenderness of conscience, an integrity, a purity, a truthfulness and good sense, that made him not only the most devout, but the wisest and most upright man of his age,—consolidating his own kingdom, and making peace with neighbouring kingdoms. His unfortunate crusades showed his pious and heroic courage, if not his good sense, and they were then the passionate enterprises of all good and energetic minds.

2 Zephyrinus is supposed to have been Bishop of Rome about 219. It is uncertain whether he died a martyr, or is only honoured as such for his great sufferings.
by the example of blessed Zephyrinus, thy martyr and bishop, in whose merits we rejoice. Through our Lord.

27th Day of August.

S. Joseph Calasanz, of the Mother of God, Confessor. 1

Introit. Psalm xxxiv.—Come, children, hearken unto me: I will teach you the fear of the Lord. Ps. I will bless the Lord at all times: his praise shall be ever in my mouth. V. Glory be to the Father.

Prayer.—O God, who, by the holy Joseph, thy confessor, didst vouchsafe to provide new help for thy Church, to instruct the youth in the spirit of wisdom and of piety, grant, we beseech thee, that through his example and intercession we may so act and so teach as to obtain the rewards of eternity.

Epistle, Wisdom x. 10–14.—The Lord conducted the just through the ways, &c.

Gradual.—The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. The law of God is in his heart, and his steps shall not be supplanted. Alleluia, Alleluia. Blessed is the man that endureth temptation;

for when he hath been proved, he shall receive the crown of life. Alleluia.

Gospel, Matthew xviii. 1–5.—The disciples came to Jesus, saying, Who thinkest thou, is the greater in the kingdom of heaven? &c.

Offertory, Psalm x.—The Lord hath heard the desire of the poor; the ear hath heard the preparation of their heart.

Secret.—O Lord, we have heaped our oblations on thine altar, that they may procure grace to us through thy supplications, through whose patronage thou hast granted us to be assisted.

Communion, Mark x.—Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.

Post-communion.—Sanctified, O Lord, by the mysteries of salvation, we beseech thee that by the intercession of holy Joseph, thy confessor, we may ever profit to the greater increase of piety. Through our Lord.

28th Day of August.

S. Augustine, Bishop, Confessor, and Doctor. 2

Introit.—In the midst of the church

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1 This saint is honoured as the founder of the poor regular clergy of the pious schools of the Mother of God. Rome, since the Reformation, has shown her sagacity in her anxiety to take hold of education. Calasanz belongs to the seventeenth century, and the Breviary gives him a longer notice than Augustine. Education by the Jesuits, the Brothers of Christian Doctrine in Ireland and Canada, and by the Sisters of the Sacred Heart, and other female orders, has done much towards restoring the power of Rome in Europe since the Reformation.

2 This Latin Father, perhaps the greatest of all the Fathers, was, before the Reformation, a much greater favourite with Rome than since. Jerome has since greatly supplanted him, as more favourable to the doctrines of Trent, and the superstitions Rome has sanctioned. He lived between 354 and 430, a time of rapid degeneracy in Church and State. He did much to preserve Scriptural truth, but he could not, or was indisposed to do much to stay the superstitious practices of his time,—far less to reform them. Among the fathers, he is the theologian. As an expositor, he is singularly unequal,—perhaps, in part, because his expositions were not written in the study for the learned like Jerome's, but spoken in public, and taken down chiefly from his lips. His book of "Retractions," written in old age, 72, avows, far more than his "Confessions," the honesty of his nature. His bishopric of Hippo ha-
he opened his mouth, and the Lord filled it with the spirit of wisdom and understanding: he put on him the robe of glory. Ps. It is good to praise the Lord, and to sing to thy name, O Most High. V. Glory be to the Father, &c.

Prayer.—Almighty God, give ear to our supplications, and by the intercession of blessed Augustine, thy confessor and bishop, mercifully grant thy wanted mercy to whom thou dost give to hope in thy favour. Through our Lord.

The commemoration of S. Hermis, martyr. 1

Prayer.—O God, who didst strengthen blessed Hermis, thy martyr, in his sufferings with the virtue of constancy, grant us, in imitation of him, for the love of thee, to despise worldly prosperity, and to dread no worldly adversity. Through our Lord, &c.

Epistle, 2 Timothy iv.—I testify before God and Jesus Christ, who shall judge the quick and the dead at his appearing, &c.

Gradual.—The mouth of the just shall meditate wisdom: and his tongue shall speak judgment. The law of God is in his heart, and his steps shall not be supplanted. Alleluia, Alleluia. I have found David my servant: with holy oil I have anointed him. Alleluia.

Gospel, Matthew v.—Ye are the salt of the earth, &c.

The Creed is said.

Offertory.—The just shall flourish as the palm tree: as the cedar in Lebanon he shall grow.

Secret.—O Lord, let not the pious prayer of thy holy confessor, Augustine, be wanting to us, that our gifts may be accepted, and we may ever obtain thy forgiveness. Through our Lord.

For S. Hermis, Secret.—We offer to thee, O Lord, the sacrifice of prayer, in commemoration of thy saints; grant, we beseech thee, that what brought glory to them, may profit to our salvation. Through our Lord.

Communion.—A faithful and wise servant whom the Lord appointed over his family, that he might give them the measure of wheat in due season.

Post-communion.—O Lord, that thy sacrifices may give us salvation, we beseech thee that the prayer of thy blessed confessor and bishop, Augustine, 2 may be added. Through our Lord, &c.

For S. Hermis, Post-communion.—Filled, O Lord, with heavenly blessings, we beseech thy mercy, that by the intercession of blessed Hermis, thy martyr, we may feel the salutary effects of that which we humbly celebrate. Through our Lord.

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29th Day of August.

The Beheading of John the Baptist.

Introit.—I spoke of thy testimonies

been, after many ages, lately restored by the French, on the Mediterranean coast of Africa. Soon after Augustine's death, Hippo was desolated, and all its inhabitants scattered by the Vandals, leaving an empty town.

1 Hermis is said to have suffered at Rome about 132, under Adrian.

2 Let us hear Augustine rebuke this man-worship of himself: “Let not our point of view be the worship of dead men; for, though they lived piously, still they are not to be so accounted of, as requiring from us any such honours; but they rather wish us to worship him through whose illumination they rejoice, that we should be partakers of their merit. They are to be honoured on account of imitation; not to be prayed to on account of religion.”—Aug. de ver. relig. c. 55, opera, vol. i. p. 817. Cited by Faber in his Diff. of Romanism.

The idea of Augustine adding to the merits of Christ's sacrifice, would have been inexpressively offensive to that father.
before kings, and was not confounded; I meditated also on thy commandments, which I loved exceedingly. Ps. It is good to praise the Lord, and to sing to thy name, O most High. V. Glory be to the Father.

*Prayer.*—We beseech thee, O Lord, that the venerable festival of holy John the Baptist, thy forerunner and martyr, may obtain for us the effect of salutary help. Who livest. &c.

*The commemoration of S. Sabina, martyr.*

*Prayer.*—O God, who, amidst the other marvels of thy power, didst also bestow the victory of a martyr on the weaker sex, graciously grant that we, who celebrate the festivity of the blessed Sabina, thy martyr, may be led to thee by her example. Through our Lord.

*Lesson, Jeremiah i. 17-19.*—The word of the Lord came to me, saying, Gird up thy loins and arise, and speak to Juda, &c.

*Gradual.*—The just shall flourish as the palm: he shall grow in the house of God as the cedar of Lebanon. To declare thy mercy in the morning, and thy truth in the night. Alleluia, Alleluia. The just shall spring as the lily, and shall flourish for ever before the Lord. Alleluia.

*Gospel, Mark vi. 17-29.*—At that time Herod sent and apprehended John, &c.

*Offertory.*—In thy strength, O Lord, the just shall joy, and over thy salvation shall greatly rejoice: thou hast bestowed on him the desire of his soul.

*Secret.*—We beseech thee, O Lord, that the offerings we bring to thee in honour of the sufferings of thy holy martyr, John Baptist, may through his protection be profitable to our salvation. Through our Lord.

*For S. Sabina, Secret.*—O Lord, graciously receive the hosts dedicated to thee, through the merits of thy blessed martyr Sabina; and grant that they may procure to us perpetual aid. Through our Lord.

*Communion.*—Thou hast set, O Lord, upon his head, a crown of precious stone.

*Post-communion.*—May the solemnity of John Baptist procure for us, O Lord, both that we may venerate the magnificent sacraments set forth to us, which we received, and that we may rejoice still more to have them inwardly made known to us. Through our Lord.

*For S. Sabina, Post-communion.*—Filled with the abundance of the Divine gift, we beseech thee, O Lord our God, that through the intercession of thy martyr, the blessed Sabina, we may always live in the participation thereof. Through our Lord.

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**30th Day of August.**

*S. Rose of Lima, Virgin.*

*The mass is the same as for virgins, except.*

*Prayer.*—Almighty God, the bestower of all good gifts, who wast pleased that the blessed Rose, by the dew of heavenly grace, should flourish in the Indies with the beauty of virginity and patience, grant to us thy servants, that, running in the odour of her sweetness, we may desire to become the sweet savour of Christ. Who livest, &c.

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1 *Sabina* is said to have been a rich widow of high birth, in Italy, who was converted to Christianity by her Christian maid-servant, and both suffered at Rome under the Emperor Adrian, about the year 182. One of the old churches of Rome at present bears her name.

2 See page 116 of this work for account of this South American Lady.
The commemoration of S.S. Felix and Aduactus, martyrs.¹

Prayer.—We humbly entreat thy majesty, O Lord, that, as thou dost gladden us continually by the commemoration of thy saints, so we may ever be defended by their prayers. Through our Lord.

For S. S. M. M., Secret.—Look down, O Lord, upon the offerings of thy people, and may what they celebrate with devout hearts in honour of thy saints, be felt to be profitable to salvation. Through our Lord, &c.

For S. S. M. M., Post-communion.—Filled, O Lord, with thy sacred gifts, we beseech thee that by the intercession of thy saints, we may ever remain thankful. Through our Lord, &c.

31st Day of August.

S. Raymond Nonnatus, Confessor.²

The mass is the same as for a confessor in the common of saints, confessors not bishops.

Prayer.—O God, who didst make blessed Raymond, thy confessor, wonderfull in delivering thy faithful from the captivity of the wicked, grant to us through his intercession, that, freed from the chains of sin, we may with free minds pursue those things that are pleasing to thee. Through our Lord.

Feasts of September.—September 1.

S. Egidius, Abbot.³

The mass, On justi, the same as in common of Abbots, (see end of Missal).

For common of S. S. martyrs of the Twelve Brothers.⁴

Prayer.—O Lord, may the fraternal crown of thy martyrs gladden us; may it impart both increased power to our faith, and comfort us by their manifold prayers.

The third prayer, A cunctis, as in sundry prayers at the end of Missal.

Secret.—O Lord, may we handle thy mysteries, in commemoration of thy holy martyrs, with a devout mind; and may they bring to us both protection and joy.

The third, Exaudi, as in sundry prayers.

¹ Felix is described as a priest of the city of Rome, about 303, and Aduactus as a stranger that suddenly confessed Christ, as he saw Felix going to execution, and was martyred with him,—hence surnamed Aduactus.

² In the English Missal of Hussenbeth, 1850, the feast of St Adrian, bishop of Lindisfarne, or Holy Island in Northumberland, is introduced. He is said to have been a disciple of St Columba, and to have been sent by him to England, at the request of the king, from Iona, where he was a monk. Bede celebrates his piety. He is said to have died about 651.

St Raymond was surnamed Nonnatus, from his having been brought into the world by a cesarian operation after his mother’s death. He was a Spaniard who lived about 1204, and distinguished himself by his zeal for the redemption of Christians in captivity among the Moors. For this purpose he went to Africa, and spent both his money and himself. Gregory IX. made him a cardinal, but he never changed his dress and habits, and died on his way to Rome.

³ This is the St Giles who was the patron saint of Edinburgh before the Reformation. According to the Breviary, he was an Athenian, and lived about the end of the 6th or 7th century. He settled at last in France, in a town called St Giles, in which he built and founded an abbey. One of the parishes of London derives its name from him.

⁴ These Twelve Brothers are said to have been natives of Africa, and suffered under Diocletian about 253.
Post-communion. — Almighty God, grant, we beseech thee, that we may follow the faith of him whose memory we honour, by partaking of the sacrament. The third, Mundet, as in sundry prayers.

2D DAY OF SEPTEMBER.
S. Stephen, King of Hungary, Confessor.¹

The mass, On justi, is the same as in the common of a confessor not a bishop, excepting the prayers and gospel.

Prayer.—Almighty God, grant, we beseech thee, to thy church, that she may have the blessed Stephen, thy confessor, who spread thy truth whilst reigning on earth, as a glorious champion in the heavens. Through our Lord, &c.

Gospel, Luke xix. 12–26.—A certain nobleman went into a far country, &c.

Secret.—Have regard, almighty God, to the Hosts which we offer, and grant that we who celebrate the mysteries of our Lord’s passion, may imitate what we do, (agimus).² Through the same Lord.

5TH DAY OF SEPTEMBER.
S. Lawrence Justinian, Bishop and Confessor.³

The mass, Statuit, from common of confessor not a bishop.

8TH DAY OF SEPTEMBER.⁴
Nativity of B. Virgin Mary.

The mass is the same as in conception of B. Mary, but in the prayer and secret, substituting the word Nativity for Conception.
In private masses, commemoration is made of S. Adrian, martyr;⁵ the prayers being from the mass, In vertue tue, as in common of martyr not a bishop.
Through the whole octave the creed is said, and the preface, Et te in nativitate. See preface of mass of the B. Mary, in middle of Missal. It is said also on festival days, unless they have one proper to themselves.
Within the octave of the nativity of B.

¹ This Stephen lived, it is said, in the 10th century. The Breviary informs us, that Stephen not only carried the Christian faith into Hungary, but that “he obtained his royal crown from the Roman pontiff, and by his command was anointed king, and obtained the kingdom from the apostolic see.” Notwithstanding, Stephen appears, like to St Louis, to have been a wise and good man, consolidating his kingdom by laws enforced upon all.

² Imitate what we do—that is, the passion of Christ, as if the atonement were incomplete, and Divine justice unsatisfied by the sufferings of his Son, and every Christian by his sufferings must fill up what was wanting. So far has this been carried, that actually some devotees have imitated his crucifixion, and suffered themselves to be nailed to a cross. How important adequate views of the work of Christ, to put to flight all this impiety and fanaticism! The flagellation scenes annually to be seen in Rome attest this. See Edgar’s Variations of Popery, pp. 17, 18, for an account of a crucifixion scene.

³ St Lawrence Justinian.—The first patriarch of Venice—originally a monk and begging friar, afterwards bishop and patriarch. He seems to have been a man of great courage and vigour, who cared less for the show than the reality of power and influence, lived like a monk, and ruled amidst the disorder of the city like a patriarch.

⁴ The Patriotic lessons of the day in the Breviary are from Augustine.

⁵ This Adrian is said to have been a Roman officer who suffered in the last general persecution, in 306.
SAINTS' FEASTS OF SEPTEMBER.

Mary, and on the day of the octave, mass is said as on the feast-day; but within the octave, when commemoration is not made of a simple feast, the second prayer is said for the Holy Spirit, the third for the Church or Pope.

SUNDAY.

(Within the Octave of Nativity of B. Mary.)

There is celebrated also the Feast of the most holy name of the same B. Mary.

Introit.—All the rich among the people shall entreat thy favour; after she shall virgins be brought to the King; her neighbours shall be brought to thee in gladness and rejoicing. Ps. My heart shall utter a goodly word; I speak of my works to the King. V. Glory be to the Father.

Prayer.—Grant, we beseech thee, almighty God, that thy faithful people who rejoice under the name and protection of the most holy Virgin Mary, may, by her pious intercession, be freed from all the ills of this present life, and deserve to attain to eternal joys in heaven. Through our Lord.

Commemoration is made of the Sunday.

Lesson.—Ecclesiasticus xxiv. 23–31.

As the vine, I have brought forth a pleasant odour, &c.

Gradual.—Thou art blessed and venerable, O Virgin Mary, who, without any taint of thy purity, wert found the mother of our Saviour. O virgin mother of God, he whom the whole world cannot contain, being made man, shut himself up within thy womb. Alleluia, Alleluia. After childbirth, thou didst remain a pure virgin. O mother of God, intercede for us. Alleluia.


The Creed is said.

Offertory.—Hail, Mary, full of grace: the Lord is with thee; blessed are thou among women; and blessed is the fruit of thy womb.

Secret, communion, and post-communion, are the same as in the rotae missae, Salvo, of the B. V. See end of Missal.

At the end the Gospel of the Sunday is read.

9TH DAY OF SEPTEMBER.

Commemoration of S. Gorgonius, Martyr.

Prayer.—O Lord, may thy holy Gorgo-

1 The name, the birth, the parents of Mary, are all celebrated by Rome with greater devotion than the incidents in Christ's life, as if they worshipped their own inventions more cordially than those which Scripture prescribes. Never did earthly lover more dote upon the minutest circumstances of the object of its regard, than the Roman devotee on Mary. The nonsense Bernard, the last of the fathers, could write on the name Mary is incredible, were it not surpassed by the insane talk of other saints of Rome, of a Bernardine, who has probably excelled all his competitors in absurdity.

2 Gorgonius is said to have suffered about the year 304. The Breviary tells us, that he was chamberlain to Diocletian, along with Dorotheus and one Peter. Burning with the love of martyrdom, they rushed on their own destruction, and they got it with an excess of cruelty which they must have had a most extraordinary tenacity of life to have required. First, they were cut with scourges, so that the skin of their whole bodies was broken, then acid and salt were rubbed upon their stripes; then they were bound on gridirons and exposed to burning coals; and after being variously tortured besides, not yet being dead, they were put to
nions gladden us by his intercession, and make us to rejoice with pious solemnity.

The third prayer for the holy Spirit, as in devout mass of Mary, unless on a Sunday, then the third prayer will be, De sancto.

Secret.—O Lord, may the offering of our service be acceptable to thee, O Lord; for which, may the holy martyr Gorgonius be our intercessor.

Post-communion.—O God, may eternal sweetness imbue and invigorate thy servants, and may they continually be fed with the good odour of Christ thy Son, which was in thy martyr Gorgonius.

10th Day of September.
S. Nicolas of Tolentinum.¹

The mass, Justus ut palma, as in common of a confessor, with commemoration of the octave of the nativity of B. V. M.

as on the feast. The Creed is also said.

11th Day of September.

Commemoration of Protus and Hesacinth, Martyrs.²

Prayer.—May the precious confession of thy blessed martyrs, Protus and Hesacinth, revive us, O Lord, and may their pious intercession ever defend us.

The third prayer for the Spirit, as in the octave of the Virgin.

Secret.—O Lord, we pay to thee the offerings which we owe, in commemoration of thy holy martyrs, Protus and Hesacinth; grant, we beseech, that they may be to us the remedy of eternal salvation.

Post-communion.³—We beseech thee, O Lord, that the prayer of thy holy martyrs, Protus and Hesacinth, may implore for us that thy holy mysteries of which we have partaken, may purify us.

death by hanging. This is truly the florid style of martyrlogy. Rome, perhaps, would thus, by contrast, pale the fires of her own auto da fe, and make the Inquisition appear humane in comparison to Paganism.

¹ This Nicolas is said to have illustrated the church between 1245 and 1306; remarkable chiefly for his austerities, which begun when he was at the breast, not taking suck on two days of the week until the evening, and this he continued ever after. As might have been expected, his early austerities brought on various distempers, the natural punishment of his violation of God's natural laws. Yet he lived to the good age of sixty, showing that these penances were either a great pretence, as no doubt in some cases they were, or that, after all, some human frames can bear, yes, thrive, under conditions that would be fatal to others, and the hermits fare is not so adverse to life as repelion. The regularity of the monastic life, and the absence of all the contingencies of active life, account in part also for their longevity.

² These are said to have been brothers, and to have suffered at Rome about 257. In the Roman martyrlogy, Paphnutius is celebrated; but the Missal and Breviary omit his name, probably from his successful opposition at the Council of Nice, to the motion for prohibiting marriage to the clergy.

³ This is a strange prayer, not beseeching their intercession, nor entreating that it may be effectual, but beseeching God the Father to prevail with these martyrs to implore a certain thing, and that is, that the holy mysteries—that is, Christ's own sacrifice, which cleanses from all sin,—should purify us. The language of prayer is often misty enough, but it is difficult for any devotion to follow such petitions through all their meanderings.
SAINTS' FEASTS OF SEPTEMBER.

14TH DAY OF SEPTEMBER.

Exaltation of the Holy Cross.¹

Introit, Galatians vi.-But it behoves us to glory in the cross of Christ our Lord Jesus Christ, in whom is our salvation, life, and resurrection, by whom we are saved and delivered. Ps. lxvi. May God pity us, and bless us; may he cause the light of his countenance to shine upon us, and may he have mercy on us. V. Glory be to the Father.

Prayer.—O God, who givest us joy this day, by the annual solemnity of the exaltation of the holy cross, grant, we beseech thee, that we may deserve the rewards of his redemption in heaven, whose mystery we have known upon earth. Through the same Lord.

Commemoration of the octave of nativity of B. Mary, as on the feast.

Lesson, Epistle, Philippians ii. 5-11. —Let this mind be in you, &c.

Gradual, Philippians ii.—Christ became obedient for us unto death, even the death of the cross. Wherefore, God also hath exalted him, and hath given him a name which is above every name. Alleluia, Alleluia. Sweet wood, sweet nails, bearing a sweet weight, which alone were worthy to bear the king and Lord of heaven. Alleluia.

Gospel, John xii. 31-36.—Now is the judgment of the world, now shall the prince, &c.

Offertory.—Protect, O Lord, thy people by the sign of the holy cross, from the snares of all enemies, that we may present to thee a pleasing service, and our sacrifice may be acceptable. Alleluia, Alleluia.

Secret.—About to be filled with the body and blood of our Lord Jesus Christ, by whom the standard of the cross was sanctified, we beseech thee, O Lord our God, that as we have deserved to adore it (illud),² we may perpetually enjoy the effect of his saving glory. Through the same Lord.

The Preface is the same as in the ordinary.

Communion.—By the sign of the cross, deliver us from our enemies, O thou who art our God.

Post-communion.—Be present, O Lord our God, and defend those by the perpetual aid of thy holy cross, whom thou makest to rejoice in honouring it. Through our Lord.³

15TH DAY OF SEPTEMBER.

Nativity of B. Mary.⁴

The mass is the same as on the feast.

¹ This festival is supposed to have originated in the sixth century, designed to commemorate both the miraculous appearance of the cross in the sky to Constantine on the eve of battle, the reputed discovery of the cross by Helena, the mother of Constantine, and the recovery of the cross which Helena had discovered and placed on Mount Calvary, from Choeroe, king of Persia, and its exaltation once more by Heraclius, on his victory over the Persian monarch, to its former place. This relic was afterwards brought to Constantinople. The festival is one wholly of legends and superstitions.

² Here the English Missal of Hussenbeth (Dolman, 1850), has chosen to translate the Latin illud, by him, to disguise from Englishmen the Roman worship of the wood of the cross.

³ By the aid of the cross, through our Lord. Either Christ and his cross mean one and the same thing, in which case this prayer is nonsense; or they are not, in which case, this prayer is idolatry of the wood of the cross.

⁴ The patristic lesson of this day in the Breviary is from Cyril, who after bestowing on the Virgin all manner of titles, "the Pearl of the Earth," "the Lamp
with a commemoration of S. Nicomedis, martyr. ¹

If the feria of the Four Seasons occur on this day, in cathedral and collegiate churches, two masses are said, one on the octave with commemoration of S. Nicomedis only, the other, of the feria with the assigned prayers; and in this and following masses of the Four Seasons, the common preface is always said.

Prayer.—Be present, O Lord, with thy people, that, betaking themselves to the illustrious merits of the blessed Nicomedis, thy martyr, they may ever be aided by his patronage to obtain mercy. Through our Lord.

Secret.—Graciously accept, O Lord, the gifts which we offer, and may the prayer of the blessed martyr Nicomedis, commend them to thy majesty.

Post-communion.—O Lord, may the sacraments we have received purify us, and by the intercession of thy blessed martyr Nicomedis, make us free from all vices. Through our Lord.

³D SUNDAY OF SEPTEMBER.

On Feast of the Seven Dolours of the blessed Virgin Mary. ²

If, on the said Sunday, the octave of the nativity of B. M., or feast of S. Matthew the Apostle, should occur, then the feast of the Seven Dolours is transferred to the first of the following Sundays which is not occupied by a feast of the first or second class, according to decree of concession of 18th September, 1814.

The mass is said as on the feast of Seven Dolours, Feria VI., after Sunday of Passion, which see, except the prayer.

that will never expire,” “the Sceptre of the orthodox faith,” &c., says, “By thee the Trinity is honoured; by thee the precious cross is honoured and adored in all the world. Through thee heaven exults, the angels and archangels rejoice, the demons are put to flight, and man himself is recalled again to heaven. Through thee every creature is kept from the sin of idols, and turned to the knowledge of the truth, and believing men are brought to holy baptism, and churches erected over all the world.” Alas! Mariolatry has kept Rome from idols by becoming the great idolatry of the so-called Christian world. How profoundly unconscious we are of the sin in which we ourselves are involved!

¹ Nicomedis is described as a priest at Rome who suffered under Domitian.

² On this festival of the Seven Griefs of Mary, the patristic lesson of the Breviary is from Ambrose (De Institut. Virg., c. 7); he exclaims “She beholds the wounds of her Son with pious eyes, by which she knew that redemption would be to all nations.” Is not the opinion of those more natural and reasonable, who regard Mary’s grief as a mother’s natural sorrow, and all the greater, that, like all the apostles, she too was unbelieving, or at least had a doubting faith, instead of seeing, as Ambrose pretends, the redemption of the world in his sufferings—a discovery which none of the apostles had until the Holy Spirit was given. One of the hymns, instead of these common sense and Scripture views of Mary’s infirmities of faith, thus honours her:—

Nobis salutem conferant, May the tears which Mary pour’d,
Deipare tot lachryme; Gain us pardon of the Lord;
Quibus lavare sufficiat, Tears sufficient in their worth,
Totius orbis crimen. To wash out the guilt of earth.

Breviary.

CASWALL’S LYRA CATH.

Thus the tears of Mary are declared to be of equal value, and like efficacy, with the blood of Christ.
Prayer.—O God, in whose passion, according to a prophecy of Simeon, a sword of sorrow pierced the most sweet soul of the glorious Mary, mother and virgin, mercifully grant that we who recall to mind with veneration her sorrows, may obtain the happy effect of thy passion. Who livest, &c.

Commemoration is made of the Sunday that falls; and at the end of the mass, the gospel of the same is read.

If the following feast of S. S. Cornelius and Cyprian shall fall on a Sunday, it is transferred to the next unoccupied day. But the commemoration of S. S. Euphemia, &c. is made on a Sunday. If, indeed, it occur on Feria VI. of the Four Seasons, commemoration is made first of the Feria, afterwards of S. S. Euphemia, &c.; and in cathedral and collegiate churches, two masses are said, one of S. S. Cornelius and Cyprian, in which commemoration of S. S. Euphemia, &c. is made, but without the commemoration and gospel of the Feria; the other, of the said Feria, without commemoration of the saints, which is observed also in the following feasts, if they fall on the Feria of the Four Seasons.

16TH DAY OF SEPTEMBER.

S. S. Cornelius and Cyprian, Bishops and Martyrs.¹

The mass, Intret, as in common of martyrs at Pasch.

Prayer.—O Lord, we beseech thee, that the feasts of the blessed martyrs and bishops, Cornelius and Cyprian, may equally defend us, and their prayer commend us to thee. Through the Lord.

The commemoration of S. S. Euphemia, Lucy, and Geminianus, martyrs.²

¹ This Cornelius was Bishop of Rome about 250. In the Breviary, he is honoured for having first brought the bodies of the Apostles Peter and Paul out of the catacombs. Cyprian was a native of Carthage, and became its bishop. He became a Christian at fifty years of age, and his Christian life lasted only thirteen years. He showed a strong mind awakened to strong convictions, surrendering himself wholly to them. He had a warm, affectionate, enthusiastic nature. He suffered in the year 258. His work on the Lord’s prayer is reputed his best. Mary’s name does not occur in it as an object of devotion. An edition of his works was published at Oxford, by Bishop Fell. It appears that in Cyprian’s time, the revenues of the clergy consisted chiefly of the obligations of the faithful, which were divided every month into four parts, one of which was assigned to the bishop, and one to his clergy, so that the bishop’s share was equal to that of all his clergy together; the other two parts were allowed to the poor, and the expenses of oratories or churches. Butler cites, for this statement, Cyp. Ep. 34, Ed. Ox., proving the full development of the power of the bishop in Cyprian’s time. Respecting tradition, Cyprian exclaims, “Whence is this pretended tradition? Does it descend from the authority of the Lord and the Gospels, or does it come down from the mandates and letters of the apostles? God testifies that those things are to be done which are written. If, then, any such precepts can be found, either in the Gospels, or in the Epistles and Acts of the Apostles, let this divine and holy tradition be observed.”—Cyp. Ep. 74. Op. vol. ii., p. 211. That he did not regard the Bishop of Rome as his superior, is evident from his taking a different view from Stephen, Bishop of Rome, on the subject of the re-baptism of heretics, and the spirit and manner in which he contended the point.

² Euphemia, is described as a Roman virgin, who suffered about the year 307. Lucy, as a widow, with whom Geminianus was martyred. Four churches in Constantinople were, in ancient times, dedicated to Euphemia.
Prayer.—O Lord, grant to our prayers an issue with joy, that we may also attain to the constancy of faith of the holy martyrs Euphemia, Lucy, and Gemma, the day of whose passion we observe with annual devotion.

The third prayer, A cunctis, as in sundry prayers, at end of Missal.

S. S. M. M., Secret.—O Lord, mercifully regard the vows of thy people, and cause us to rejoice in their prayers whose solemnity thou givest us now to celebrate.

The third, Exaudi, as in sundry prayers.

S. S. M. M., Post-communion.—Give ear, O Lord, to our prayers, and revive us by the continual aid of thy holy martyrs, Euphemia, Lucy, and Gemma, whose feasts we solemnly celebrate.

The third, Mundet, as in sundry prayers.

If the following feasts occur in the Feria of the Four Seasons, in cathedral and collegiate churches, two masses are said, one on the feast, without commemoration of the Four Seasons and vigil, and the other, of the Four Seasons, with commemoration and vigil; and the third prayer, A cunctis, as in sundry prayers. And at the close of the mass, the gospel of the vigil is not said.

17TH DAY OF SEPTEMBER.
Impressions of the Sacred Stigmata 1 on the body of blessed Francis, Confessor.

Introit, Galatians vi.—But far be it from me to glory, unless in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world. Ps. cxii. I have cried with my voice to the Lord; with my voice I made supplication to the Lord. V. Glory be to the Father.

Prayer.—O Lord Jesus Christ, who, to a world growing cold, didst renew the sacred marks of thy passion in the flesh of the blessed Francis, to inflame our hearts with the fire of thy love, mercifully grant, that by his merits and prayers, we may continually carry the cross, and bring forth worthy fruits of penance (penitentia). Who livest, &c.

Epistle, Galatians vi. 14–18.—Far be it from me, that I should glory, &c.

Gradual.—The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. The law of God is in his heart, and his steps shall not be supplanted. Alleluia, Alleluia. Francis, poor and humble, enters rich into heaven, and is honoured with celestial hymns. Alleluia.

Gospel, Matthew xvi. 24–27.—If any man will come, &c.

Offertory.—My truth and my mercy shall be with him, and in my name shall his horn be exalted.

Secret.—Sanctify, O Lord, the gifts dedicated to thee; and through the intercession of the blessed Francis, purify us from every stain of our sins. Through our Lord.

Communion.—A faithful and wise servant, whom the Lord hath appointed

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1 Rome is not satisfied to give St Francis himself a feast and office on the 4th of October: the first appearance of these miraculous stigmata, which have been renewed down to our own days, in order to revive faith when growing cold, furnishes another festival. These are the arts of Rome. She does not seek to restore the power of the truth by its simple preaching and proclamation, but by some new trick or device upon the weakness or credulity of men. Miracles real, useful miracles, such as Moses wrought at the opening of the Jewish, and Christ and his apostles at the opening of the Christian dispensation, who would not hail—but these bear the marks only of a religion of sense and imagination.
SAINTS' FEASTS OF SEPTEMBER.

over his family, that he may give to them their measure of wheat in season.

Post-communion.—O God, who didst in many ways show the wonderful mysteries of the cross in blessed Francis, thy confessor, grant to us, we beseech thee, always to follow the example of his devotion, and to be fortified by the continual meditation of the same cross. Through our Lord.

18TH DAY OF SEPTEMBER.

S. Joseph a Cupertino, Confessor.1

Introit, Ecclesiasticus i.—The love of God is honourable wisdom; but they to whom she shall reveal herself, love her by seeing and knowing her great works. Ps. How lovely are thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord. V. Glory be to the Father, &c.

Prayer.—O God, who hast devised to draw all things to thy only begotten Son, lifted up on the cross, cause, in thy mercy, that by the merits and example of thy seraphic confessor Joseph, being raised above all earthy desires, we may be made worthy to come to him. Who livest, &c.

Epistle, 1 Corinthians xiii. 1–8.—If I speak with the tongues of men and of angels, &c.

Gradual, Psalm xx.—O Lord, thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones. He asked life of thee, and thou hast given him length of days for ever and ever. Alleluia, Alleluia. Eccles. xi. The eye of God hath looked on him for good, and lifted him up from his low estate, and hath exalted his head. Alleluia.

Gospel, Matthew xxii. 2–14.—The kingdom of heaven is like unto a certain king, &c.

Offertory, Psalm xxxiv.—But as for me, when they were troublesome to me, I put on hair-cloth; I humbled my soul with fasting, and my prayer returned into my bosom.

Secret.—We sacrifice to thee, O Lord, the sacrifice of praise, in memory of thy saints, by which we hope to be delivered from our evils, present and future. Through our Lord.

Communion, Psalm lxviii.—I am poor and sorrowful; thy salvation, O God, hath sustained me. I will praise thy name with a song, and I will magnify him with praise.

Post-communion.—Refreshed with heavenly meat and drink, we humbly beseech thee, our God, that we may be defended by his prayers in memory of whom we have received these blessings. Through our Lord, &c.

19TH DAY OF SEPTEMBER.

S. S. M. M. Januarius, Bishop and Companions.1

The mass, Salus autem, as is common of martyrs.

1Joseph Cupertino was born 1603,—originally an apprentice to a shoemaker. He was rejected for his ignorance by the Franciscans; but what he wanted in learning he made up by austerities so severe, that we are told his stomach could not bear any food, when he became abstinent without any constraint, and yet lived. His piety was mystical and rapturous, and he gained great reputation for miracles. Yet he had the good sense to advise John Casimir, King of Poland, who afterwards came to the crown, against entering among the Jesuits in 1646, though he did not take the advice; and when consulted by scrupulous persons, he would say, "I neither like scruples nor melancholy; let your intention be right, and fear not." This sense he had bought by self-experience.

2The Breviary account of Januarius affords a very characteristic specimen of the florid style of Roman martyrologies. Januarius was thrown into a burning furnace,
20th Day of September.

S. S. Eustachius and Companions, Martyrs.

The mass, Sapienstium, as in common of martyrs; and commemoration is made of Vigil of S. Matthew, as in the following mass; and at the close of the mass, the gospel of the vigil.

The Same Day.

Vigil of S. Matthew, Apostle and Evangelist.

The mass is the same as in the common of an apostle, except the gospel.

The second prayer, Concede, as in votive mass of Mary. The third is for the Church or Pope, as in its place, at the end of Missal.


If the 20th September shall fall without the Seven Seasons, in cathedral and collegiate churches two masses are said,—one of S.S. Eustachius and his companions, martyrs, the other of the Vigil of S. Matthew.

but the flames did not so much as singe his garments. His judge, so far from pausing at this sight, as did Darius of old, only became more angry, ordering his body to be cut and torn in pieces. The pieces were then bound together, and dragged with his companions to Puteoli, and put in prison. Next day, all were exposed in the amphitheatre to the wild beasts, who only threw themselves at the feet of Januarius. His enemies, still unmoved, and ascribing it to magic, pronounced sentence of decapitation, when suddenly a light beamed from the eyes of Januarius that converted 5000 men. But the judge, still unpersuaded, ordered the bishop to be slain with the sword, to which at last he surrendered his life. His body has repeatedly extinguished the flames of Vesuvius, and his blood, liquifying in a glass case, is a standing miracle still at Naples, where he is patron-saint. The real Januarius is said to have lived and suffered about 305. His Acts were written about 920, that is, 800 years after his death, when the avidity for the marvellous in Europe was unbounded. The liquifying blood has been explained in accordance with the well-known effects of a slight rise of temperature on some solids, making them melt or boil.

1 A Roman officer of the time of the Emperor Trajan, who suffered martyrdom.

2 The Breviary adds little to the Scripture account of Matthew, except telling us that he preached the Gospel in Ethiopia, advocated vows of virginity, to which he persuaded one Iphigenia, the daughter of the King of Ethiopia, and that his body was afterwards duly translated from its original resting-place to the tombs of the twelve apostles at Rome.
SAINTS’ FEASTS OF SEPTEMBER. 713

Offertory, Psalm xx.—O Lord, thou hast set on his head a crown of precious stones. He sought life from thee, and thou didst bestow it upon him. Alleluia.

Secret.—O Lord, we beseech thee that the oblations of thy Church may be commended to thee by the supplications of the blessed Matthew, the apostle and evangelist, by the glorious preaching of whom she is instructed. Through our Lord.

The preface is the same as for the apostles.

Communion.—Great is his glory in thy salvation. Glory and great beauty shalt thou lay upon him, O Lord.

Post-communion.—Having received, O Lord, the sacraments, through the intercession of thy blessed apostle and evangelist Matthew, grant that what we celebrate in honour of him may profit to our healing. Through our Lord.

22D DAY OF SEPTEMBER.

S. Thomas of Villanora, Bishop and Confessor.1

The mass, Statutet, from common of a confessor and bishop.

Prayer.—O God, who didst adorn the blessed Bishop Thomas with the virtue of compassion to the poor, we beseech thee that by his intercession thou wouldst graciously pour out upon all who pray to thee the riches of thy mercy. Through our Lord, &c.

Conmemoration is made of S.S. Maurice and his companions, martyrs, as in the following mass.

If the Feast of S. Thomas shall fall on the 8th feria of the Four Seasons, then the post-communion of the feria shall be changed, because it is the same with the post-communion of the feast: therefore, for the commemoration of the feria, the post-communion of the mass of the following Sabbath shall be taken, namely, Persiciant, as before: for the change is to be made according to the General Rubric, from which commemoration is made, and not from which the office is made.

THE SAME DAY.

S.S. M.M. Maurice and his Companions.2

The mass, Intret, from common of many martyrs, except the prayers and epistle.

Prayer.—Graciously grant, O Lord, that the festive solemnity of thy holy martyrs, Maurice and his companions, may gladden us, that we may be sustained by the prayers of those in whose festival we give glory. Through our Lord.

Epistle, Revelation vii.—One of the elders answered and said unto me, &c.

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1 This St Thomas was cotemporary with the opening of the Reformation,—being born 1488, and dying 1555. He was a great favourite with Charles V., and was one of the few ecclesiastics of that age who, in his esteem, redeemed their general character, and kept him attached to Rome, in spite of the scramble he saw around him for wealth and honours. His bishopric was worth 18,000 ducats a-year—a large sum in those days—of which he only retained 4000 to defray his personal expenses. He was wont to say, “that he had never been so much afraid of being blotted out of the number of the predestinated as since he had been enrolled in the list of bishops.” He seems to have been a loving, self-denied, devoted priest, in an age of ambition and intrigue, whose indiscriminate charities, if they made poverty instead of preventing it, were yet bestowed in benevolence, and after the manner of his time. He left an “Exposition of the Song of Solomon,” which has been printed in two volumes quarto.

2 Maurice is said to have been a Roman officer who, openly avowing his Christian belief, was, along with his companions, put to death about 284.
Secret.—Have respect, O Lord, to the gifts which we present in honour of thy holy martyrs, Maurice and his companions, and grant that by their help, in honour of whom they are accepted, they may be a perpetual benefit to us. Through our Lord.

Post-communion.—Refreshed by heavenly sacraments and joys, we humbly beseech thee, O Lord, that we may be protected by the aid of him in the triumphs of whom we glory. Through our Lord.

23RD DAY OF SEPTEMBER.

S. Linus, Pope and Martyr.\(^1\)

The mass, Statuet, from common, excepting the prayers which are taken from the mass, Sacrdoen, as in common of a bishop and martyr.

Commemoration of S. Thecla, virgin and martyr,\(^2\) made, unless it shall be Sunday, and the feast of S. Linus is transferred to the first day that is unoccupied.

Prayer.—Almighty God, grant, we beseech thee, that we who celebrate the festival of blessed Thecla, thy virgin and martyr, may rejoice in her annual solemnity, and profit by the example of so great faith.

The third prayer, A cunctis, is from sundry prayers.

Secret.—Accept, O Lord, the offerings which we bring on the solemnity of the blessed Thecla, thy virgin and martyr, through the patronage of whom we hope for deliverance.

The third, Exaudi, as under sundry prayers.

Post-communion.—May we be aided, O Lord, by the mysteries we have received, and, by the patronage of thy blessed virgin and martyr Thecla, may they cause us to rejoice in everlasting protection.

The third, Mundet, as under sundry prayers.

24TH DAY OF SEPTEMBER.

Blessed Virgin Mary of Mercy.\(^3\)

The mass, Salve sanctu parens, as from Pentecost to Advent, as in votive mass of S. Mary.

Prayer.—O God, who, by the most

\(^1\) Linus is reckoned the successor of Peter as bishop of Rome. The Breviary records of him, that “he decreed that no woman should enter the church without a veil on her head.” He suffered martyrdom in the first century, after preaching eleven years. History makes Linus the first bishop absolutely. Thus speaks Ireneus, who lived about 175, “The blessed apostles, then founding and building up that church, (at Rome), delivered to Linus the episcopate (oversight) of administering it. But to him succeeded Anacletus, and after him in the third place from the Apostles, Clement.”—Iren. ad haer., lib. 3. c. iii. p. 170. Translated and cited by Faber, Diff. of Rom. p. 50, 51.

But to show the uncertainty of the matter, Tertullian, who wrote not much later than 200, says, “Thus the Church of the Romans adduces Clement ordained by Peter; as Smyrna relates itself to Polycarp, ordained by John.” A contradiction, unless we suppose Peter to have survived both Linus and Clement, and to have ordained also a third bishop in succession before he himself suffered.

\(^2\) Thecla is described as the proto-martyr of her sex. There is an apocryphal work entitled, “The Acts of Paul and Thecla,” which describes her as the convert, and afterwards the companion, of the apostle Paul. Its contents betray its character.

\(^3\) This feast is in honour of the virgin’s appearance to Peter Nolasco and Raymond, suggesting the institution of the Order for the Redemption of Captives amongst the Moors and Turkes,—one of the most useful of all the monastic institu-
glorious mother of thy Son, didst vouchsafe to increase thy church by a new order, for the deliverance of the faithful of Christ from the power of pagans, grant, we beseech thee, that by the merits and intercession of her, whom we piously venerate as the institutrix of so great a work, we may be delivered from all sins, and from the captivity of the devil. Through the same Lord.

The Creed is said, and the preface of the B. Virgin Mary.

26TH DAY OF SEPTEMBER.
S. S. M. M. Cyprian and Justinian.¹

The mass, Salus autem, from common of many martyrs.

Prayer.—May the continual guardianship of the blessed martyrs, Cyprian and Justinian, revive us; because thou never ceaseest mercifully to regard those whom thou grantest to be assisted by such helps. Through our Lord.

The secret and post-communion are from the mass, Sapientiam, in common of many martyrs.

27TH DAY OF SEPTEMBER.
S. S. M. M. Cosma and Damian.²

Introit.—The people shall tell of the wisdom of the saints, and the church shall declare their praises, but their names shall live for ever. Ps. Exult, ye just, in the Lord; praise becomes the upright. V. Glory be to the Father, &c.

Prayer.—Grant, O Lord, we beseech thee, that we who celebrate the festivity of thy holy martyrs, Cosma and Damian, may through their intercession be freed from all impending evils. Through our Lord.

Epistle, Book of Wisdom v.—But the just shall live for ever, &c.

Gradual.—The just cried, and the Lord heard; and delivered them from all their tribulations. The Lord is near to those that are troubled in heart; and shall save the lowly in spirit. Alleluia, Alleluia. This is the true brotherhood which overcomes the vices of the world. This is to follow Christ and to attain to the kingdom of heaven. Alleluia.

Gospel, Luke vi.—Jesus standing on the mount, &c.

Offertory.—All who love thy name shall glory in thee; because thou, O Lord, wilt bless the just; O Lord, thou hast crowned us with a shield of thy good-will.

Secret.—O Lord, let not the pious prayers of thy saints be wanting to us, and may they both procure the acceptance of our gifts, and ever obtain thy forgiveness. Through the Lord.

Communion.—They have given the dead bodies of thy servants, O Lord, to be meat for the fowls of heaven, the flesh of thy saints to the beasts of the earth; according to the greatness of thy arm take possession of the children of them that have been punished by death.

Post-communion.—We beseech thee, O Lord, that the participation of the heavenly banquet granted to us, and the intercession of the saints conferred upon

1 This Cyprian is said to have been a magician, who, burning his books of magic through the influence of Justina, with whom he was in love, became a Christian. Both suffered martyrdom about 304, under Diocletian.

² These are said to have been brothers born in Arabia, who studied in Syria, and practised as physicians. They lived at Æge, in Cilicia. About the year 308, they are said to have suffered martyrdom as Christians.
us, may protect thy people. Through our Lord.

28th Day of September.

S. Wenceslaus, Duke and Martyr. 1

The mass, In virtute tua, from common of a martyr not a bishop.

Prayer.—O God, who didst translate the blessed Wenceslaus, by the palm of a martyr, from an earthly principality to heavenly glory, preserve us by his prayers from all adversity, and grant us to rejoice in his society. Through our Lord.

Gospel, Matthew xvi.—If any one will come after me, &c.

29th Day of September.

Dedication of the Church of S. Michael, Archangel. 2

Introit, Psalm cxi.—Bless the Lord, all ye his angels, mighty in strength, who do his commandments, hearing the voice of his word. Ps. O my soul, bless

1 Wenceslaus was Duke of Bohemia, in the 9th and 10th centuries. He seems to have been distinguished for austere devotion, and to have done much to attach Bohemia to the Holy See. Having vowed perpetual celibacy, from the idea of its superiority as a religious state, his own brother, the heir of his dukedom, impatient of his long life, put him cruelly to death, at the instigation, it is said, of his own mother. He is honoured as a martyr, though he does not appear to have suffered for any other cause save his celibacy, if for that he did suffer. His brother, Boleslaus, who succeeded him, was hostile to the influence of Rome, and to Christianity itself.

2 Butler tells us, that this day is not only the feast of Michael, but of all the holy angels, as 1st November is of all the saints. It is called "Dedication of the Church," because a celebrated church which was dedicated to Michael in Italy, gave, it is said, occasion to its institution in the 5th century. It was enacted in the ecclesiastical laws of King Ethelred, 1014, "That every Christian who is of age, fast three days on bread and water, and raw herbs, before the feast of St Michael; and let every man go to confession and to church barefoot. Let every priest with his people go in procession three days, barefoot, and let every one's commons for three days be prepared without anything of flesh, as if they themselves were to eat it, both in meat and drink; and let all this be distributed to the poor. Let every servant be excused from labour these three days, that he may the better perform his fast, or let him work what he will for himself. These are the three days, Monday, Tuesday, and Wednesday, next before the feast of St Michael. If any servant (slave) break his fast, let him make satisfaction with his hide (bodily stripes), let the poor freeman pay thirty pence, the king's three 180 shillings, and let the money be divided to the poor." The lessons from the Breviary on this feast, are from Gregory and Jerome, which inform us that there are nine orders of angels—angels, archangels, dominions, thrones, cherubim, and seraphim. That every one has from his birth a guardian angel, is countenanced in Scripture; yet it is remarkable that only two angels are named in Scripture, Michael and Gabriel. The name Raphael is to be found only in the apocryphal book of Tobit. The Scriptures are thus silent through Divine foresight of that tendency to the worship of angels, which the apostle Paul predicted, Col. ii. 18; which is rebuked in Rev. xix. 10, and xxi. 8; and which an ancient council of Laodicea condemned as idolatry. Everyone knows that the distinction between latrin, hyperdulia, and dulia, were invented to cover a worship of men and angels, already a foregone conclusion, giving logia to God in lieu of the exclusive devotion he requires.
thou the Lord; and all that is within me, praise his holy name. V. Glory be to the Father, &c.

Prayer.—O God, who dost bestow benefits on men, by the wonderful order of angels, mercifully grant that our life may be defended on earth by those who have ever assisted us in ministering to thee in heaven. Through our Lord.

Lesson, Revelation i.—God signified what things must be done quickly, sending by his angel to his servant John, &c.

Gradual.—All ye his angels, bless the Lord, mighty in strength, who do his commandments. O my soul, bless the Lord, and all that is within me, bless his name. Alleluia, Alleluia. V. Holy archangel Michael, defend us in battle, that we may not perish in tremendous judgment. Alleluia.

In time of pestilence the Gradual is omitted, and in its place is said, Alleluia, Alleluia. Holy Michael, archangel, defend us in battle, that we perish not in tremendous judgment. Alleluia. The sea is agitated, and the earth trembles, when the archangel Michael descends from heaven. Alleluia.

Gospel, Matthew xviii.—The disciples of Jesus came to him, saying, Who, think you, is greatest in the kingdom of heaven. Alleluia.

Offertory.—Revelation viii.—An angel stood next the altar of the temple, having a golden censer in his hand, and much incense was given to him; and the smoke of the incense ascended before God. Alleluia.

Secret.—O Lord, we offer to thee hosts of praise, humbly beseeching that thou wilt receive them, well pleased, and come to our salvation through the prayers of thy angel interceding for us. Through our Lord.

Communion, Daniel iii.—All ye angels of the Lord, bless the Lord; recite ye hymns, and exalt his name for ever.

Post-communion.—Sustained by the intercession of thy blessed archangel, Michael, we humbly entreat thee, O Lord, that what we seek in words, we may obtain in mind. Through our Lord.

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30th DAY OF SEPTEMBER.

S. Jerome, Priest, Confessor, and Doctor. 1

The mass, In medio, from common of doctors, except the prayers.

Prayer.—O God, who didst vouchsafe

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1 In the estimation of the Roman writers, Jerome is the greatest doctor or teacher. He was the friend and oracle of Pope Damasus. By the canon law, his books are not only implicitly received, but also the works of those which he receives, always excepting the apocryphal writings which the Council of Trent received in spite of their favourite doctor. He is supposed to have been born about 329, and died about 420, being nearly ninety-one years of age. Jerome, by his learning and sacred studies in his monastic life, did much to diffuse the Scriptures amongst the learned; but by his example, as well as by his writings, he did much also to confirm the growing superstitions of virginity and montery. Guizot is struck with the strong perception his letters evince of the evils attending them, exhorting the holy virgins for their correction to work daily with their hands. Jerome was fond of curious questions of the incarnation, yet Tyler cannot find, amidst all his praises of virginity, and assertions of the perpetual virginity of Mary, any evidence of Mary-worship. He makes Mary, indeed, the Branch in Isaiah ii, and the flower of the Branch, Christ; yet he translates, contrary to the Vulgate, the passage in Genesis, "He (not she) shall bruise thy head," adding, "the Lord shall bruise Satan under our feet." He also, says Tyler, translates from Origen a
to provide for thy church in blessed Jerome, thy confessor, a great doctor in expounding the holy Scriptures, grant, we beseech thee, that by the intercessory merits, we may be able by thy aid, to practise in our lives what he taught us by his words. Through our Lord.

The Creed is said.

Secret.—Grant us, we beseech thee, O Lord, with heavenly gifts to serve thee with a free mind, that the offerings we bring, may, by the intercession of the blessed Jerome, thy confessor, work for us both relief and glory. Through our Lord.

Post-communion.—Filled with heavenly nourishment, we beseech thee, O Lord, that, through the intercession of blessed Jerome, thy confessor, we may deserve to obtain the favour of thy mercy. Through our Lord.

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comment on the saying of Simeon, "A sword shall pierce through thine own soul also," which expresses the sentiment that Mary was included in the saying, "All ye shall be offended this night because of me," adding, If all have sinned and come short of the glory of God, being justified by grace, and redeemed, surely Mary also was offended at that time. And this is what Simeon now prophesies; thine own soul shall the sword of unbelief pierce through.—Homily 17, Luke, vol. 7, p. 300, Op.

As to Scripture tradition, Jerome says, "As we deny not the things which are written, so the things which are not written we reject."—Jerome Op. v. 2. p. 116. Adv. Hel. Cited by Faber in Diff. of Rom.

Pelagius was the great heretic of Jerome's time. He was a native of Britain; his British name is said to have been Morgan, or, of the sea, as Pelagius means. It is amusing to find Jerome calling him a Scotchman, and saying, according to Butler in his proem to the book of Jeremiah, "a fellow glazed with Scottish gruel." To Jerome's learning, the church owes more than to any of the fathers, being the most judicious amongst Scripture interpreters until the days of Calvin.

1 Roseary,—a string of beads on which the prayers are numbered. It consists of so many divisions, each containing ten small beads, and an odd one usually a larger one, or a little way apart. An Ave Maria is said for each small bead; a Paternoster for the large—ten to the Virgin, for one to God. The festival of the Roseary is said to have been instituted in thanksgiving for the delivery of Christendom from the arms of the Turks at Lepanto, in 1571, which was said to have been obtained through the copious use of this invention and its prayers. The Roseary is said, in the Breviary, to be equally efficacious to put to flight our earthly and our infernal enemies. Some ascribe the invention of this instrument of prayer to Dominic, who used it in the crusade against the Albigenases. Others ascribe it to Peter the Hermit, who preached the first crusade. The Messers Hue and Gabet, in their journey through Thibet in 1844, were reminded in the prayer mills of the Lamas, of their own praying machine—the Roseary.
holy rosary, so to recall the life, passion, and glory of thy only begotten Son, that we may be made worthy of his promises. Through the same Lord.

Then the secret of Sunday.

The preface is the same as in prefaces in middle of Missal, beginning, Ex te in solemnitate.

Post-communion.—O Lord, we beseech thee, that we may be assisted by the prayers of thy most holy mother, whose rosary we celebrate, that we may perceive the virtues of the mysteries which we celebrate, and may obtain the efficacy of the sacraments of which we partake. Who livest, &c.

Then the post-communion of Sunday, on which, at the end of the mass, the Gospel is read.

In votive masses of the most sacred rosary, the votive mass of the B. Mary is taken which occurs at the time, with the prayers assigned in this mass of the rosary. The preface, And in thy veneration.

1ST DAY OF OCTOBER.

S. Remigius, Bishop and Confessor. 1

The mass, Statuet, as in common of bishop and confessor.

2D DAY OF OCTOBER.

Feast of holy Guardian Angels.

Introit, Psalm ciii.—Bless the Lord, all ye his angels; mighty in strength, who do his commandments, hearkening to the voice of his word. Ps. O my soul, bless the Lord; and all that is within me, bless his holy name. V. Glory be to the Father, &c.

Prayer.—O God, who in thy ineffable providence, dost condescend to send thy holy angels to our protection, grant to thy suppliants ever to be defended by their protection, and to rejoice in their fellowship through eternity. Through our Lord.

Lesson, Exodus xxiii. 20—23.—Behold I shall send my angel, who shall go before you, &c.

Gradual, Psalm xc.—God hath given his angels charge of thee, that they may keep thee in all thy ways. In their hands they shall bear thee up, lest thou shouldst ever stumble against a stone. Alleluia, Alleluia. Ps. ciii. Bless the Lord, all ye powers of His, ye ministers who do his pleasure. Alleluia.

In votive masses after Septuag., the Tract and Pasch Season, Alleluia, as in votive of angels. See end of Missal.

Gospel, Matthew xviii. 1—10.—The

1 Remigius lived between 439 and 533, and is styled the Apostle of the French nation, having baptized Clovis, king of the Franks, and his queen, and received his followers into the bosom of the Church. The Breviary says little of him, except that he was Archbishop of Rheims, and presided over his diocese seventy years. Butler is careful to inform us of the magnificence of this baptism of Clovis, the rich tapestry with which the streets, from the palace to the church, were lined; the perfumed wax tapers, and the exquisite odours and processions of the catechumens carrying crosses, in order to impress the senses of the barbarians who were un instructed in the truths of the gospel, and who were baptized by whole tribes with a baptismal mop. Clovis, assembling the chiefs of his nation to persuade them to become Christians, “they prevented his speaking, and cried out with a loud voice, My lord, we abandon mortal gods, and are ready to follow the immortal God whom Remigius teaches.” St Remigius afterwards baptized the king’s sister, and three thousand persons of the army. Small was the quantity of good grain then in the loaf of the church, it was better to the barbarous Franks than no bread.
disciples come to Jesus, saying, Who thinkest thou is the greatest, &c.  

The Creed is said.

Offertory. — Bless the Lord, all ye his angels; ye ministers of his that do his commandments, hearing the voice of his word.

Secret. — Accept, O Lord, the gifts which we bring in veneration of thy holy angels, and mercifully grant, that by their perpetual guardianship, we may be freed from present dangers, and arrive at eternal life. Through our Lord.

Communion, Daniel iii. — All ye angels of the Lord, bless the Lord, recite hymns and exalt his name for ever.

Post-communion. — Rejoicing in the solemnity of thy holy angels, we have received the Divine mysteries; we beseech thee, that by their protection we may be continually delivered from the snares of our enemies, and fortified against all calamities.

4TH DAY OF OCTOBER.

St. Francis, Confessor. 1

Introit, Galatians vi. — But far be it from me to glory, unless in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world. Ps. cxxi. With my voice, I have cried to the Lord; with my voice, I have prayed to the Lord. V. Glory be to the Father, &c.

Prayer. — O God, who dost increase thy church with a new offspring through the merits of the blessed Francis, grant to us, in imitation of him, to despise earthly things, and ever to rejoice in the participation of heavenly gifts. Through our Lord.

Epistle, Galatians vi. — Far be it from me to glory, save in the cross, &c.

Gradual. — The mouth of the just shall meditate wisdom. The law of God is in his heart, and his steps shall not slip. Alleluia, Alleluia. Francis, poor and humble, is entered rich into heaven; he is honoured by celestial hymns. Alleluia.

Gospel, Matthew xi. 25—30. — At that time, Jesus answering, said, I praise thee, O Father, &c.

Offertory. — My truth and my mercy shall be with him, and in my name shall his horn be exalted.

Secret. — Sanctify, O Lord, the gifts dedicated to thee, and through the intercession of the blessed Francis, purify us from every spot of sin. Through our Lord.

Communion. — A faithful and wise servant, whom our Lord hath appointed over his family, that he may give to them their measure of wheat in due season.

Post-communion. — O Lord, we beseech thee, that heavenly grace may increase thy church, which thou didst desire to illuminate by the merits and example of the blessed Francis, thy confessor. Through our Lord.

5TH DAY OF OCTOBER.

S. S. Placidus and his Companions, Martyrs. 2

The mass, Salus autem, as in common of many martyrs, except the prayers.

1 See page 146 on St Francis, for illustration of religion in the middle ages, and the policy of the Papacy.

2 Placidus is described as having been a disciple of the celebrated Benedict, who was the founder of the Western monks after the fall of the Empire. His father was of a noble Roman family, who committed him in youth to the care of Benedict in 522. He became an abbot in 546, in a monastery in Sicily, and was, with his companions, put to death by the Arian Goths.
Prayer.—O God, who dost grant us to celebrate the festivity of thy holy martyrs, Placidus and his companions, grant to us to rejoice in the eternal blessedness of their society. Through our Lord.

Secret.—We present to thee, O Lord, the offerings of our devotion, and may they be acceptable to thee, both in honour of thy just ones, and saving to us through thy compassion. Through our Lord.

Post-communion.—Grant to us, we beseech thee, O Lord, through the intercession of thy holy martyrs, Placidus and his companions, that what we teach with our mouth, we may receive with a pure mind. Through our Lord.

6TH DAY OF OCTOBER.
S. Bruno, Confessor.†

The mass, Os justi, from the common of confessor not a bishop.

Prayer.—O Lord, aid us, we beseech thee, by the intercession of Bruno, thy confessor, that we who gravely offend thy majesty by our faults, may obtain the pardon of the same by his merits and prayers. Through our Lord.

The post-communion, Incesumus, from the mass, Justus ut palma. See common of confessor not bishop.

7TH DAY OF OCTOBER.
S. Mark, Pope and Confessor.§

The mass, Sacerdotes, from the common of confessor and bishop, except the prayers.

Prayer.—Give ear, O Lord, to our prayers, and through thy confessor and bishop, Mark, well pleased, bestow on us pardon and peace. Through our Lord.

Commemoration of S. S. M. M. Sergius, Bacchus, Marcellus, and Apuleius.&&

† Bruno seems to have been one of the most learned men of the eleventh century, wrote much on Scripture, and was warmly attached to the doctrines of Augustine, which, since the Reformation, have been disapproved in Rome as too near those of the Reformers. He is remembered as the founder of the Carthusian Order, one of the severest in its austerities that Rome has sanctioned. That Church allows any one to pass to this order, as one of greater perfection than all others, but allows no one to pass from the Carthusian to any other order. Cardinal Bona, himself a Carthusian, calls them, says Butler, "the great miracles of the world—men living in the flesh, as out of the flesh; the angels of the earth, representing John the Baptist in the wilderness; the principal ornament of the Church; eagles soaring up to heaven, whose state is justly preferred to the institutes of all other religious orders." This order contained, at one time, 172 convents. In 1430, James I. founded the Chartreuse in the suburbs of Perth, which the Scottish populace destroyed after hearing John Knox preach against idolatry. This order has obtained, from Fleury and Voltaire, the praise of never having needed any reform, and having been faithful to its rules. Few join it, until thoroughly alienated from the world; and then they are so well watched and so secluded, that all relaxation is hopeless. It is some relief to learn from Butler, that Bruno was careful to provide a good library, and that his order has produced some writers besides himself. Without this, their fastings, solitude, and silence, could have had but the issue of death or madness.

§ Mark is said to have been Bishop of Rome about 336, towards the close of the reign of Diocletian. Little is known of him but the name. He is said to have held that dignity only eight months.

&& These are said to have been officers in the army who suffered under Maximian.
Prayer.—O Lord, may the blessed merits of thy holy martyrs, Sergius, Bacchus, Marcellus, and Apuleius, attend on us, and make us ever fervent in thy love.

The third prayer, A cunctatis, from sundry prayers.

Secret.—O Lord, may the oblation of thy consecrated people be acceptable to thee, in honour of thy saints, by the merits of whom they know they have experienced aid in tribulation. Through the Lord.

S. S. M. M., Secret.—O Lord, we beseech thee, that this victim to be immaculated may appease thy majesty by the worthy intercession of thy saints.

The third, Exaudi, as in sundry prayers.

Post-communion.—O Lord, grant, we beseech thee, that we may ever rejoice with thy faithful people in the veneration of thy saints, and may be defended by their perpetual supplications. Through our Lord.

S. S. M. M., Post-communion.—O Lord, may we be strengthened by the sacraments we have received, and by the intercession of thy martyrs, Sergius, Marcellus, and Apuleius, be protected by the heavenly hosts against all invading wickedness. Through our Lord.

The third, Mundet. See sundry prayers.

8TH DAY OF OCTOBER.

S. Bridgit, Widow.¹

The mass, Cognovi, from common of virgin not martyr.

Prayer.—O Lord, our God, who hast revealed the heavenly secrets to the blessed Bridgit through thy only begotten Son, grant to us, thy servants, through her pious intercession, to exult with joy in the revelation of thy eternal glory. Through the same Lord.

Epistle, 1 Timothy v. 3–10.—Honour widows, &c.

9TH DAY OF OCTOBER.

S. S. M. M. Dionysius, Rusticus, and Eleutherius.²

Introit, Ecclesiasticus xlix.—The people shall tell of the wisdom of the saints, and the Church shall declare their praises. Their names shall live for ever and ever. Ps. xxxii. Ye just, exult in the Lord: praise becomes the upright. V. Glory be to the Father.

Prayer.—O God, who on this day didst strengthen the blessed Dionysius,

¹ The reader cannot fail to be struck here with the absurdity and blasphemy of asking the father to be better pleased with the sacrifice of his Son, through the merits of those who can be saved themselves only through that sacrifice.

² This was a Swedish lady of royal descent, married to a Swedish prince. She lived between 1304 and 1373. After the death of her husband, she devoted herself to a religious life, and instituted many nunneries, called "The Order of our Saviour," which continued in Sweden until the Reformation. She was favoured with revelations, which have been published, and which the Church regards as "probable and piously credible," like those of Catherine of Sienna, and other gifted ladies. But a "Catholic faith" in them is not required. Her works are devotional, and chiefly in honour of Mary.

³ According to the Breviary, Dionysius the Areopagite, who is mentioned in the Acts of the Apostles as a convert of Paul, became first bishop of the Church at Athens, and then was sent into France, where, with his companions, Rusticus and Eleutherius, he suffered martyrdom.
SAINTS’ FEASTS OF OCTOBER.

thy martyr and pontiff, with the virtue of constancy in suffering, and who didst vouchsafe to associate with him Rusticus and Eleutherius, to preach thy glory to the Gentiles, grant us, we beseech thee, in imitation of them, to despise, for thy sake, the prosperity of this world, and to have no fears of its adversities. Through our Lord.

Lesson, Acts xvii. 22-34. — Paul, standing in the midst of the Areopagus, &c.

Gradual, Psalm cxviii. — Our soul, like a bird, is escaped out of the snare of the hunter; the snare is broken, and we are freed. Our help is in the name of the Lord, who made heaven and earth. Alleluia, Alleluia. Ps. cxviii. Let the just feast and rejoice before God, and exult with gladness. Alleluia.

Gospel, xii. 1-8. — Beware ye of the leaven of the Pharisees, &c.

Offertory, Psalm clix. — The saints shall exult in glory; they shall rejoice upon their beds. The high praises of God shall be in their mouths. Alleluia.

Secret. — O Lord, mercifully accept the gifts of thy people, offered to thee in honour of thy saints, and sanctify us by their intercession. Through our Lord.

Communion, Luke xii. — I say unto you, my friends, Be ye not dismayed when men shall persecute you, &c.

Post-communion. — O Lord, having partaken of the sacraments, we beseech thee, that through the intercession of thy blessed martyrs, Dionysius, Rusticus, and Eleutherius, we may profit to the increase of eternal redemption. Through our Lord.

10TH DAY OF OCTOBER.

St. Francis Borgia, Confessor.

The mass, Os justi, from the common of abbots.

Prayer. — O Lord Jesus Christ, the pattern and reward of humility, we beseech thee, that as thou didst make the blessed Francis a glorious imitator of thy contempt of earthly honours, so grant to us to be associates with him in the same imitation and in the same glory. Who livest, &c.

In the secret and post-communion the word abbot is omitted.

13TH DAY OF OCTOBER.

St. Edward, King, Confessor.

The mass, Os justi, from common of confessor not bishop.

Prayer. — O God, who didst crown the

1 In the English Missal of Hussenbeth, 1850, St Paulinus, Archbishop of York, is commemorated on the 10th October, and Borgia on the 11th. Paulinus is said to have been sent to England by Gregory the Great in 601, soon after the monk Augustine, and is styled the first Archbishop of York, as Augustine is the first Archbishop of Canterbury. On the 12th October, in the English Missal, St Wilfred is commemorated as Bishop of York, 709.

2 This St Edward was the last of the Saxon kings; and both as the last and one of the mildest, if not also the weakest and most unfortunate of the Saxon monarchs, he is sainted. He wanted both the capacity and courage of St Louis of France, nor had he Alfred’s love of learning. He prepared the way, by his want of vigour, for the Norman Conquest. With him is supposed to have originated the superstition that prevailed even to the infancy of Dr Johnson, of curing the King’s-evil by the Royal touch. It was the age, also, of the ordeal by fire. The ring of Edward was long kept in Westminster Abbey as a relic, and applied to cure falling sickness; and in imitation of him the English kings, Butler informs us, were accustomed to bless rings on Good Friday, against the cramp and falling sickness.
blessed King Edward, thy confessor, with the glory of eternity, grant us, we beseech thee, that we may so venerate him on earth, that we may reign with him in heaven. Through our Lord.

14TH DAY OF OCTOBER.

S. Calistus, Pope and Martyr.1

Introit.—Ye priests of God, bless the Lord; ye that are holy and humble in heart, praise God. Cant. All ye works of the Lord, bless the Lord; praise and exalt him for ever. V. Glory be to the Father, &c.

Prayer.—O God, who seest us to faint from our infirmity, mercifully restore in us thy love by the examples of thy saints. Through our Lord.

Epistle, Hebrews v. 1-4.—Brethren, every high-priest taken from among men, &c.

Gradual.—I have found David my servant; with my holy oil I have anointed him: for my hand shall help him, and my arm shall strengthen him. The enemy shall profit nothing against him, and the son of iniquity shall not hurt him. Alleluia, Alleluia. The Lord hath loved him and adorned him; he hath put on him a robe of glory. Alleluia.

Gospel, Matthew x. 28-32—Nothing is covered, &c.

Offertory.—My truth and my mercy shall be with him, and in my name shall my horn be exalted.

Secret.—O Lord, may the mystical oblation profit us in both freeing us from our sins, and strengthening us with perpetual salvation. Through our Lord.

Communion.—Blessed is the servant whom, when the Lord shall come, he shall find watching. Verily I say to you, he shall appoint him over all his goods.

Post-communion.—Almighty God, we beseech thee that these consecrated gifts may both purify us from our sins, and work in us the effect of living uprightly. Through our Lord.

15TH DAY OF OCTOBER.

S. Teresa, Virgin.2

The mass, Dilexistō, from common of a virgin.

Prayer.—Give ear to us, O God our Saviour, that as we rejoice in the festivity of the blessed Teresa, thy virgin, so we may be nourished by the food of her heavenly doctrine, and be instructed by the warmth of her pious devotion. Through our Lord.

17TH DAY OF OCTOBER.

S. Hedwigis, Widow, Queen of Poland.3

The mass, Cognovi, from common of saint neither virgin nor martyr.

Prayer.—O God, who didst teach

1 St Calistus,—best known in the city of Rome by the cemetery which bears his name, and which has yielded, and still yields, such infinite stores of relics to all the world. He lived about 217. He is celebrated in the Breviary as having instituted, from apostolical tradition, the four times of the year for the observance of fasts.

2 See p. 112 of this work for a notice of St Teresa.

3 This lady lived about 1243. Her father is said to have been Count of Tyrol and Prince of Corinthia and Istria. She married the Duke of Silesia, and bore her husband three sons and three daughters. But carried away by the prevailing idea of ecclesiastical perfection, she persuaded her husband, after her sixth child, to separate from her, and for thirty years they lived apart: and this lady, instead of shedding a benignant Christian influence over her family, household, and numerous dependants, retired to a nunery of which her daughter became prioress, and which she herself had built,—going shoeless in the coldest weather, over ice and
blessed Hedwigia to pass with her whole heart from worldly pomp to the humble following of thy cross, grant, that by her merits and example, we may learn to trample upon the perishable delights of the world, and in the embrace of thy cross to overcome all that is adverse to us. Who livest, &c.

18TH DAY OF OCTOBER.


Introit, Psalm cxxxviii.—But by me thy friends, O God, are exceedingly to be honoured; their principality is exceedingly strengthened. Ps. O Lord, thou hast proved me and known me; thou hast known my sitting down and my rising up. V. Glory be to the Father.

Prayer.—O Lord, we beseech thee that thy holy evangelist Luke may intercede for us, who continually bore the dying of the cross in his body for the honour of thy name. Through our Lord.

Epistle, 2 Corinthians viii. 16-24.—I give thanks to God, who hath given the same carefulness for you, &c.

Gradual, Psalm xviii.—Their sound went through all the earth, and their words to the end of the world. The heavens declare the glory of God, and the firmament declares the work of his hands. Alleluia, Alleluia. John xv. I have chosen you out of the world, that you may go and bring forth fruit, and that your fruit may remain. Alleluia.

Gospel, Luke x. 1-9.—The Lord appointed, also, other seventy-two, &c. The Creed is said.

Offertory.—Thy friends, O God, are by me exceedingly to be honoured; their pre-eminence is exceedingly strengthened.

Secret.—O Lord, we beseech thee, grant to us by these heavenly gifts to serve thee with a willing mind, that the offerings we bring may, through the intercession of the blessed evangelist Luke, prove both a remedy to us and for glory. Through our Lord.

Preface of the apostles.

Communion.—You who follow me shall sit upon seats, judging the twelve tribes of Israel.

Post-communion.—Grant, almighty God, we beseech thee, that what we have received of thy holy altar, through the prayers of thy blessed evangelist Luke, may sanctify our souls, and we may be safe. Through our Lord.

19TH DAY OF OCTOBER.

S. Peter of Alcantara, Confessor.

The Mass, Justi ut palma, from common of confessor not bishop.

Prayer.—O God, who didst vouchsafe

snow, sleeping on the ground, and abstaining for forty years from flesh, and alternately begging and bestowing charities on her husband's vassals. Such was the admired exchange she made for the sweet charities of a wife and mother, and of a neighbourhood that looked to her for counsel and aid.

3 This St Peter of Alcantara is the saint in whom St Teresa first found a sympathiser and director in her spiritual visions,—her Jesuit directors having before persuaded her they were of the devil. He was chosen the confessor, also, of Charles V. on his retirement; but Peter loved not the restraints of attending the caprices of the abdicated monarch, and peremptorily declined it,—preferring to go about visiting the religious houses, and living at times in his cell, which is celebrated as not above four feet and a-half in length, in which he could not stretch himself. Butler tells "that for forty years he had not slept above one hour and a-half in the twenty-four, that he eat but 'once in three days,' and had lived three years in a
to illustrate, by the gift of the most lofty contemplation and admirable penance (penitentia) of blessed Peter, thy confessor, grant to us, we beseech thee, that by his intercessory merits, being mortified in body, we may the more easily receive heavenly things. Through our Lord.

*Epistle*, Philippians iii. 7-12.—The things that were gain to me, &c.

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**20TH DAY OF OCTOBER.**

*S. John Camutis, Confessor.*

*Introit*, Ecclesiasticus xviii. — The compassion of man is towards his neighbour, but the mercy of God is upon all flesh. He hath mercy, and teacheth and instructeth as a shepherd his flock. Ps. i. Blessed is the man that hath not walked in the counsel of the ungodly, and hath not stood in the way of sinners, and in the seat of pestilence hath not sat. V. Glory be to the Father, &c.

*Prayer.*—Grant, almighty God, we beseech thee, that profiting by the example of S. John, thy confessor, in the science of the saints, and showing mercy to others, we may, by his merits, obtain pardon with thee. Through our Lord.

*Epistle*, James ii.—So speak ye, and so do, &c.

*Gradual*, Psalm cvi. Let his mercies praise the Lord, and his wonders to the children of men. Because he hath filled the empty soul, and satisfied the hungry soul with his goodness. Alleluia, Alleluia. Prov. xxxi. He hath opened his hand to the needy, and stretched out his hands to the poor. Alleluia.

*Gospel*, Luke xii. 35-40.—Let your loins, &c.

*Offertory*, Job xxix.—I was clothed with justice, and I put on judgment as a robe and diadem. I was an eye to the blind, and feet to the lame; I was a father to the poor.

*Secret.*—O Lord, we beseech thee graciously to accept these hosts, through the merits of the holy John, thy confessor, and grant that loving thee above all things, and loving all things on thy account, we may please thee in heart and in conduct. Through our Lord.

*Communion*, Luke vi.—Give, and it shall be given to you; good measure, heaped, shaken, and overflowing, shall be given into your bosom.

*Post-communion.*—Having fed, O Lord, on the delights of thy precious body and blood, we humbly entertain thy mercy, that by the merits and example of the holy John, thy confessor, we may become imitators of his charity, and sharers of his glory. Who livest, &c.

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**21ST DAY OF OCTOBER.**

*S. Hilarius, Abbot.*

The mass, Os justi, from common of abbots.

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house of his order without knowing any of the Friars but by their speech, for he never lifted up his eyes." Yet this sublime enthusiast was consulted by kings, and became provincial of his order in Spain.

1 *Camutis* was a Polish saint, who was only admitted to the Roman Calendar in 1787. He is the chief patron of Poland and Lithuania. He is chiefly celebrated for a pilgrimage to Jerusalem and to Rome, and for his fasts and other austerities.

2 A monk of Palestine, who lived in the time of Anthony the Patriarch of the Hermits, and, for six years, is said to have lived on fifteen figs a-day. He would say to his body when tempted, "I will take order, thou little ass, that thou do not kick; I will feed thee with straw instead of corn, and will load and weary thee." Yet he lived to the goodly age of 80, and died about 371.
Commemoration of S.S. Ursula and companions, virgins and martyrs. The prayers are from the common. The third prayer, A cunctis, from sundry prayers.

25TH DAY OF OCTOBER.

S.S. M.M. Chrysanthus and Daria.

The mass, Intert, from common of many martyrs, except the prayers, epistle, and gospel.

Prayer.—O Lord, we beseech thee that the prayers of thy blessed martyrs, Chrysanthus and Daria, may aid us; that those who venerate their solemnity may continually experience their aid. Through our Lord.

Epistle, 2 Corinthians vi.—Let us show ourselves the ministers of God in much patience, &c.

Gospel, Luke xi.—Woe to you who build the monuments of the prophets, &c.

Secret.—O Lord, we beseech thee that the host of thy people may be acceptable to thee, which is solemnly offered on the festival of thy holy martyrs, Chrysanthus and Daria. Through our Lord.

Post-communion.—Filled, O Lord, by mystical vows and joys, grant, we beseech thee, that by the intercession of thy holy martyrs, Chrysanthus and Daria, we may obtain spiritually what we do temporarily. Through our Lord.

26TH DAY OF OCTOBER.

S. Evaristus, Pope and Martyr.

The mass, Statuta, from common of a martyr and bishop.

1 On the 21st October St Ursula and her companions are inserted in the English Missal. This Ursula is said to have been a British princess, who, under the persecution of the Saxons after the Romans left this island, with, some say, 11,000, others only 11 virgins to Germany, and died at Cologne. Butler, with great simplicity, says that in this troop of virgins "it is not improbable there were some of this company had been engaged in a married state." They were honoured with extraordinary devotion in the middle ages, and all the more that there was nothing known of them. The Ursulines in Italy are a religious order that were instituted principally for the education of young ladies, in 1587.

Archbishop Usher says, (Primord. 618-624,) "This affair, as stated by Jeffrey, an old historian, (lib. v., c. 14,) is that Maximus, the Roman General of Britain, ordered 100,000 common soldiers, and 80,000 soldiers, out of Britain, to colonize Armorica; (c. xv.) he desired wives for them, and (c. xvi.) the King of Cornwall sent Ursula, his beautiful daughter, with 11,000 noble ladies, and 60,000 meaner women who embarked at London. Great storms drowned part, and Guanius, King of the Huns, and Melga, King of the Picts, murdered the others who resolved to be virtuous. John Major will have Ursula to be the daughter of the Scottish king, that Scotland may have the credit of her story. A lady settles the point by averring that Verena, one of the virgins, assured her, in an express revelation, that the blessed Ursula was a Scotchwoman. Her convenient visions also authenticated their relics! The day is still observed religiously in Cologne.

2 These were martyrs of the third century, and said to have been Greeks who suffered at Rome. On this day St Crispin was wont to be honoured in England, the patron of shoemakers. The tradition is, that he and his brother worked, like St Paul, at their trade, while they preached the gospel,—preaching in France, and suffering martyrdom about 287. They are principally honoured in France.

3 Evaristus is styled a bishop of Rome in the time of Trajan, and preached nine years, dying in 112. To him the Breviary ascribes the division of the city into parishes, and the appointment of seven deacons for the city; also, the first celebration of marriage in public with the priestly benediction.
27TH DAY OF OCTOBER.

S. S. Apostles Simon and Jude.

Introit.—O Lord, let the groaning of the prisoner come before thee; return to our neighbours sevenfold into their bosom. Revenge the blood of thy saints, which is poured out. Ps. O God, the Gentiles are come into thine inheritance, they have polluted thy holy temple; they have made Jerusalem as a place for keeping fruit. V. Glory be to the Father.

Prayer.—Almighty God, grant, we beseech thee, that as we anticipate the glorious feast of thy apostles, Simon and Jude, so they may come before thy Majesty in our behalf, to procure for us thy benefits. Through our Lord.

The second prayer, Concede, in votive mass of Mary. The third, for the Church or Pope.

Epistle, 1 Corinthians iv. 9-14.—We are made a spectacle, &c.

Gradual.—Avenge, O Lord, the blood of thy saints which is poured out. O Lord, they have given the dead bodies of thy servants as meat to the fowls of heaven, and the flesh of thy saints to the beasts of the earth.

Gospel, John xv. 1-7.—I am the true vine, &c.

Offertory.—The saints shall exult in glory; they shall rejoice on their beds. The high praises of God shall be in their mouths.

Secret.—O Lord, we anticipate with our gifts the feasts of thy holy apostles, Simon and Jude, humbly entreating, that what is hindered by our sin may be rendered acceptable by their merits. Through our Lord.

The second secret, Tua Domine, as in votive mass of Mary. Third, Protego or Oblatio, as in same.

Communion.—The dead bodies of thy servants, O Lord, are given as meat to the fowls of heaven, and the flesh of thy saints to the beasts of the earth. According to the greatness of thy arm, possess the children of those that have been punished with death.

Post-communion.—O Lord, having partaken of the sacraments, we humbly entreat, that through the intercession of thy blessed apostles, Simon and Jude, what we do temporarily we may receive to life eternal. Through our Lord.

The second post-communion, Sumptis, as in votive of Mary; or Hec nos, in mass for choosing a pontiff.

28TH DAY OF OCTOBER.

S. S. Apostles Simon and Jude.

Introit.—But by me thy friends, O God, are exceedingly to be honoured; their pre-eminence is greatly strengthened. Ps. O Lord, thou hast proved me and known me; thou hast known my sitting down and my rising up. V. Glory be to the Father.

Prayer.—O God, who hast given us to attain to the knowledge of thy name by thy blessed apostles, Simon and Jude, grant to us, profiting, to celebrate their eternal glory, and while celebrating, to profit thereby. Through our Lord.

Ephesians iv. 7-13.—To every one of us is given grace according to the measure of the giving of Christ.

Gradual.—Thou hast appointed them princes over all the earth: they shall be mindful of thy name, O Lord. Instead of thy fathers, sons are born to thee; therefore shall people praise thee. Alleluia, Alleluia. Thy friends, O God, are exceedingly to be honoured; their pre-eminence is greatly strengthened. Alleluia.

Gospel, John xv. 17-25. — These things I command you, that you love one another, &c.

The Creed is said.

Offertory.—Their sound is gone into all the earth, and their words to the end of the world.
SAINTS’ FEASTS OF OCTOBER.

Secret.—O Lord, venerating the perpetual glory of thy holy apostles, Simon and Jude, we beseech thee that we may celebrate it the more worthily, having obtained the expiation of our sins by these sacred mysteries. Through our Lord.

Preface of the apostles is used.

Communion.—You who follow me shall sit on seats, judging the twelve tribes of Israel.

Post-communion.—Having partaken, O Lord, of the sacraments, we humbly entreat that through the intercession of thy blessed apostles, Simon and Jude, what we do, venerating their sufferings, may profit us as a remedy. Through our Lord.

If, in the Vigil of All Saints, mass should occur to be of some semi-double feast, then the third prayer will be In unctis; not, however, of the Holy Spirit.

31ST DAY OF OCTOBER.

Vigil of All Saints.¹

Introit, Book of Wisdom.—The saints judge nations, and shall rule people, and the Lord their God shall rule for ever. Ps. xxxii. The just shall exult in the Lord: praise becomest the upright. V. Glory be to the Father, &c. Glory in the highest is not said.

Prayer.—O Lord our God, multiply upon us thy grace, and grant us, in holy profession, to follow the joy of those whose glorious solemnity we anticipate. Through our Lord.

The second prayer, of the Holy Spirit; the third, for the Church or Pope.

Lesson, Revelation v. 6–12.—Behold I, John, saw in the midst of the throne, &c.

Gradual, Psalm cxlix.—The saints shall exult in glory, they shall rejoice on their beds. Sing ye to the Lord a new song; his praise in the church of his saints.


Offertory.—The saints shall exult in glory, they shall rejoice on their couches; the high praises of God shall be in their mouths.

Secret.—O Lord, we heap gifts on thy altar; grant, we beseech thee, that, by the prayers of all thy saints, whose coming solemnity we anticipate, they may profit us. Through our Lord.

The second secret of the Holy Spirit; the third, for the Church or for the Pope.

Communion.—The souls of the righteous are in the hand of God, and the torment of malice shall not touch them; they

¹ The dedication of a church in Rome, called the Pantheon, gave rise to this festival. It was originally built by Agrippa, the favourite of Augustus, and got the Greek name of Pantheon, because the statues of all the gods were set up in it, and it was a sort of museum of idols. The Church of Rome, by consecrating the temple of all the gods, to all the saints in the calendar, has served herself heir to ancient idolatry under Christian names; and on the festival of all saints calls on the world to be witness thereof. This feast also gives to the members of the Church of Rome, who neglect any or all the saints throughout the rest of the year, the opportunity to repair the neglect in a summary and easy way, by an extraordinary devotion to all the saints on this day. "Therefore," says Butler, "our fervour on this day ought to be such that it may be a reparation of our sloth on all the other feasts of the year, they being all comprised in one solemn commemoration." Thus Rome expands its requirements to the most strict, and contracts them to the most trivial.
seem in the eyes of the foolish to die, but they are in peace.

Post-communion.—Having completed, O Lord, the sacraments and joys of the desired solemnity, we beseech thee that we may be aided by the prayers of those in whose memory they have been presented. Through our Lord.

The second and third post-communions as above directed.

FEASTS OF NOVEMBER.—NOVEMBER 1.

Feast of All Saints, (double of the first class). 1

Introit.—Let us all rejoice in the Lord, celebrating a festal day in honour of all the saints, at whose solemnity the angels rejoice, and give praise to the Son of God. Ps. xxxii. Rejoice in the Lord, ye just; praise becometh the upright. V. Glory be to the Father, &c.

Prayer.—Almighty, everlasting God, who hast granted us to venerate, on one solemnity, the merits of all thy saints, we beseech thee, that, as our intercessors are multiplied, thou wouldst bestow on us the desired abundance of thy mercy. Through our Lord, &c.

Lesson, Revelation vii. 2-12.—Behold I, John, saw another angel ascending from the rising of the sun, &c.

Gradual, Psalm xxxiv.—Fear the Lord, all ye his saints; for there is no want to them that fear him. But they that seek the Lord shall not want any good. Alleluia, Alleluia. Matth. xi.

Come to me, all ye that labour and are heavy laden, and I will refresh you. Alleluia.

Gospel, Matthew v. 1-12.—At that time Jesus, seeing the multitudes, went up into a mountain, and when he was set down, &c.

The Creed is said.

Offertory, Book of Wisdom iii.—The souls of the just are in the hand of God, and the torment of malice shall not touch them; in the sight of the foolish they seemed to die, but they are in peace. Alleluia.

Secret.—We offer to thee, O Lord, the gifts of our devotion; and may they be pleasing to thee in honour of the just, and be made salutary to us through thy compassion. Through our Lord.

Communion, Matthew v.—Blessed are the pure in heart, for they shall see God; blessed are the peace-makers, for they shall be called the children of God; blessed are they that suffer persecution for the sake of justice, for theirs is the kingdom of heaven.

Post-communion.—Grant, O Lord, we beseech thee, to thy faithful people ever to rejoice in the veneration of all the saints, and to be strengthened by their perpetual supplications. Through our Lord.

Within the octave, mass is said as on the feast-day. The second prayer is for the Holy Spirit; the third for the Church or Pope, and the Creed is said.

1 This feast is for all the departed—"all souls." It gives, like the feast of "all saints," an opportunity of making up for past neglect, should any one accuse himself of having neglected the souls of his departed relatives throughout the year. The remembrance supposes the possibility of some or all of them being still in purgatory, and assumes the existence of such a place. Purgatory is acknowledged by some Romanists themselves, to stand not on Scripture, but on Tradition and the Church. In the New Testament, there is no room for such a place; "for of Him are ye in Christ Jesus, who is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as it is written, let him that glorieth, glory in the Lord," (1 Cor. i. 30, 31).
SAINTS’ FEASTS OF NOVEMBER.  

2d Day of November.  

Commemoration is made of all the faithful that are departed, and mass is said, Requiem aeternam, which is the first for the departed. See masses for the dead at end of Missal.  

But in cathedral and collegiate churches, two masses are said, one for the octave after the third, the other principal for the departed after the none.  

But if the second day should be Sunday, the commemoration of the dead is made on the following second feria.

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4th Day of November.  

S. Charles, Bishop and Confessor.  

The mass, Statutus, from common of confessor and Bishop.  

Prayer.—O Lord, guard thy church by the continual protection of the holy Charles, thy confessor and bishop, that as his pastoral care made him glorious, so his intercession may make us fervent in thy love. Through our Lord, &c.  

For the octave, the prayer as above.  

The common of S. S. Vitalis and Agricola, martyrs.  

Prayer.—Grant, we beseech thee, almighty God, that we who celebrate the solemnities of thy holy martyrs, Vitalis and Agricola, may be aided before thee with their intercessions. Through our Lord.

S. S. M. M., Secret.—O Lord, we beseech thee, well pleased, to receive our offered gifts; and through the intercession of thy holy martyrs, Vitalis and Agricola, defend us from all perils. Through our Lord.

S. S. M. M., Post-communion.—O Lord, let this communion purge us from sin, and through the intercession of thy holy martyrs, Vitalis and Agricola, make us partakers of the heavenly remedy. Through our Lord.

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8th Day of November.  

Octave of All Saints.  

The mass as on the feast-day, with commemoration of S. S. M. M. of the Four Crowns.

Prayer.—Grant, we beseech thee, almighty God, that we who have known the glorious martyrs courageous in their confession, may experience their intercession with thee in our behalf. Through our Lord.

Secret.—O Lord, may thy abundant blessing descend, which both renders our gifts acceptable to thee, through the the intercession of thy holy martyrs, and make them to us the sacrament of redemption. Through our Lord.

Post-communion.—Refreshed with heavenly sacraments and joys, O Lord, we humbly beseech thee, that we may be protected by the aid of those in whose triumphs we glory. Through our Lord.

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1 St Charles Borromeo is a modern saint, an archbishop of Milan, who lived between 1538 and 1584, and who did much, by his gentle manners, charities, and piety, to revive the Church of Rome in Milan, and throughout Italy. He composed the Parish Catechism used in Italy, and was employed, along with others, in revising the Breviary and Missal. He is to be regarded as one of the modern revivers of Rome. He died in his 46th year.

2 Agricola is said to have been a gentleman of Bologna, and Vitalis his slave whom he had converted to Christianity, who were put to death together in 304.

3 These are said to have been four brothers, who suffered in the persecution of Diocletian, 304, at Rome; and having suffered together, were called the four crowned martyrs.
SAINTS' FEASTS OF NOVEMBER.

9TH DAY OF NOVEMBER.

Dedication of Church of our Saviour.¹
The mass, Terribilia, from common of dedication of churches.
Commemoration of S. Theodore, martyr.²

Prayer.—Grant us, we beseech thee, O Lord, through the intercession of the blessed Theodore, thy martyr, that what we take with our mouths, we may receive with a pure mind. Through our Lord.

10TH DAY OF NOVEMBER.

S. Andrew Avellino, Confessor.³
The mass, Os justi, from common of confessor not a bishop.

Prayer.—O God, who didst dispose the heart of the blessed Andrew, thy confessor, by an arduous vow of advancing daily in virtue, in wonderful ascension to thee, grant to us, by his merits and intercession, so to become partakers of the same grace, that ever following that which is more perfect, we may happily arrive at the height of glory. Through our Lord.

11TH DAY OF NOVEMBER.

S. Martin, Bishop and Confessor.⁴

Introit, Ecclesiasticus xlv.—The Lord made with him a covenant of peace, and made him a prince; that the dignity of

Commemoration is made of S. S. M. M. Trypho, etc.⁵

Prayer.—O Lord, grant us, we beseech thee, ever to observe the feasts of thy holy martyrs, Trypho, Respicius, and Nympha, by the prayers of whom may we experience the gift of thy protection.

S. S. M. M., Secret.—O Lord, we offer to thee the gifts of our devotion; may they be acceptable to thee in honour of thy holy ones, and salutary to us through thy mercy.

S. S. M. M., Post-communion.—Grant to us, we beseech thee, O Lord, thy holy martyrs, Trypho, Respicius, and Nympha interceding for us, that what we take with our mouths, we may receive with a pure mind. Through our Lord.

¹ This is the same as the church of St John Lateran,—a church said to have been built by Constantine the Great in honour of our Saviour, and which, because built in part of the materials of the house of a rich Roman senator of the name of Lateran, retained that name. The Pope officiates here on certain festivals, and the Lateran church is styled the head, mother, and mistress of all other churches, as an inscription on its walls is said to announce. The name of “Our Saviour” attached to any one church more than another, equalizes our Saviour with the saints, as indeed the whole tendency of the man-worship of Rome is to do this.

² This is a Neapolitan who lived between 1520 and 1808, and contributed, along with St Charles Borromeo, to the revival of Rome since the Reformation.

³ St Trypho, and Respicius, and Nympha, are found together, as having suffered about the year 250 at Nice, in Bithynia, under Decius.

⁴ The life of this saint by his disciple, Sulpiarius Severus, has been used by Guizot to illustrate the Christianity of the 4th century,—the Christianity that could not preserve the civilization of the empire, but saw Roman energy and enterprise perish, amidst exaggerated praises of solitude and the passive virtues, the least needed for the defence or preservation of society. He was born about 316, in the 11th year of Constantine; was originally a soldier, but became a monk and a bishop by popular acclamation. In his diocese he found the tomb of a robber
the priesthood should be to him for ever. Ps. O Lord, remember David and all his mercies. V. Glory be to the Father.

Prayer.—O God, who seest that we cannot subsist by any power of our own, mercifully grant, that, by the intercession of the blessed Martin, thy confessor and pontiff, we may be fortified against all our enemies. Through our Lord.

_The commemoration of S. Menna, martyr._

1 The prayers from the mass. In virtute tua, from _common of martyr not a bishop._

_Lesson, Ecclesiasticus_ xlv. — Lo, a great priest, &c.

_Gradual._—Behold a great priest who in his days pleased God. There has not been found like to him, who kept the law of the Most High. Alleluia, Alleluia. The blessed man, S. Martin, Bishop of the city of Tours, went to his repose, whom the angels and archangels, the thrones, and dominions, and powers received. Alleluia.


_Offertory._—My truth and my mercy shall be with him; and in my name his horn shall be exalted.

_Secret._—Grant, merciful God, that this salutary oblation may ever free us from our own faults, and protect us from all adversities. Through our Lord.

_If the feast of S. Martin shall fall on_ XXII. Sunday after Pentecost, the secret of the Sunday ought to be changed, because it is the same with the secret of S. Martin, and the secret of XXIII. Sunday ought to be used, namely, _Pro nostra servitutis._

_S. Menna, Secret, as in common of martyr not a bishop._

_Communion._—Blessed is the servant whom his Lord, when he shall come, shall find watching; verily I say to you, He will appoint him over all his goods.

_Post-communion._—Grant, we beseech thee, O Lord our God, that by their intercession on whose festival their votive sacraments are offered, they may be rendered salutary to us. Through our Lord.

_S. Menna, Post-communion as in common of martyr not bishop._

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12TH DAY OF NOVEMBER.

_S. Martin, Pope and Martyr._

_The mass is the same as in common of bishop and martyr._ Sacerdotis Dei.

_Epistle, 1 Peter iv. 13-19._ — If you partake of the sufferings of Christ, &c.

honoured as that of a martyr; unable or unwilling to devise any better way of correcting the mistake, he had recourse to a vision to free them from this superstition, thus remedying one imposture by another. Surely the Healer of the nations required healing, when the first man of his age thought God had need of his lie. To the tomb of St Martin, the French paid their devotions for ages, until the Huguenots rifled the shrine, and scattered the relics. Butler says that arms and bones are still to be found in many collections. He lived to the age of eighty, and was long esteemed the model bishop of the Church of France, if not on the Continent.

1 _Menna_ is described as an Egyptian soldier in the Roman troops, who suffered about 304.

2 _Martin_ is said to have been Bishop of Rome in 649, and was banished by the Emperor Maximus for the part he had taken against him in one of the councils of the Church, called, The Lateran. It was one of those war of words in which the less the matter of dispute, the keener the temper of the disputants.
Gospel, Luke xiv. 26–33.—If any man come to me, &c.

18th Day of November.
S. Didacus, Confessor.

The mass, Justus ut palma, from common of a confessor not a bishop.¹

Prayer.—Almighty and everlasting God, who by an admirable arrangement didst choose the weak things of the world to confound the strong, mercifully grant to our lowliness, that through the pious prayers of the blessed Didacus, thy confessor, we may deserve to be raised to eternal glory in heaven. Through our Lord.

15th Day of November.
S. Gertrude, Virgin.²

The mass, Dilexisti, from common of virgins.

Prayer.—O God, who didst prepare thyself in the heart of the blessed virgin Gertrude, a pleasant mansion for thyself, mercifully wash away the defilements of our hearts by her intercession, and grant us to rejoice in her society. Through our Lord.

17th Day of November.
S. Gregory Thaumaturgus, Bishop and Confessor.³

The mass, Statuit, from common of confessor and bishop, except the following Gospel:—

Mark xi. 22–24.—Have faith in God; verily I say unto you, Whosoever shall say to this mountain, &c.

18th Day of November.
Dedication of Churches of S. S. Apostles Peter and Paul.⁴

The mass, Terribilis, from common of dedication of church.

19th Day of November.
S. Elisabeth, Queen of Hungary, Widow.⁵

The mass, Cognovi, from common of virgin and martyr.

¹ On the 14th November, in the English Missal, a St Eroenwald, Bishop of London, is honoured. Didacus, or Diego, which was a Spanish name, was a Franciscan monk of Seville, who died in 1468. His relics having cured a dangerous wound of Don Carlos, a son of that superstitious prince Philip II., out of gratitude, he solicited his canonization, which was granted in 1588.

² St Gertrude lived between 1251 and 1292, and was abbess of a monastery in Upper Saxony. She seems to have been a woman of considerable ability. She wrote, in Latin, a treatise called, “Of Divine Instinautions; or, Communications and Sentiments of Love”—a work which, Butler says, is valued almost as much as the writings of Teresa.

³ In the English Missal, Thaumaturgus is omitted, and a St Hugh, Bishop of London, is inserted, who lived about 1140, and had been a Carthusian monk.—See Notes. For the miracles of the Wonder Worker, whose office in the English Missal is inserted on 27th November, see p. 96 of this work.

⁴ This is the Vatican in which the relics of these apostles are said to be in a vault or chapel underneath, which is called “The Threshold of the Apostles,” whither flock pilgrims from all Popish countries. The Lateran is the first Patriarchal Church, and the Vatican the second.

⁵ This St Elisabeth, was a Hungarian princess of the thirteenth century, who, like some of the other female saints of the calendar, after trying the married life, and having three children, on losing her husband, retired to the life of a religious, and obtained by her austerities the reputation of a saint.
Prayer.—O God, illuminate the hearts of thy faithful people, and cause us by the glorious prayers of the blessed Elisabeth, to deepen the prosperity of this world, and ever to rejoice in heavenly consolation. Through our Lord.

The commemoration of S. Pontian, pope and martyr. The prayers are from the mass, Statuit, from common.

20TH DAY OF NOVEMBER.
S. Felix De Valois, Confessor.

The mass, Justin ut palma, from common of confessor not a bishop.

Prayer.—O God, who didst vouchsafe divinely to call the blessed Felix, thy confessor, from the desert, to the office of redeeming the captives, grant, we beseech thee, that freed by his intercession, through thy grace, from the captivity of our sins, we may be brought to the heavenly country. Through our Lord.

21ST DAY OF NOVEMBER.
Presentation of blessed Virgin Mary.

The mass, Salve sancta parens, as from Pentecost to Advent. See end of Missal.

Prayer.—O God, who wert pleased that the blessed Mary, ever a virgin, the habitation of the Holy Ghost, should on this day be presented in the temple, grant, we beseech thee, that by her intercession, we may deserve to be presented in the temple of thy glory. Through our Lord, in the unity of the same.

The Creed is said. And Preface, Ex te in presentatione.

22D DAY OF NOVEMBER.
S. Cecilia, Virgin and Martyr.

Introit.—I have spoken of thy testimonies in the presence of kings, and I was not ashamed. I meditated also on thy commandments, which I loved exceedingly. Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. V. Glory be to the Father.

Prayer.—O God, who dost gladden us by the annual solemnity of the blessed Cecilia, thy virgin and martyr, grant, that whom we venerate by this office, we may imitate in the example of her pious life. Through our Lord.

Epistle, Ecclesiasticus li. 13-17.—O Lord my God, &c.

Gradual.—Hearken, O daughter, and see and incline thine ear, for the King hath greatly desired thy beauty. Go forth in thy comeliness and beauty; proceed prosperously and reign. Alleluia, Alleluia. The five wise virgins took oil in their vessels, with the lamps; and at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet Christ our Lord. Alleluia.

Gospel, Matthew xxxv. 1-13. — The kingdom of heaven is like unto ten virgins, &c.

Offertory.—After her shall virgins be brought to the King. Her neighbours shall be brought to thee with joy and exultation; they shall be brought into the temple to the Lord the King.

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1 This Pontian is said to have been Bishop of Rome about 230, and was banished by Maximinus to the isle of Sardinia, where he died.

2 This Felix lived between 1127 and 1212, and was associated with John of Mather, a young nobleman of Provence, in instituting the "Order for the Redemption of Captives" in the middle ages.

3 This feast is not in honour of Christ, but of the presentation of the Virgin in the temple by her own parents. It is a pure fiction—part of the voluminous Mariolatry of Rome, that in lack of invention, but not of zeal, repeats itself.

4 See p. 107 of this work, for the legend respecting this lady.
Secret.—O Lord, we beseech thee, that these victims of expiation and praise, may, through the intercession of the blessed Cecilia, thy virgin and martyr, ever render us worthy of thy propitiation. Through our Lord.

Communion.—Let the proud be confounded, because they have unjustly done wickedly against me: but I was exercised in thy commandments; in thy righteousness I shall not be ashamed.

Post-communion.—O Lord, thou hast satisfied thy family with sacred gifts, we beseech thee ever cherish us by her intercession whose solemnity we celebrate. Through our Lord.

23rd Day of November.
S. Clement, Pope and Martyr. 1

Introit, Isaiah lix.—The Lord said, My words, which I have put in thy mouth, shall not depart from thy mouth, and thy gifts shall be accepted upon my altar. Ps. cx. Blessed is the man that fears the Lord; he delighteth exceedingly in his commandments. V. Glory be to the Father.

Prayer.—O God, who dost gladden us by the annual solemnity of the blessed Clement, thy martyr and bishop, mercifully grant, that we may imitate the virtue of his sufferings whose festival we celebrate. Through our Lord.

Commemoration of S. Felicitas, Martyr.

Prayer.—Grant, almighty God, we beseech thee, that recalling the solemnity of thy blessed martyr Felicitas, we may be protected by her merits and prayers. Through our Lord.

Lesson, Philippians iii. 17; iv. 3.—Be followers of me, &c.

Gradual.—The Lord hath sworn, and shall not repent; thou art a priest for ever, after the order of Melchisedec. The Lord hath said to my Lord, Sit on my right hand. Alleluia, Alleluia. This is the priest whom the Lord hath crowned. Alleluia.

Gospel, Matthew xxiv. 42-47.—Watch ye, &c.

Offertory.—My truth and my mercy shall be with him; and in my name shall his horn be exalted.

Secret.—O Lord, sanctify the gifts offered to thee, and through these cleanse us from our sins by the intercession of the blessed Clement, thy martyr and bishop. Through our Lord, &c.

S. Felicitas, Secret.—O Lord, look with a favourable eye on the vows of thy people, and grant us to rejoice in her prayers whose festival we celebrate. Through our Lord.

Communion.—Blessed is that servant, whom, when his Lord shall come, he shall find watching; verily I say to you, he will set him over all his goods.

Post-communion.—Filled with the offering of thy sacred body and precious blood, we beseech thee, O Lord our God, that what we do in pious devotion through the intercession of the blessed Clement, thy martyr and bishop, we may receive with assured redemption. Through the same Lord.

S. Felicitas, Post-communion.—Almighty God, we humbly beseech thee,

1 This is the Clement of Paul's Epistle, (Phil. iv. 3). The Church of Rome makes him to have been the second Bishop of Rome from Peter—Linus being the first. Others make Clement to have been ordained by Peter himself. He is esteemed as one of the apostolic fathers, and his epistles to the Corinthian Church, especially the first, while it betrays its uninspired character, shows also one who had sat at the feet of a Paul and a Peter, and drunk of their spirit of faith and love to Christ.
SAINTS' FEASTS OF NOVEMBER.

that, thy saints interceding for us, thou
wouldst both multiply in us thy gifts,
and dispose of our temporal interests.
Through our Lord.

24TH DAY OF NOVEMBER.

S. John of the Cross, Confessor.¹

The mass, Os justi, from common of
confessor not a bishop.

Prayer.—O God, who didst make thy
holy confessor John an excellent exam-
ple of perfect self-denial, and of the cross,
grant, that ever persevering in the imita-
tion of him, we may attain to eternal
glory. Through our Lord, &c.

Commemoration is made of S. Chry-
sogonus, martyr, as in the following
mass:

THE SAME DAY.

S. Chrysogonus, Martyr.²

The mass, In virtute tua, from com-
mon, except the prayers.

Prayer.—O Lord, be favourable to
our supplications, that we who know
ourselves to be guilty on account of our
iniquities, may be delivered by the in-
tercession of thy blessed martyr Chry-
sogonus. Through our Lord.

S. Chrysogonus, Secret.—O Lord, we
beseek thee to receive, well pleased,
our oblation; and thy blessed martyr
Chrysogonus interceding, defend us from
all perils. Through our Lord.

S. Chrysogonus, Post-communion.—O
Lord, by the participation of thy sacra-
ment, cleanse us from secret sins, and

¹ This saint was a contemporary of St Teresa, and of Peter of Alcantara, and
lived between 1542 and 1591, when Spain was fertile in saints whose insane ex-
sploits, in the way of neglecting and despising the body, filled the Spanish nation
with wonder, and so strangely perverted the religious sentiments of the nation,
that Spain became as absurd in its religious sentiments and observances, as
ever Don Quixote became by reading romances. He wrote a book of mystical
theology, which he called "The Obscure Night." "His heart," says Butler,
"seemed an immense fire of love." Coming out of his raptures, he would ex-
claim, "Let us take wings and fly on high. What do we do here, brethren, let
us go to eternal life!" Glorifying in his sufferings, he would say that he asked
three things of God, "1st, That he might not pass one day of his life without suf-
f ering something; 2d, That he might not die superior; 3d, That he might end his
life in humiliation, disgrace, and contempt." From his voluntary sufferings, he
received the title of "John of the cross." A Spanish priest of the name of
Molino, is usually styled the "Father of the Quietism," which was afterwards con-
demned by Rome, and to which Fenelon was inclined; but the true authors,
Butler informs us, were Teresa, Peter of Alcantara, and brother John of the Cross.
Their doctrine of passive prayer, in which the mind does nothing, and receives only
impressions, and of loving God only for himself, and indifference whether we be
saved or not, so that God be glorified, &c., all which are sentiments or issues of the
mystical theology which is to be found in Protestant Churches as well as in
Rome, and is one of the extremes of a devotion unconnected with the wholesome
activities of life. Besides his "Obscure Night," he wrote on "The Canticles,
and pieces called "The Ascent of Mount Carmel," and "The Living Flame of
Love."

² Chrysogonus is said to have suffered martyrdom at Rome in the time of Dio-
cletian. One of the Roman cardinals takes his title from him.
free us from the snares of the enemy.
Through our Lord.

26TH DAY OF NOVEMBER.

S. Catharine, Virgin and Martyr.1

The mass, Loquebar, from common of
virgin and martyr.

Prayer.—O God, who didst give the
law to Moses from the summit of Mount
Sinai, and in the same place by thy holy
angels didst wonderfully place the body
of the blessed Catharine, thy virgin and
martyr, grant, we beseech thee, that by
her merits and intercession, we may ar-
rive at the mountain which is Christ.
Who lives with you, &c.

26TH DAY OF NOVEMBER.

S. Peter Alexandrinus, Bishop and
Martyr.2

The mass, Statuit, from common of
one martyr and bishop.

1 A martyr of Alexandria in Egypt in the third century. She is said to have
been celebrated for her learning as well as sufferings, and to have been stripped of
her wealth and rank, and sent into banishment by the Emperor Maximian.

2 This Peter is described as Bishop of Alexandria about 311, and to have been
put to death by the same emperor that banished St. Catharine.
COMMON OF SAINTS.

ON THE VIGIL OF AN APOSTLE.

Introit, Psalm lii.—But I, as a faithful olive-tree in the house of the Lord, have hoped in the mercy of my God: and I will wait on thy name, for it is good in the sight of thy saints. Ps. Why dost thou glory in malice, thou who art mighty in wickedness? V. Glory be to the Father, &c.

Prayer.—Grant, we beseech thee, almighty God, that the venerable solemnity of thy blessed apostle N., (and evangelist,) which is now at hand, may both increase our devotion and promote our salvation. Through our Lord, &c.

The parentheses is said on the vigil of S. Matthew.


Gradual, Psalm xci.—The just shall flourish like the palm-tree; he shall grow up like the cedar of Lebanon in the house of the Lord. To show forth thy mercy in the morning, and thy truth in the night.

Gospel, John xv. 12-16.—This is my commandment, that you love one another as I have loved you, &c.

Offertory, Psalm viii.—Thou hast crowned him with glory and honour, and hast set him over the work of thy hands, O Lord.

Secret.—While we offer to thee the sacred mysteries with reverence for the apostolic office, we beseech thee, O Lord, that through the intercession of thy blessed apostle N., (and evangelist,) whose festival is at hand, thy people may always bring forth their vows, and and obtain their desires. Through our Lord, &c.

The preface, as in common of prefaces.

Communion, Psalm xx.—His glory is great in thy salvation: glory and great beauty wilt thou put upon him, O Lord.

Post-communion.—We beseech thee, O Lord, that being appeased by the supplication of thy holy apostle N., (and evangelist,) both to bestow pardon on us and grant to us eternal remedies. Through our Lord, &c.

ON FEASTS OF EVANGELISTS.

Epistle, Ezekiel i. 5-14.—The likeness of the four living creatures, &c.

Gospel, Luke x. 1-10.—The Lord appointed, also, other seventy-two, &c.

COMMENORATION OF ONE MARTYR AND BISHOP.

Introit, Ecclesiasticus xlv.—The Lord appointed him a covenant of peace, and made him a prince, that the dignity of priesthood should be his for ever. Ps. cxxxii. O Lord, remember David, and all his mercies. V. Glory be to the Father, &c.
Prayer.—Have regard to our infirmity, O almighty God; and since the burden of our own actions is heavy upon us, may the glorious intercession of the blessed N., thy martyr and bishop, protect us. Through our Lord, &c.

Legion, Epistle, James i. 12-18.—Blessed is the man that endureth temptation; he shall receive the crown of life, &c.

Gradual, Psalm lxxxviii.—I have found David my servant; with my holy oil I have anointed him: for my hand shall help him, and my arm shall strengthen him. The enemy shall not have any advantage over him, and the son of wickedness have no power to hurt him. Alleluia, Alleluia. Thou art a priest for ever, according to the order of Melchisedec. Alleluia.

After Septuagesima, the Alleluia and verse are omitted, and the following is said:—

Tract, Psalm xx.—Thou hast bestowed on him the desire of his heart, and hast not withhold from him the desire of his lips. Thou hast anticipated him with the blessings of sweetness. Thou hast set on his head a crown of precious stones.

Gospel, Luke xiv. 26-33.—If any man come to me, and hate not his father, &c.

Offertory, Psalm lxxxviii.—My truth and my mercy shall be with him, and in my name shall his horn be exalted.

Secret.—O Lord, graciously accept the victims devoted to thee, through the merits of blessed N., thy martyr and bishop, and grant that they may become a perpetual support to us. Through our Lord, &c.

Communion.—Once have I sworn in my holiness, his seed shall endure for ever, and his throne as the sun before me, and as the moon perfect for ever, and a faithful witness in heaven.

Post-communion.—Being refreshed by partaking of the holy gift, we beseech thee, O Lord our God, that by the intercession of blessed N., thy martyr and bishop, we may experience the benefits of him whose worship (cultus) we celebrate. Through our Lord, &c.

Another Mass of the Same Common.

Introit, Daniel iii.—O ye priests of the Lord, bless the Lord: ye that are holy and humble in heart, praise ye God. Ps. All ye works of the Lord, bless the Lord; praise and extol him for ever. Glory, &c.

Prayer.—O God, who dost gladden us by the annual solemnity of blessed N., thy martyr and bishop, mercifully grant that we may rejoice in the protection of him whose feast we celebrate. Through our Lord.

Epistle, 2 Corinthians i. 8-7.—Blessed be the God and Father of our Lord Jesus Christ, &c.

Gradual, Psalm viii.—Thou hast crowned him with glory and honour, and hast set him over the works of thy hands, O Lord. Alleluia, Alleluia. This is the priest whom the Lord hath crowned. Alleluia.

After Septuagesima, the Alleluia and verse are omitted, and the following is said:—

Tract, Psalm cxii.—Blessed is the man that fears the Lord; in his commandments is his delight. His seed shall be powerful on earth; the generation of the righteous shall be blessed. Glory and riches are in his house, and his justice abideth for ever.

Gospel, Matthew xvi. 24-37.—If any man will come after me, &c.

Offertory, Psalm lxxxviii.—I have found David my servant; with my holy oil I have anointed him: for my hand shall help him, and my arm shall strengthen him.

Secret.—Sanctify, O Lord, the offer-
COMMUNIC OF SAINTS.

Tract.—Thou hast bestowed upon him the desire of his soul, and hast not defrauded him of the wish of his lips. For thou hast prevented him with blessings of sweetness; thou hast set upon his head a crown of precious stones.

Gospel, Matthew x. 34-42.—Do not think that I come to send peace on earth, &c.

Offertory, Psalm viii. — Thou hast crowned him with glory and honour, and appointed him over the works of thy hands, O Lord.

Secret.—We beseech thee, O Lord, that receiving our offerings and prayers, thou wouldst cleanse us by their heavenly mysteries, and mercifully hear us. Through our Lord.

Communion.—Matthew xvi.—If any man will come after me, let him deny himself, and take up his cross and follow me.

Post-communion.—Grant, we beseech thee, O Lord our God, that as in commemoration of thy saints we rejoice in this duty now, so we may hereafter be glad in beholding their face for ever. Through our Lord.

ANOTHER MASS OF THE SAME COMMON.

Introit, Psalm lxxiv.—The just shall rejoice in the Lord, and shall hope in him, and all the upright in heart shall be praised. Ps. O God, hear my prayer when I make supplication, and rescue my soul from the fear of the enemy. Glory be to the Father, &c.

Prayer.—Grant, almighty God, we beseech thee, that by the intercession of blessed N., thy martyr, we may be delivered from all bodily adversities, and be purified in mind from all evil thoughts. Through our Lord.

Epistle, 2 Timothy ii. 8-10; iii. 10-12. —Remember that Jesus Christ is of the seed of David, &c.

Gradual, Psalm xxxvi.—When the
just man shall fall he shall not be broken; for the Lord putteth his hand under him. He is merciful and lendeth, and his seed shall be blessed. Alleluia, Alleluia. He that followeth me walketh not in darkness, but shall have the light of life eternal. Alleluia.

After Septuagesima, the Alleluia and verse are omitted, and the following said:—

Tract.—Blessed is the man that fears the Lord; his delight is in his commandments. His seed shall be powerful on earth: the generation of the upright shall be blessed. Glory and riches are in his house, and his justice abideth for ever.

Gospel, Matthew x. 26-32.—Nothing is covered that shall not be revealed, &c.

Offertory, Psalm xx.—O Lord, thou hast set a crown upon his head of precious stones: he sought life of thee, and thou hast bestowed it upon him. Alleluia.

Secret.—O Lord, may our devotions be accepted in thy sight, and be made profitable to us by his supplications, in commemoration of whom it is offered. Through our Lord.

Communion, John xii.—If any man minister to me, let him follow me; and where I am, there also shall my minister be.

Post-communion.—We beseech thee, O Lord our God, that being refreshed by partaking of the sacred gifts by the intercession of the blessed N., thy martyr, we may experience the effects of him whose worship we celebrate. Through our Lord.

The other epistles and gospel, the same as in common of one martyr.

Lesson, Epistle, James i. 2-12.—Beloved, count it all joy when ye fall into diverse temptations, &c.

Epistle, 1 Peter iv. 13-19.—But rejoice, inasmuch as ye are partakers of Christ’s sufferinge, &c.

Gospel, John xii. 24.—Unless a grain of wheat, &c., is used on 10th August, at feast of S. Lawrence.

Common of Martyrs in Paschal Time.

For one Martyr only.

Introit, Psalm lxiii.—Thou hast protected me, O God, from the assembly of the malignant, Alleluia; from the multitude of the workers of iniquity, Alleluia, Alleluia. Ps. Hear, O God, my prayer, when I make supplication to thee; deliver my soul from the fear of the enemy. V. Glory be, &c.

For a Martyr and Bishop.

Prayer.—Have regard, almighty God, to our iniquity, and since the weight of our own deeds is grievous to us, may the glorious intercession of blessed N., thy martyr and bishop, protect us. Through our Lord, &c.

Another Prayer.—O God, who dost gladden us by the annual solemnity of the blessed N., thy martyr and bishop, mercifully grant that we may also rejoice in his protection whose feast we celebrate. Through, &c.

For a Martyr only.

Prayer.—Grant, we beseech thee, O almighty God, that we who celebrate the feast of the blessed N., thy martyr, may, by his intercession, be strengthened in the love of thy name. Through, &c.

Another Prayer.—Grant, we beseech thee, almighty God, that by the intercession of the blessed N., thy martyr, we may both be delivered from all bodily adversities, and cleansed in mind from all evil thoughts. Through our Lord, &c.

Book of Wisdom v. 1-5.—The just shall stand with great constancy against those that have afflicted them, &c.

Or the epistle to Timothy of the preceding mass, Alleluia, Alleluia. Ps. Ixxxviii.

The heavens shall confess thy wonders, O Lord, and thy truth in the church of
COMMON OF SAINTS.

the saints. Alleluia. Ps. xx. Thou hast set, O Lord, upon his head a crown of precious stones. Alleluia.

Gospel, John xv. 1-7.—I am the true vine, &c.

Offertory, Psalm lxxxviii.—The heavens shall confess thy wonders, O Lord, and thy truth in the church of the saints. Alleluia, Alleluia.

For a Martyr and Bishop.

Secret.—Graciously accept, O Lord, the offerings dedicated to thee by the intercession of the blessed N., thy martyr and bishop, and grant that they may be a perpetual support to us. Through our Lord.

Another Secret.—Sanctify, O Lord, the offerings devoted to thee, and the blessed N., thy martyr and bishop, interceding, mercifully have regard to us. Through our Lord.

For a Martyr only.

Secret.—O Lord, we beseech thee, having received our offerings and our prayers, to cleanse us by the heavenly mysteries, and mercifully to hear us. Through our Lord.

Another Secret.—O Lord, may our devotion be accepted in thy sight, and become profitable to us by his supplication, in whose commemoration it is offered. Through our Lord.

Communion, Psalm liii.—The just shall rejoice in the Lord, and shall hope in him, and all the upright in heart shall be praised. Alleluia, Alleluia.

For a Martyr and Bishop.

Post-communion.—Being refreshed by partaking of the holy gift, we beseech thee, O Lord our God, that by the intercession of blessed N., thy martyr and bishop, we may experience the effect of his worship which we celebrate. Through our Lord.

Another Post-communion.—May this communion, O Lord, purge away our sin, and by the intercession of the blessed N., thy martyr and bishop, make us partakers of the heavenly remedy.

For a Martyr only.

Post-communion.—Grant, we beseech thee, O Lord our God, that as in commemorating thy saints we rejoice in a temporal duty, so we may hereafter be gladdened by beholding them face to face through eternity. Through our Lord.

Another Post-communion.—Refreshed by partaking of the sacred gift, we beseech thee, O Lord our God, that through the intercession of the blessed N., thy martyr, we may feel the benefits of him whose worship we celebrate. Through our Lord.

The epistle and the gospel of the above mass are said also in the following mass, and what things are in the following may be said in the preceding.

COMMON OF MANY MARTYRS IN PASchal TIME.

Introit, Psalm xiv. 4.—Thy saints, O Lord, shall bless thee, they shall speak of the glory of thy kingdom. Alleluia, Alleluia. Ps. I will exalt thee, O God my king; and I will bless thy holy name for ever, yes, for ever and ever. Glory be, &c.

For many Martyrs and Bishops.

Prayer.—We beseech thee, O Lord, that the festivals of the blessed martyrs and bishops may protect us, and their venerable prayers commend us to thee. Through our Lord.

For many Martyrs only.

Prayer.—O God, who dost give us to observe the festival of the holy martyrs N. and N., grant to us to rejoice in the eternal felicity of their society. Through our Lord.

Another Prayer.—O God, who dost gladden us by the annual solemnity of thy holy martyrs, N. and N., graciously grant that we may be animated by their
example, in whose merits we rejoice. Through our Lord, &c.

Epistle, 1 Peter i. 3-7.—Blessed be the God and Father, &c. Alleluia, Alleluia. Thy saints, O Lord, shall flourish like the lily, and shall be as the odour of balsam before thee. Alleluia. Ps. cxv. Precious in the sight of God is the death of his saints. Alleluia.

Gospel, John xv. 5-11.—I am the vine, &c.

Offertory, Psalm xxxi.—Rejoice in the Lord, and shout for joy, ye just; and glorify him, all ye that are upright in heart.

For many Martyrs and Bishops.

Secret.—O Lord, be favourable to our supplications which we offer in commemoration of thy saints, that we who have no confidence in our own justice, may be aided by the merits of those who are well pleasing to thee. Through our Lord.

For many Martyrs only.

Secret.—We offer to thee, O Lord, the gifts of our devotion, and may they be acceptable to thee in honour of thy just ones, and rendered profitable to us by thy compassion. Through our Lord.

Another Secret.—O Lord, we beseech thee by these offered gifts, and by the intercession of thy holy martyrs, N. and N., to defend us from all dangers. Through our Lord.

Communion, Psalm xxxii.—Rejoice in the Lord, ye just, Alleluia; praise becometh the upright, Alleluia.

For many Martyrs and Bishops.

Post-communion.—Filled with thy holy mysteries, we beseech thee, O Lord, that we may be helped by their prayers, whose solemnity we celebrate. Through our Lord.

For many Martyrs only.

Post-communion.—Grant us, we be-

sees thee, O Lord, by the intercession of thy holy martyrs, N. and N., that what we touch with our lips, we may partake of with pure minds. Through, &c.

Another Post-communion.—May this communion, O Lord, purge us from sin, and by the intercession of thy holy martyrs, N. and N., make us partakers of the heavenly remedy. Through, &c.

In the common of Martyrs in Paschal time, another epistle and gospel.

Apocalypse xix. 1-9.—And after these things, I heard a great voice, &c.

Gospel, John xvi. 20-22.—Verily I say unto you, that ye shall weep and lament, &c.

In the common of confessors and virgins, and in other masses in paschal time, all things are said as below, adding in the introit before the psalm the double Alleluia, and at the end of the offertory and communion one Alleluia, where it is not used; and, omitting the gradual, two verses with four Alleluias, as set down in their place.

COMMON OF MANY MARTYRS NOT IN PASchal TIME.

Introit, Psalm lxxviii. —Let the groans of the prisoners come before thee; render to our neighbours seven-fold into their bosom; revenge the blood of thy saints which has been shed. Ps. O God, the heathen are come into thine inheritance, they have polluted thy holy temple, they have made Jerusalem as a market of fruit. V. Glory be the Father.

For many Martyrs and Bishops.

Prayer.—We beseech thee, O Lord, that the festivals of the blessed martyrs and bishops, N. and N., may preserve us, and their venerable prayers commend us to thee. Through our Lord.

If they should not be bishops, the prayer should be said as in the following mass.

Lesson, Book of Wisdom iii. 1-8—The
Common of Saints.

Prayer.—O God, who dost give us to celebrate the festival of thy holy martyrs, N. and N., (and his associates), grant to us to rejoice in their society in an eternal world. Through our Lord.

The parenthesis is said on the feast of any of the holy martyrs with their companions.

If they should be bishops, the prayer of the preceding mass is used, which is also said on the following.

Lesson, Book of Wisdom v. 16–20.—But the just shall live, &c.

Gradual, Psalm cxxiv.—Our soul hath been delivered, as a sparrow from the snare of the hunter; the snare is broken, and we are delivered: our help is in the name of the Lord, who made heaven and earth. Alleluia, Alleluia. Ps. lxvii. Let the just feast and rejoice before God, and be delighted in their joy. Alleluia.

After Septuag., the Alleluia and verse are omitted, and tract said.

Tract.—Who sow in tears shall reap in joy: going, they go weeping, casting in their seed; but returning, they shall come again rejoicing bearing their sheaves.


Offertory, Psalm cxlix. —The saints shall exult in glory; they shall rejoice on their beds; the praises of God shall be in their mouths. Alleluia.

Secret.—O Lord, we offer to thee the gifts of our devotion, and may they be pleasing to thee in honour of thy just ones, and be rendered salutary to us by thy compassion. Through our Lord.

Communion, Luke xii.—But I say to you, my friends, be not afraid of those that persecute you.

Post-communion.—Grant to us, we beseech thee, by the intercession of thy holy martyrs, N. and N. (and his companions), that what we touch with our
lips, we may partake of with a pure mind. Through our Lord.

**ANOTHER MASS OF THE SAME COMMON.**

**Introit,** Psalm xxxvi.—But the salvation of the just is from the Lord; and he is their protector in the time of trouble. Ps. Be not envious of evil doers; nor envy them that work iniquity. V. Glory be to the Father.

**Prayer.**—O God, who dost gladden us by the annual festival of thy holy martyrs, N. and N. (N. and his companions), mercifully grant that we may be animated by the example of him in whose merits we rejoice. Through our Lord.

The parentheses is said on the feast of any holy martyr with associates.

**Lesson,** Hebrews x. 32–38.—Brethren, call to mind the former days.

**Gradual,** Psalm xxxiii. — The just cried, and the Lord heard them, and delivered them from all their troubles. The Lord is nigh to them who are afflicted in heart, and he will save the lowly in spirit. Alleluia, Alleluia. The white robed army of martyrs praise thee, O Lord. Alleluia.

**After Septuag.,** Alleluia and verse are omitted, and the following said:—

**Tract.**—They that sow in tears shall reap in joy; going, they went and wept, casting forth their seed; but coming, they shall come with rejoicing, bearing their sheaves.

**Gospel,** Matthew xxiv. 3–13.—As Jesus was sitting on Mount Olivet, &c.

**Offertory,** Book of Wisdom iii. —The souls of the just are in the hands of God, and the torment of malice shall not touch them. To the foolish they seemed to die, but they rest in peace. Alleluia.

**Secret.**—We beseech thee, O Lord, to receive well pleased our offered gifts, and by the intercession of thy holy martyrs, N. and N. (N. and associates), defend us from all perils. Through our Lord.

**Communion,** Matthew x. —That which I tell you in the dark, declare ye in the light, saith the Lord; and what ye hear in the ear, declare ye on the house tops.

**Post-communion.**—O Lord, may this communion free us from sin, and thy holy martyrs, N. and N. (N. and associates), make us partakers of the heavenly remedy. Through our Lord.

**The other Epistles and Gospels are for many martyrs.**

**Lesson,** Book of Wisdom x. 17–20.—And she rendered to the just, &c.

**The Epistle,** Being justified by faith, &c., is used on the feast of S. S. Mark and Marcellianus, martyrs, on the 18th June.

**Lesson,** Romans viii. 18–23.—The sufferings of the present time are not worthy to be compared, &c.

**Lesson,** 2 Corinthians vi. 4–10.—Let us show ourselves as servants of God in much patience, &c.

**Lesson,** Hebrews xi. 33–39.—Who by faith subdued kingdoms, &c.

**Lesson,** Apocalypse vii. 13–17.—And one of the elders answered, and said to me, These that are clothed in white, &c.

**The Gospel,** Jesus seeing the crowds entered, &c., is used on the feast of All Saints, on the 1st November.

**Gospel,** Matthew xi. 25–30.—I thank thee, O Father, Lord of heaven and earth, that thou hast hid, &c.

**Gospel,** Luke xi. 47–51.—Jesus said to the Scribes and Pharisees, Woe to you, &c.

**Gospel,** Luke x. 16–20. — He that heareth you, heareth me, &c.

**COMMON OF A CONFESSION AND BISHOP.**

**Introit, Ecclesiasticus xliv.**—The Lord made with him a covenant of peace, and made him a priest, that he might be a priest for ever. Ps. 33 xxi. O Lord, remember David and all his mercies. Glory be to the Father, &c.

**Prayer.**—Grant, we beseech thee, almighty God, that the venerable solemnity of the blessed N., thy confessor and bishop, may both increase devotion, and promote our salvation. Through our Lord.

**Lesson, Ecclesiasticus xliv. 17; xlv. 20.**—Behold a great priest, &c.

**Gradual.**—Behold a great priest who in his days pleased God. There was none found like to him, who kept the law of the Most High. Alleluia, Alleluia. Ps. 25 xix. Thou art a priest for ever, after the order of Melchisedec. Alleluia.

After Septuag., Alleluia and verse are omitted, and following said:—

**Tract, Psalm cxli.**—Blessed is the man that fears the Lord; in his commandments he greatly delights. His seed is powerful in the earth; the generation of the upright shall be blessed. Glory and riches are in his house; and his justice shall abide for ever.

**In Paschal time, the Gradual is omitted, and in its place, Alleluia, Alleluia. Thou art a priest for ever, after the order of Melchisedec. Alleluia. This is the priest whom the Lord hath crowned. Alleluia.**

**Gospel, Matthew xxv. 14-23.**—A man going into a far country, &c.

**Offertory, Psalm 118xviii.**—I have found David my servant, with my holy oil I have anointed him; for my hand shall help him, and my arm shall strengthen him.

**Secret.**—O Lord, we beseech thee, that thy saints may everywhere gladden us; that while we celebrate his merits, we may experience his patronage. Through our Lord.

**Communion, Luke xii.**—A faithful and wise servant whom the Lord hath set over his family to give them their measure of wheat in due season.

**Post-communion.**—Grant, we beseech thee, almighty God, that giving thanks for the gifts we have received, by the intercession of blessed N., thy confessor and bishop, we may receive still greater blessings. Through our Lord.

**ANOTHER MASS OF THE SAME COMMON.**

**Introit, Psalm 33 xxxi.**—Let thy priests, O Lord, be clothed with justice, and thy saints exult; for thy servant David's sake, turn not away the face of thy anointed. O Lord, remember David, and all his meekness. V. Glory be to the Father.

**Prayer.**—O Lord, we beseech thee, give ear to our prayers, which we offer on the solemnity of the blessed N., thy confessor and bishop, and absolve us from all our sins by the merits and intercession of him who served thee worthily. Through our Lord.

**Lesson, Hebrews vii. 23-27.**—There were many priests, &c.

**Gradual, Psalm 33 xxxi.**—I will clothe her priests with salvation, and her saints shall rejoin with exceeding great joy. There I will bring forth a horn to David. I have prepared a lamp for my Christ. Alleluia, Alleluia. Ps. 25 xix. The Lord hath sworn and will not repent, Thou art a priest for ever, after the order of Melchisedec. Alleluia.

After Septuag., Alleluia and verse are omitted, and tract is said.

**Tract.**—Blessed is the man that fears
the Lord; in his commandments he greatly delights. His seed shall be powerful on earth; the generation of the upright shall be blessed. Glory and riches are in his house, and his justice shall abide for ever.

In Pasch, the Gradual is omitted, and in its place, Alleluia, Alleluia. The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchisedec. Alleluia. Eccles. xliv. The Lord loved him and adorned him, and clothed him with a robe of glory. Alleluia.

Gospel, Matthew xxiv. 42-47.—Watch ye, &c.

Offertory, Psalm lxxxvii.—My truth and my mercy are with him, and in my name his horn shall be exalted.

Secret.—O Lord, we beseech thee, that the annual solemnity of saint N., thy confessor and bishop, may render us acceptable to thy mercy; that by these offices of pious atonement, both a blessed recompense may accrue to him, and he may procure for us the gifts of thy grace. Through our Lord.

Communion, Matthew xxiv.—Blessed is that servant whom, when the Lord shall come, he shall find watching. Verily I say unto you, He will appoint him ruler over all his goods.

Post-communion.—O God, the rewar der of faithful souls, grant that we may obtain pardon by the prayers of thy blessed confessor and bishop, whose venerable festival we celebrate. Through our Lord.

The other Epistles and Gospels, for a confessor who is a bishop.

Lesson, Hebrews v. 1-4.—Every priest taken from among men, &c.

The Epistle, Remember those who are set over you, &c., is used on the feast of S. Nicolas, bishop, on the 6th December.

The Gospel, No one lighteth a lamp,
just shall flourish as the lily; and he shall flourish for ever before the Lord. Alleluia.

Gospel, Matthew v. 18-19. — Jesus said to his disciples, Ye are the salt of the earth, &c.

Offertory, Psalm xci.—The just shall flourish as the palm-tree; as the cedar in Lebanon, he shall be multiplied.

Secret.—O Lord, may the pious prayer of thy holy N. not be wanting to us, so as to render our offerings acceptable, and ever obtain for us thy forgiveness. Through our Lord.

Communion, Luke xii. — A faithful and wise servant whom his Lord hath appointed over his family, that he may give them their measure of wheat in due season.

Post-communion.—O Lord, may the blessed N., thy confessor and illustrious doctor, come to intercede for us, that thy sacrifices may give us salvation. Through our Lord.

The other Epistle, for doctors.

Lesson, Ecclesiasticus xxxix. 6-14.—The just will give his heart to resort early to the Lord, &c.

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COMMON OF CONFESSOR NOT A BISHOP.

Introit, Psalm xxxvi.—The mouth of the just shall meditate wisdom, and his tongue shall speak judgment; the law of his God is in his heart. Ps. Be not envious of the wicked, neither envy the workers of iniquity. V. Glory be to the Father.

Prayer.—O God, who dost gladden us by the annual solemnity of the blessed N., thy confessor, mercifully grant that we may imitate his actions whose festival we celebrate. Through our Lord.

Lesson, Ecclesiasticus xxxi. 8-11.—Blessed is the man that is found without blemish, &c.

Gradual, Psalm xci.—The just shall flourish like the palm-tree; he shall be multiplied as a cedar of Lebanon in the house of the Lord. To show forth thy mercy in the morning, and thy truth in the night. Alleluia, Alleluia.

After Septuag., Alleluia and verse are omitted, and the following used:—

Tract, Psalm xci.—Blessed is the man that fears the Lord; in his commandments he greatly delights. His seed shall be powerful in the earth; the generation of the upright shall be blessed. V. Glory and riches are in his house, and his justice shall remain for ever.

In Paschal time, the Gradual is omitted, and in its place, Alleluia, Alleluia. Blessed is the man that endures temptation; for when he hath been proved, he shall receive the crown of life. Alleluia. The Lord loved him, and adorned him; he hath put on him the robe of glory. Alleluia.

Gospel, Luke xii. 35-40. — Let your loins be girt, &c.

Offertory, Psalm lxxxviii.—My truth and my mercy shall be with him, and in my name shall his horn be exalted.

Secret.—O Lord, we offer to thee the sacrifices of praise in commemoration of thy saints, by whom we hope to be delivered from present and future evils. Through our Lord.

Communion, Matthew xxiv.—Blessed is that servant, whom, when his Lord cometh, he shall find watching. Verily I say unto you, He shall appoint him over all his goods.

Post-communion.—Refreshed by heavenly meat and drink, we humbly beseech thee, O our God, that we may be fortified by his prayers on whose festival we have partaken of these blessings. Through our Lord.

ANOTHER MASS OF THE SAME COMMON.

Introit, Psalm xci.—The just shall
flourish like the palm-tree; he shall be multiplied as the cedar of Lebanon, planted in the house of the Lord, in the courts of the house of our God. Ps. It is good to give praise to the Lord; and to sing to thy name, O Most High. Glory be to the Father.

Prayer.—Give heed, O Lord, to our supplications which we offer on the solemnity of the blessed N., thy confessor, that we who have no confidence in our own justice, may be helped by the prayers of him who was acceptable to thee. Through our Lord.

Lesson, 1 Corinthians iv. 9-14.—We are made a spectacle to the world, &c.

Gradual.—The mouth of the just shall meditate wisdom, and his tongue shall utter judgment. The law of God is in his heart, and his steps shall not be supplanted. Alleluia, Alleluia. Ps. cxi. Blessed is the man that fears the Lord: in his commandments he delights exceedingly. Alleluia.

After Septuagesima, Alleluia and verse are omitted, and the Tract used.

Tract.—Blessed is the man that fears the Lord; in his commandments he greatly delights. His seed shall be powerful on the earth; the generation of the upright shall be blessed. Glory and riches are in his house, and his justice remaineth for ever.

In Paschal time, the Gradual is omitted, and in its room is used, Alleluia, Alleluia. Blessed is the man that fears the Lord; in his commandments he greatly delights. Alleluia. The just shall spring up as the lily, and flourish for ever before the Lord. Alleluia.

Gospel, Luke xii. 32-34.—Jesus said to his disciples, Fear not, little flock, &c.

Offertory, Psalm xx.—In thy power, O Lord, the just shall rejoice, and in thy salvation shall exult exceedingly. Thou hast bestowed on him the desire of his heart.

Secret.—Grant us, we beseech thee, almighty God, that the offering of our humility may be acceptable to thee, in honour of thy saints, and may purify us both in body and mind. Through our Lord.

Communion, Matthew, xix.—Verily I say unto you, that you who have left all things and followed me, shall receive an hundredfold, and possess life everlasting.

Post-communion.—Almighty God, we beseech thee that we who have partaken of heavenly food may, by the intercession of the blessed N., thy confessor, be fortified thereby against all adversity. Through our Lord.

The other Epistles and Gospels for confessors not bishops.

Lesson, Philippians, iii. 7-12.—What things were given to me, &c.

Gospel, Luke xix. 12-26.—A certain nobleman departed into a distant country, &c.

Mass for Abbots.

Introit, Psalm xxxvi.—The mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart. Ps. Be not emulous of the wicked, nor be envious of those that do iniquity. V. Glory be to the Father.

Prayer.—O Lord, we beseech thee that the intercession of the blessed abbot N. may commend us to thee, that we may obtain by his patronage what we cannot obtain by our own merits. Through our Lord.

Lesson, Ecclesiasticus xlv. 1-8.—He was beloved of God and men, &c.

Gradual, Psalm xx.—O Lord, thou hast prevented him with blessings of sweetness: thou hast placed on his head a crown of precious stones. He sought life from thee, and thou hast bestowed
on him length of days for ever and ever. Alleluia, Alleluia. Psalm xci. The just shall flourish as the palm: as the cedar of Lebanon he shall be multiplied. Alleluia.

After Septuagesima, Alleluia and verses are omitted, and the following said:—

Tract.—Blessed is the man that fears the Lord: in his commandments he greatly delights. His seed shall be powerful in the earth; the generation of the upright shall be blessed. Glory and riches are in his house, and his justice shall remain for ever.

In Paschal time, the Gradual is omitted, and in its place is said, Alleluia, Alleluia. The just shall flourish as the palm-tree: as the cedar of Lebanon he shall be multiplied. Alleluia. Hoesx xiv. The just shall grow as the lily, and flourish for ever before the Lord. Alleluia.

Gospel, Matthew xix. 27-29.—Peter said to Jesus, Behold we have left all things, &c.

Offertory, Psalm xx.—Thou hast bestowed upon him the desire of his heart, O Lord, and thou hast not defrauded him of the wish of his lips. Thou hast set upon his head a crown of precious stones.

Secret.—We beseech thee, O Lord, that thy holy abbot N. may demand (deposcat) that the hosts placed on thy sacred altars may be profitable to our salvation.

Communion, Luke xii.—A faithful and wise servant, whom his Lord hath set over his family, that he may give them their measure of wheat in due season.

Post-communion.—O Lord, may the blessed abbot protect us with the participation of thy sacrament; interceding for us, that we may imitate the distinguished virtues of his life, and partake of his prayers. Through our Lord.

COMMON OF VIRGINS.

Introit, Psalm cxviii.—I spoke of thy testimonies before kings, and I was not confounded: and I will meditate on thy commandments, which I loved exceedingly. Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. V. Glory be to the Father.

Prayer.—O God, who, among the miracles of thy power, hast bestowed on the weaker sex the victory of martyrdom, mercifully grant that we who celebrate the festival of thy blessed virgin and martyr N., may go on heavenwards by her example. Through our Lord.

Lesson, Ecclesiasticus li. 1-12.—I will give glory to thee, O Lord my King, &c.

Gradual, Psalm xliv.—Thou hast loved justice and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness. Alleluia, Alleluia. Virgins shall be brought after her to the king; her neighbours shall be brought to thee with rejoicing. Alleluia.

After Septuagesima, Alleluia and verses are omitted, and the following said:—

Tract.—Come, O spouse of Christ, receive the crown which the Lord hath prepared for thee for ever, for the love of whom thou hast shed thy blood. Thou hast loved justice and hated iniquity; therefore God, thy God, hath anointed thee with the oil of joy above thy companions. With thy comeliness and thy beauty go forth; proceed prosperously and reign.

In Paschal time, the Gradual is omitted, and in its place is said, Alleluia, Alleluia. After her virgins shall be brought to the king; her neighbours shall be brought to thee rejoicing. Alleluia. In thy comeliness and in thy beauty go forth; proceed prosperously and reign. Alleluia.

Gospel, Matthew xxv. 1-18.—The kingdom of heaven is like to ten virgins, &c.
Offertory, Psalm xlv. — After her shall virgins be brought to the King; her neighbours shall be brought to thee with gladness and exultation: they shall be brought into the temple to the King our Lord.

Secret.—Accept, O Lord, the gifts which we bring on the solemnity of the blessed N., thy virgin and martyr, by the intercession of whom we hope for deliverance. Through our Lord.

Communion, Psalm cxix. — Let the proud be confounded, because they have acted towards me unjustly: but I will be exercised in thy commandments, that in thy time of justification I may not be confounded.

Post-communion.—May we be aided, O Lord, by the mysteries of which we have partaken; and by the intercession of thy blessed virgin and martyr N., cause us to rejoice in thy perpetual protection. Through our Lord, &c.

Another Mass for a Virgin and Martyr.

Introit, Psalm cxix. — Sinners have waited for me to destroy me. I have understood thy testimonies, O Lord: I have seen an end of all perfection: thy commandment is exceeding broad. Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. V. Glory be to the Father.

Prayer.—O Lord, we beseech thee that the blessed virgin and martyr N. may implore for us forgiveness, who was ever pleasing to thee, both by the merit of chastity and by the confession of thy power. Through our Lord.

Lesson, Ecclesiasticus li. 13-17. — O Lord my God, thou hast exalted my dwelling-place upon the earth.

Gradual, Psalm xlvi. — God will help her with his countenance. God is in the midst of her; she shall not be moved. The river-streams gladden the city of God: the Most High hath consecrated his own tabernacle. Alleluia, Alleluia.

This is a wise virgin, and one of the number of the prudent. Alleluia.

After Septuagesima, Alleluia and verses are omitted, and the following said:—

Tract.—Come, O spouse of Christ, receive the crown which the Lord hath prepared for thee for ever, for whose love thou didst shed thy blood. Thou didst love justice and hate iniquity; therefore God, thy God, hath anointed thee with the oil of joy above thy companions. In thy comeliness and in thy beauty go forth; proceed prosperously and reign.

In Paschal time, the Gradual is omitted, and in its place is said, Alleluia, Alleluia. This is a wise virgin, and one of the number of the prudent. Alleluia.

Wisdom iv. O how beautiful is the chaste generation with glory! (claritate.) Alleluia.

Gospel, Matthew xiii. 44-52. — The kingdom of heaven is like unto a treasure hidden, &c.

Offertory, Psalm xlv. — Grace is poured on thy lips; therefore hath God blessed thee for ever and for ever.

Secret.—O Lord, graciously receive the hosts offered to thee, through the merits of thy blessed virgin and martyr, and grant that they may procure for us perpetual support. Through our Lord.

Communion, Psalm cxviii. — I have done judgment and justice, O Lord; let not the proud calumniate me. I was directed to all thy commandments; I have hated all wicked ways.

Post-communion.—Satisfied with the abundance of the divine gifts, we beseech, O Lord our God, that by the intercession of the blessed N., thy virgin and martyr, we may ever live in the participation thereof. Through our Lord.

The other Gospels, for virgin and martyr. The Pharisees came to Jesus, &c., is used on the Feast of S. Agatha, virgin and martyr, on 6th February.
COMMON OF VIRGINS AND MARTYRS.

All things are to be said as above for one virgin and martyr; the prayers excepted, which are to be said as follows, and the epistle, which is said of virgins, as below.

Prayer.—Grant to us, we beseech thee, O Lord our God, to venerate with unceasing devotion the psalms of N. and N. (and her companions), that those whom we cannot celebrate with a mind worthy of them, we may at least honour with humble attendance. Through our Lord.

The parentheses is said on the feast of any holy virgin and martyr with her companions.

Secret.—Regard, we beseech thee, O Lord, the gifts placed on thine altars, on the feast of thy holy virgins and martyrs N. and N. (N. and her companions), that as by these blessed mysteries thou hast brought glory to them, so thou wouldst bestow pardon on us. Through our Lord.

Post-communion.—Grant to us, we beseech thee, O Lord, by the intercession of thy holy virgins and martyrs, that what we touch with our lips we may receive with a pure mind. Through our Lord.

FOR A VIRGIN ONLY.

Introit, Psalm xlv.—Thou hast loved justice and hated wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. Ps. My heart hath uttered a good matter: I speak of my works to the king. V. Glory be to the Father, &c.

Prayer.—Give ear to us, O God our Saviour, that as we rejoice in the festival of thy blessed virgin N., so we may be instructed by her devoted piety. Through our Lord, &c.

Lesson, 2 Corinthians x. 17, and xi. 1, 2.—Brethren, he that glorieth, let him glory in the Lord.

Gradual, Psalm xlv.—In thy comeliness and in thy beauty go forth; proceed prosperously and reign, because of truth, and mercy, and justice; and thy right hand shall teach thee wonderfully. Alleluia, Alleluia. The virgins shall be brought after her to the king; her neighbours shall be brought to thee with gladness. Alleluia.

After Septuagesima, Alleluia and the following verse are omitted, and the Tract is said.

Tract.—Give ear, O daughter, and behold, and incline thine ear; because the king has desired thy beauty. All the rich among the people shall entertain thy countenance; the daughters of kings in thine honour. The virgins shall be brought to the king after her; her neighbours shall be brought to thee. They shall be brought with joy and gladness; they shall be brought into the temple of the king.

In Paschal time, the Gradual is omitted, and in its place, Alleluia, Alleluia. The virgins shall be brought after her to the king; her neighbours shall be brought to thee with joy. Alleluia. In thy comeliness and beauty go forth; proceed prosperously and reign. Alleluia.

Gospel, Matthew xxv. 1–13.—The kingdom of heaven is like unto ten virgins, &c.

Offertory, Psalm xlv.—Daughters of kings in thine honour; the queen stood at his right hand in golden vesture, surrounded with variety, &c.

Secret.—O Lord, may the oblation of thy consecrated people be accepted by thee in honour of thy saints, by the merits of whom they are conscious of having received aid in tribulation. Through our Lord.

Communion, Matthew xxv. — Five wise virgins received oil in their vessels with their lamps: but at midnight a cry
arose, Lo the bridegroom comes! go ye forth to meet the Lord Christ.

Post-communion.—O Lord, thou hast satisfied thy family with thy holy gifts; we beseech thee ever to support us by her interposition whose feast we celebrate. Through our Lord.

Another Mass for a Virgin only.

Introit, Psalm xliv.—All the rich of the people shall entreat thy favour: the virgins shall be brought to the king after her; her neighbours shall be brought to thee with joy and exultation. Ps. My heart has uttered a good word; I speak my works to the king. V. Glory be to the Father.

Prayer.—Give ear to us, O God our Saviour, that as we rejoice in the feast of the blessed N., thy virgin, so we may be instructed by the earnestness of her pious devotion. Through our Lord.

Lesson, 1 Corinthians vii.—Concerning virgins, I have no commandment of the Lord, &c.

Gradual, Psalm xlix.—The king hath greatly desired thy beauty; because he he is the Lord thy God. Harken, O daughter, and see, and incline thine ear. Alleluia, Alleluia. This is the wise virgin, and one of the number of the prudent. Alleluia.

After Septuagesima, Alleluia and the following verse are omitted, and the Tract is said.

Tract.—Hear, O daughter, and behold, and incline thine ear; because the king hath desired thy beauty. All the rich of the people shall entreat thy countenance; the daughters of kings in thine honour. The virgins shall be brought to the king after her; her neighbours shall be brought to thee. They shall be brought with joy and gladness; they shall be brought into the temple of the king.

In Paschal time, the Gradual is omitted, and in its place is said, Alleluia, Alleluia. This is a wise virgin, and one of the number of the prudent. Alleluia.

Wisdom iv. O how beautiful is the chaste generation with brightness! Alleluia.

Gospel, Matthew xiii. 44-52.—The kingdom of heaven is like unto a treasure, &c.

Offertory, Psalm xlv.—The virgins shall be brought after her; her neighbours shall be brought to thee with joy and gladness; they shall be brought into the temple, to the king the Lord.

Secret.—O Lord, may the oblation of thy consecrated people be acceptable unto thee, in honour of thy saints, by whose merits they are conscious of having received help in time of trouble. Through our Lord.

Communion, Matthew xiii.—The kingdom of heaven is like to a merchant-man seeking goodly pearls; but having found a precious pearl, he gave his all for it, and got it.

Post-communion.—O Lord, thou hast satisfied thy family with sacred gifts. Ever cherish us, we beseech thee, by his interposition whose solemnity we celebrate. Through our Lord.

Common of a Martyr not a Virgin.

Introit, Psalm cxix. —The wicked have waited for me to destroy me. Thy testimonies, O Lord, I have understood; I have seen an end of all perfection; thy commandment is exceeding broad. Ps. Blessed are the unspotted in the way, who walk in the law of the Lord. V. Glory be to the Father.

Prayer.—O God, who, amongst other miracles of thy power, hast given even to the weaker sex the victory of a martyr, mercifully grant that we who celebrate the festival of the blessed N., thy martyr, may approach nearer to thee by her example.

If there be more,—

Prayer.—Grant, we beseech thee, O Lord our God, to venerate with unceasing devotion the palms of thy holy martyrs N. and N., (N. and her companions,)
that we who cannot worthily celebrate them, may at least wait on them with our humble observance. Through our Lord.

Epistle, Eclesiasticus li.—I will confess, &c.

Gradual, Psalm xlii. Thou hast loved justice and hated wickedness; therefore God hath anointed thee with the oil of joy. Alleluia, Alleluia. In thy comeliness and in thy beauty go forth; proceed prosperously and reign. Alleluia.

After Septuagesima, Alleluia and following verse are omitted, and Tract is said.

Tract.—Come, O spouse of Christ, and receive the crown which the Lord hath prepared for thee for ever, for the love of whom thou didst shed thy blood. Thou hast loved justice and hated wickedness; therefore God, thy God, hath anointed thee with the oil of joy above thy companions. In thy comeliness and in thy beauty go forth; proceed prosperously and reign.

In Paschal time, the Gradual is omitted, and in its place is said, Alleluia, Alleluia. In thy comeliness and in thy beauty go forth; proceed prosperously and reign. Alleluia. Because of truth, and mercy, and justice; and thy right hand shall teach thee wonderfully. Alleluia.

Gospel, Matthew xiii.—The kingdom of heaven is like to a treasure, &c.

Offertory, Psalm xliii.—Grace is diffused on his lips; therefore God hath blessed thee for ever, and for ever and ever. Alleluia.

Secret.—Receive, O Lord, the gifts which we bring on the solemnity of the blessed N., thy martyr, through the patronage of whom we hope to be delivered. Through our Lord.

If there be more,—

Secret.—Regard favourably, we beseech thee, O Lord, the gifts placed on thine altars on the festival of thy holy martyr N. and N. (N. and her companions,) that as by these blessed mysteries thou didst bring to them glory, so thou wouldst bestow on us forgiveness. Through our Lord.

Communion, Psalm cxix.—Princes have persecuted me without a cause; my heart hath been in fear of thy words: I will rejoice at thy words as one that hath found much spoil.

Post-communion.—O Lord, may the mysteries we have now received assist us, and through the intercession of thy blessed martyr N., make us ever to rejoice in thy protection. Through our Lord.

If there be more,—

Post-communion.—Grant to us, we beseech thee, O Lord, that by the intercession of thy holy martyr, what we touch with our lips we may receive with a pure mind. Through our Lord.

For a Holy Woman, Neither Virgin nor Martyr.

Introit, Psalm cxix.—I know, O Lord, that thy judgments are equity, and in thy truth thou hast humbled me. Pierce my flesh with thy fear; I have feared thy commandments. Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. V. Glory be to the Father.

Prayer.—Hear us, O God our Saviour, that as we rejoice in the festivity of the blessed N., so we may be instructed by the earnestness of her devout piety. Through our Lord, &c.

Litanies, Proverbs xxxi. 10–31.—Who shall find a brave woman? her price is as of things brought from far, &c.

Gradual, Psalm xliii.—Grace is diffused on thy lips; for this cause God hath blessed thee for ever. Alleluia. In thy comeliness and in thy beauty go forth; proceed prosperously and reign, because of truth, and mercy, and justice; and thy right hand shall teach thee wonderfully. Alleluia, Alleluia.

After Septuagesima, Alleluia and following verse are omitted, and the Tract is said.
Tract.—Come, O spouse of Christ, receive the crown which the Lord hath prepared for ever. Thou hast loved justice and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. In thy comeliness and in thy beauty set out; proceed prosperously and reign.

In Paschal time, the Gradual is omitted, and in its place is said, Alleluia, Alleluia. In thy comeliness and in thy beauty set forth; proceed prosperously and reign. Alleluia. Because of truth, and mercy, and justice; and thy right hand shall teach thee wonders. Alleluia.

Gospel, Matthew xiii. 44-52.—The kingdom of heaven is like unto a treasure hidden in a field, &c.

Offertory.—Grace is poured on thy lips; therefore God hath blessed thee for ever and for ever.

Secret.—May the oblation of thy holy people be acceptable unto thee in honour of thy saints, by the merits of whom they are conscious of having received help in their trouble. Through our Lord.

Communion.—Thou hast loved justice and hated iniquity; therefore God, thy God, hath anointed thee with the oil of joy above thy fellows.

Post-communion.—O Lord, thou hast satisfied thy family with the sacred gifts; we beseech thee ever to cherish us by her intercession whose festival we celebrate. Through our Lord, &c.

The other Epistle is for a widow.

Lesson, 1 Timothy v. 2-10.— Honour widows, &c.

On the Anniversary of the Dedication of a Church.

Introit, Genesis xxvii.—Terrible is this place; this is the house of God and the gate of heaven, and shall be called the court of God. Ps. lixvi. How lovely are thy tabernacles, O Lord of hosts! my soul longeth and faileth for the courts of the Lord. V. Glory be to the Father.

Prayer.—O God, who dost renew to us each year the day of the consecration of this thy holy temple, and dost ever set forth to us in safety, the holy mysteries, graciously hear the prayers of thy people, and grant that whoever enters this temple to ask blessings, may rejoice in obtaining all he asks. Through our Lord.

Lesson, Apocalypse xxii. 2-5.—I saw the holy city, &c.

Gradual.—This place was made by God an invaluable mystery, it is without reproof. O God, before whom stand the choir of angels, graciously hear the prayers of thy servants. Alleluia, Alleluia. Ps. cxxxviii. I will worship towards thy holy temple, and will confess thy name. Alleluia.

After Septuag., Alleluia and following verse are omitted, and the tract is said.

Tract, Psalm cxxv.—They that trust in the Lord, shall be like Mount Sion; he shall not be moved for ever that dwells in Jerusalem. As mountains are round about it, so the Lord is round about his people from henceforth, now and for ever.

In Paschal time, the Gradual is omitted, and in its place is said, Alleluia, Alleluia. I will worship towards thy holy temple, and give glory to thy name. Alleluia. The house of the Lord is well founded upon a firm rock. Alleluia.

Gospel, Luke xix. 1-10.—Jesus entering, walked through Jericho, &c.

The Creed is said.

Offertory, 1 Chron. xxix. 17.—O Lord God, in the simplicity of my heart I have joyfully offered all these things, and I have seen with great joy thy people which are present; O God of Israel, preserve this willing heart. Alleluia.

1 This is somewhat different from the prayer, “Lord, deny me what I ask, if it is evil for me.”
SECRET.—Be favourable, we beseech thee, O Lord, to our prayers—outside the church, the parenthesis is omitted—that whosoever within this temple going round its circuit, celebrates the anniversary day of dedication, may be pleasing to thee by a full and perfect devotion of body and soul, that while we offer these our present vows, we may, by thy assistance, deserve to attain to eternal rewards. Through our Lord.

COMMUNION, Matthew xxii.—My house shall be called the house of prayer, saith the Lord; whosoever asks in it, receives; and he that seeks, finds; and to him that knocks, it shall be opened.

POST-COMMUNION.—O God, who of living and chosen stones dost prepare an eternal habitation for thy majesty, assist thy suppliants, that what is of advantage to thy church in material things, may be also profitable to her spiritual increase.1 Through our Lord.

Within the octave of Dedication, and on the octave, mass is said as above on the anniversary day; but within the octave, the second prayer of the blessed Mary is said, as before given. The third, for the Church or the Pope.

On the very day of the dedication of the altar, mass is said as above on the anniversary of the dedication of the church, except the prayers excepted, which are said as follows:

PRAYER.—O God, who dost, unseen, comprehend all things, and yet, for the salvation of the human race, dost visibly show the signs of thy power, honour this temple with the power of thine indwelling, and grant, that all who come hither to pray, from whatever trouble they call upon thee, may obtain the benefits of thy consolation. Through our Lord.

SECRET.—O God, who art the author of these gifts now consecrated to thee, pour upon this house of prayer thy blessing, that all within its walls, calling on thy name, may experience the aid of thy protection. Through our Lord.

POST-COMMUNION.—We beseech thee, almighty God, that in this place which we, thine unworthy servants, have dedicated to thy name, the ears of thy mercy may be open to all that seek thee. Through our Lord.

The aforesaid prayers ought to be used as often as there occur more commemorations of the anniversary of the dedication of the church.

On the very day of the dedication of the altar, mass is said as above on the anniversary of the dedication of the church, except the prayers, in place of which the following are said:

PRAYER.—O God, who from the fitly joining together (coaptations),2 of thy saints, dost build an eternal habitation to thyself, grant to thy building heavenly increase, that we may ever be aided by their merits whose relics we embrace with pious affection. Through our Lord.

SECRET.—Let thy holy Spirit descend upon this altar, O Lord our God, who both sanctifies the gifts of thy people, and worthily cleanses the hearts of those partaking of it. Through our Lord, in the unity of the same.

POST-COMMUNION.—Almighty and eternal God, sanctify this altar, dedicated to

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1 This recalls the ancient saying, that before Constantine there were golden priests and wooden chalices; but after him, wooden priests and golden chalices. The church does not grow spiritually in proportion to her material wealth or bulk; nor are church extension and Christian extension one and the same thing in any church, Protestant or Romanist.

2 Coaptations.—This is said to have been a word coined by Augustine, to express the Greek word rendered in Protestant version of Ephes. iv. 16, "fitly joined."
thy name, with the blessing of heavenly power, and show to all trusting in thee the grace of thy protection, that they may obtain both the virtue of the sacraments, and the effect of their vows. Through our Lord.

The following votive masses may, for the devotion of the priest, be said on any day of the week, when a double feast does not occur; this, however, cannot always happen; but so often as it happens, let the mass agree with the office. But to each day its own mass may be assigned: as to Feria II., unless it is said for the dead, the mass of the S. S. Trinity; Feria III., of the Angels; Feria IV., of the Apostles; Feria V., of the Holy Spirit; or of the S. S. Sacrament of the Eucharist; Feria VI., of the Cross, or of the Passion of our Lord; Saturday, of the Virgin Mary. In these, the Glory in the Highest, is not said, nor the Creed, unless for the public cause of the church; and then, also, in violet garments, the Creed is said, if it be Sunday, but not the Glory in the Highest, &c. In Paschal time, at the end of the Introit, two Alleluias are said; and at the end of the Offertory and Communion, Alleluia is added, where it is not given.

Mass of the Most Holy Trinity.

Introit, Tobias xii.—Blessed be the holy Trinity, and undivided Unity; we will give glory to him, because he hath showed his mercy to us. Ps. viii. O Lord our God, how wonderful is thy name in all the earth! V. Glory be to the Father, &c.

Prayer.—O almighty and eternal God, who hast granted thy servant to acknowledge the glory of the eternal Trinity in the confession of the true faith, and to adore thy unity in the power of thy majesty, we beseech thee, that by firmness in the same faith, we may always be protected from all adversities. Through our Lord.

Lectern, 2 Corinthians xiii. 11—13.—Brethren, rejoice, be perfect, &c.

Gradual, Daniel iii.—Blessed art thou, O Lord, who beholdest the depths, and sittest upon the cherubim. Blessed art thou, O Lord, in the firmament of heaven, and to be praised for ever and ever. Alleluia.

After Septuag., instead of the Alleluia and verse, the following is said:

Tract.—We confess, praise, and bless with our whole heart, thee O God the Father, not begotten, thee the only begotten Son, thee the Holy Spirit the Paraclete, the holy and undivided Trinity. For thou art great, and dost wonderful things; thou art God alone. To thee be praise, to thee glory, to thee thanksgiving, for ever and ever, O blessed Trinity!

In Paschal time, the Gradual is omitted, and in its place is said, Alleluia, Alleluia. Blessed art thou, O Lord God of our Fathers, and to be praised for ever, Alleluia. Let us bless the Father and Son, with the Holy Spirit. Alleluia.

Gospel, John xv. 26; xvi. 1—4.—When the Paraclete shall come, whom I shall send from the Father, &c.

Offertory.—Blessed be God the Father, and the only begotten Son of God, also the Holy Spirit, because he hath shown his mercy to us.

Secret.—Sanctify, we beseech thee, O Lord our God, by the invocation of thy holy name, the victim of this oblation; and by it perfect ourselves to thee an eternal sacrifice. Through our Lord.

1 This singular quotation from the Apocryphal book of Tobias, we are unable to find. If found, it would certainly be a sufficiently obvious proof of its Apocryphal character,—almost as good a detection of its true date, as the water-mark has sometimes been on a forged will.
MASS OF THE TRINITY.

Preface of the S. S. Trinity.

Communion, Tobias xii.—Bless ye the God of heaven, give glory to him in the sight of all that live, because he hath shown his mercy to you.

Post-communion.—May the participation of this sacrament, O Lord our God, be profitable to the salvation of our soul and body, and the confession of the holy and eternal Trinity, and of its undivided unity, profit us to the salvation of body and soul. Through our Lord.

The mass of the most holy Trinity, or of the Holy Spirit, or of the B. Mary, is said on the giving of thanks, the following prayers being added under one conclusion:—

Prayer.—O God, whose mercies are innumerable, and the riches of whose goodness is infinite, we give thanks to thy most pious majesty for the gifts bestowed on us, always entreating thy compassion, that thou who dost grant the request of thy petitioners, not forsaking them in their need, wouldst dispose the same to our eternal reward. Through our Lord.

Secret.—Accept, O Lord, the savour of this sacrifice with thanksgiving, and grant, that whom thou condescendest to hear and to preserve safe, may be guarded for ever from all adversity, and grow in thy service and love. Through our Lord.

Post-communion.—O God, who permittest no one that trusteth in thee to be afflicted beyond measure, but givest ear to their prayers, we give thanks for our accepted prayers and vows, mercifully entreating thee, that by those things which we have received, we may deserve to be snatched from all our adversaries. Through our Lord.

MASS OF THE ANGELS.¹

Introit, Psalm cci.—Bless the Lord, all ye his angels, excelling in strength, who do his commandments, hearing the voice of his word. Ps. Bless the Lord, O my soul; and all that is within me, bless his holy name. V. Glory be to the Father.

Prayer.—O God, who dispensest in a wonderful order the ministry of angels and of men, graciously grant, that our life may be defended on earth by those who continually minister before thee in heaven. Through our Lord.

Lesson, Apocalypse v. 11-14.—I heard the voice of many angels around the throne, &c.

Gradual, Psalm cxlix.—Praise the Lord from the heavens; praise him in the highest; praise him, all ye his angels; praise him, all ye his powers. Alleluia, Alleluia. Ps. cxxxviii. Before the angels, I will sing to thee; I will worship before thy holy temple, and will praise thy name. Alleluia.

After Septuag., the Tract is said instead of Alleluia and the verse.

Tract.—Bless the Lord, all ye his angels, excelling in strength, who do his commandments. Bless the Lord, all ye powers of his, his ministers who do his will. Bless the Lord, all his works, in every place of his dominion; bless the Lord, O my soul.

In Pasch time, the Gradual is omitted, and in its place is said, Alleluia, Alleluia. Before the angels, I will sing to thee; I will worship at his holy temple, and confess thy name. Alleluia. Matt. xxviii. The angels of the Lord descended from heaven, and approaching, rolled away the stone and sat upon it. Alleluia.

¹ Instead of this mass of the angels, Hussenbeth’s English Missal inserts here, “the mass of the Holy Ghost,” that is, in commemoration of the events of the day of Pentecost.
Gospel, John i. 47-51. — Jesus saw Nathaniel, &c.

Offertory, Apocalypse viii.—The angel stood next the altar of the temple, having a golden censor in his hand, and much incense was given to him, and the smoke of the fragrance ascended before God.

Secret.—O Lord, we offer to thee the victims of praise, humbly beseeching thee, that, well pleased, thou wouldst receive the same by their intercession, and grant to us to attain unto salvation. Through our Lord.

Communion.—Angels and archangels, thrones and dominions, principalities and powers, virtues of heaven, Cherubim and Seraphim, bless ye the Lord for ever.

Post-communion.—Replenished, O Lord, with the heavenly blessing, we humbly implore, that what we celebrate in weakness as a duty, we may experience for our advantage by thy holy angels and archangels. Through our Lord.

Other votive masses of S. Michael, Archangel, may be said as given in the dedication of 29th September.

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MASS OF THE MOST HOLY APOSTLES PETER AND PAUL.

Introit, Psalm cxxxviii.—Thy friends, O God, are to me exceedingly honourable; their principality is exceedingly strengthened. Ps. O Lord, thou hast proved me, and known me; thou hast known my sitting down, and my rising up. V. Glory be to the Father, &c.

Prayer.—O God, whose right hand sustained the blessed Peter walking on the waves lest he should sink, and didst deliver from the depths his fellow Apostle Paul, thrice shipwrecked, graciously hear us and grant, that through the merits of both, we may obtain the glory of eternity. Who livest, &c.

Lesson, Acts of the Apostles v. 12-16.—By the hands of the apostles, &c.

Gradual, Psalm xli.—Thou hast constituted them princes over all the earth; they shall be mindful of thy name, O Lord. Instead of thy Fathers, shall be thy children, therefore the people will praise thee. Alleluia, Alleluia.

Thy friends, O God, are exceedingly honourable; their principality is greatly strengthened. Alleluia.

In the mass of the day within the octave of the Apostles Peter and Paul, instead of the verse, Exceedingly honourable, is said, the verse, I have prayed for thee, O Peter, that thy faith fail not, and thou, when converted, strengthen thy brethren. Alleluia.

After Septuag., the Tract is said, instead of Alleluia and verse.

Tract, Psalm cxxxvi.—They that sow in tears, shall reap in joy: going, they go and weep, sowing their seed; returning, they return with exultation, bearing their sheaves.

Lesson, Matthew xix. 27-29.—Peter said to Jesus, &c., So we have left all, &c.

Offertory, Psalm xix. — Their sound has gone through all the earth, and their words to the end of the world.

Secret.—O Lord, we offer thee prayers and gifts; and grant, that by the aid of the prayers of thy Apostles Peter and Paul, they may be worthy of thy acceptance. Through our Lord.

The Preface used, the same as of the Apostles.

Communion, Matthew xix.—You that have followed me, shall sit upon seats judging the twelve tribes of Israel.

Post-communion.—Protect, O Lord, thy people, and preserve by thy perpetual protection those trusting in the patronage of thy Apostles Peter and Paul. Through our Lord.
MASS OF THE HOLY SPIRIT, ETC. 761

In Paschal time, the mass is said, Thou hast protected, &c., from the common of a martyr, except the Prayers, Epistle, and Gospel, which are said as above.

MASS OF THE HOLY SPIRIT.

The mass of the Spirit of the Lord is the same as on Sunday of Pentecost, omitting Alleluia in the Introit, Offertory, and Communion.

The Epistle, also, and the Creed are not said; nor the sentence, Communicating, and, Hanc igitur, proper to it.

To ask the grace of the Holy Spirit, the mass as above is said, with the following prayers:—

Prayer.—O God, to whom all hearts are open, and every wish known, and from whom no secret is hid, purify the thoughts of our hearts by the infusion of the Holy Spirit, that we may desire perfectly to love thee, and worthily to praise thee. Through our Lord, in the unity of the same.

Secret.—May this oblation, we beseech thee, O Lord, cleanse the defilement of our hearts, that it may become a worthy habitation of the Holy Spirit. Through our Lord, in the unity of the same.

Post-communion.—Grant, we beseech thee, almighty God, that by thy diligent prayers we may deserve the Holy Spirit, be delivered by his grace from all temptations, and deserve to receive the pardon of all our sins. Through our Lord, in the unity of the same.

MASS OF THE MOST HOLY SACRAMENT.

The mass is the same as on the feast of the most holy body of Christ; Alleluia being omitted in the Introit, Offertory, and Communion, and the Creed is not said.

THE MASS OF THE HOLY CROSS.

Introit, Galatians vii.—But it is necessary that we should glory in the cross of our Lord Jesus Christ, in whom is our salvation, life, and resurrection; by whom we are saved and delivered. Ps. lxvii. God have mercy on us and bless us; cause his face to shine upon us and pity us. V. Glory be to the Father, &c.

Prayer.—O God, who didst will to sanctify, by the precious blood of thy only begotten Son, the standard of thy life-giving cross, grant, we beseech thee, that those that rejoice in the honour of the same holy cross, may everywhere rejoice also in thy protection. Through the same Lord.

Lesson, Philippians ii. 8-11.—Christ became obedient unto death, &c.

Gradual.—Christ became obedient unto death for us, even the death of the cross. Therefore God hath exalted him, and given him a name which is above every name. Alleluia, Alleluia. Sweet wood, sweet nailing, bearing a sweet weight; who alone wast worthy to sustain the King and Lord of heaven. Alleluia.

After Septuag., the tract is said instead of Alleluia and verse.

Tract.—We adore thee, O Christ, and bless thee, because by thy cross thou hast redeemed the world. We adore (adoramus) thy cross, O Lord, we celebrate thy glorious passion. Pity us, O thou who didst endure for us. O blessed cross, who alone wast worthy to bear the King and Lord of heaven.

1 The Latin is: Concede, quesumus omnipotens Deus, sanctum nos spiritum votis promereri sedulis: quatenus ejus gratia et ab omnibus liberemur tentationibus et peccatorum, nostrorum indulgentiam percipere mereamur. Per Dominum, in unitate ejusdem.
In Paschal time the Gradual is omitted, and in its room Alleluia is said. Ps. cvi. Say ye among the Gentiles that the Lord reigneth by the wood, (a ligno). Alleluia. Sweet wood, sweet nails, bearing a sweet weight; which alone was worthy to bear the King and Lord of heaven. Alleluia.

Gospel. Matthew xx. 17-19. — Jesus took his twelve disciples apart, and said to them, &c.

Offertory. — Protect, O Lord, thy people, by the sign of the holy cross, from the snares of all their enemies; that we may present acceptable service to thee, and our sacrifice may be acceptable.

Secret. — May this oblation, O Lord, we beseech thee, purge us from all our offences; who on the altar of the cross, bore the sins of the whole world. Through the same Lord.

Preface of the Cross.

Communion. — By the sign of the cross free us from our enemies, O our God.

Post-communion. — Be favourable to us, O Lord our God, and whom thou makest to rejoice in the honour of the holy cross, guard also by its perpetual protection.

In Paschal time, in place of the first prayer, the following is said:—

Prayer. — O God, whom it pleased to subject, for our sakes, thy Son to the ignominy of the cross, that thou might drive far from us the power of the enemy, grant to us thy servants, that we may obtain to the grace of the resurrection. Through the same Lord.

Mass of the Passion of Christ.

Introit. Philippians ii. — He humbled himself even unto death, the death of the cross; therefore God hath exalted him, and given him a name that is above every name. Ps. lxxxviii. I will sing the mercies of the Lord for ever, from generation to generation. Glory be to the Father, &c.

Prayer. — O Lord Jesus Christ, who didst descend from heaven and the bosom of the Father to the earth, and didst shed thy precious blood for the remission of our sins, we humbly beseech thee, that in the day of judgment, we may deserve to hear at thy right hand, Come, ye blessed. Who livest, &c.

Lesson. Zechariah xii. 10. — I will pour upon the house of David, &c.

Gradual. Psalm lxxxix. — My heart hath anticipated reproach and misery, and I looked for one that would grieve with me, but there was none; and I sought for one that would comfort me, and I found none. They gave me gall in my food, and in my thirst they gave me vinegar to drink. Alleluia, Alleluia. Hail our King. Thou alone dost compassionate our wanderings. Obedient to the Father, thou wast lead to be crucified, as a meek lamb to the slaughter. After Septuag., Alleluia and the verse are omitted, and the following inserted.

Tract. Isaiah liii. — Truly he bore our sicknesses, and carried our griefs. And we esteemed him as leprous, smitten of God, and humbled. But he was wounded for our iniquities, and bruised for our guilt. The discipline of our peace was

1 In the Latin the 95th Psalm is referred to, that is, the 96th in the Protestant version, but no such quotation is to be found.

2 "A mass of the Passion of Christ" seems a very superfluous thing, seeing all and every mass has Christ for its subject and object. It is much the same as a mass in honour of the mass. Yet no doubt some ingenious things could be said in explanation. This mass is omitted here in Hussenbeth's English Missal, and in its room is inserted "A Mass of the Holy Ghost."
upon him, and by his stripes we are healed.

In Paschal time the Gradual is omitted, and in its place is said, Alleluia, Alleluia. Hail our King. Thou alone dost compassionate our errors. Obedient to the Father, thouwert lead to be crucified, as a meek lamb to the slaughter. Alleluia. Glory be to thee; hosanna, triumph, and victory to thee; a crown of highest praise and honour be to thee. Alleluia.

Lesson, John xix. 28–35. — Jesus knowing that all things were now accomplished, &c.

Offertory.—The wicked have risen up against me, and without pity they have sought to slay me; and they have not spared to spit in my face; they wounded me with their lances, and they have agitated all my bones.

Secret.—O Lord, may the sacrifice offered to thee ever quicken and fortify us, through the possession of thy only begotten Son interceding for us. Who lives with thee, &c.

Preface of the Cross.

Communion, Psalm xxii.—They have pierced my hands and my feet; they have numbered all my bones.

Post-communion. — O Lord Jesus Christ, Son of the living God, who, at the sixth hour, didst ascend the cross for the redemption of the sins of the world, and didst pour out thy precious blood for the remission of our sins; we humbly beseech thee, that at our departure thou wouldest grant us to enter joyfully the gates of paradise. Who livest, &c.

MASS OF S. MARY.
From the Advent to the Nativity of our Lord.

Introit, Isaiah xliv.—Drop down dew from above, ye heavens, and let the clouds rain upon the just; let the earth be opened and bud forth a Saviour. Ps. lxxvi. O Lord, thou hast blessed thy land, thou hast turned away the captivity of Jacob. V. Glory be to the Father.

Prayer.—O God, who didst please that thy Word should become flesh, at the message of an angel, in the womb of the blessed Virgin Mary, grant to thy suppliants that we who believe her to be truly the mother of God, may be helped by her intercession with thee. Through the same Lord.

Lesson, Isaiah vii. 10–15.—The Lord spake to Ahaz, &c.

Gradual, Psalm xxiv.—Lift up your gates, ye princes, lift ye up the eternal gates, and the king of glory shall come in. Who shall ascend into the hill of the Lord, or who shall stand in his holy place? Innocent hands and a clean heart. Alleluia, Alleluia. Luke i. Hail Mary, full of grace; the Lord be with you; blessed art thou amongst women. Alleluia.

Lesson, Luke i. 26–38.—The angel Gabriel was sent, &c.

Offertory.—Hail, Mary, full of grace, the Lord be with you; blessed art thou amongst women, and blessed is the fruit of thy womb.

Secret.—Confirm in our minds, we beseech thee, O Lord, the sacraments of the true faith, that we who confess him that was conceived of a virgin to be true God and man, may deserve to attain to eternal joy by the power of his saving resurrection. Through the same Lord.

Preface, And in veneration of the blessed Mary, which is said also in the following masses of S. Mary; also in Paschal time, or within any of its octaves.

Communion, Isaiah vii.—Lo, a virgin shall conceive and shall bear a son, and his name shall be called Immanuel.
Post-communion.—O Lord, we beseech thee, pour upon our minds thy grace, that we who have known the incarnation of Christ thy Son, by his passion and cross, may be brought to the glory of his resurrection. Through the same Lord.

From the Nativity of our Lord to the Purification.

Introit, Psalm xlv.—All the rich among the people shall entreat thy favour: after her shall virgins be brought to the king; her neighbours shall be brought to thee in joy and exultation. Ps. My heart hath uttered a good word, I speak my works to the king. V. Glory be to the Father, &c.

Prayer.—O God, who, by the fruitful virginity of blessed Mary, hast bestowed on the human race the rewards of eternal salvation, grant, we beseech thee, that we may feel her intercession for us, through whom we have been worthy to receive the author of life, our Lord Jesus Christ thy Son, who lives with thee, &c.

Lesson, Titus iii. 4-7.—The mercy of God hath appeared, &c.

Gradual, Psalm xlv.—Thou art beautiful above the sons of men; grace is poured on thy lips. My heart hath uttered a good word, I speak my works to the king; my tongue is the pen of a scribe, swiftly writing. Alleluia, Alleluia. After child-birth thou didst remain a virgin unspotted; mother of God, intercede for us. Alleluia.

After Septuag., Alleluia and verse are omitted, and the tract following used:—

Tract.—Rejoice, Virgin Mary, thou alone hast destroyed all heresies. Who didst believe the words of the archangel Gabriel. Whilst a virgin, thou didst bring forth God and man; and after the birth thou didst remain a spotless virgin. Mother of God, intercede for us.

Lesson, Luke ii. 15-20.—The shepherds said to one another, &c.

Offerory.—For thou art happy, O holy Virgin Mary, and most worthy of all praise, because from thee arose the Sun of justice, Christ our Lord.

Secret.—We beseech thee, O Lord, receive our offerings and prayers, and both cleanse us by heavenly mysteries, and mercifully hear us. Through our Lord, &c.

Communion.—Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Post-communion.—May this communion, O Lord, purge us from sin, and, through the intercession of the blessed Virgin, mother of God, make us partakers of the heavenly remedy. Through the same Lord.

From the Purification, or Candlemas, to Easter.

The mass, Hail, holy parent, as below, from Pentecost to Advent, the Gradual

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1 It is difficult to apprehend the precise import of this prayer. If it mean anything definite, it expresses the strange sentiment, "that through Mary we are found worthy to receive Christ;" and that Mary is to Christ, what Christ is to the Father; that she and she alone is the mother of mercy; and that without her intercession there is neither mercy in the Father, though Christ has died, nor mercy in the Son, who died for sinners, to receive us, without the interposition of this new mediatrix.

2 This and other vain, if not impious, talk about the Virgin, can only be accounted for on the same principle as the talk of lovers of their mistresses. Yet it is the talk of the wisest and gravest of Rome, because that church, by damming up the natural affections, has forced them into the channel of the idolatry of the sex in Mary as the ideal of a woman.
and Offertory excepted, which are as follows:—

**Gradual.**—Blessed and venerable art thou, O Virgin Mary, who, without any violation of purity, wert found the mother of our Saviour. O virgin mother of God, he whom the whole world cannot contain, being made man, enclosed himself in thy womb. Alleluia, Alleluia. Numb. xvii. The rod of Jesse hath blossomed. The virgin hath given birth to God and man. God hath restored peace, reconciling in himself the lowest with the highest. Alleluia.

After Septuag., Alleluia and verse are omitted, and the following tract said:—

**Tract.**—Rejoice, Virgin Mary, thou alone destroyest all heresies. Who didst believe in the words of the archangel Gabriel. Whilst a virgin, thou didst give birth to God and man; and after the birth, didst remain a spotless virgin. Mother of God, intercede for us.

**Offertory.**—For thou art happy, holy Virgin Mary, and most worthy of all praise, because from thee arose the Sun of justice, Christ our God.

**From Easter to Pentecost.**

**Introit.**—Hail! holy parent; who didst bring forth the King, who rules heaven and earth for ever. Alleluia, Alleluia. Ps. xlv. My heart uttereth a good word; I speak my works to the King. V. Glory be to the Father.

**The Prayers and Epistle as below, in the following mass.**


**Lesson, John xix. 25-27.**—The mother of Jesus stood near his cross, &c.

**Offertory.**—Blessed art thou, Virgin Mary, who didst carry the Creator of all things; who didst bring forth him that made thee, and didst remain for ever a virgin.

**Secret.**—By thy favour, O Lord, &c.

**Communion.**—Blessed is the womb of the Virgin Mary, who carried the Son of the Eternal Father. Alleluia.

**Post-communion.**—Having received, O Lord, &c.

**From Pentecost to the Advent.**

Hail! holy parent, who didst bring forth the King, who rules heaven and earth for ever. Psalm xlv. My heart hath uttered a good word; I speak my works to the King. V. Glory be to the Father.

**Prayer.**—Grant to us, thy servants, we beseech thee, O Lord God, to rejoice in perpetual soundness of mind and body, and by the glorious intercession of the blessed Mary, always a virgin, to be delivered from present sorrow, and to enjoy eternal gladness. Through our Lord.

**Lesson, Ecclesiasticus xxiv. 14-16.**—From the beginning, and before the world was created, &c.

**Gradual.**—Blessed and venerable art thou, O Virgin Mary, who, without taint of thy purity, wert found the mother of the Saviour. Virgin mother of God, he whom the whole world cannot contain, shut himself up in thy bowels, becoming a man. Alleluia, Alleluia. After the birth thou didst remain a spotless virgin. Mother of God, intercede for us. Alleluia.

**Lesson, Luke xi. 27, 28.**—A certain woman from the crowd, lifting up her voice, said to him, Blessed is the womb that bare thee, and the breasts that gave thee suck. But he said, Yea, rather,
blessed are they who hear the word of God and keep it.  

Offertory.—Hail Mary! full of grace; the Lord be with you. Blessed art thou amongst women, and blessed is the fruit of thy womb.

Secret.—O Lord, through thy mercy, and through the intercession of the blessed Mary, always a virgin, may this oblation procure for us present and perpetual prosperity and peace. Through our Lord.

Communion.—Blessed is the womb of the Virgin Mary, which bore the Son of the eternal God.

Post-communion.—Having received, O Lord, these helps to our salvation, grant, we beseech thee, that we may be ever protected by the patronage of the blessed Mary, ever a virgin, in veneration of whom we present these things to thy Majesty. Through our Lord.

In the eucharistic mass of the blessed Mary, the second prayer is said from the office of that day; the third for the Holy Spirit; but on the Sabbath, (Saturday,) when the office is used, the second prayer will be for the Holy Spirit; the third, for the Church or for the Pope.

For the Holy Spirit, Prayer.—O God, who hast taught the hearts of the faithful by the illumination of the Holy Spirit, grant to us by the same rightly to understand and ever to rejoice in his consolation.

Against the Persecutors of the Church, Prayer.—O Lord, we beseech thee to receive, well pleased, the prayers of thy Church, that all adversity and error being destroyed, it may serve thee with secure freedom. Through our Lord.

Or for the Pope, Prayer.—O God, Shepherd and Ruler of all the faithful, who didst p lease thy servant N. to preside over the Church, graciously look upon him. Grant him, we beseech thee, to profit both by word and deed those over whom he is placed, that he may attain to eternal life, together with the flock entrusted to him. Through our Lord.

For the Holy Spirit, Secret.—O Lord, we beseech thee, sanctify the offered gifts, and cleanse our hearts by the illumination of the Holy Spirit.

Against the Persecutors of the Church, Secret.—Protect us, O Lord, observing thy mysteries; that, cleaving to things divine, we may serve thee both in mind and body. Through our Lord.

Or for the Pope, Secret.—O Lord, we beseech thee to accept our offered gifts, and guide by thy continual care thy servant N., whom thou hast chosen as pastor to preside over thy Church. Through our Lord.

For the Holy Spirit, Post-communion. —O Lord, may the infusion of the Holy Spirit cleanse our hearts, and fertilise us with the inward sprinkling of his dew.

Against Persecutors of the Church, Post-communion.—We beseech thee, O Lord our God, that those to whom thou givest to rejoice in the divine gift, thou wouldst not permit to be subjected to perils from man. Through our Lord.

Or for the Pope, Post-communion.— We beseech thee, O Lord, that this participation of the divine sacrament may protect us, and ever save and protect thy servant N., whom thou hast pleased to appoint as pastor of thy church, together with the flock committed to him. Through our Lord.

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1 We have given this lesson in full, as containing the plainest possible reproof of Mariolatry. But in vain are the Scriptures plain, when the veil is on the heart, either of the Jew, in reading the Old, or of the worshipper of Mary and the saints, in reading the New Testament.
MASS OF CHIEF PONTIFF.

There are other votive masses for different occasions, which may be said on any day, unless Sunday, or a double office; yet they are not said promiscuously unless from urgent cause, as above mentioned, from other votive masses.

MASS FOR CHOOSING THE CHIEF PONTIFF, THE SEAT BEING VACANT.

The same as for the Holy Spirit, or as follows:

Introit, 1 Kings ii.—I will raise up to me a faithful priest, who will act after my heart and soul; and I will build him a faithful house, and he will go before my Christ all his days. Ps. cxxxii. Remember, O Lord, David and all his mercies. V. Glory be to the Father, &c.

Prayer.—O Lord, we entreat with lowly supplication, that thy great mercy would grant to the Roman Church a pontiff, who shall be both acceptable to thee, and distinguished by pious diligence toward us, and shall reverently govern thy people for their good and thy glory. Through our Lord.

Lesson, Hebrews iv. 16; v. 1-7.—Let us go boldly to the throne of grace, that we may obtain mercy.

Gradual, Leviticus xxi.—A great priest among his brethren; upon his head was poured the oil of anointing, and his hands were consecrated to the priestly office, and he was arrayed in holy garments: he ought in all things to be like to his brethren. Heb. ii. That he might be a merciful and faithful high priest to God, that he might make propitiation for the faults of the people. Alleluia, Alleluia. Lev. xxii. Let him be a holy priest, as I the Lord also am holy, who sanctify you. Alleluia.

After Septuag., Alleluia and verse are omitted, and the following substituted:

Tract, Psalm cxxxii.—Arise, O Lord, into thy rest, thou and the ark of thy holiness. Let thy priests put on justice, and thy holy one exult. For David thy servant's sake, turn not away the face of thy Christ.

In Paschal time, the Gradual is omitted, and in its place is said, Alleluia, Alleluia. Let him be a holy priest, as I the Lord am holy, who sanctify you. Alleluia. John x. I am the good shepherd, and know my sheep, and my sheep know me. Alleluia.

Lesson, John xiv. 15-21.—If you love me, keep my commandments, &c.

Offertory, 2 Esdras v.—The saints shall not partake, until a priest arise for manifestation and for truth.

Secret.—O Lord, may the abundance of thy mercy grant us, that by the sacred gifts which we reverently offer thee, we may rejoice in a pontiff presiding over holy Mother Church agreeable to thy majesty. Through our Lord.

Communion, Exodus xxix.—The high priest is clothed in holy garments which were appointed him, and he is entered into the tabernacle of testimony, that he might minister in the sanctuary.

Post-communion.—O Lord, being refreshed by the sacrament of his precious body and blood, may the wonderful grace of thy majesty gladden us by granting us a chief pontiff, who may instruct the people in virtue, and imbue the minds of the faithful with the fragrance of spiritual delights. Who livest, &c.

On the day of the creation and coronation of a Pope, and on the anniversary of the same day, mass is said as in cathedral of B. Peter on the 18th January, with the prayer, God of all the faithful, &c., omitting the prayers for S. S. Peter and Paul, and the creed is said.

ON THE ANNIVERSARY OF THE ELECTION OR CONSECRATION OF A BISHOP.

The mass is from the common of con-
fiepors and bishops, with the following prayer:—

Prayer.—O God, Pastor and Ruler of all the faithful, who didst choose thy servant N. to preside as pastor of the church, mercifully regard, and grant to him, we beseech thee, by word and example, to profit those over whom he is placed, that he may arrive at eternal life, together with the flock entrusted to him. Through our Lord.

The Epistle, Every high priest, as in the common of a confessor and pontiff. The Gospel, Mark xiii. Watch and pray, &c.

The Creed is said.

Secret.—We beseech thee, O God, to accept, well pleased, the offered gifts; and govern by thy continual protection thy servant N., whom thou wert pleased to appoint the pastor of the church. Through our Lord.

Post-communion.—We beseech thee, O Lord, that the participation of the divine sacrament may protect us, and ever save and defend thy servant N., together with his flock, whom thou hast been pleased to appoint pastor of the church. Through our Lord.

Mass to take away Schism.

Introit, Psalm cvi.—Save us, O Lord our God, and gather us from the nations, that we may confess thy holy name, and glory in thy praise. Ps. Praise ye the Lord, because he is good, because his mercy endureth for ever. V. Glory be to the Father.

Prayer.—O God, who dost correct those that err, and gatherest the dispersed, and preservest them that are gathered together, we beseech thee mercifully to pour upon the Christian people the grace of union, that division being cast out, uniting themselves under a true pastor of thy church, they may be able worthily to serve thee. Through our Lord.

Lesson, Ephesians iv. 1-21.—I beseech you that ye walk worthy of the calling, &c.

Gradual, Psalm cxxii.—Pray ye for the peace of Jerusalem, and prosperity to them that love thee. May peace be in thy power, and abundance in thy torments. Alleluia, Alleluia. Ps. cxviii. Praise the Lord, O Jerusalem; praise thy God, O Zion. Alleluia.

After Septuag., Alleluia and the verse are omitted, and the Tract is said.

Tract, Psalm lxxxvi.—God is known in Judah, his name is great in Israel; and his place he made in peace, and his habitation in Zion. There he broke the power of the bow, the shield, the sword, and the war.

In paschal time, the Gradual is omitted, and in its place is said, Alleluia, Alleluia, praise the Lord, O Jerusalem; praise thy God, O Zion. Alleluia. Who gave peace to thy borders, and satisfied thee with the fat of corn. Alleluia.

Lesson, John xvii. 11-23.—Jesus, lifting up his eyes to heaven, said, Holy Father, keep through thine own name, &c.

Offering, Romans xv. — May God grant to you that ye may be of one mind towards one another, that ye may with one mind glorify our God.

Secret.—O Lord, sanctify these offered gifts for the union of the Christian people to thee; through which, grant to us in thy church, unity and peace. Through, &c.

Communion, 1 Corinthians x.—We, being many, are one bread and one body; all who partake of one bread and one cup.

Post-communion.—O Lord, receiving thy sacred communion, as it presignifies the union of the faithful to thee, so we beseech thee that it may work in thy church the effect of unity. Through our Lord.
MASS FOR ANY NECESSITY.

Introit.—I am the salvation of the people, saith the Lord: from whatever distress they cry unto me, I will hear them, and I will be their Lord for ever. Ps. lxxxvii. Give ear, my people, to my law; incline your ear to the words of my mouth. V. Glory be to the Father, &c.

Prayer.—Mercifully show us, O Lord, thy unspeaking compassion, that we may at once be delivered from all sin, and rescued from the punishment which we have deserved for them. Through our Lord.

Lesson, Jeremiah xiv. 7-9.—O Lord, if our iniquities testify against us, &c.

Gradual, Psalm xliv.—Thou hast delivered us, O Lord, from those that afflicted us, and put to confusion those that hated us. In God we shall boast all the day, and praise thy name for ever. Amen. Alleluia, Alleluia. Ps. lxxix. Be merciful, O Lord, to our sins. The Gentiles say in their wickedness, where is their God? Alleluia.

After Septuag., Alleluia and following verse are omitted, and the tract is said.

Tract, Psalm xxv.—Deliver me, O Lord, from my distresses; behold my humility and my trouble, and forgive my sins. To thee, O Lord, I lift my soul; my God, in thee I trust, I shall not be ashamed neither let my enemies deride me. For all who wait for thee shall not be confounded; let them be put to shame who do vain things.

In Paschal time the Gradual is omitted, and in its room is said, Alleluia, Alleluia. Ps. lxxix. Be merciful, O Lord, to our sins. The Gentiles say in their wickedness, where is their God? Alleluia. Ps. xxxi. I will rejoice and be glad in thy mercy, for thou hast had respect to my lowliness; thou didst save my soul from its distresses. Alleluia.

Lesson, Mark xi. 22-25.—Have faith in God, &c.

Offertory, Psalm cxxxviii.—If I shall walk in the midst of trouble, thou wilt revive me, O Lord; and thou wilt stretch thy hand against the wrath of my enemies, and thy right hand shall make me safe.

Secret.—Let the oblation of the present offering purify us, O Lord, we beseech thee, and, in the participation thereof, render us worthy. Through our Lord.

Communion, Psalm cxix.—Remember thy words to thy servant, O Lord, in which thou didst give me hope; this consoles me in my depression.

Post-communion.—Grant, we beseech thee, O Lord, that having expiated our earthly affections in the plenitude of the sacraments, we may arrive at the holy things of which we have tasted. Through our Lord.

MASS FOR THE REMISSION OF SINS.

Introit, Book of Wisdom xi.—O Lord, thou dost compassionate all, and hatest none, of those whom thou hast made; covering the sins of men on account of their penitence, and sparing them because thou art the Lord our God. Ps. lvi. Pity me, O God, pity me; for in thee my soul trusted. Glory be to the Father, &c.

Prayer.—Hearken, we beseech thee, O Lord, to the prayers of those that supplicate thee, and pardon the sins of those trusting in thee, that thou mayest graciously bestow on us both pardon and peace. Through our Lord.

Lesson, Romans vii. 22-25.—I delight in the law of God after the interior man, &c.

Gradual, Psalm lxxix.—Be merciful, O Lord, to our sins. The Gentiles say in their wickedness, where is their God? Aid us, O God of our salvation, and for the honour of thy name free us. Alleluia, Alleluia. Ps. vii. God is a just
judge, strong, patient. Is he angry every day? Alleluia.

*After Septuag., Alleluia and the verse are omitted, and the tract is said.*

**Tract, Psalm cxxx.**—From the depths I cried to thee, O Lord: O Lord, hear my voice. Let thine ears be attentive to the prayers of thy servant. If thou shalt observe iniquity, O Lord; O Lord, who shall stand? But with thee there is mercy, and by reason of thy law I have waited for thee, O Lord.

*In Paschal time the Gradual is omitted, and in its room is said, Alleluia, Alleluia. God is a just judge, strong, and patient. Is he angry with us every day? Alleluia. Ps. li. To my ears thou wilt give joy and gladness, and my broken bones shall exult. Alleluia.*

**Lesson, Luke xi. 9–13.**—Seek, and it shall be given you; ask, and ye shall find, &c.

**Offertory, Psalm cii.**—O Lord, give ear to my prayer, and let my cry come to thee.

**Secret.**—We offer to thee, O Lord, the victims of atonement, and of praise; that pitying our sins, thou mayest pardon us, and guide our wavering hearts. Through our Lord.

**Communion.**—Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you; for every one that asketh receiveth, and he who seeketh findeth, and he that knocketh to him it shall be opened.

**Post-communion.**—Grant us, eternal Saviour, partaking of this gift, the pardon of sins, and that henceforth we may eschew our sins. Through our Lord.

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**Mass to ask grace to Die well.**

**Introit, Psalm xiii.**—Enlighten my eyes, lest I sleep the sleep of death. My enemy says wickedly, I have prevailed against him. Ps. How long, O Lord; wilt thou forget me for ever! How long wilt thou turn thy face from me? V. Glory be to the Father, &c.

**Prayer.**—Almighty and merciful God, who dost provide to the human race both the remedy of salvation, and the rewards of eternal life, mercifully have regard to thy servants, and comfort the souls which thou hast created, that in the hour of their departure, they may be worthy to be presented by the hands of angels, without spot of sin to their Creator. Through our Lord.

**Lesson, Romans xiv. 7–12.**—None of us liveth to himself, &c.

**Gradual, Psalm xxiii.**—If I walk in the midst of the shadow of death, I will fear no evil; for thou art with me, O Lord, thy rod and thy staff they comforted me. Alleluia, Alleluia. Ps. xxxi. In thee, O Lord, have I hoped; I shall not be ashamed for ever: in thy justice deliver me and rescue me. Incline to me thine ear; hasten to deliver me. Alleluia.

*After Septuag., Alleluia and verse following are omitted, and the tract is said.*

**Tract, Psalm xxv.**—O Lord, deliver me from my distresses; behold my humiliation, and my trouble, and forgive all my sins. To thee, O Lord, I lift up my soul; my God, in thee I trust, I shall not be ashamed, neither let my enemies mock me. For none that wait on thee shall be confounded; all shall be confounded that do vain things.

*In Paschal time the Gradual is omitted, and in its place is said, Alleluia, Alleluia. Ps. cxiv. In the departure of Israel out of Egypt, of the house of Jacob from a barbarous people. Alleluia. Ps. cvii. My heart is prepared, O God, my heart is prepared; I will sing, and my glory shall sing psalms to thee. Alleluia.*

**Lesson, Luke xxii. 34–36.**—Beware lest your hearts be oppressed with surfeiting and drunkenness, &c.
Mass Against the Pagans.

Offertory, Psalm xxxi.—In thee have I hoped, O Lord; I have said, Thou art my God; in thy hands are my times.

Secret.—Accept, O Lord, we beseech thee, the host which we offer thee in the extremity of life; and grant that by it all our sins may be purged away; that those that are worn out in this life, by the ills of thy providence, may obtain hereafter eternal rest. Through our Lord.

Communion, Psalm lxxi.—O Lord, I will be mindful of thy justice alone; O God, thou hast taught me from my youth, and even in old age, and unto grey hairs thou wilt not forsake me.

Post-communion.—Almighty God, we beseech thy mercy, that by the virtue of this sacrament, thou wouldst deign to confirm to us thy servants, thy grace; that, in the hour of death, the adversary may not prevail against us, but we may be worthy to have a passage unto life with angels. Through our Lord.

Mass Against the Pagans.

Introit, Psalm xliii.—Arise, wherefore sleepest thou, O Lord! arise and cast us not off to the end. Why turnest thou away thy face, wilt thou forget our trouble? Our soul cleaveth to the earth; arise, O Lord, help us, and deliver us. Ps. O God, we have heard with our ears, our fathers have told us. Glory be to the Father, &c.

Prayer.—Almighty and eternal God, in whose hands are all powers and the jurisdiction of all kingdoms, grant thine aid to the Christian cause that the pagan nations which trust in their native wilderness, may be subdued by the power of thy right hand.

Lesson, Esther xiii. 8-17.—Mordecai prayed, &c.

Gradual, Psalm lxxii.—Let the Gentiles know that the Lord is thy name, and thou alone art the Most High over all the earth. My God, make them as a wheel, and as stubble before the face of the wind. Alleluia, Alleluia. Ps. lxxix. Stir up, O Lord, thy power, and come and save us. Alleluia.

After Septuag., Alleluia and the verse are omitted, and the tract is said.

Tract, Psalm lxxviii.—Help us, O God our Saviour, and for the honour of thy name, O Lord, deliver us; and be merciful to our sins for thy name. The Gentiles say wickedly, where is their God? And let him be known among the nations before our eyes. Avenge the blood of thy servants, which was poured out: the groans of the prisoners came up before him.

In Pasch. time the Gradual is omitted, and in its place is said, Alleluia, Alleluia. Ps. lxxix. O Lord, stir up thy power, and come that thou mayest save us. Alleluia. God of hosts, return, look down from heaven, and see and visit this vine, and perfect that which thou hast planted with thy right hand. Alleluia.

Lesson, Luke xi. 5-13.—Which of you shall have a friend, &c.

Offertory, Psalm xviii.—Thou shalt save the lowly, and humble the eyes of the proud; for what god is there besides thee, O Lord!

Communion, Psalm cxix.—In thy salvation, and in thy word my soul hath hoped; when thou shalt do me justice against my persecutors. The wicked persecute me; assist me, O Lord my God.

Post-communion.—O God our protector, behold us graciously, and defend from the perils of paganism thy champions, that all disquietude being removed, they may serve thee with freedom. Through our Lord.

Mass in Time of War.

Introit, Psalm xxv.—O Lord, re-
member thy compassions and thy mercies, which are from of old, lest our enemies should tyrannise over us; free us, God of Israel, from all our straits. Ps. To thee, O Lord, have I lifted my soul; my God, in thee I trust, I shall not be ashamed. V. Glory be to the Father.

Prayer.—O God, who dost employ wars, and dost subdue the assailants of those that trust in thee, by thy powerful defence, aid thy servants imploring thy mercy, that those cast down by the ferocity of their enemies, may praise thee with unceasing thanks. Through our Lord.

Lesson, Jeremiah xlii. 1-12.—Then all the captains of the forces, &c.

Gradual, Psalm lxxvii.—Thou art God, who alone dost wonders: thou hast made thy power known among the Gentiles. Thou hast delivered thy people with thine arms, the children of Israel and Joseph. Alleluia, Alleluia. Ps. lxix. Rescue me, O my God, from all my enemies, and free me from all that rise up against me. Alleluia. After Septuag., Alleluia and following verse are omitted, and the tract is said.

Tract, Psalm ciii.—O Lord, reward us not according to our sins which we have done, nor according to our iniquities. Ps. lxxix. O God, remember not former sins; let thy mercies speedily prevent us, for we are become exceeding poor. Assist us, O God our Saviour, and for the glory of thy name, O Lord, free us, and be merciful to our sins for thy name’s sake.

In Paschal time, the Gradual is omitted, and in its place is said, Alleluia, Alleluia. Ps. lxix. Deliver me from mine enemies, O my God; and free me from those that rise up against me. Alleluia. But I will sing of thy power, and early I will exult in thy mercy. Alleluia.

Lesson, Matthew xxiv. 3-8.—The disciples came to him privately, &c.

Offertory, Psalm xviii.—O Lord, thou wilt save thy lowly people, and wilt humble the eyes of the proud, for what God is there, O Lord, beside thee?

Secret.—O Lord, the sacrifice which we offer, look upon with favour, that it may rescue us from all the crimes of war, and establish us securely in thy protection. Through our Lord.

Communion, Psalm xxxi. — Incline thine ear, hasten to deliver us.

Post-communion.—O God, the ruler of all kingdoms, and of all kings, who both healest by wounding, and preservest by forgiving, stretch over us thy compassion, that the tranquillity of peace being preserved by thy power, may be employed by us as a time of remedy for our faults. Through our Lord.

Mass for Peace.

Introit, Ecclesiasticus xxxvi.—Grant peace, O Lord, to them that wait for thee, that thy prophets may be found faithful. Give ear to the prayers of thy servants, and of thy people Israel. Ps. cxviii. I rejoiced when they said to me, Let us go to the house of the Lord. V. Glory be to the Father.

Prayer.—O God, from whom holy desires, right counsels, and just works proceed, grant to thy servants that peace which the world cannot give; that our hearts may yield themselves to thy commandments, and the fear of the enemy being taken away under thy protection, we may enjoy tranquillity. Through our Lord.

Lesson, 2 Machab. i. 1-5. — To the brethren, the Jews which are in Judæa, send health and peace, &c.

Gradual, Psalm cxxii.—Pray ye for peace to Jerusalem, and prosperity to those that love thee. Let peace be in thy power, and plenty in thy towers. Alleluia, Alleluia. Ps. cxviii. Praise
the Lord, O Jerusalem; praise thy God, O Sion. Alleluia.

After Septuag., Alleluia and following verse are omitted, and tract said.

Tract, Psalm lxxv. — God is well known in Judæa; his name is great in Israel. His place is in peace, and his habitation in Sion. There he broke the strength of the bows, the shield, the sword, and the war.

In Paschal time, the Gradual is omitted, and in its place is said, Alleluia, Alleluia. Praise the Lord, O Jerusalem; praise thy God, O Sion. Alleluia. Who gave peace in thy borders, and fed thee with the fat of wheat. Alleluia.

Lesson, John xx. 19-23.—Now when it was late at that same day, the first of the week, the doors were shut, &c.

Offertory, Psalm cxxxiv.—Praise ye the Lord, because it is good; sing ye to his name, because it is sweet. He hath done whatsoever he would in heaven and in earth.

Secret.—O God, who dost not permit those that trust in thee to be shaken by terrors, vouchsafe to accept the prayers and hosts of the people dedicated to thee, that peace being granted of thy mercy, our Christian borders may be secure from every enemy. Through our Lord.

Communion, John xiv.—I leave you my peace; my peace I give you, saith the Lord.

Post-communion.—O God, author and lover of peace, to know whom is to live, to serve whom is to reign, protect thy suppliants from all assaults; that, those who trust in thy defence, may fear the arms of no enemy. Through our Lord.

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MASS FOR AVERTING MORTALITY OR PESTILENCE.

Introit, 2 Kings xxiv. — Remember, O Lord, thy testimony, and say to the destroying angel, Now let thy hand cease, and let not the earth be desolate, and destroy not every living soul. Ps. lxxx. Give ear, O thou that rulest Israel, who leadest Joseph like a flock. V. Glory be to the Father, &c.

Prayer.—O God, who desirest not the death, but the repentance of sinners, mercifully behold thy people returning to thee; that thou wouldst mercifully remove the scourges of thy wrath from him who is devoted to thee. Through our Lord.

Lesson, 2 Kings xxiv. 15-25.—In these days the Lord sent a pestilence on Israel, &c.

Gradual, Psalm cvii.—The Lord sent his word and healed them, and delivered them from death. Let us praise the Lord for his mercies and for his wonders to the children of men. Alleluia, Alleluia. Save me, O God, for the waters have entered even to my soul. Alleluia.

After Septuag., Alleluia and verse are omitted, and the Tract is said, as in Mass for Time of War.

In Paschal time, the Gradual is omitted, and in its place is said, Alleluia, Alleluia. Ps. lxxix. Save me, O God, for the waters have entered my soul. Alleluia. Zechar. viii. I will save my people Israel in the evil day; and I will be to them a God in truth and in justice. Alleluia.

Lesson, Luke iv. 38-44.—And Jesus rising up out of the Synagogue, &c.

Offertory, Numbers xvi.—The priest stood between the living and the dead, having a golden censer in his hand; and offering the sacrifice of incense, he appeased the wrath of God, and the anger of the Lord ceased.

Secret.—Let the offering of the present sacrifice aid us, we beseech thee, O Lord; may it powerfully rescue us from all errors, and deliver us from the approach of all that may destroy us. Through our Lord.
Communion, Luke vi.—A multitude of sick persons, and of those that were vexed with unclean spirits, came to him; for virtue went out of him and healed them all.

Post-communion.—Hear us, O God our Saviour, and free thy people from the terrors of thy wrath, and save them in the abundance of thy compassion. Through our Lord.

Mass for the Infirm.

Introit, Psalm lv.—Hearken, O God, to my prayer, and despise not my entreaties. Give ear, and hear me. Ps. I am exercised with sadness, and disturbed by the voice of the enemy, and by the tribulation of sinners. V. Glory be to the Father.

Prayer.—Almighty, eternal God, the everlasting refuge of thy believing people, hear us for thy sick servants, for whom we implore the aid of thy compassion, that health returning to him, thanks may be returned to thee in thy church. Through our Lord.

If it shall be only for one, let it be in the singular number.

Lesson, James v. 12–16.—Is any of you sad? Let him pray, &c.

Gradual, Psalm vi.—Pity me, O Lord, because I am infirm; heal me, O Lord. All my bones are troubled, and my soul is greatly disquieted. Alleluia, Alleluia. Ps. cii. O Lord, hear my prayer, and let my cry come unto thee. Alleluia.

After Septuag., Alleluia and verse are omitted, and tract is said.

Tract, Psalm xxxi.—Pity me, O Lord, because I am troubled; my eye is troubled with wrath, my soul, and my belly. For my life fails in grief, and my years in groans. My strength is weakened in poverty, and my bones are disquieted.

In Paschal time, the Gradual is omitted, and in its place, Alleluia, Alleluia. O Lord, hear my prayer, and let my cry come to thee. Alleluia. Ps. xxvii. In God, my heart hath trusted, and I am helped; and my flesh hath flourished anew, and with my heart I will praise him.

Lesson, Matthew viii. 5–13.—When Jesus entered Capernaum, &c.

Offertory, Psalm lv.—Hearken, O Lord, to my prayer, and despise not my entreaty; give ear to me, and hear me.

Secret.—O God, at whose nod are all our moments, accept the prayers and hosts of thy servants, for whom, in sickness, we implore thy mercy, that we may rejoice in the safety of those for whom we feared danger. Through our Lord.

Communion, Psalm xxxi.—Let thy face shine upon thy servant, and grant me deliverance in thy mercy. O Lord, let me not be ashamed, when I call upon thee.

Post-communion.—O God, the sole guardian of human weakness, show thy powerful assistance upon thy sick servants, that, aided by thy mercy, they may be worthy to be presented whole to thy holy church. Through our Lord.

For the sick nigh to death, the following prayers are to be said:—

Prayer.—Almighty and merciful God, who hast procured to the human race the remedies of salvation, and the rewards of eternal life, mercifully regard thy servant, labouring under infirmity of body, and comfort his soul, which thou hast created, that in the hour of his departure, he may be worthy to be presented to thee, his Creator, without spot of sin by the hands of holy angels. Through our Lord.

Secret.—Accept, we beseech thee, O Lord, the host which we offer to thee, for thy servant in the extremity of his life; and grant that by it his faults may
be purged away, that he who is bruised by the scourges of thy arrangement in this life, may obtain eternal rest in the life that is to come. Through our Lord.

Post-communion.—Almighty God, we beseech thy mercy, that through the virtue of this sacrament, thou wouldest vouchsafe to strengthen thy servant by thy grace, that in the hour of his death, the enemy may not prevail against him, but that he may be worthy to have a passage with thy angels to life. Through our Lord.

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MASS FOR TRAVELLERS OR THOSE ON A JOURNEY.

Introit, Psalm xxxv.—Redeem me, O Lord, and pity me, for my foot stood in the right way; I will bless the Lord in the assemblies. Ps. Judge me, O Lord, for I am come in my innocence; and trusting in the Lord, I shall not faint. V. Glory be to the Father, &c.

Prayer.—Be favourable, O Lord, to our supplications, and dispose the way of thy servants in the prosperity of thy salvation, that among all the vicissitudes of the way and of this life, they may ever be protected by thy aid. Through our Lord.

Lesson, Genesis xxviii. 10-22.—Jacob went out from Beersheba, &c.

Gradual, Psalm xxxiii.—If I walk in the shadow of death, I will fear no evil, for thou, O Lord, art with me. Thy rod, and thy staff, they comfort me. Alleluia, Alleluia. Ps. cxix. Direct my steps according to thy word, that no iniquity may have dominion over me. Alleluia.

After Septuag., Alleluia and verse are omitted, and tract is said.

Tract, Psalm xci. — God hath commanded his angels concerning thee, that they may guard thee in all thy ways. In their hands they shall bear thee up, lest thou strike thy foot against a stone.

Thou shalt tread upon the asp and the basilisk, and trample on the lion and the dragon.

In Pasch time, the Gradual is omitted, and in its place is said, Alleluia, Alleluia. Direct my steps according to thy word, and let no iniquity have dominion over me. Alleluia. Ps. cxvii. I was joyful when they said unto me, Let us go to the house of the Lord. Alleluia.

Lesson, Matthew x. 7-14. — Jesus said to his disciples, Go ye, and preach, saying, The kingdom of heaven, &c.

Offertory, Psalm xvi. — Perfect ye my goings in thy path, that my steps may not be moved; incline thine ear to me, and hear my words. Show forth thy wondrous mercies, thou who savest them that trust in thee, O Lord.

Secret.—O Lord, be favourable to our supplications, and these oblations which we offer to thee for thy servants, graciously accept, and vouchsafe, that thy grace going before and attending on them, may direct their ways; that we may rejoice in their success and safety according to the protection of thy mercy. Through our Lord.

Communion, Ps. cxix. — Thou hast given commandment to guard us carefully. O that my ways were directed to keep thy righteousness.

Post-communion.—O Lord, may thy sacraments which we have taken, preserve thy servants trusting in thee, and protect them against all adversities. Through our Lord.

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MASS FOR A BRIDEGROOM AND BRIDE.

If the marriage benediction is to take place on a Sunday or other festive day, mass of the Sunday is said, or of the feast with, Glory in the highest, and the Creed, if that mass requires it, and with the commenoration of the following mass for the bridegroom and bride, and the
other things which are for the communion, and completing of the benediction, are used in it.

Introit, Tobias vii., viii.—May the God of Israel join you together, and be with you, and compassionate you both in your vision, and fulfil his blessing in you. Ps. cxviii. Blessed are all that fear the Lord, who walk in his ways. V. Glory be to the Father, &c.

Prayer.—Hear us, almighty and merciful God, that what is ministered by our office, may be completed by thy blessing. Through our Lord.

Lesson, Ephesians v. 22-33. — Let women be subject to their husbands, &c.

Gradual, Psalm cxviii. — May thy wife be as a fruitful vine by the sides of thy house; thy children as olive plants about thy table. Alleluia, Alleluia. Ps. xx. May the Lord send help from his holy place, and defend thee out of Zion. Alleluia.

After Septuag., Alleluia and verse are omitted, and the following is said:—

Tract, Psalm cxviii. — Lo, so is every man blessed who fears the Lord; may the Lord bless thee from Sion, and thou shalt see the good of Jerusalem all the days of thy life. And thou shalt see thy children’s children. Peace upon Israel.

In Paschal time, the Gradual is omitted, and in its room is said, Alleluia, Alleluia. May the Lord send help from his holy place, and defend thee out of Sion. Alleluia. Ps. cxxiv. The Lord bless you out of Sion, who made heaven and earth. Alleluia.

Lesson, Matthew xix. 3-6. — And there came to him the Pharisees, tempting him, and saying, Is it lawful for a man to put away his wife, &c.

Offertory, Psalm xxxi. — In thee have I hoped, O Lord; I have said, Thou art my God: in thy hands are my times.

Secret.—Accept, we beseech thee, O Lord, the gift offered to thee for the sacred law of marriage, and be thou the disposer of that lot of which thou art the giver. Through our Lord.

The Pater Noster being said, the priest, before he says, Free us, we beseech thee, O Lord, standing on the epistle side towards the bridegroom and bride, kneeling before the altar, he says over them the following prayers:—

Prayer.—O Lord, be favourable to our supplications, and graciously bless thine own institution which thou hast ordained for the propagation of thy human race, that what is joined by thy authority, may be preserved by thy aid. Through our Lord.

Prayer.—O God, who, by thy mighty power, hast made all things out of nothing: who, at the beginning, having made man after the image of God, didst so create, as an inseparable helpmate, the woman, as to give a beginning to the female body from the flesh of the man, teaching that it was unlawful ever to separate that which it pleased thee to form from one: O God, who by so excellent a mystery hast consecrated the conjugal tie, that thou foresawest the sacrament of Christ and of his Church in the marriage covenant: O God, by whom the woman is joined to the man, and that union was ordained at the first, grant that benediction, which neither by the sentence of original sin, nor by the sentence of the deluge, is taken away. Mercifully look upon this thy handmaid, who is about to be joined in the marriage union, and who looks to thy protection. Let theyoke be to her one of love and peace. Faithful and chaste, may she marry in Christ, and remain an imitator of the holy women. Let her be pleasing to her husband as Rachel; wise as Rebecca; long-lived and faithful as Sarah. Let the father of lie find none of his actions in her. Let her remain constant to the faith, and to the commandments. United to one bed, let her fly
every unlawful touch. Let her fortify her weakness by the force of discipline. Let her be grave in her bashfulness, venerable in modesty, instructed in heavenly doctrine. Let her be fruitful in offspring, tried and innocent, and arrive at the rest of the blest, and at the heavenly kingdom; and may both see their children's children, even to the third and fourth generation, and arrive at a desired old age. Through the same Lord.

Then the priest, returning to the middle of the altar, says: Deliver us, and the rest in the usual way; and afterwards he shall take the blood, communicate to the espoused, and go on with the mass.

Communion, Psalm cxviii.—Behold, thus is every one blessed that fears the Lord; and thou shalt see thy children's children, and peace upon Israel.

Post-communion.—Almighty God, we beseech thee to accompany the institutions of thy providence with merciful favour, that those whom thou joinest in lawful union, may be preserved in lasting peace. Through our Lord.

Having said, Let us bless the Lord, or, if the masses of the day suit, Go, mass is ended, the priest, before he blesses the people, turning to the bridegroom and bride, says,

May the God of Abraham, God of Isaac, and God of Jacob, be with you, and may he accomplish his blessing upon you, that you may see your children's children, even to the third and fourth generation; and afterwards thou shalt have eternal life without end, our Lord Jesus Christ assisting, who, with the Father and the Holy Spirit, lives and reigns, God, for ever and ever.

The priest admonishes them, in a grave discourse, to be faithful to each other; that they should observe continence at times of prayer, and especially at times of fasting and solemnities; that the husband should love his wife, and the wife should love her husband, and remain in the fear of God. Then he sprinkles them with holy water; and having said, May it please thee, Holy Trinity, &c., he gives the benediction, and reads, as is usual, the Gospel of John, In the beginning was the Word, &c.

SUNDAY PRAYERS,

To be said in the mass at the discretion of the priest, along with those which are to be assigned in the proper masses when the feast is not double.

TO ASK THE PRAYERS OF THE SAINTS.

Prayer.—Grant, we beseech thee, almighty God, that the intercession of the holy Mary, mother of God, and of all the holy apostles, martyrs, confessors, and virgins, and of all thine elect, may everywhere gladden us; that while we recall their merits, we may experience their patronage. Through the same Lord.

Secret.—O Lord, accept, well pleased, these offered gifts; and the blessed Mary, always a virgin, interceding for us, with all thy saints, defend us from all perils. Through our Lord.

Post-communion.—O Lord, we have partaken of the heavenly sacraments, honouring the memory of the blessed Mary, always a virgin, and of all thy saints; grant, we beseech thee, that what we have done in time may be followed by eternal joys. Through our Lord.

ANOTHER PRAYER AS ABOVE.

Prayer.—Defend us, O Lord, we beseech thee, from all perils of mind and body; and through the intercession of the blessed and glorious Mary, the mother of God, always a virgin, with thy blessed apostles Peter and Paul, and the blessed N., and all the saints, graciously bestow health and peace upon us, that all adverse and erroneous things being destroyed, thy Church may serve thee with secure freedom. Through the same Lord.

In this prayer the names of S. S. Mi-
COMMON OF SAINTS.

Saint Michael, John the Baptist, and S. Joseph, are placed before the apostles.

Secret.—Hear us, O God our Saviour, that by the virtue of this sacrament thou mayest defend us from all the enemies of our mind and body, bestowing for the present life grace, and in the future glory. Through our Lord.

Post-communion.—O Lord, we beseech thee that the gift of the divine sacrament now offered may cleanse and fortify us; and through the intercession of the blessed Virgin Mary, mother of God, with thy blessed apostles Peter and Paul, and the blessed N., and all the saints, make expiation for all our perversities, and free us from all adversity. Through the same Lord.

For Every Rank in the Church.

Prayer.—Almighty and everlasting God, by whose Spirit the whole body of the Church is sanctified and governed, graciously hear our supplications for all ranks therein, that by the gift of thy grace all degrees may serve thee faithfully. Through our Lord, &c., in the unity of the same.

Secret.—Grant to thy servants, O Lord, the pardon of their sins, consolation in life, thy continual guidance, that serving thee they may ever deserve to obtain thy mercy. Through our Lord.

Post-communion.—Deliver, we beseech thee, O Lord, thy servants entertaining thee, from their sins and enemies, that living a holy life, they may not be injured by any adversity. Through our Lord.

For the Pope.

Prayer.—O God, Shepherd and Governor of the faithful, graciously regard thy servant N., whom thou hast appointed to preside as pastor of thy Church. Grant to him, we beseech thee, by word and deed, to profit those over whom he is placed, that, together with the flock entrusted to him, he may attain to eternal life. Through our Lord.

Secret.—O Lord, we beseech thee to receive, well pleased, our offered gifts, and defend with thy continual protection thy servant N., whom thou hast appointed pastor to preside over thy Church. Through our Lord.

Post-communion.—O Lord, we beseech thee that this participation of the divine sacrament may protect us; and thy servant N., whom thou hast been pleased to appoint pastor over thy Church, ever save and strengthen, together with the flock committed to him. Through our Lord.

For the Emperor.

Prayer.—O God, Protector of all kingdoms, and especially of the Christian empire, grant to thy servant our emperor (if he is not crowned, he is called emperor-elect) N. wisely to honour thy power, that he who is prince by thy appointment may ever be powerful through thy protection. Through our Lord.

Secret.—Accept, O Lord, the prayers and hosts of thy Church for the salvation of thy servants entertaining thee, and work the ancient miracles of thine arm in protection of thy faithful people; that the enemies of peace being overcome, a secure Christian liberty may preserve thee. Through, &c.

Post-communion.—O God, who didst prepare the Roman Empire for the preaching of the gospel of the eternal King, stretch over thy servant our emperor the celestial arms, that the peace of the churches may not be disturbed by any storm of war. Through our Lord.

For the King.

Prayer.—We beseech thee, almighty God, that thy servant N., our king, who, by thy mercy, has received the government of the kingdom, may he also receive an increase of all his virtues; by which being adorned, he may both avoid great faults, and graciously be enabled to come to thee, who art the way, the truth, and the life. Through the Lord.
SUNDAY PRAYERS.

Secret.—O Lord, we beseech thee, sanctify these offered gifts, that they may become to us the body and blood of thy only begotten Son, and may profit our king to the salvation of his soul and body, and to the fulfilment of the duties of his office by thy goodness. Through the same Lord.

Post-communion.—O Lord, may this oblation of salvation protect thy servant N. from all his adversaries, and so far procure the tranquillity of the Church; and after his course on earth, may he arrive at the eternal inheritance. Through our Lord.

For Prelates and Congregations committed to them.

Prayer.—Almighty and eternal God, who alone dost great wonders, stretch over thy servants, and over the congregations committed to them, the spirit of saving grace, and pour the perpetual dew of thy blessing upon them, that they may please thee in truth. Through our Lord, in unity of the same.

Secret.—O Lord, have respect to the offerings of thy servants; and what we celebrate devoutly for them in honour of thy name, may they feel to be profitable to the healing of their souls. Through our Lord.

Post-communion.—Those, O Lord, whom thou refreshest with the celestial gift, accompany with thy perpetual protection; and those whom thou hast not ceased to cherish, grant that they may become worthy of an eternal redemption. Through our Lord.

For the Congregation and Family.

Prayer.—O Lord, we beseech thee, defend, by the intercession of the blessed Mary, ever a virgin, this family from all adversity; and with their whole hearts prostrated before thee, mercifully protect them from the snares of their enemies. Through our Lord.

Post-communion.—Having partaken of the gifts of our redemption, grant, we beseech thee, merciful God, by their celebration, the aid of thy protection against all adversity. Through our Lord.

For Preserving Concord in Congregations.

Prayer.—O God, the bestower of peace, and the lover of charity, grant to thy servants true concord with thy will, that we may be freed from all temptations which assail us. Through our Lord.

Secret.—O Lord, we beseech thee by these sacrifices, that, well pleased, thou wouldst grant that we who pray to be delivered from our own faults, may not be oppressed by those foreign to us. Through our Lord.

Post-communion.—O Lord, pour upon us the spirit of thy love, that those whom thou hast satisfied with the same heavenly bread, thou mayest, in thy mercy, bring into one mind. Through our Lord, in unity of the same.

Against Persecutors of the Church.

Prayer.—We beseech thee, O Lord, that, well pleased, thou wouldst admit the prayers of thy church; that, all errors and ills being destroyed, we may serve thee in secure freedom. Through our Lord.

Secret.—Protect, O Lord, those serving thee by thy mysteries, that cleaving to divine things, we may serve thee both in mind and in body. Through our Lord.

Post-communion.—O Lord our God, we beseech thee, that what thou givest us to rejoice in by a divine participation, thou wouldst not suffer to be subject to human perils. Through our Lord.

Against Persecutors and Evil-Doers.

Prayer.—We beseech thee, O Lord, to crush the pride of our enemies, and
prostrate their arrogance by the power of thy right hand. Through our Lord.

Secret.—O Lord, cleanse us by the power of this mystery, both from our own secret sins, and free us from the snares of our enemies. Through our Lord.

Post-communion.—O God, our Protector, behold and defend us from the perils of our enemies, that all disquietude being removed, we may serve thee with pure minds. Through our Lord.

FOR ANY NECESSITY.

Prayer.—O God, our refuge and strength, who art the author of mercy, attend to the pious prayers of thy church, and grant that what we ask in faith, we may effectually obtain. Through our Lord.

Secret.—Grant, O merciful God, that this salutary oblation may both free us continually from our own sins, and protect us from all adversity. Through our Lord.

Post-communion.—O Lord, we have partaken of the gifts of these sacred mysteries, humbly entreat ing, that what thou hast commanded us to do in remembrance of thee, may profit to the aid of our infirmity. Who livest and reignest.

IN ANY TRIBULATION.

Prayer.—O Almighty God, despise not thy people crying in affliction, but for the glory of thy name, well pleased, succour us in tribulation. Through our Lord.

Secret.—Graciously receive, O Lord, the offerings by which thou wert pleased to be satisfied, and by thy powerful mercy restore us to safety. Through our Lord.

Post-communion.—Look down in mercy, we beseech thee, O Lord, upon our tribulation, and turn away thy wrath which we have justly deserved. Through our Lord.

TIME OF FAMINE.

Prayer.—Grant to us, O Lord, we beseech thee, the effect of our pious supplication; and graciously avert famine, that the hearts of mortals may know that in thine anger thou sendest forth such scourges, and that in thy mercy they cease. Through our Lord.

Secret.—O Lord, who dost sustain the strength of the human race by the nourishment of thy present gifts, and renewest them by the sacrament, grant, we beseech thee, that thine aid may not be wanting either to our bodies or souls. Through our Lord.

Post-communion.—Uphold, O Lord, we beseech thee, with temporal food, those whom thou vouchsaffect to strengthen by thy eternal mysteries. Through our Lord.

FOR RAIN.

Prayer.—O God, in whom we live, move, and have our being, grant to us seasonable rain; that being sufficiently aided by present support, we may the more faithfully seek after things eternal. Through our Lord.

Secret.—O Lord, we beseech thee, be well pleased with the offerings we make, and bestow on us the seasonable aid of sufficient rain. Through our Lord.

Post-communion.—Grant to us, O Lord, we beseech thee, salutary rain, and seasonably pour upon the face of the dry ground heavenly showers.

FOR SERENE WEATHER.

Prayer.—Hear us, O Lord, crying to thee, and bestow fair weather on us supplicating thee; that we, who are justly afflicted for our sins, may graciously experience thy mercy. Through our Lord.

Post-communion.—Almighty God, we beseech thy clemency that thou wouldst restrain the flood of waters, and vouchsafe to impart to us the light of thy countenance. Through our Lord.
SUNDAY PRAYERS.

AGAINST TEMPEST.

Prayer.—O Lord, we beseech thee that spiritual wickedness may be driven far off, and the malignity of the serial tempests depart.1 Through our Lord.

Secret.—O Lord, we offer to thee praises and gifts, returning thanks for the benefits granted to us, and always humbly entreating for their future continuance. Through our Lord.

Post-communion.—Almighty and eternal God, who healest by chastisement, and preservest us by pardoning, grant to thy suppliants, that we may rejoice in the tranquillity of the desired consolation, and may ever employ well the gift of thy mercy.

TIME OF EARTHQUAKE.

Prayer.—Almighty, eternal God, who lookest on the earth and it trembles, spare our fears, be favourable to our supplications; that as we dread his wrath who shaketh the earth’s foundations, so we may continually experience his clemency, healing our sorrows. Through our Lord.

Secret.—O God, who didst found the earth upon its own stability, accept the oblations and prayers of thy people, and the dangers of the trembling earth being far removed, turn the terrors of thy divine wrath into the means of human salvation; that those that are of the earth and to the earth return, may rejoice in holy and heavenly conversation. Through our Lord.

Post-communion.—Protect us, O Lord, we beseech thee, partaking of thy holy gifts, and the earth which we have seen trembling with our iniquities, strengthen with thy heavenly gift; that that the hearts of mortals may know that in thine anger thou sendest forth such scourges, and in pity removest them. Through our Lord.

FOR A PLAGUE ON THE ANIMALS.

Prayer.—O God, who didst choose from the dumb animals aid for the labour of man, we humbly beseech thee, that thou wouldest not suffer to perish in our hands that without which our condition on earth cannot be sustained. Through our Lord.

Secret.—O Lord, well pleased with these sacrifices, mercifully grant thine aid in our times. Through our Lord.

Post-communion.—O Lord, let thy faithful people receive thy blessing, by which body and soul may be saved, and present to thee a fit service, and always find the benefits of thy favour. Through our Lord.

FOR THE PRIEST HIMSELF.

Prayer.—Almighty and merciful God, graciously give heed to my humble prayers, and grant me, thy servant, from no merits of my prayers, but through thy abundant goodness, to minister the heavenly ministries; make me a worthy minister of thy sacred altars, that what is uttered by my voice may be established by thy sanctification thereof. Through our Lord.

Secret.—O Lord, cleanse the spots of my sins by the virtue of this sacrament; and grant that thy grace may make me worthy to execute the ministry committed to me. Through our Lord.

Post-communion.—Almighty and eternal God, who art pleased that I, a sinner, should stand at the holy altars, and praise the might of thy holy name, graciously grant, by the mysteries of this sacrament, the pardon of my offences, that I may worthily serve thy majesty. Through our Lord.

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1 Tempeste are here ascribed to malignant beings. In the Romish Ritual there is a ritual for ringing of bells in tempeste to drive off the evil spirits that had raised them. See also pp. 253–256 of this work.
PRAYER FOR TEARS OF REPENTANCE.

Prayer.—Almighty and most merciful God, who didst draw forth from the rock to thy thirsty people the fountain of living water, draw from the hardness of our hearts the tears of compunction, that we may bewail our sins, and through thy compassion may deserve to obtain their remission. Through our Lord.

Secret.—O Lord God, we beseech thee, graciously regard the oblation which we offer to thy majesty for our sins, and draw from our eyes floods of tears, by which we may extinguish the fires of the flames due to them. Through our Lord.

Post-communion.—O Lord God, mercifully pour upon our hearts the grace of the Holy Spirit, which may wash away the spots of our sins by tears; and bestow on us the effect of thy desired forgiveness, through thy abundant mercy. Through our Lord, in unity of the same.

FOR THE REMISSION OF SINS.

Prayer.—O God, who rejectest no one, but, however great our sins, art by penance softened into merciful compassion, graciously have regard to our humble prayers, and shine upon our hearts, that we may be enabled to fulfil thy precepts. Through our Lord.

Secret.—May the present sacrifice, O Lord, which we offer to thee for our faults, be an acceptable gift, and profit alike to the salvation of the living and the dead. Through our Lord.

Post-communion.—Almighty God, hearken to the prayers of thy servant, and grant that these holy gifts which we have received from thee, may be preserved uncorrupt in us by thy bounty. Through our Lord.

FOR THOSE DOING PUBLIC PENANCE.

Prayer.—Almighty, eternal God, loose the sins of thy servants confiding in thee for thy mercy; that the accusations of our conscience may no more expose us to punishment, but the indulgence of thy mercy may be profitable to our pardon. Through our Lord.

Secret.—Grant, we beseech thee, almighty and merciful God, that this saving oblation may for ever free thy servants from their own guilt, and protect them from all adversity. Through our Lord.

Post-communion.—Almighty and merciful God, who desirest rather to amend than destroy every soul that repents and trusts in thee, look upon these thy servants, and by these sacraments which we have taken, turn from them thy fierce anger, and pardon all their sins. Through our Lord.

FOR THOSE TEMPTED AND IN DISTRESS.

Prayer.—O God, who pardonest the ungodly, and dost not desire the death of any sinner, we humbly entreat thy majesty, that thou wouldest graciously protect by thy heavenly aid, and preserve by thy continual protection, thy servants trusting in thy mercy, that they may continually serve thee, and by no temptations be separated from thee. Through our Lord.

Secret.—O Lord, we beseech thee, by the power of this mystery, both to cleanse us from our own sins, and absolve thy servants from all their sins. Through our Lord.

Post-communion.—May the sacraments which we have taken purify us, O Lord; and grant to thy servants to be freed from every fault, that we who are bound by the guilt of conscience, may glory in the riches of the heavenly remedy. Through our Lord.

TO REPEL EVIL THOUGHTS.

Prayer.—Almighty and most merciful God, graciously regard our prayers, and free our hearts from the temptations of evil thoughts, that we may deserve to be-
SUNDRI PRAYERS.

comes meet habitation of the Holy Spirit. Through our Lord. In the unity of the same.

Secret.—O Lord, we offer to thee these oblations for our salvation, that thou mayest purge our souls from unclean thoughts, and preserve us unharmed; and vouchsafe to enlighten us with the grace of the Holy Spirit. Through our Lord. In unity of the same.

Post-communion.—O God, who enlightenest all men coming into this world, shine, we beseech thee, on our hearts, with the brightness of thy grace, that we may be able to think worthy and happily of thy majesty, and to love thee sincerely. Through our Lord.

TO ASK CONTINENCE.

Prayer.—Inflame, O Lord, with the fire of the Holy Spirit, our reins and our heart, that we may serve thee with a chaste body, and may please thee with a pure heart. Through our Lord, in unity of the same.

Secret.—Break, O Lord, the chains of our sins; and that we may sacrifice to thee a victim of praise with complete liberty, and a pure mind, bestow on us again what before thou didst bestow on us, and save us by thy indulgence whom thou didst vouchsafe to save by thy grace. Through our Lord.

Post-communion.—O Lord, our assistant and protector, help us, and let our heart and our flesh flourish in the vigour of chastity, and in the freshness of purity; that by this sacrifice which we offer to thy mercy, we may be cleansed from all temptations. Through our Lord.

TO ASK HUMILITY.

Prayer.—O God, who resistest the proud and givest grace to the humble, grant to us the virtue of true humility, of which thy only begotten Son hath given in himself an example to the faithful; that, carried away with pride, we may never provoke thine indignation, but rather receive the gifts of thy grace in lowliness. Through the same Lord.

Secret.—May this oblation, O Lord, we beseech thee, obtain for us the grace of true humility, and at the same time take away from our hearts the concupiscence of the flesh and of the eyes, and the ambition of this world, so that, living soberly, justly, and piously, we may obtain eternal rewards. Through our Lord.

Post-communion.—O Lord, may the participation of this sacrament cleanse the defilement of our sins, and by the exhibition of humility, bring us to the heavenly kingdom. Through our Lord.

TO ASK PATIENCE.

Prayer.—O God, who, by the patience of thy Only begotten, didst bruise the pride of the old enemy, grant to us, we beseech thee, worthy to celebrate what he mercifully endured for us, and so, by his example, to bear with equanimity our adversities. Through the same Lord.

Secret.—O Lord, we beseech thee, well pleased, to receive the gift of our oblation, which we offer to thy Majesty with devout reverence, that thou mayest vouchsafe largely to bestow on us the gift of patience. Through our Lord.

Post-communion.—O Lord, we beseech thee that the holy mysteries which we have received may restore this lost grace to us, and the duty of patience, in all that shall befall us, may be imparted to us, always and everywhere, under thy protection. Through our Lord.

TO ASK LOVE.

Prayer.—O God, who dost make all things to go forward through thy love, grant to our hearts the unchangeable affection of thy love, that our desires being conceived by thy inspiration, may be altered by no temptation. Through our Lord.
COMMON OF SAINTS.

Secret.—O God, who dost renew us after thine image by sacraments and precepts, perfect our steps in thy ways, that the gift of love, for which thou hast made us to hope through these sacrifices, we may truly lay hold of. Through our Lord.

Post-communion.—May the grace of the Holy Spirit, we beseech thee, O Lord, illuminate our hearts, and abundantly refresh us with the sweetness of perfect love. Through our Lord, in unity of the same.

For Devoted Friends.

Prayer.—O God, who didst infuse into the hearts of thy faithful the gifts of love, through the grace of the Holy Spirit, grant to thy servants, for whom we entreat thy mercy, health of mind and body, that they may love thee with their whole heart, and what is pleasing to thee they may perform with all delight. Through our Lord, in the unity of the same.

Secret.—Pity, we beseech thee, O Lord, thy servants for whom we offer this sacrifice of praise to thy Majesty, that by these holy things they may obtain the grace of heavenly blessing, and acquire the glory of eternal happiness. Through our Lord.

Post-communion.—Having tasted the divine mysteries, we beseech thee, O Lord, that these salutary sacraments may profit to the peace and prosperity of those for the love of whom we offer them to thy divine majesty. Through our Lord.

For Enemies.

Prayer.—O God, lover and guardian of peace and charity, grant peace to all our enemies, and true charity; and bestow on them the remission of all their sins, and powerfully rescue us from their snares. Through our Lord.

Secret.—O Lord, we beseech thee, to receive, well pleased, our offered gifts, and mercifully deliver us from our enemies, and bestow on them the pardon of their faults. Through our Lord.

Post-communion.—May this, our communion, O Lord, rescue us from our sins, and defend us from the snares of the enemy. Through our Lord.

For Those in Captivity or Prison.

Prayer.—O God, who didst cause the blessed Apostle Peter, to depart unhurt, freed from his chains, loose the chains of thy servant placed in captivity, and grant him to depart unhurt, by his merits. Through our Lord.

Secret.—O Lord, we beseech thee, let an abundant blessing descend on these hosts, that they may loosen the chains of his captivity, and quickly give us joy by his liberation. Through our Lord.

Post-communion.—O Lord, we beseech thee, mercifully hearken to our prayers, and by these sacraments which we have taken, loose thy servant from the chains of his captivity. Through our Lord.

For Voyagers.

Prayer.—O God, who didst carry our fathers through the Red Sea, and didst transport them through the great waters, singing the praise of thy name, we humbly entreat thee, that thou wouldst protect thy servants in the ship, putting far from them all adversity, and granting them a peaceful course to their desired port. Through our Lord.

Secret.—Accept, we beseech thee, O Lord, the prayers of thy servants, with the offering of the hosts, and defend from all dangers those for whom we celebrate thy mysteries. Through our Lord.

Post-communion.—Sanctified by the divine mystery, O Lord, we humbly entreat thy majesty, and request that thou wouldst cause thy servants to be remembered by these celestial gifts, and
by the wood of the holy cross withdraw
them from their sins, and pitying them,
deliver them from all dangers. Through
our Lord.

FOR HEALTH.

Prayer.—Stretch, O Lord, over thy
faithful people, the right hand of thy
heavenly aid, that they may search after
thee with their whole heart, and what
they worthily ask, they may deserve to
obtain. Through our Lord.

Secret.—O Lord, be gracious to our
supplications, and these oblations of thy
faithful people, which we offer to thee
for their safety, graciously receive, and
let not their vows be in vain, nor their
prayer empty, and what we ask in faith,
may we obtain in effect. Through our
Lord.

Post-communion.—Grant to thy be-
lieving people, we beseech thee, O Lord,
constancy in thy faith and sincerity, that
strengthened in the divine love, no
temptations may move us from our in-
tegrity. Through our Lord.

FOR THE LIVING AND THE DEAD.

Prayer.—Almighty and eternal God,
who rulest at once over the living and
the dead, and pititst all whom thou fore-
knowest to be thine in faith and in deed,
we humbly entreat thee, that those for
whom we have resolved to pour out our
prayers, and whom either the present
world yet retains in the flesh, or the
future hath received, having put off the
body, may, by the intercession of all thy
saints in thy great mercy, obtain the
pardon of all their sins. Through our
Lord.

Secret.—O God, who alone knowest
the number to be placed in the highest
felicity of the elect, grant, we beseech
thee, that all thy saints interceding, the
book of predestination may retain writ-
ten in it the names of all whom we have
commended to thee in prayer, and the
names of all the faithful. Through our
Lord.

Post-communion.—May the sacra-
ments we have received purify us, we
beseech thee, almighty and merciful
God, and all thy saints interceding,
grant, that this thy sacrament may not
come against us in punishment, but may
intercede for forgiveness, be the washing
away of wickedness, the strength of
frailty, a stay against all the perils of
this world, and the remission of all the
sins of the faithful, both the quick and
the dead. Through our Lord.
MASSES FOR THE DEAD.

IN COMMEMORATION OF ALL THE FAITHFUL DEAD.

Introit. — Grant to them, O Lord, eternal rest, and let perpetual light shine upon them. Ps. lxv. A hymn, O God, becometh thee in Sion; and the vow shall be paid to thee in Jerusalem; O Lord, hear my prayer, and all flesh shall come to thee.

Then is repeated, Grant to them eternal rest, &c.

Prayer. — O God, the creator and redeemer of all the faithful, grant to the souls of thy servants departed, the remission of all their sins; that by our pious supplications, they may obtain the pardon which they have always desired. Who livest and reignest with God the Father.

Epistle, 1 Corinthians xv. 51-57. — Behold, I tell you a mystery, &c.

Gradual. — Grant to them eternal rest, O Lord, and let perpetual light shine upon them. Ps. cxii. The just shall be held in everlasting remembrance; he shall not fear the evil report.

Tract. — Absolve, O Lord, the souls of all the faithful dead from every bond of their sins; and thy grace assisting them, may they deserve to escape the avenging judgment, and enjoy the bliss of eternal happiness.

Sequence, The Day of Wrath. —

The day of wrath, that dreadful day,
When the world dissolved away,
Heaven and earth in ashes lay.

Who shall then refrain from fearing,
When the Judge, in clouds appearing,
Cometh for the awful hearing?

Hark the trump with voice astounding,
Through the hollow graves rebounding,
The tremendous summons sounding!

See the world with terror shaken,
When each creature shall awaken,
That his trial may be taken.

See the book, wherein collected,
Lie the sins of each detected,
With their final doom connected.

See the Judge, his sentence giving,
Nothing undiscovered leaving,
All their righteous doom receiving.

What shall I be then replying,
To what friend for succour flying,
When e'en saints for fear are sighing?

Thou, great King of all salvation,
Source of love, and free salvation,
Thou shalt my supplication.

Me with weary steps thou soughtest,
Me with sufferings thou boughtest,
Finish then the work thou wroughtest.

1 This version of "The Dies irae dies illa," is from "Hymns of the Primitive Church," by Rev. J. Chandler. London, Parker, 1837.
Thou who righteously repayest,  
Save me, turn me, while thou mayest,  
While my doom thou yet delayest.

Groanings from my heart outbreaking,  
Blushes deep my shame bespeaking,  
I thy mercy, Lord, am seeking.

Her, the sinner, thou forgavest,  
E'en the dying thief thou savest,  
Hope herein for me thou leavest.

Prayer alone cannot retrieve me,  
But do thou in love forgive me,  
And from endless flames relieve me.

With thy sheep do thou reward me,  
On thy right a place afford me,  
From the goats in mercy ward me.

When the accused, their sentence given,  
Are to dreadful torments driven,  
Place my ransomed soul in heaven.

This I pray, devoutly sighing,  
Meekly on thy grace relying,  
Leave me not when I am dying.

On that day of wrath appalling,  
When, the world around him falling,  
Man shall come before thy throne,  
Oh, may mercy then be shown;  
Holy Jesus, Lord, we pray,  
May we rest with thee that day.

Gospel, John v. 25–29.—Jesus said to  
the multitudes of the Jews, Amen,  
amen, I say unto you that the hour  
cometh, and now is, &c.

Offertory.—O Lord Jesus Christ, king  
of glory, deliver the souls of all the  
faithful departed, from the pains of hell,  
and from the deep lake, free them from  
the mouth of the lion, that hell may not  
swallow them up, and that they may  
not fall into darkness; but may the holy  
standard-bearer Michael, introduce them  
to the holy light, which formerly thou  
didst promise to Abraham, and to his  
seed. We offer to thee, O Lord, sacrifices and prayers; accept them for their  
souls of whom we make commemoration this day; grant them, O Lord, to  
pass from death to that life which thou  
didst promise of old.

Secret.—O Lord, we beseech thee,  
mercifully regard the sacrifices which  
we offer to thee for the souls of thy servants, that to those to whom thou dost  
give the merit of Christian faith, thou  
mayest also grant its rewards. Through  
our Lord.

Communion.—May eternal light,  
shine upon them, O Lord, with thy  
saints for ever, because thou art merciful. O Lord, give to them eternal rest,  
and let perpetual light shine upon them,  
with thy saints, as above.

Post-communion.—O Lord, we be-  
seech thee, that the prayer of thy sup-  
pliants may profit the souls of thy serv-  
ants, that thou mayest deliver them  
from all their sins, and make them par-  
takers of thy redemption. Who livest,  
&c.

Having said, The Lord be with you,  
Let them rest in peace, is said, R. Amen.  
And the blessing is not given; but, May  
it please the Holy Trinity, is said secret-  
ly, and the altar is kissed, and Gospel of  
John read, In the beginning was the  
Word, &c.

On the Day of Death or Burial.

Introit.—O Lord, grant to them eternal rest; and may perpetual light shine upon them. Ps. A hymn becometh thee, O God, in Sion, and the vow shall be paid to thee in Jerusalem; hearken to my prayer, all flesh shall come to thee.

Prayer.—O God, to whom it belongs to pity and to spare, we humbly beseech thee for the soul of thy servant N., which thou hast this day commanded to depart from this world, that thou mayest not deliver it into the hands of the enemy, nor forget it for ever, but that thou wouldst command it to be received by holy angels, and to be carried to the
region of paradise; that as in thee it hoped and believed, it may not suffer the pains of hell, but possess eternal joys. Through our Lord.

Lesson, 1 Thessalonians iv. 12–17.—We will not have you ignorant concerning them that are asleep, &c.

Gradual, Grant rest, as above. Tract, Pardon, as above. The Hymn, The day of wrath, as above.

Gospel, John xi. 21–27.—Martha said to Jesus, Lord, if thou hadst been here, &c.

Offertory, O Lord Jesus Christ, as above.

Secret.—Be merciful, O Lord, we beseech thee, to the soul of thy servant N., for which we offer thee the sacrifice of praise, humbly entreating thy majesty, that by these offices of pious expiation, it may be found worthy to attain to eternal rest. Through our Lord.

Communion, Eternal light, as above.

Post-communion.—Grant, we beseech thee, O almighty God, that the soul of thy servant N., which has this day departed out of this world, being purged by these sacrifices, and freed from sins, may both obtain pardon and eternal rest. Through our Lord.

On the third, seventh, and thirtieth day after the burial of the departed, the mass is said as above, the prayers excepted, which are as below:—

Prayer.—O Lord, we beseech thee, that thou wouldst vouchsafe to grant the society of thy saints and elect, to the soul of thy servant N., the third, seventh, or thirtieth day of whose burial we commemorate, and wouldst pour down upon it the everlasting dew of thy mercy. Through our Lord.

Secret.—O Lord, we beseech thee, look down, well pleased, upon the offerings we make for the soul of thy servant N., that purified by heavenly remedies, it may repose in thy mercy. Through our Lord.

Post-communion.—Receive our prayers, O Lord, for the soul of thy servant N., that whatever stains of earthly contagion may have adhered to him, may be effaced by the mercy of thy forgiveness. Through our Lord.

On the Anniversary of the Departed.

Introit.—Grant to them eternal rest, O Lord, and may perpetual light shine upon them. Ps. A hymn becometh thee, O God, in Sion, and the vow shall be paid to thee in Jerusalem; hearken to my prayer, to thee shall all flesh come, &c.

Prayer.—O Lord, the God of mercy, grant to the souls of thy servants, whose anniversary we commemorate, to attain to the place of refreshment, the bliss of rest, and to the brightness of light. Through our Lord.

If for one, the following is said:—

O Lord, God of mercies, grant to the soul of thy servant, (or handmaiden), the anniversary of whose burial we commemorate, the place of refreshment, and the brightness of light. Through our Lord.

Lesson, 2 Machab. xii. 43–46.—The most valiant man Judas making a gathering, sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, &c.

Gradual, Rest, as above. Tract, Pardon, as above. And Sequence, The hymn, as above.

Gospel, John vi. 37–40.—Jesus said to the multitude of the Jews, All that the Father, &c.

Offertory, O Lord Jesus Christ, as above.

Secret.—Be favourable, O Lord, to our supplications for the souls of thy
servants, whose anniversary we this day celebrate, and for whom we offer the sacrifice of praise, that thou mayest vouchsafe to unite them to the fellowship of thy saints. Through our Lord.

If for one, the following Secret is said:—

Secret.—Be favourable, O Lord, to our supplications for the soul of thy servant, whose anniversary we celebrate, and for the sacrifice of praise which we offer thee, vouchsafe to unite him to the society of thy saints. Through our Lord.

Communion, May eternal light, as above.

Post-communion.—Grant, we beseech thee, O Lord, that the souls of thy servants, the anniversary of whose burial we this day call to mind, being purged from their sins, may also be united to their everlasting society. Through our Lord.

DAILY MASSES FOR THE DEPARTED.

Introit.—Grant to them eternal rest, O Lord, and let perpetual light shine upon them. Ps. A hymn becometh thee, O God, in Sion, and the vow shall be paid to thee in Jerusalem; give ear to my prayer, all flesh shall come to thee. Eternal rest, &c.

For Departed Bishops or Priests, Prayer. — O God, who, among apostolic priests, didst promote thy servant to episcopal (or priestly) dignity, grant, we beseech thee, that they may also be united for ever to their fellowship. Through our Lord.

For Departed Brethren, Relations, and Benefactors, Prayer. — O God, the bestower of pardon, and the lover of human salvation, we beseech thy clemency, that thou wouldst grant the brethren, kinsmen, and benefactors, who have passed out of this world, to arrive through the intercession of the blessed Mary, ever a virgin, and all thy saints, to the fellowship of perpetual bliss.

For all the faithful Departed, Prayer.
—O God, creator and redeemer of all the faithful, grant to the souls of thy servants departed, the remission of all their sins, that by our pious supplications, they may obtain the pardon which they have ever desired. Who livest and reignest, &c.

Lesson, Revelation xiv. 13.—In those days, I heard a voice from heaven, saying to me, Write, blessed are the dead, &c.

Gradual, May eternal rest, as before.

Tract, Pardon, O Lord, the souls, &c., as before.

Sequences are said at discretion; and hymns, The day of wrath, as above.

Gospel, John vi. 51–55.—Jesus said to the multitude of the Jews, I am the living bread, &c.

Offertory.—O Lord Jesus Christ, king of glory, free the souls of all the faithful departed from the punishments of hell, and from the bottomless lake, &c., as before.

For Departed Bishops or Priests, Secret. — Receive, O Lord, we beseech thee, the sacrifices which we offer for the souls of thy servants, bishops (or priests), that those to whom thou didst grant the episcopal (or priestly) dignity, may be united in the heavenly kingdom to the fellowship of thy saints. Through our Lord.

For Departed Brethren, Kinsmen, and Benefactors, Secret. — O God, of whose mercies there is no number, graciously receive our humble prayers, and grant to the souls of our brethren, relations, and benefactors, to whom thou didst grant to confess thy name, the remission of all their sins.

For all the faithful Departed, Secret.
—O Lord, we beseech thee, mercifully regard the sacrifices which we offer thee for the souls of thy servants, that to those to whom thou didst grant the merit of
Christian faith, thou mayest also grant its reward. Through our Lord.

Communion. May eternal light, &c., as before.

For Departed Bishops and Priests, Post-communion.—O Lord, we beseech thee, the sacrifice which we offer for the soul of the chief bishop, thy servant N., that he to whom thou didst grant the pontifical dignity in this world, may be associated with thy saints in the celestial kingdom. Through our Lord.

Post-communion.—O Lord, we beseech thee, that thy mercy which we implore, may profit the soul of thy servant N., that he may obtain eternal fellowship with him in whom he hoped and believed. Through our Lord.

For a departed bishop, the first mass is said as above; the prayers, indeed, as below:

Prayer.—O God, who didst admit thy servant N. amongst apostolic priests, grant, we beseech thee, that he may also be added to their endless society above. Through our Lord.

Secret.—Accept, we beseech thee, O Lord, for the soul of thy servant N., bishop, the sacrifices which we offer, that he to whom in this world thou hast given this honour, may be joined hereafter to the society of thy saints. Through our Lord.

Post-communion.—O Lord, we beseech thee, that thy mercy implored by us, may be profitable to the soul of thy servant N., bishop, that through thy compassion, he may enter the eternal society in which he believed and trusted.

For a bishop and cardinal, it is said, Thy servant N., bishop and cardinal.

For a priest that is a cardinal, Priest and cardinal.

For a deacon, Deacon and cardinal, as below:

For a Departed Priest.

Prayer.—O God, who, amongst the apostolic priests, did honour thy servant N. with the priestly dignity, grant, we beseech thee, that he also may be added to their society in heaven. Through our Lord.
Secret.—Accept, O Lord, we beseech thee, the oblations which we offer for the soul of thy servant N., a priest, that he to whom thou hast given in this life the honour of the priesthood, may be admitted to the fellowship of thy saints in heaven. Through our Lord.

Post-communion.—O Lord, we beseech thee that thy mercies which we implore, may benefit the soul of thy servant, N., a priest, that through thy compassion he may be admitted into the eternal fellowship of him in whom he believed and trusted.

If there be more, the same mass is said as on the fourth.

For a Departed Bishop.—Another Prayer.

Prayer.—Grant to us, O Lord, that the soul of thy servant, bishop N., whom thou hast taken from the toils and strifes of this life, may be received into the fellowship of thy saints. Through our Lord.

Secret.—O Lord, we beseech thee be propitious to us, and grant that this oblation may be profitable to the soul of thy servant, N., bishop, and that thou wouldest bestow on him that pardon which by sacrifice thou bestowest on the whole world. Through our Lord.

Post-communion.—Almighty God, we beseech thee, by these sacrifices, that the soul of thy servant, N., bishop, may deserve to attain to pardon and eternal refreshment. Through our Lord.

For a Departed Priest, and for Many in the Plural Number.—Another Prayer.

Prayer.—O Lord, grant, we beseech thee, that the soul of thy servant, N., of priestly rank, who in this world thou didst honour with a sacred office, may ever exult in glory in the heavenly seat. Through our Lord.

Secret.—Accept, O Lord, we beseech thee, the oblations which we offer for the soul of thy servant, N., a priest, that he whom thou hast admitted to the sacerdotal dignity, may also receive its reward. Through our Lord.

Post-communion.—Grant, we beseech thee, almighty God, that the soul of thy servant, N., priest in the congregation of the just, may be admitted into the society of the blessed. Through our Lord.

For One Departed.

Prayer.—Incline, O Lord, thine ear to our prayers, by which we humbly entreat thy compassion; that the soul of thy servant whom thou hast commanded to depart from this life, may be settled in the region of light and peace, and be the companion of thy saints. Through our Lord.

Post-communion.—Absolve the soul of thy servant, O Lord, we beseech thee, from all the fetters of sin, that in the glory of the resurrection he may awaken amongst thy holy and chosen ones. Through our Lord.

For One Departed.

Prayer.—O Lord, we beseech thee for thy mercy to pity the soul of thy servant, and having put off the corruptions of mortality, restore it to the inheritance of eternal salvation. Through our Lord.

Secret.—We beseech thee, O Lord, that by these sacrifices, (without which no one was ever free from guilt,) the soul of thy servant may be delivered from all sins; and by these offices of pious atonement may obtain eternal mercy. Through our Lord.

Post-communion.—We beseech thee, O Lord, that the soul of thy servant may find the fellowship of eternal light who have obtained the sacrifice of perpetual mercy. Through our Lord.
FOR THE FATHER OR MOTHER OF A PRIEST.

Prayer.—O God, who hast commanded us to honour father and mother, mercifully compassionate the souls of my father and mother, and take away their sins, and grant us to see them in the joy of eternal brightness. Through our Lord.

Secret.—Accept, O Lord, the sacrifice which I offer to thee for the souls of my father and mother, and grant to them eternal joy in the abode of the living, and associate me with him (or them or her), in the felicity of the saints. Through our Lord.

Post-communion.—O Lord, we beseech thee, that, by the participation of the heavenly sacrament, the souls of my father and mother may obtain rest and perpetual light; and may thine everlasting grace crown me with them. Through our Lord.

If for a father only or a mother only, the singular number is used.

Prayer.—O God, who hast commanded us to honour father and mother, have mercy on the souls of my father and mother (or either), pardon their sins, and grant me to behold them amid the joys of eternal brightness. Through our Lord.

Secret.—Accept, O Lord, the sacrifice which I offer to thee for the soul of my father (or mother), and grant to him everlasting joy in the regions of life, and associate me with him (or her or them,) in the happiness of the saints. Through our Lord.

Post-communion.—We beseech thee, O Lord, that the participation of the holy sacrament may obtain perpetual rest and light for the soul of my father (or mother), and may thy everlasting grace crown me with him, (or her or them). Through our Lord.

For departed brethren, relatives, and benefactors, the prayer as before under daily masses for the departed, with secret and post-communion, terminating, Through our Lord.

FOR THOSE THAT REST IN THE CEMETERY.

Prayer.—O God, through whose compassion the souls of the faithful rest in peace, grant to thy servants and handmaidens, and to all here and everywhere that have fallen asleep in Christ, the pardon of their sins, that, freed from all their guilt, they may rejoice with thee time without end. Through our Lord.

Secret.—O Lord, graciously accept this host offered for the souls of thy servants and handmaidens, and all Catholics here and elsewhere that have fallen asleep in Christ, that by this matchless sacrifice, putting off the chains of dread mortality, they may deserve the life eternal. Through the same Lord.

Post-communion.—O God, the light of the souls of the faithful, be favourable to our supplications, and grant to thy servants and handmaidens, whose bodies here or elsewhere rest in Christ, the place of refreshment, the bliss of peace, and the brightness of the light. Through the same Lord, &c.

FOR MANY DEPARTED.

Prayer.—O God, to whom it pertains always to pity and to spare, be favourable to the souls of thy servants and handmaidens, and forgive all their sins, that, freed from the chains of mortality, they may deserve to pass to life eternal. Through our Lord.

Secret.—Be favourable to us, we beseech thee, O Lord, that this offering may profit the souls of thy servants and handmaidens, which thou didst bestow to loosen the bands of sin to the whole world. Through our Lord.

Post-communion.—O God, to whom alone it is competent to give medicine to our souls after death, grant, we beseech thee, that the souls of thy servants and handmaidens, putting off all earthly taint, may be numbered amongst thy
redeemed. Who livest and reignest, &c.

OTHERS FOR MANY DEPARTED.

Prayer.—O Lord, we beseech thee to grant eternal mercy to the souls of thy servants and handmaidens, that it may profit them for ever, who hope and believe in thee. Through our Lord.

Secret.—O Lord, we beseech thee to accept, well pleased, these gifts, and what in supplication we offer to the praise of thy name, may it be profitable to the pardon of the departed. Through our Lord.

Post-communion.—O Lord, supplicating thee for the souls of thy servants and handmaidens, we pour out our prayers, beseeching that whatever impurity they may have contracted by their conversation on earth, thou wouldst mercifully forgive, and advance them to the seat of thy redeemed in joy. Through our Lord.

THE ORDER IN CONSECRATING HOLY WATER.¹

On Sunday, in the sacristy, the salt being prepared, and the water to be blessed, the priest having celebrated mass, or another in his room, with alb or superpellex and stole about his neck, says first,

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

Then he begins the exorcism of the salt.
—I exorcise thee, creature of salt, by the living God, by the true God, by the holy God, who by Elisha the prophet was ordered to be put into the water, that the barrenness thereof might be healed; that thou wouldst make this salt to be the salvation of those that believe; that it may be for healing to the souls and bodies of those receiving it, and may every spectre (phantasia) and wickedness, or wife of devilish fraud, depart from that place on which it is sprinkled, and every unclean spirit ajudered by him who shall come to judge the quick, and the dead, and the world by fire. R. Amen.

Let us pray.

Prayer.—Almighty and eternal God, we humbly implore thine infinite mercy, that this creature of salt which thou hast bestowed for the use of the human race, may be blessed + and sanctified +, through thy mercy, that it may prove health to the soul and body of all receiving it; and whatever is touched or sprinkled with it, may be freed from all uncleanness, and from all the assaults of spiritual wickedness. Through our Lord Jesus Christ.

The Exorcism of the Water.—I exorcise thee, creature of water, in the name of God + the Father almighty, and in the name of Jesus Christ + his Son, our Lord, and in virtue of the Holy + Spirit, that this water exorcised, may put to flight all the powers of the enemy, rooting out the enemy himself, and may avail to expel him with all his apostate angels. Through the power of the same Jesus Christ, our Lord, who shall come to judge the living and the dead, and the world by fire. R. Amen.

Let us pray.

Prayer.—O God, who didst found on the substance of water, for the salvation

¹ The religious use of water, except in baptism, has no foundation either in New Testament precept or practice. It is purely a Church development, and, like the use of incense, had probably been popular in heathen temples, and became popular in Christian churches in proportion as religious ceremonial were substituted for the lessons of the understanding and the heart. The consecration of the baptismal font is a distinct service from this, and will be found at page 198-204, also page 505.
of the human race, the greatest sacrament, be favourable to our prayers, and, having prepared this element by various purifications, pour into it the virtue of thy blessing †, that thy creature, serving in thy mysteries, may receive the power of Divine grace to drive away demons and expel diseases, that whatever in the dwellings or places of the faithful shall be sprinkled therewith, may be freed from all uncleanness, and delivered from all that is noxious. Let no pestilential spirit reside there, no corrupting air; let all the lurking snares of the enemy depart, and if there is naught that has an evil eye to the welfare of the dwellers or to their peace, may it be put to flight by the sprinkling of this water; that health being sought by the invocation of thy holy name, they may be safe from all that assail them. Through our Lord Jesus Christ, thy Son, &c.

Here thrice he puts the salt into the water, in the form of a cross, saying once, This mixture of salt and water is made equally in the name of the Father †, and of the Son †, and of the Holy † Spirit. R. Amen. The Lord be with you. R. And with thy spirit.

Let us pray.

Prayer.—O God, the Author of virtue unfailing, and the King of an empire unconquerable, and always glorious in thy triumphs, who dost repress the strength of adverse powers, who overcomest the cruelty of savage enemies, and overwhelmst hostile wickedness; O Lord, we beseech and ask of thee, trembling and suppliant, that thou wouldst deign to behold the creature of salt and water, that thou wouldst graciously shine upon it, that thou wouldst sanctify it by the dew of thy mercy; that, wherever sprinkled, through the invocation of thy holy name, every unclean spirit haunting near may be driven away, and the terror of the poisonous serpent may be far off, and the presence of the Holy Spirit vouchsafed to us, treating thy compassion. Through our Lord, in the unity of the same Spirit.

The benediction being finished, the priest about to celebrate, having put on the pluvial of the colour suitable to the office, approaches the altar, and there at the step kneeling, with the attendants, as in Paschal time, receives the asperger from the deacon, and first he sprinkles the altar three times, then himself and the attendants, and standing up, he begins the antiphony, Thou shalt sprinkle me, &c., and the chorus continues, O Lord, with hyssop, &c., as below. Meanwhile, the celebrant sprinkles the clerk, then the people, saying in a low voice, with the attendants, the psalm, Misereor mei Deus; Have pity, O God, &c. Thou shalt sprinkle me with hyssop, O Lord, and I shall be clean; thou shalt wash me, and I shall be whiter than the snow. Ps. 1. Have pity, O God, according to thy great mercies. Glory to the Father. The antiphony is again repeated, Thou shalt sprinkle me.

This antiphony is said in the aforesaid way, at the sprinkling of holy water on Sundays throughout the year, Sunday of Passion excepted, on which Glory to the Father, is not said; but after Ps. 1. 1, the antiphony is immediately repeated, Thou shalt sprinkle me. Pasch is also excepted, namely, from the Sunday of Pasch to Pentecost inclusive, at which time the following antiphony is sung:—

I have seen water issuing from the temple on the right side, Alleluia; and all to whom that water came, were made whole, and said, Alleluia, Alleluia. Ps. cxvii. Confess ye the Lord, for he is good: for his mercy endureth for ever. Glory be to the Father. The antiphony is repeated, I have seen water. On the Sunday of Trinity, Thou shalt sprinkle me, O Lord, is resumed.

On the holy day of Pasch, and Pentecost, where there is a baptismal font, sprinkling is made with the water blessed the day before, in the baptismal font, and
before it has received the infusion of the oil and chrism.

The antiphony being ended in the above mentioned way, the priest who sprinkles the water, returning to the altar, and standing before the steps with folded hands, says, Show us, O Lord, thy compassion. In Paschal time, Alleluia is added. R. And grant us thy salvation. O Lord, hear my prayer. R. And let my cry come unto thee. The Lord be with you. R. And with thy spirit.

Let us pray.

Prayer.—Harken to us, holy Lord, Father almighty, eternal God, and vouchsafe to send thy holy angel from heaven to guard, cherish, protect, visit, and defend all dwelling in this habitation. Through Christ our Lord. R. Amen.

THE BLESSING OF THE LAMB IN PASCH.

Our help is in the name of the Lord. R. Who made heaven and earth. The Lord be with you. R. And with thy spirit.

Let us pray.

O God, who, by thy servant Moses, on the deliverance of thy people from Egypt, didst order a lamb to be slain as a similitude of our Lord Jesus Christ, and didst command the priests of the houses to be anointed with the blood of the same, so vouchsafe to bless this bread as thou didst bless the five loaves in the desert, that all tasting of it may receive health of body and mind. Who livest and reignest for ever and ever. R. Amen.

He sprinkles them with holy water.

Blessing of the Eggs.

Our help is in the name of the Lord. R. Who made heaven and earth. The Lord be with you. R. And with thy spirit.

Let us pray.

O Lord, we beseech thee that the grace of thy blessing may come on this creature of eggs, that it may prove healthful food to thy faithful people partaking thereof with thanksgiving, for the resurrection of our Lord Jesus Christ. Who livest and reignest with thee for ever and ever.

He sprinkles them with holy water.

THE BLESSING OF BREAD.

Our help is in the name of the Lord. R. Who made heaven and earth. The Lord be with you. R. And with thy spirit.

Let us pray.

O Lord Jesus Christ, bread of angels, living bread of eternal life, vouchsafe to bless this bread as thou didst bless the five loaves in the desert, that all tasting of it may receive health of body and mind. Who livest and reignest for ever and ever. R. Amen.

He sprinkles it with holy water.

ANOTHER BLESSING OF THE BREAD.

Our help is in the name of the Lord. R. Who made heaven and earth. The Lord be with you. R. And with thy spirit.

Let us pray.

Holy Lord, Father almighty, eternal God, vouchsafe to bless this bread with thy holy, spiritual blessing, that to all receiving it it may prove health of mind and body, a protection against all diseases, and all the snares of the enemy. Through our Lord Jesus Christ, thy Son, the living bread, who came down from heaven, and gave life and health to the world. Who lives and reigns in the unity of the Holy Spirit, God, for ever and ever. R. Amen.

He sprinkles it with the holy water.

BLESSING OF THE NEW FRUIT.¹

Our help is in the name of the Lord.

¹ This is evidently taken from the Jewish ritual. Travellers tell us that in many
SUNDAY BENEDICTIONS.

R. Who made heaven and earth. The Lord be with you. R. And with thy spirit.

Let us pray.

Bless †, O Lord, these new fruits of N., and grant that we who eat of them in thy holy name may find health of body and spirit. Through our Lord Christ. R. Amen.

He sprinkles the fruit with holy water.

BLESSING OF ANY EATABLE.

Our help is in the name of the Lord. R. Who made heaven and earth. The Lord be with you. R. And with thy spirit.

Let us pray.

Bless, O Lord, this creature N., that it may be a healthful remedy to the human race; and grant, by the invocation of thy holy name, that whoever may partake of it may receive health of body and safety of spirit. Through our Lord Christ. R. Amen.

It is then sprinkled with holy water.

BLESSING OF THE CANDLES.

Our help is in the name of the Lord. R. Who made heaven and earth. The Lord be with you. R. And with thy spirit.

Let us pray.

O Lord Jesus Christ, Son of the living God, bless † these candles at our supplications. Pour on them, O Lord, by the virtue of thy holy cross, heavenly blessings, who didst bestow them to drive away darkness from the human family. May they receive such blessing by the sign of the holy cross, that wherever kindled or wherever placed, the principalities of darkness may depart and tremble, and fly alarmed, with all their ministers, from all their dwellings, nor presume any more to disquiet or molest the servants of almighty God. Who livest and reignest for ever and ever. R. Amen.

They are in like manner sprinkled with the holy water.

BLESSING OF THE PLACE.

Our help is in the name of the Lord. R. Who made heaven and earth. The Lord be with you. R. And with thy spirit.

Let us pray.

Bless †, Lord God almighty, this place, that health, charity, victory, fortitude, humility, goodness, and mercy, the supremacy of law, and the giving of thanks to God the Father, and the Son, and the Holy Spirit, and may this blessing remain on this place, and on those dwelling therein, now and for ever and ever. R. Amen.

He sprinkles it with holy water.

THE BLESSING OF A NEW HOUSE.

Our help is in the name of the Lord. R. Who made heaven and earth. The Lord be with you. R. And with thy spirit.

Let us pray.

Humbly we entreat thee, God the Father almighty, in behalf of this house and its inmates, and its estate, that thou wouldst vouchsafe to bless †, and sanctify †, and enlarge it with all good things. Bestow on them, O Lord, the abundance of the dew of heaven, and of the fatness of the earth, the staff of life; and through thy mercy, grant the parts of Spain the superstitious aversion to pluck any wild fruit, before it is publicly blessed by the priest of the parish, prevents it from being gathered until ripe. What superstition does in Spain for its wild fruit, British legislation is now happily doing in behalf of the British youth of both sexes, by protecting them from the premature labour of the factory, giving their minds and bodies time to ripen. Without this our commercial greatness had soon proved a thing unbounded.
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desires of their hearts. Vouchsafe, then, at its opening, to bless this house, as thou didst bless the house of Abraham, and Isaac, and Jacob, and let the angels of light dwell within its walls, and guard it and its inhabitants. Through our Lord Christ. R. Amen.

Then he sprinkles it with holy water.

BLESSING OF THE BED-CHAMBER.

Our help is in the name of the Lord. R. Who made heaven and earth. The Lord be with you. R. And with thy spirit.

Let us pray.

Bless +, O Lord, this bed-chamber, that all dwelling in it may rest in thy peace, may abide and grow old in thy favour, enjoy length of days, and arrive at the kingdom of heaven. Through Christ our Lord. R. Amen.

Then he sprinkles the bed-chamber with holy water.

BLESSING OF THE NEW SHIP.

Our help is in the name of the Lord. R. Who made heaven and earth. The Lord be with you. R. And with you and with your spirit.

Let us pray.

Be favourable, O Lord, to our supplications, and bless this ship with thy holy right hand, and all that are conveyed in it, as thou didst the ark of Noah floating over the deluge. Stretch forth to them, O Lord, thy right hand, as thou didst to blessed Peter walking on the sea, and send thy holy angel from heaven to free and to preserve them from all perils, with all that are in her; and driving away all adversity, grant them a peaceful voyage to the wished-for port; and having transacted and successfully completed all their affairs, vouchsafe to bring them again with joy to their several homes. Who livest and reignest for ever and ever. R. Amen.

Then he sprinkles the ship with holy water.

BLESSINGS FROM BISHOPS AND OTHERS HAVING THIS POWER.

BLESSING OF THE SACREDTAL GARMENTS IN GENERAL.

Our help is in the name of the Lord. R. Who made heaven and earth. The Lord be with you. R. And with thy spirit.

Let us pray.

Almighty and eternal God, who, by thy servant Moses, didst appoint pontifical, priestly, and levitical robes to be made, in which to fulfil their ministry in thy sight, for the honour and dignity of thy name, be graciously present to our prayers, and vouchsafe to purify +, bless +, and consecrate + these sacerdotal robes, bedewing them with thy grace from above, and bestowing thy great blessing for our humble service therein, that they may be fitted and blessed for divine worship and the sacred mysteries; that thy bishops, priests, and levites, having put on these robes, may deserve to be fortified and defended from all the attacks and temptations of evil spirits; and grant to them aptly and worthily to minister in thy mysteries, and to cleave to, and quietly and devoutly to persevere in them. Through our Lord Christ. R. Amen.

Let us pray.

O God, the Conqueror of invincible power, and Creator and Sanctifier of all things, be favourable to our prayers, and vouchsafe, with thine own lips, to bless +, sanctify +, and consecrate these garments for the glory of the levite, priest, and bishop, to be used by thy servants, and all using them; and vouchsafe to render them fit for thy mysteries, and those serving in them devoutly and worthily agreeable to thee. Through our Lord Jesus Christ, who lives and reigns, in the unity of the Holy Spirit, for ever and ever. R. Amen.
Let us pray.

O Lord God Almighty, who didst command thy servant Moses to make robes for the priests, priests, and levites, for the necessary use of the tabernacle of covenant, and didst fill him with the spirit of wisdom to accomplish the same, vouchsafe to bless ✝, sanctify ✝, and consecrate ✝ these robes for the use and observance of thy mysteries; and grant to the ministers of thy altar who put them on, to be worthily filled with the grace of the sevenfold Spirit, and the stote of chastity, and, through the blessed fruit of good works, to be clothed with the robe of immortality. Through Christ our Lord. R. Amen.

Then he sprinkles the robes with holy water.

BLESSING OF NAPKINS AND TABLECLOTHS, OR THE LINEN OF THE ALTAR.

Our help is in the name of the Lord. R. Who made heaven and earth. The Lord be with you. R. And with thy spirit. R. Amen.

Let us pray.

O Lord, almighty God, who didst teach thy servant Moses, through forty days, to make the ornaments and linen, which, also, Mary 1 wove and made for the tabernacle of covenant, vouchsafe to bless ✝, sanctify ✝, and consecrate ✝ this linen to cover and wrap the altar of thy most glorious Son, our Lord Jesus Christ. Who lives and reigns with thee, in the unity of the Holy Spirit, God, for ever and ever. R. Amen.

Then he sprinkles them with holy water.

BLESSING OF THE CORPORAIS.

Our help is in the name of the Lord. R. Who made heaven and earth. The Lord be with you. R. And with thy spirit.

Let us pray.

Most merciful Lord, whose power is ineffable, whose mysteries are celebrated

with secret wonders, grant, we beseech thee, that this linen may be sanctified with the blessing ✝ of thy favour, to consecrate upon it the body and blood of God and our Lord Jesus Christ, thy Son. Who lives and reigns with thee, in the unity of the Holy Spirit, God, for ever and ever. R. Amen.

Let us pray.

Almighty and eternal God, vouchsafe to bless ✝, sanctify ✝, and consecrate ✝ this linen, to cover and wrap the body and blood of our Lord Jesus Christ, thy Son, who lives and reigns with thee. R. Amen.

Let us pray.

Almighty God, pour on our hands the aid of thy blessing, that by our blessing ✝ this linen may be sanctified, and this new covering for the body and blood of our Redeemer may be rendered meet through the grace of the Holy Spirit, for ever and ever. R. Amen.

He sprinkles them with holy water.

BLESSING OF THE TABERNACLE, OR VESSEL FOR PRESERVING THE MOST HOLY EUCHARIST.

Our help is in the name of the Lord. R. Who made heaven and earth. The Lord be with you. R. And with thy spirit.

Let us pray.

Almighty and eternal God, humbly we entreat thy Majesty that this vessel, formed for containing the body of thy Son, our Lord Jesus Christ, may be blessed ✝ with thy grace. Through the same, our Lord Jesus Christ, thy Son, who lives and reigns with thee. R. Amen.

Then he sprinkles it with holy water.

PRAYER ON CONSECRATION OF A BISHOP.

Which is said with the Prayer of the mass of the day, at its conclusion; and

1 The Mary here, is for Miriam, the sister of Moses.
in like manner the Secret and Post-communion.

Prayer.—Be graciously present to our supplications, almighty God, that what is done in the ministry of our humiliation, may be completed by the effect of thy power. Through our Lord.

Secret, Consecrator.—Accept, O Lord, the gifts which we offer to thee for this thy servant, that thou mayest graciously guard in him thy gifts. Through our Lord.

The consecrated says,

Accept, O Lord, the gifts which we offer to thee for me thy servant, that thou mayest graciously guard in me thy gifts. Through our Lord.

Within the Action, Consecrator.—O Lord, we beseech thee, well pleased, to receive the oblation of our service, and for all thy family, which we offer to thee, also, for this thy servant, whom thou hast vouchsafed to promote to the episcopate, and graciously to guard in him thy gifts, that what is done in the divine office may be followed with divine effects. Dispose our days in thy peace, and command us to be delivered from eternal condemnation, and numbered among thy chosen. Through our Lord Christ. R. Amen.

The consecrated says,

O Lord, we beseech thee to accept, well pleased, this oblation of our service, both for all thy family and which we offer to thee, also for me thy servant, whom thou hast vouchsafed to promote to the order of the episcopate, and graciously guard in me thy gifts, that what I have attained by a divine office I may attain in divine effects. Dispose our days in thy peace, and command us to be snatched from eternal condemnation, and numbered amongst thy chosen people. Through our Lord Christ. R. Amen.

Post-communion.—O Lord, we beseech thee to work in us the full remedy of thy compassion, and so perfect and so cherish such in us, that we may be able to please thee in all things.

Prayer on Collation to Sacred Orders,

Which is said with the Prayer of the Mass at the conclusion, and, in like manner, the Secret and Post-communion.

Prayer.—Give ear, O Lord, to our supplications, that serving thee with a devoted heart, and enjoying thy perpetual guardianship, and hindered by no disquietudes, we may always present a free service in thy offices. Through our Lord.

Secret.—O Lord, we beseech thee so to work in thy mysteries, that we may offer to thee these gifts with becoming minds. Through our Lord.

Post-communion.—O Lord, grant that those whom thou refreshest by thy sacraments may be sustained by thy continual help, that we may partake of the effect of thy redemption, both in mysteries and in manners. Through our Lord.
MASSES OF SAINTS

TO BE CELEBRATED IN CERTAIN PLACES BY APOSTOLIC
INDULGENCE.

18TH DAY OF DECEMBER.—EXPECTATION OF THE TRAVAIL OF THE B. VIRGIN MARY.¹

For all the subjects of the king of Spain, the mass (Rorate) as from Advent to Nativity, except Introit and Gradual.

Introit.—Let the heavens send their dew from above, and the clouds rain upon the just; let the earth open and bring forth the Saviour. Ps. xviii. The heavens declare the glory of God, and the firmament proclaims his handiwork. Glory be to the Father.

Commemoration is made of Advent.

Gradual, Psalm xxiii.—Lift up your gates ye princes, and lift up the eternal doors, and let the King of Glory enter. Who shall ascend unto the mountain of the Lord? or who shall stand in his holy place? Innocent hands and the pure in heart. Alleluia, Alleluia. Luke i. So a virgin shall conceive and bring forth a Son, Christ Jesus. Alleluia.

The Creed is said, and preface (Et in

1 In Expect.) If it shall fall on the 4th Feria the Gospel of the day is not said in the end of the mass, because it has been said, but of S. John.

26TH DAY OF DECEMBER.—S. STEPHEN, PROTO-MARTYR.

Commemoration is made of all martyrs in the mass before commemoration of nativity. The prayers of the mass in common of martyrs, the names being omitted.

23D DAY OF JANUARY.—THE ESPOUSAL OF THE B. VIRGIN MARY WITH JOSEPH.

For all kingdoms and provinces of the Catholic king of Spain, and hereditary provinces, and patrimonial estates subject to the most august Emperor of the Romans.

The mass the same as on the feast of the conception of the B. V. M., except the Gospel. The Prayer and Secret for the Conception is said for the Espousal.

¹ To the Virgin the first as well as the last of their new masses is given. Both titles, “The Expectation of the Travail of the Virgin,” and “The Immaculate Conception,” express the difficulty which Roman invention now has in multiplying the honours of her queen of heaven. “The Immaculate Conception” also develops a dogma which even the fathers of Trent left undetermined.
For S. Joseph, where commemoration is made of him, the prayers are taken from his Feast.

For S. Eumerentiana, the prayers of the mass in common of Virgin and martyr are used.

The Gospel as in the Feast of S. Joseph, and the Creed is said.

The preface, Et te in Desponsatione.

Commemoration is made of S. Agnes, the second time, as in her 2d feast.

Lesson, Acts xx. 17, 28. 35.—Paul, sending to Ephesus from Miletus, called the elders of the church; who, when they had come together to him, he said to them, Take heed, therefore, to yourselves, and to all the flock, &c.

Gradual, Psalm cxi.—He hath dispersed, he hath given to the poor; his righteousness remaineth for ever. His seed shall be powerful in the earth: the generation of the righteous shall be blessed. Alleluia, Alleluia. Ecles. xxix. Give alms into the bosom of the poor, and they will plead for thy deliverance from all evil. Alleluia.

After Septuag., Alleluia is omitted, and the following tract is said.

Tract, Tobias iv.—Make alms of thy substance, and turn not away thy face from the poor. If much be given thee, bestow of thine abundance; if little, also seek to give willingly of thy little, for thou shalt treasure up a good reward for the day of thine own necessities: for alms free from every sin and from death, and he will not suffer the soul to go down in darkness. 1

Sequence of the Holy Gospel, Matthew

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1 The intelligent Romanist would probably turn aside the objection of the Protestant, to the doctrinal teaching of this passage—that to none but Christians is it addressed, and by none but true believers can it be received. That it is spoken to encourage and stimulate the Christian, to add to his faith charity, and is to be classed with such a passage as the exhortation of our Lord himself, “Make to yourselves friends of the mammon of unrighteousness, that they may receive you into everlasting habitations.” In her visits to the charities of the Continent, observing the devotedness of the Sisters of Charity, the late Mrs Fry remarks, “the sacrifice that must be made to give up the whole life, as they do, to teach and bring up the poor children, and attend to the sick in their hospitals, is very exemplary; and the slackness of some Protestants, and coldness of too many, led me to think, that, whilst on the one hand, the meritoriousness of good works may be unsoundly upheld by the Roman Catholics, yet, that it stimulates to much that is excellent; and a fear arose in my mind that the true doctrine, that teaches that we have no merit in anything that we do, is either so injudiciously represented, or so misunderstood, that, in too many cases, it leads to laxity as to sin, and a want of diligence in works of righteousness and true holiness.”—Memoirs of Mrs Fry, vol. ii. p. 344.
vi. 19-34.—Lay not up for yourselves treasures upon earth, &c.

Offertory.—Place thy treasure in the precepts of the Most High, and he will bring forth to thee more than gold.

Secret.—O Lord, we offer the host in honour of the solemnity of thy holy confessor, Julian, humbly entreating that what we cannot obtain by our own merits, may be granted to us through the intercession of him who is well pleasing to thee. Through our Lord.

For St. Agnes, the Secret as in her festival.

Communion.—Make to you bags that wax not old, a treasure that faileth not in the heavens; where the thief cannot steal nor moth corrupt.

Post-communion.—Refreshed by heavenly sacraments, O Lord, we humbly entreat that we who celebrate the solemnities of thy blessed confessor and bishop, Julian, may obtain through him the boon of a large indulgence. Through our Lord.

For St. Agnes, Post-communion as in her festival.

18th Day of March.—S. Gabriel, Archangel.†

Introit, Psalm ciii.—Bless the Lord, all ye his angels, powerful in strength, who obey his word, hearkening to his voice. Ps. Bless the Lord, O my soul; and all that is within me, bless his holy name. Glory be to the Father.

Prayer.—O God, who, from the other angels didst choose Gabriel the archangel to announce the mystery of thy incarnation, mercifully grant that we who celebrate his feast on earth, may experience his patronage in heaven. Who livest, &c.

† Not content with the festivals of these, the only two angels named in Scripture, Rome, in these new masses, has one also to Raphael, an apocryphal angel. It is odd that Gabriel had been so long omitted, seeing he was the messenger to Mary. It is plain that to Mary, not to Christ, he owes this modern honour.

Commemoration is made of the Feria, if celebrated in Quadragesima.

Lesson, Daniel ix. 21-27.—Lo, the man Gabriel, whom I saw in vision at the beginning, &c.

Gradual.—Bless the Lord, all ye his angels, exceding in strength, who fulfill his word. O my soul, bless the Lord, and let all within me bless his holy name.

Tract, Luke i.—Hail, Mary, full of grace, the Lord be with you. Blessed art thou amongst women, and blessed is the fruit of thy womb. So thou shalt conceive and bring forth a Son, and shalt call his name Immanuel. The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; therefore that holy one which is born of thee, shall be called the Son of God.

In time of Pasch, Alleluia, Alleluia. Ps. ciii. Who maketh his angels spirits, and his ministers a flame of fire. Alleluia. Hail, Mary, full of grace, the Lord be with you. Blessed art thou amongst women. Alleluia.

The Gospel as in the Nativity. See common of votive masses of S. Mary.

The Creed is said.

Offertory, Apocalypse viii. 3.—An angel stood near the altar of the temple, having a golden censer in his hand, and much incense was given to him, and the smoke of the fragrance ascended into the presence of God.

Secret.—O Lord, may the service of our humility, and the prayer of the blessed archangel, Gabriel, be acceptable in thy sight, that he who is honoured by us on earth, may be our advocate in heaven. Through our Lord.

Communion, Daniel iii.—All ye the
angels of the Lord, bless the Lord; sing a hymn, and exalt him for ever and ever.

Post-communion.—O Lord our God, having received the mysteries of the body and blood, we entreat thy mercy, that, as Gabriel announced, we have known thy incarnation, so, through his aid, we may obtain the benefits of the same incarnation. Who livest, &c.

16th Day of May.—S. John of Nepomucen, Martyr.¹

For Germany, and the Hereditary States of the House of Austria, the mass from the common of a martyr not a bishop, with prayers as below. In time of Pasch, the mass is from the common of a martyr in Pasch, with Gospel, Matthew x.

Prayer.—O God, who didst adorn thy Church with a new martyr’s crown, for the invincible sacramental silence of the blessed John, grant us, through his intercession and example, cautiously to guard the tongue, and rather, in this life, to endure all evils than the loss of the soul. Through our Lord.

Secret.—By these thy sacred mysteries, may we be inflamed, O Lord, with that fire of love which blazed forth in thy illustrious martyr John. Through our Lord.

Post-communion.—May this heavenly table bestow on us the spirit of fortitude, which continually nourished to victory the tried constancy of thy blessed martyr John, for the honour of the sacrament. Through our Lord, in the unity of the same.

24th Day of May.—B. Mary, Virgin, by the Title of the Help of Christians.

For the Ecclesiastical States and certain other places, the mass, Hail, holy parent, as from Pentecost to Adrent, in the common of votive masses of Mary, except the following prayers; and the Creed is said.

Prayer.—Almighty and merciful God, who didst wonderfully constitute a perpetual help for the defence of the Christian people in the Blessed Virgin Mary, graciously grant that in the contest of life, fortified with such aid, we may prevail to obtain victory over the malignity of the enemy. Through our Lord.

Secret.—O Lord, we offer to thee hosts of expiation for the triumph of the Christian religion, which that they profit as Mary the Virgin, our helper, grant her aid, by whom such victory is completed, Through our Lord.

The preface of the B. Mary, Et te in Festivitate.

Post-communion.—Be favourable, O Lord, to the people who are refreshed by the participation of thy body and blood.

¹ Of this saint there is no mention in the Breviary. Butler tells us that he lived between 1330 and 1388; was born in Bohemia. He is celebrated for his intrepidity in reproving the vices of Wenceslas the king, and still more for having refused to disclose to him the secrets of the confessional; for which refusal he is said have been put to torture, and at last to death. The inscription still to be read on his tomb is, “Under this stone lies the body of the most venerable and most glorious Thaumaturgus John Nepomucen, doctor and canon of this church, and confessor of the Empress, who, because he had faithfully kept the seal of confession, was cruelly tortured, and thrown from the Bridge of Prague into the river Mundan, by the orders of Wenceslas IV., Emperor and King of Bohemia, son of Charles IV., 1388.” On this account, probably, his memory is now revered; for, says Butler, “without this indispensable secrecy, the very precept and obligation (of confession) ceases.” Hence the importance of giving all members of the Church of Rome the assurance of this seal being sacredly preserved.
that, aided by thy most holy mother, they may be freed from all evil and peril, and may be protected in every good work. Who livest, &c.

In the time of Pasch, the same mass is said, but with Paschal rites; and for the Gradual is said Alleluia, as in votives from Pasch to Pentecost.

SIXTH FERIA AFTER OCTAVE OF CORPUS CHRISTI.—THE MOST SACRED HEART JESUS.¹

Introit, Lamentations iii. 32. — He will have compassion according to the multitude of his compassions; for he hath not willingly humbled and cast away the children of men. The Lord is good to those that hope in him; to the souls that seek him. Alleluia, Alleluia. Ps. lixxxviii. I will sing of the mercies of the Lord for ever, from generation to generation. Glory be to the Father.

Prayer.—Almighty God, grant we beseech thee, that we who, glorifying in the most holy heart of thy beloved Son, recall the principal benefits of his love towards us, may equally delight in the act and in the fruit thereof. Through, &c.

Lesson, Isaiah xii. 1—6. — Though thou wast angry with me, &c.

Gradual, Lamentations i. 12. — All ye that pass that way, attend and see if there be any sorrow like my sorrow. John xiii. 1. Since he loved his own which were in the world, he loved them to the end. Alleluia, Alleluia. Matthew xi. Learn of me, for I am meek and lowly in heart, and you will find rest to your souls. Alleluia.

Sequence of the Holy Gospel, John xix. 31—35. — The Jews, therefore, because it was the preparation, &c.

The Creed is said.

Offertory, Psalm cii. — Bless the Lord, O my soul, and forget not all his benefits, who satisfieth thy desires with good. Alleluia.

Secret. — Defend us, O Lord, offering to thee whole burnt-offerings; and that our hearts may be more fervently prepared, inflame us with the fire of thy love. Who livest, &c.

The Preface of the C赎回n.

Communion, Psalm lxviii. 20. — Re- proach, &c.

Post-communion. — Fed with peaceful delights and saving sacraments, we humbly entreat thee, O Lord our God, who art gentle and lowly in heart, that freeing us from the spot of all our sins, thou wouldst make us more and more

¹ The devotion to the Sacred Heart of Jesus requires explanation to a reader of the New Testament. The continuator of Butler’s Lives of the Saints tells us that it originated with one Father Eudes, a priest who lived in the middle of the seventeenth century; and that some prelates adopted it. Several fraternities, male and female, took the heart of Christ as their symbol and title; and though certain Roman Catholic synods found fault with it, as tending to the worship of the material heart of Christ, yet, after much controversy, Pope Pius VI., by his bull Auctorem Fidei, condemned all its opponents, declaring their objections captious. Of late this kind of language and form of worship has been much encouraged in France; and, if only taken as expressive of the human sympathy of Christ, and directing special attention to his perfect humanity, it were not unworthy of commendation, though savouring strongly of that purely imaginative worship to which there is so little countenance in the New Testament. This devotion to the heart of Christ has been followed by “the devotion to the heart of the blessed Virgin;” which, however, is not yet formally approved by the Holy See, though approved by many prelates of Rome, and fraternities have received indulgences for this peculiar form of Mary-worship.
to abhor the proud vanities of the world.
Who livest, &c.

20TH DAY OF MAY.—B. FERDINAND
III., KING OF CASTILE.¹

For all the subjects of the king of
Spain, the mass is from common of
Confessor, not a Bishop.

Prayer.—O God, who didst give to
thy blessed Confessor Ferdinand to fight
thy battles, and to overcome the en-
emies of the faith, grant, that fortified
by his intercession, we may be freed
from the enemies of our minds and
bodies. Through our Lord.

And commemoration is made of S.
Felix, pope and martyr, from mass of a
martyr and bishop.

22D DAY OF JUNE.—S. ALOYSE GON-
ZOGA.²

For all Italy and adjacent Islands,
and elsewhere.

Introit, Psalm viii.—Thou hast di-
minated him a little lower than the
angels, and crowned him with honour.
Ps. cxcviii. Praise him, all ye angels;
praise him, all ye powers of his. Glory
be to the Father.

Prayer.—O God, bestower of heav-
enly gifts, who didst unite in the an-
gelic youth Aloyse, a wonderful inno-
cence of life, with equal penitence,
grant to his merits and prayers, that
though we have not followed his inno-
cence, we may imitate his peniten-
ce. Through our Lord.

Lesson, Book of Wisdom xxxi. 8–11.
—Blessed is the man that is found with-
out spot, and goeth not after gold, &c.

Gradual, Psalm lxx.—O Lord, thou
art my hope from my youth; in thee
have I been strengthened from the
womb, from my mother's belly thou art
my protector. Ps, xi. But thou hast
received me on account of my innocence,
and established me in thy right for
ever. Alleluia, Alleluia. Ps. ixiv.
Blessed is the man whom thou choosest
and bringest to thyself, he shall dwell
in thy courts. Alleluia.

Sequence of the Holy Gospel, Matt.
xxii. 28–39.—In reply, Jesus said to
the Pharisees, Ye do err, not knowing
the Scripture, nor the power of God,
for they neither marry nor are given in
marriage, but are as the angels.

Offertory, Psalm xxiii.—Who shall as-

¹ This king of Castile lived between 1198 and 1252, and possessed the piety
without the sense, sagacity, and vigour of St Lewis of France. Why Rome has
of late revived his memory we cannot tell, unless it be with a special view to re-
vive the attachment of the present Court of Madrid, which has of late been dis-
tinguished for its puerile superstitions. It will be observed that not a few of
these new festivals, or rather old festivals revived, are for the special benefit of
the subjects of her Spanish Majesty.

² This Saint lived between 1568 and 1591; descended of a noble Italian family.
Butler tells us that “he was so perfect in the virtue of chastity, as never to have
felt the least temptation of mind or body; yes,” he gravely adds, “never looked at
any woman, and would not stay with his mother alone in the same chamber. He
did not know many of his own relations by their faces. His facts were equally re-
markable, and that, even when yet a child. He became the heir of the marquisate of
his brother, which he resigned, reserving only 2000 crowns ready money, and 400
a-year to himself, withdrawing amidst his subjects tears, saying, ‘that he sought no-
ting but the salvation of his soul, and exhorting them all to the same.’” It was
his delight to carry a wallet through the streets of Rome, begging from door to
door, to serve the poor and the hospitals, or to sweep the kitchen. He joined
the society of the Jesuits, who seemed to have restrained rather than encouraged
cond unto the hill of the Lord! or who shall stand in his holy place!—innocent hands and a pure heart.

Secret.—Grant us, O Lord, at the celestial banquet, to sit down clothed with the nuptial robe, as the pious preparatives of the blessed Aloys, his continual tears were ornaments more precious than pearls. Through our Lord.

Communion, Psalm lxxxvii.—He gave them the bread from heaven; man eat angels’ bread.

Post-communion.—O Lord, as we are nourished by food given to us to live the life of angels, may we ever in gratitude of heart follow his example whom we celebrate in his festival. Through our Lord.

29th Day of June.—Most Holy Apostles, Peter and Paul.

Commemoration is made of all the Apostles in the mass after the prayer of the day. The prayer as in the Feast of S. S. Simon and Jude, the proper names being omitted.

9th Day of July.—Of the Most Blessed Leonardsus and Companions, Martyrs of Gorcommen.

For the whole secular clergy in the provinces of Belgium, the mass from the common of many martyrs, without the time of Pasch.

Prayer.—O God, who didst give us to celebrate the solemnity of thy holy martyrs, Leonardsus and his companions, grant to us to rejoice in the eternal happiness of their society. Through our Lord.

4th Day of September.—S. Rosalia, Virgin, of Palermo.¹

For all the subjects of the king of Spain, the mass from the common of Virgins.

Prayer.—Hearken to us, O God our Saviour, that as we rejoice in the festival of thy blessed virgin Rosalia, so we may be instructed by her pious devotion, and mercifully delivered by her intercession from the scourge of thine anger. Through our Lord.

22d Day of September.—B. Mary of Socos, called of Cerverion, Virgin of the order of B. Mary, de Mercede for the Redemption of Captives.

For all Seculars and Regulars of all the Kingdoms and Provinces of the Empire.

his austerities. Butler tells us that he had acquired so great a power of attention, that he declared to his superiors, “that if all the involuntary distractions at his devotions were put together, they would not amount, during six months, to the space of one Hail Mary.” When unwell, if a bitter draught was given him by his physicians, he would sip it drop by drop, that he might have the full benefit of the mortification. No wonder, after arriving at this ecclesiastical perfection, he should die at twenty-three. The revival of his memory at this day must be designed to present modern princes and nobles with a model of what Rome calls perfection, and to teach that the way to heaven is by making this life as miserable as possible.

¹ This Rosalia is said to be a Sicilian lady of noblerank, who made herself an abode in a cave three miles from Palermo, and died about the year 1160. She is the patroness of that city, and her life and miracles occupy 140 pages of the Acta Sanctorum of the Bollandists. The pretense of some recent miracles performed at her shrine, probably has renewed these church honours.
The mass is from the common of virgin only.

Prayer.—O God, who dost know that we cannot exist amidst so many dangers because of our frailty, mercifully grant, that through the blessed Mary, thine handmaid, interceding for us, we may escape from the billows of the present life, and arrive at the haven of eternal salvation. Through our Lord.

10TH DAY OF OCTOBER.—S. FRANCIS BORGIA, CONFESSOR.

For all the subjects of the King of Spain, and the members of the Society of Jesus, wherever residing, double of second class, the mass of the feast of 10th October is said.

10TH DAY OF OCTOBER.—S. LOUIS BERTRAND.

For all the subjects of the King of Spain, the mass of common of confessor not a bishop is used.

Prayer.—O God, who didst raise to the glory of the saints thy blessed confessor Louis, by the mortification of his body, and as a herald of the faith, grant, that as we are profited by his faith, we may be continually filled with like works of piety. Through our Lord.

24TH DAY OF OCTOBER.—S. RAPHAEL, ARCHANGEL.

For all subjects of the King of Spain.

Introit, Psalm ciii.—Bless the Lord, all ye his angels, that excel in strength, that do his commands, and hearken to the voice of his word. Ps. Bless the Lord, O my soul; and all that is within me, bless his holy name. Glory be to the Father, &c.

Prayer.—O God, who didst give to thy servant Tobias, the blessed Archangel Raphael, as a companion by the way, grant that we may be protected by his guardianship, and fortified by his assistance. Through our Lord.

Lesson, Book of Tobias xii. 7—15.—The angel Raphael said to Tobias, It is good to hide the secret of a king, but honourable to reveal and confess the works of God, &c.

Gradual, Psalm cxlviii.—Praise ye the Lord from the heavens; praise ye him, all his angels. Alleluia, Alleluia. Ps. cxxxvii. Before the angels I will praise thee; I will worship in thy holy temple, and confess thy name. Alleluia.

Sequence of the Holy Gospel, John v. 1—4.—After these things there was a feast of the Jews, and Jesus went up to Jerusalem, &c.

The Creed is said.

1 Louis Bertrand was a Spaniard, who lived between 1526 and 1580. He belonged to the Dominican order. In 1562, he embarked for Spanish South America on a mission, where he continued three years on the Isthmus of Panama, labouring with great success. The next mission he undertook, was among the Caribbees, and other Indians; and unable to restrain the cruelties of the Spanish adventurers in those quarters, he returned to Europe to seek redress. The rest of his life he seems to have passed as a preacher in Spain, itinerating from place to place, and exerting his gift of tender and moving appeals to the feelings of his hearers. He was canonized in 1671. Contemporary with him in Spain, Butler tells us, was another preacher, Louis of Granada, and a Bartholomew de Martyrius, who, refusing ecclesiastical dignities, exercised their gifts and graces in reviving throughout Spain, by their writings and discourses, the religious spirit. Without such men, Rome had not lived so long, nor revived after so many blows, and in spite of her corruptions.
Offertory, Apocalypse viii. 3.—An angel stood, &c.

Secret.—O Lord, we offer thee the sacrifice of praise, humbly entreat, that through the intercession of the angel, thou wouldest both receive us, well pleased, and come to our eternal salvation. Through our Lord.

Communion.—Angels, archangels, principalities and powers, and virtues of heaven, dominions and thrones, cherubim and seraphim, bless the Lord for ever.

Post-communion.—Filled, O Lord, with heavenly blessing, we humbly entreat, that what we celebrate in our weakness, we may experience to be for our profit through the assistance of the holy angels and archangels. Through our Lord.

Festival of the Patronage of the B. Virgin Mary.

To be celebrated by all the subjects of the King of Spain on any Sunday of November, to be selected by the Ordinary of the place.

The mass, as in octave from Pentecost to Advent, with, Glory in the highest; and the Creed is said, and commemoration of the Sunday occurring, from which the Gospel is read at the end of mass.

Preface, as in feast of B. Mary.

The Mass of the Most Holy Sacrament.

Which, according to the indulgence of Clement XI., is to be on the V. Feria of each week without the time of Advent, Quadragesima, and vigil, not hindered by the office of the new lessons; also, when translated, it may be performed with a semi-double rite by all in the kingdoms of her majesty, and in the lordships and hereditary states of the august house of Austria, at the canonical hours.

The mass of the feast of Corpus Christi is used, omitting Alleluias in the Introit, Offertory, and Communion. The Gradual as in octave masses. The Creed is not said; and the third prayer, according to difference of time, as in semid.

1 Wolfgang was a native of Susbia, and flourished in the tenth century. He was twenty-two years bishop of Ratibon, to which he was chosen for the zeal he had shown in a preaching mission to Hungary. He seems to have been a man of devoted zeal and piety according to the manner of his time, and to have done much to commend at least the forms of religion to the people of Bohemia. His memory is now revived in Germany as a model missionary bishop.

2 How to distinguish this feast from that of Corpus Christi, we know not.—See notes on that feast. It seems to us a mass in honour of the mass, and to betray an utter exhaustion of the inventive faculty, that deceives itself with novelty in names when the things are identical.
The Mass of the Immaculate Conception of the B. Virgin Mary,

Which, Pope Benedict XIII. appointed to be on any Sabbath of the year, excluding Advent, Quadragesima, the Sabbath of vigil, Quatuor Tempora, not hindered by the festival of new lessons; also, translated, he granted it to be celebrated by the whole clergy, secular and regular, in all kingdoms, lordships and authorities of his majesty, Cesar, without Italy.

The mass, as in the Feast of Conception, the prayers excepted. The Creed is not said.

Prayer.—O Lord, we beseech thee, to bestow on thy servants the gift of heavenly grace, that to whom the offspring of the blessed Virgin has brought the beginning of salvation, the votive commemoration of his conception, may bring increase of peace. Through our Lord.

Secret.—O Lord, may the humanity of thy only begotten Son be our succour, and grant that he who, when born of a virgin, did not diminish, but consecrate, the purity of his mother, may, in this commemoration of her conception, putting off our sins by expiation, make our oblation acceptable to thee. Who lives with thee.

The Preface, as in commemoration of conception.

Post-communion.—O Lord, we have received the votive sacraments of this holy solemnity, grant, we beseech thee, that it may afford to us a remedy both for the life temporal and eternal. Through our Lord.

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1 Here ends the Missal with its masses, new and old, for the living and the dead. If the reader is weary of wandering in this ancient wood, so are we; yet where, except by going at once into a religious retreat of Rome, could any one obtain more briefly a valuation so unexceptionable, of the religion of Rome, and of Ritualism, in their best estate? In these masses, their saints and legends, are to be seen those self-evidencing contrasts and contradictions, truths and errors, that reveal the natural history of Romanism and Ritualism from their first beginnings. They have written their own confutation in giving us the means of tracking their steps from the simplicity of Christ, to the newest device of Mariolatry. As surely as we can tell by the print on the sand whether a man or a beast has passed that way, the reader of the Missal may tell, as he winds his weary way through the masses and saints of the ecclesiastical year, whether God or man has, for these eighteen hundred years, been intermeddling with the religion of Jesus; and whether the Missal and Breviary, the highest expression and fullest development of Romanism and Ritualism, more truly reflect the glory of God in Christ, and tend more to form Christ-like men on earth, than "the Bible, the whole Bible, and nothing but the Bible."

FINIS.
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