

# THE SAINT ANDREW DAILY MISSAL

WITH VESPERS FOR SUNDAYS AND FEASTS  
AND  
KYRIALE

by  
Dom Gaspar Lefebvre O. S. B.  
of the Abbey of St. André



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IMPRIMI POTES

Die 18 Octobris 1945  
P. JOANNES DELACROIX, O.S.B.  
Prior.

IMPRIMATUR

Brugis, 22 Octobris 1945  
JOS. VAN DER MEERSCH,  
vic. gen.

LITURGICAL WORSHIP

"When you pray, say: Father<sup>1</sup>" This is the name that from all eternity God the Son gives to His Father, the name that our Lord invariably pronounced with respect and love, the name He silently repeats in the Blessed Sacrament, and that we find constantly on the lips of His Bride the Church.

"You have received the spirit of adoption of sons, whereby we cry, Abba (Father)<sup>2</sup>" The Holy Ghost, as it were, flows forth from the Word in the sacred humanity of Christ and in the Church, bearing us all to the Father on the waves of His divine love.

This fount of living water which springs up in our hearts unto life eternal<sup>3</sup>, is doubtless the private prayer with which the Holy Ghost may inspire us, and in which we are led by Him to have recourse to God as children to their father, but the principal and official prayer whereby the Holy Ghost inspires His Church is that which we call the Liturgy<sup>4</sup>. In this prayer, all members of Christ's mystical body bear an authentic part in that infinite worship of adoration that its Head ceaselessly renders to God: "Always living to make intercession for us<sup>5</sup>", as the Apostle tells us. Thus the word of the Master is realized: "The hour cometh when the true adorers shall adore the Father in spirit and in truth<sup>6</sup>", which St. Anselm explains as meaning that they will render a filial worship to God in the Holy Ghost and in union with Christ the Son of God. St. Paul says: "By Him (i.e. our Lord) we have access both in one Spirit to the Father<sup>7</sup>". All the properly sacerdotal formulas said by the celebrant at the altar (collect, secret, preface and postcommunion) are addressed to the Father through the mediation of the Son in the unity of the Holy Ghost. That is to say, that under the influence of grace attributed to the Holy Ghost we are united with Christ as man, as our priest or mediator in order to honour the Father in whom the whole blessed Trinity may be said to be implicitly contained, since from Him the Son and the Holy Ghost both proceed.

It is "through Christ that we go to God<sup>8</sup>." Therefore all the Church's prayers conclude with the words "Through Jesus Christ our Lord"; and the Canon of the Mass ends

1. St. Luke xi., 2. — 2. Rom. viii., 15. — 3. St. John iv., 14. — 4. From the Greek, a word signifying: "a public act". — 5. Heb. vii., 25. — 6. St. John iv., 23. — 7. Eph. ii., 18. — 8. 1 Cor.

with the formula : " Through Him, and with Him, and in Him, be unto Thee, O God the Father almighty, in the unity of the Holy Ghost, all honour and glory, world without end. Amen."

Christ by His bloody sacrifice on the cross merited for each of us our redemption and the graces necessary for obtaining it. After His resurrection and ascension His priesthood is continued in heaven by presenting His glorious wounds to the Father in our favour. By this perpetual oblation, He obtains the application to our soul of that which He merited for us on Calvary.

In order to save us, the mediatorship of Jesus is necessary also upon earth. For this purpose did the Saviour institute the Holy Eucharist, whereby He might find the means of being made man no longer merely in Palestine and for a determined time, but every day and in every country. That our souls could benefit from the merits of Jesus, who was both Priest and Victim on the cross, God wills that He should continue to offer Himself on the altar under the species of bread and wine, recalling the separation of His Body and Blood on Calvary.

" The sacrifice offered on the altar ", says the Council of Trent, " is the same which was offered on Calvary, since it is the same Priest and the same Victim."

Christ is the High Priest, but to perform the rites of this sacrifice, a lower order of priesthood is necessary to supply what our Lord does not Himself perform. These ministers of the priesthood of Christ are the members of the Catholic hierarchy, and thus at one and the same time by Christ invisible, and by Christ visible, it is ordained that we shall pray to God in the person of the Pope, bishops, and priests. These priests are the official intermediaries between heaven and earth. By means of the liturgy we unite ourselves with the sacerdotal prayer of the Church, and together with her, day by day, in the same rites, the same formulas, even by the same chant, render to our Lord a worship worthy of the most High.

In the Missal do we mostly find these prayers of the Church, hence it is an indispensable book for officially, infallibly and collectively rendering to the most Holy Trinity, through Jesus and His Church, that plenitude of glory due to God.

Holy Mass is thus the chief act<sup>1</sup> of Catholic worship. It is also its central function, as the altar is the central object in our churches. All the grandest functions of the liturgy, ordinations, consecrations, benedictions, professions, take place during the celebration of the mystery of the altar. According to St. Thomas, all the sacraments are like the Holy Eucharist, being either a participation in this sacrifice, or else means whereby the soul is prepared for it<sup>2</sup>. Exposition and Bene-

1. Cf. B. Dom Gaspar Lefebvre, *Catholic Liturgy*, London, Sands, 1924. Chapter VI. *Holy Mass*. — 2. *Ibid.* Chapter VIII. *The Sacraments*.

diction of the Blessed Sacrament are, as it were, a continuance of it. We should, therefore, be quite wrong were we to separate such acts of piety as our communions and our adoration, from the act of the sacrifice; let us accustom ourselves to keep this connection practically in mind by communicating with the priest during holy Mass, and by considering our Lord present in the tabernacle as the saving Victim.

The liturgy has also for its aim the sanctification of mankind. It is the most fruitful source of divine graces which, spreading from the Father through Christ into the Mystical Members of His Body, assure to them the divine life of grace.

" The active participation in the most holy mysteries and in the public and solemn prayer of the Church ", said Pius X, " is the first and indispensable source of the true christian spirit." By the Holy Sacrifice of the Mass and the Sacraments which constitute the very essence of the liturgy, does the Church sanctify souls.

In a special manner does she exercise her divine commission by means of sacramentals and preaching.

The sacramentals are all the observances and holy things used by the Church in her worship, and especially at Mass, as for instance, the ceremonies, rites, objects and prayers, etc.

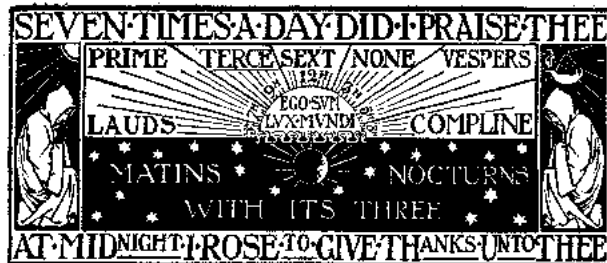
Preaching is often attached to the acts of worship; indeed, the Mass is a Catechism whereby in the course of the year, the Church inculcates her dogmatic truths and moral precepts by investing them with the visible beauty of ceremonies and chant. " In instructing the people in the divine truths and raising them to spiritual and interior joys ", said Pius XI, " the splendours of the liturgy are more efficacious than documents of the ecclesiastical magisterium and even more important."

We should cultivate in our minds a deep respect for the Missal. It contains the very expression of the Church's prayer, and is the framework of her most august rites of consecration and communion. It shares with the sacred species the right to be placed upon the altar. In the light of the sacred text contained in the Missal, the altar becomes each day before our eyes a corner of Palestine, where we celebrate with Jesus the events of His life; His coming (Advent), His birth (Christmas), His preaching (Lent), His suffering and death (Passion), His resurrection (Easter), His ascension and the coming of the Holy Spirit (Pentecost) whereby we receive those special graces which Holy Communion infuses into our souls.

Thus in the liturgy the whole Mystical Body of Christ lives again the life of the Master, in imitating His virtues and examples. The Missal is thus the sure guide by which the Church, charged with the care of souls, traces herself in us, with a maternal solicitude, and we should follow it in order to attain unto God, through Jesus Christ our Lord.



			Page
1	R	St. Bibiana, Roman V.M. † 363, sd.	1028
2	W	St. Francis Xavier, ap. of Indies, C. † 1552, gr. d.	1028
3	W	St. Peter Chrysologus, Bp. C.D. † 450, d. Com. St. Barbara, V.M. † 235.	1030
4	W	(Feria) Com. St. Sabbas, Ab. † 531.	1031
5	V	St. Nicholas, Bp. of Myra, C. † 324, d.	1032
6	W	St. Ambrose, Bp. C.D. † 397, d. Com. of Vigil.	1032
7	W	THE IMMACULATE CONCEPTION OF THE B.V.M., d. 1 cl. with com. oct. Within the octave, sd.	1034
8	W	Within the octave, sd. Com. St. Melchiades, P.M. † 314.	1036
9	W	St. Damasus I., P.C. † 384, sd. Com. of oct. Within the octave, sd.	1039
10	W	St. Lucy, V.M. of Syracuse, † 304, d. Com. of octave.	1045
11	W	Within the octave, sd.	1045
12	W	Within the octave, sd.	1047
13	R	St. Lucy, V.M. of Syracuse, † 304, d. Com. of octave.	1047
14	W	Within the octave, sd.	1048
15	W	Oct. day of the Immaculate Conception, gr. d.	1048
16	R	St. Eusebius, Bp. of Vercelli, M. † 371, sd.	1049
17			
18			
19	V	Vigil.	1049
20	R	ST. THOMAS Ap. d. 2 cl.	1050
21	R		
22			
23	V	Vigil of the Nativity, 1 cl.	127
24	V	NATIVITY OF OUR LORD J. C., d. 1 cl. with priv. oct. of 3rd ord.	131
25	W	Com. St. Anastasia M. at second Mass.	139
26	R	St. STEPHEN the first Mart., d. 2 cl. with simple oct. Com. oct. of Christmas.	148
27	W	St. JOHN Ap. and Ev., d. 2 cl. with simple oct. Com. oct. of Christmas.	154
28	V	THE HOLY INNOCENTS Mm., d. 2 cl. with simple oct. Com. oct. of Christmas.	158
29	R	St. Thomas, Bp. of Canterbury, M. † 1170, d. Com. oct. of Christmas.	168
30	W	Within the octave of Christmas, sd.	171
31	W	St. Sylvester I., P.C. † 335, d. Com. oct.	172



## MORNING PRAYERS

TAKEN FROM THE CANONICAL OFFICE  
OF PRIME

The Church, ever solicitous for the glory of God and the sanctification of souls, sets apart certain hours of the day and night for prayer. "During the night I arose to sing Thy praise", says the Psalmist, thus it is that in monasteries Matins are recited in the middle of the night. "Seven times a day do I praise Thee", adds the Psalmist, and the official prayer of the Church ascends up to heaven at Lauds (dawn), Prime (first hour, 6 a.m.), Terce (third hour, 9 a.m.), Sext (sixth hour, noon), None (ninth hour, 3 p.m.), Vespers (when the "Vesper" star appears, 5 p.m.) and Compline (night prayers, with which all our duties and occupations come to an end).

In order to unite our voices with that of the Church, which sanctifies with its official prayer the first hour of the day, let us recite for our morning prayers a portion of the office of Prime.

In nómine Patris, et Filii,  
et Spiritus Sancti. Amen.

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

Pater noster, qui es in caelis, sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in caelo et in terra. Panem nostrum quodidíanium da nobis hódie. Et dimitte nobis débíta nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos indúcas in tentationem: sed libera nos a malo. Amen.

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

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

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

℣. O God, come to my assistance.

℞. O Lord, make haste to help me.

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

℞. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia (or from *Septuagesima Sunday to Easter*: Praise be to Thee, O Lord, King of everlasting glory).

Ave, Maria, grátia plena, Dóminus tecum; benedicta tu in muliéribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, Mater Dei, ora pro nobis peccatóribus, nunc et in hora mortis nostrae. Amen.

Credo in Deum, Patrem omnipoténtem, Creatórem caeli et terrae. Et in Jesum Christum, Filium ejus unicum, Dóminum nostrum, qui concéptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Póntio Piláto, crucifixus, mórtuus et sepúltus: descendit ad inferos, tértia die resurrexit a mórtuis, ascendit ad caelos, sedet ad dexteram Dei Patris omnipoténtis, inde ventúrus est judicáre vivos et mórtuos. Credo in Spíritum sanctum, sanctam Ecclesiám catholicám, Sanctórum communiónem, remissionem peccatórum, carnis resurrectionem, vitam aetérnam. Amen.

℣. Deus, in adiutorium meum inténde.

℞. Dómine, ad adiuvandum me festina.

℣. Glória Patri, et Filio, et Spíritui Sancto.

℞. Sicut erat in principio et nunc et semper et in saecula saeculorum. Amen. Alleluia (vel post *Septuagesimam*: Laus tibi, Dómine, rex aetérnae glóriæ).

Ambrosian Hymn<sup>1</sup>

JAM lucis orto sidere,  
Deum precémur súpplices,  
Ut in diurnis áctibus  
Nos servet a nocéntibus.

Linguam refrácnans tēporet  
Ne litis horror ínsonet:  
Visum fovéndo cóntegat,  
Ne vanitátes háuriat.

Sint pura cordis íntima,  
Absístat et vecórdia;  
Carnis terat supérbiam  
Potus cibique párcitas.

Ut cum dies abscesserit,  
Noctémque sors redúxerit,  
Mundi per abstinéntiam  
Ipsi canámus glóriam.

Deo Patri sit glória  
Ejusque soli Filio,  
Cum Spíritu Paráclito,  
Nunc, et per omne saeculum.  
Amen.

## Chapter: I Tim. i. 17

Regi saeculorum immortáli  
et ínvisibili, soli Deo honor et  
glória in saecula saeculorum.  
Amen.

℞. Deo grátias.

## Short Responsory: Matt. xvi. 16

℣. Christe, Fili Dei vivi,  
miserére nobis.

℞. Christe, Fili Dei vivi,  
miserére nobis.

THE star of morn to night suc-  
ceeds,  
We therefore meekly pray,  
May God, in all our words and  
deeds,  
Keep us from harm this day.

May He in love restrain us still  
From tones of strife and words  
of ill,  
And wrap around and close our  
eyes  
To earth's absorbing vanities.

May wrath and thoughts that  
gender shame  
Ne'er in our breasts abide,  
And painful abstinences tame  
Of wanton flesh the pride.

So when the weary day is o'er  
And night and stillness come  
once more,  
Blameless and clean from spot  
of earth  
We may repeat with reverent  
mirth—

To God the Father glory be,  
And to His only Son,  
And to the Spirit, One and  
Three,  
While endless ages run. Amen.

To the King of ages, immortal  
and invisible, the only God,  
be honour and glory for ever  
and ever. Amen.

℞. Thanks be to God.

℣. Christ, Thou Son of the  
living God, have mercy on us.  
℞. Christ, Thou Son of the  
living God, have mercy on us.

1. Translated by Card. Newman.



See the fig tree and all the trees : when they now shoot forth their fruit you know that summer is nigh ; so you also, when you shall see these things come to pass, know that the kingdom of God is at hand

### First Sunday of Advent

STATION AT ST. MARY MAJOR<sup>1</sup>

(Stational Indulgence of 10 years and 10 quarantines)<sup>2</sup>

Privileged Sunday of the First Class. Semi-double

Violet vestments

At Christmas Jesus will be born in our hearts, for at that time the anniversary of His birth will be celebrated. He refuses nothing, to the prayer of the Church, His spouse, and thus He will grant to our souls the same graces which He gave the shepherds and the wise Kings.

Christ will come again also, at the end of all time, to "condemn the guilty to the flames, and to call the just with a loving voice to heaven" (Hymn for Matins).

The whole of to-day's mass is a preparation for this double Advent of mercy and justice. Some parts of it can be applied equally to either (e.g., the Introit, Collect, Gradual, Alleluia), while others refer to our Divine Redeemer's lowly birth, and others again, (e.g. the Epistle and Gospel), to His coming in the splendour of His power and majesty. The same welcome will be given to us by our Lord when He comes to judge us, as we give to Him now when coming to redeem us. Let us prepare for the Christmas feast by holy prayers and aspirations and by reforming our lives, that we may be ready for that last great assize upon which depends the fate of our soul for all eternity. And all this with confidence, for those "who wait upon the Lord will never be confounded" (Introit ; Gradual ; Offertory).

In former times, on this First Sunday of Advent, all the people of Rome made the station at the Basilica of St. Mary Major, to assist at the solemn mass which the Pope celebrated, surrounded by his clergy. This particular Church was chosen because it is Mary who gave us Jesus and because relics of the crib in which the Blessed Mother placed her Divine Child are preserved in this Church.

Every parish priest says Mass for the people of his parish.

1. See Plan of Stations at Rome p. 70-71 G. d. 26.

2. See p. 78.

### VESPERS OF THE SATURDAY

Antiphon at the Magnificat: Isaias xxx. 27 ; vi. 3

Ecce nomen Dómini \* venit | Behold the name of the Lord  
de longinquo, et cláritas ejus | cometh from afar, and all the  
replet orbem terrárum. | earth is full of His glory.

Collect as at Mass below.

### MASS

Introit: Psalm xxiv. 1-3

Our Lord came on earth to teach us the way to God, hidden from us by the darkness of sin. We must follow this Divine Guide and we shall be saved.

Ad te levávi ánimam meam: | Deus meus, in te confido, | non erubéscam ; neque irri-  
deant me inimíci mei : étenim | unívérsi, qui te expéctant, non  
confundéntur. Ps. ibid. 4. Vias | tuas, Domine, démonstra  
mihi : et sémitas tuas édoce | me. V. Glória Patri, et Filio, et  
Spíritui sancto. Sicut erat in | princípío, et nunc, et semper,  
et in saécula saeculórum. | Amen. Ad te levávi... con-  
fundéntur.

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

The Introit is repeated entirely in this manner throughout the year.

The Gloria in excelsis is omitted during Advent, except on Feast days.

### Collect

Our Divine Redeemer shows forth His power by snatching us from the power of the prince of darkness and strengthening us against his attacks.

Excita, quaesumus, Dó- | mine, poténtiam tuam, et  
veni : ut ab imminéntibus | peccátorum nostrórum pérí-  
culis, te mereámur protegénte | éripi, te liberánte salvári : Qui  
vivis et regnas cum Deo Patre | in unitáte Spíritus sancti  
Deus : per ómnia saécula | saeculórum.  
R. Amen.

Stir up Thy power, we  
beseech Thee, O Lord, and  
come : that from the threaten-  
ing dangers of our sins, by  
Thy protection we may deserve  
to be rescued, and be saved  
by Thy deliverance : Who livest  
and reignest with God the  
Father, in the unity of the  
Holy Ghost, God, world with-  
out end. R. Amen.

Second or Third Collects, Secrets and Postcommunions during Advent as on p. 1709 except when there is a commemoration of some feast.

**Epistle: Romans xiii. 11-14**

"From the heights of Heaven," says St. Ambrose, "Jesus comes. Let the sluggish soul at last arise, no longer stretched upon the ground, for behold a new star (the Divine Sun) already shines forth to banish all things hurtful to us." St. Leo adds: "It behoves all men to prepare for the Saviour's coming, lest they be found given up to greed, or entangled in the cares of the world."

Lesson from the Epistle of blessed Paul to the Romans. Brethren, knowing that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is passed and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ.

**Gradual: Psalm xxiv. 3, 4**

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

Alleluia, alleluia. *ψ.* Show us, O Lord, Thy mercy: and grant us Thy salvation. Alleluia.

When on the Ferials of Advent the Mass of the Sunday is said, the Alleluia and its *ψ.* are not said, but only the Gradual.

**Gospel: Luke xxi. 25-33<sup>1</sup>**

We read in the Epistle, "Your salvation is nearer," "the day is at hand"; and again in the Gospel, "Your Redemption is at hand." "The kingdom of God is at hand." "The Divine Judge will come soon, for death lies in wait for us and a thousand years are as yesterday" in the sight of God. At this, His second Advent, Christ will come to render to each according to His works. The Jewish race will continue to the end of the world to witness to this fact and to be converted. Earthly kingdoms will then come to an end, while the heavenly kingdom will begin, to last eternally. God grant us a share in it.

✠ Continuation of the holy Gospel according to St. Luke.

<sup>1</sup> See "Advent, Historical Note," p. 78.

Lectio Epistolae beati Pauli Apostoli ad Romanos. Fratres: Sciētes, quia hora est jam nos de somno surgere. Nunc enim propior est nostra salus, quam cum credidimus. Nox praecessit, dies autem appropinquavit. Abjiciamus ergo opera tenebrarum, et induamur arma lucis. Sicut in die honeste ambulemus: non in comessationibus, et ebrietatibus, non in cubilibus, et impudiciis, non in contentione, et aemulatione: sed induimini Dominum Jesum Christum.

Universi, qui te expectant, non confundentur, Domine. *ψ.* Vias tuas, Domine, notas fac mihi: et semitas tuas edoce me.

Alleluia, alleluia. *ψ.* Ps. lxxxiv. 8. Ostende nobis, Domine, misericordiam tuam: et salutare tuum da nobis. Alleluia.

✠ Sequētia sancti Evangelii secundum Lucam. In

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

At that time Jesus said to His disciples: There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves: men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved. And then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. And He spoke to them a similitude: See the fig tree and all the trees: when they now shoot forth their fruit, you know that summer is nigh. So you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen, I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away: but My words shall not pass away. **Creed**

**Offertory: Psalm xxiv. 1-3**

"Lift up your heads," says our Blessed Lord in the Gospel, "because your redemption draweth nigh."

Ad te levavi animam meam: Deus meus, in te confido non erubescam: neque irideant me inimici mei: etenim universi, qui te expectant, non confundentur.

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

**Secret**

Advent is a time of purification.

Haec sacra nos, Domine, potenti virtute mundatos, ad

Lord, cleanse us by their

powerful efficacy, and enable us to come with greater purity to Him who is their foundation. Through our Lord.

Second and Third Secrets, p. 1710.

Preface of the Most Holy Trinity, p. 993. During the week : Common Preface, p. 969.

### Communion: Psalm lxxxiv. 13

The psalm-verse for the Communion is Messianic in character. "Our earth shall yield her fruit," that is, Mary will give us her son Jesus.

The Lord will give goodness : Dóminus dabit benignitatem : et terra nostra dabit fructum suum.

### Postcommunion

May we receive Thy mercy, O Lord, in the midst of Thy temple : that we may with becoming honour prepare for the approaching solemnities of our redemption. Through our Lord.

Suscipiámus, Dómine, misericórdiam tuam in médio templi tui : ut reparatiónis nostra ventúra solénnia congruis honoribus præcedámus. Per Dóminum.

Second and Third Postcommunions, pp. 1710.

The Benedicamus Domino is said instead of *Ita missa est*, as is the rule whenever the *Gloria in excelsis* is omitted.

During Advent and Lent, on Ember Days, Vigils, and Rogation Days, when a Mass of any feast is said, commemoration is always made of the feria. For the commemoration of the ferias of Advent the Collect, Secret and Postcommunion of the preceding Sunday are said, except on Ember Days, which have proper prayers.

### VESPERS

Psalms as at Vespers for Sunday, p. 18.

The prophets proclaim the coming of Christ : wherefore let us rejoice.

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

2. Shout for joy, O daughter of Sion, rejoice greatly, O daughter of Jerusalem, alleluia.

3. Behold, the Lord shall come, and all His saints with Him : and there shall be in that day a great light, alleluia.

Ant. 1. Joel iii. 18. In illa die \* stillábunt montes dulcedinem, et colles fluent lac et mel, alleluia.

2. Zach. ix. 9. Jucundáre, \* filia Sion, et exsúta satis, filia Jerúsalem, alleluia.

3. Zach. xiv. 5. Ecce, Dóminus véniet, \* et omnes sancti ejus cum eo : et erit in die illa lux magna, alleluia.

4. Isa. lv. 1. Omnes \* sitiéntes, venite ad aquas : quaérite Dóminum dum inveniri potest, alleluia.

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

4. All you that thirst come to the waters : seek the Lord while He may be found, alleluia.

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

### Chapter: Romans xiii. 11

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

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

R. Thanks be to God.

Hymn : Créator aime p. 28, and 7. Rorate p. 29.

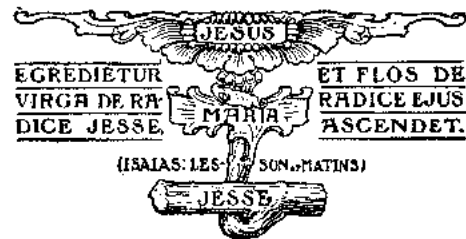
### Antiphon at the Magnificat: Luke i. 30, 31

Ne timeas, María, \* invéniisti enim grátiam apud Dóminum : ecce concipies, et páries filium, alleluia.

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

According to a general rule, the Prayer at Vespers is the same as the Collect of the Mass.

In Advent the Commemoration of all the Saints is omitted.





thing threatening the safety or peace of the dwellers therein may be banished by the sprinkling of this water; so that the health which they seek by calling upon Thy holy Name may be guarded from all assault. Through our Lord...

The priest puts blest salt thrice into the water crosswise, saying: Let salt and water mingle together in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost. *R.* Amen.

*ŷ.* The Lord be with you.  
*R.* And with thy spirit.

Let us pray.

O God, the author of invincible strength and King of irresistible power, who holdest in check the power of the enemy, and overcomest the fury of raging enemies: who by Thy might gainest the victory over all their guile, art ever wonderful in Thy triumph, we humbly pray and bescech Thee, O Lord, to look upon this Thy creation of salt and water, to bless it in Thy mercy and hallow it with the dew of Thy loving kindness: that wher-ever it shall be sprinkled and Thy holy Name shall be invoked in prayer, every assault of the unclean spirit may be baffled, all fear of the venomous serpent cast out, and the presence of the Holy Spirit everywhere vouchsafed to us who entreat Thy mercy. Through our Lord... in the unity of the same Holy Ghost...

### THE ASPERGES

(For chant see the Kyriale.)

Immediately before the principal Sunday Mass, the celebrant, wearing a cope and accompanied by his ministers, intones at the foot of the altar the Asperges me or Vidi aquam, according to the time of year; he then sprinkles the altar, the clergy and people, saying in a low voice the psalm Misereere or Confitemini.

effugiat atque discedat: in salubritas per invocationem sancti tui nominis expetita, et omnibus sit impugnationibus defensa. Per Dominum.

Commixtio salis et aquae pariter fiat, in nomine Patris, et Filii, et Spiritus sancti.

*R.* Amen.

*ŷ.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

Orémus.

Deus, invictae virtutis auctor, et insuperabilis imperator, ac semper magnificus triumphator: qui advenit dominationis vires reprimere: qui inimici rugientis saevitiam superas: qui hostiles nequitas potenter expungas: te Domine, trementes et supplices deprecamur, ac petimus ut hanc creaturam salis et aquae dignanter aspicias, beatus illustres, pietatis tuae rore sanctifices: ut ubicumque fuerit aspersa, per invocationem sancti nominis tui omnis infestatio immundi spiritus abigatur: terrisque venenosae serpentis procul pellatur: et praesentis sancti Spiritus nobis misericordiae tuam poscentibus, ubique adesse dignetur. Per Dominum... in unitate eiusdem Spiritus sancti...

Every water is a sacramental the devout use of which is able to remit mortal sins. When there is no aspersion, let us at least bless ourselves once entering the church, with holy water from the stoup. Hyssop is a dried plant which the Jews used for aspersions.

Throughout the year:

*Ant.* Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem neberabor.

*Ps.* Misereere mei, Deus, secundum magnam misericordiam tuam. Glória Patri et Spiritui sancto.

*Asperges me...*

The *ŷ.* Glória Patri is omitted in Passiontide.

In Paschaltide:

*Ant. I.* Vidi aquam egredientem de templo a latere dextero, alleluia; et omnes ad vias pervenerunt aqua ista salvi facti sunt, et dicent: alleluia, alleluia.

*Ps. cxvii, 1.* Confitemini Domino, quoniam bonus: quoniam in saeculum misericordias eius. Glória Patri... Vidi...

*ŷ.* Ostende nobis, Domine, misericordiam tuam. (Alleluia.)

*R.* Et salutare tuum da nobis. (Alleluia.)

*ŷ.* Domine, exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*ŷ.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

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

*Ps.* Have mercy on me, O God, according to Thy great mercy. Glory be to the Father... Thou shalt sprinkle me...

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

*Ps.* Praise the Lord, for He is good: for His mercy endureth for ever. Glory be to the Father... I saw...

*ŷ.* Show us, O Lord, Thy mercy. (Alleluia.)

*R.* And grant us Thy salvation. (Alleluia.)

*ŷ.* O Lord, hear my prayer.

*R.* And let my cry come unto Thee.

*ŷ.* The Lord be with you.

*R.* And with thy spirit.

### Prayer

Every church has its guardian angel.

Exaudi nos, Domine sancte, Pater omnipotens, aeternae Deus: et mittere digneris sanctum Angelum tuum de caelis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. *R.* Amen.

Hear us, O holy Lord, almighty Father, eternal God: and vouchsafe to send Thy holy angel from heaven to guard, cherish, protect, visit, and defend all that dwell in this house. Through Christ our Lord. *R.* Amen.

## DIVISION OF THE MASS

The Mass consists of two main parts with six subdivisions.

### MASS OF THE CATECHUMENS

*First Part: PREPARATION from the Asperges to the Collect  
Acts of Contrition or the love which purifies itself*

1. The Sprinkling of Holy Water.
2. The Sign of the Cross.
3. The Psalm *Júdica me.*
4. Public Confession.
5. The Priest at the Altar.
6. The Introit.
7. The Kyrie.
8. The Gloria.

*Second Part: INSTRUCTION from the Collect to the Creed  
Acts of Faith or the love which illuminates itself in the light of Jesus*  
DOMINUS VOBISCUM. OREMUS.

1. The Collect.
2. The Epistle or writings of the Prophets and Apostles.
3. The Gradual and Alleluia.
4. The Gospel or the words of our Lord.
5. The Sermon.
6. The Creed.

### MASS OF THE FAITHFUL.

*Third Part: OFFERTORY from the Offering to the Preface  
Acts of Self-surrender or love offering itself up to God together with the substance of the Sacrifice*

DOMINUS VOBISCUM. OREMUS.

1. The Offering of Bread and Wine.
2. The Incensing of the offerings and of the faithful.
3. Washing of the hands.
4. Prayer to the Most Holy Trinity.
5. The Orate fratres and Secret with the Amen ratifying the Offertory.

*Fourth Part: CONSECRATION from the Preface to the Lord's Prayer  
Acts of Gratitude and Hope or the love which immolates itself with Jesus*  
DOMINUS VOBISCUM. ET CUM SPIRITU TUO.

1. The Preface to the Canon.
2. The Canon or Rule of Consecration.
3. Reading of the Diptychs.
4. Prayers preparatory to the Consecration.
5. The Transubstantiation and major Elevation.
6. Oblation of the Victim to God.
7. Reading of the Diptychs.
8. End of the Canon and minor Elevation, with the Amen ratifying the prayers of the Canon.

*Fifth Part: COMMUNION from the Lord's Prayer to the Ablutions  
Acts of Love and Desire or the love which unites itself to God*  
OREMUS.

1. The Lord's Prayer and *Libera nos.*
2. Fraction of the Host.
3. The *Agnus Dei.*
4. Prayers preparatory to the Communion.
5. Receiving of the Body and Blood of our Lord, with the Amen of association, formerly uttered by the Communicants.

*Sixth Part: THANKSGIVING from the Communion to the end  
Acts of Gratitude or love giving thanks to God through Christ*  
DOMINUS VOBISCUM. ET CUM SPIRITU TUO.

1. Prayers during the Ablutions.
2. The Communion Antiphon and Postcommunion.
3. The *Ita Missa est* and Blessing.
4. The last Gospel.
5. Prayers at the foot of the Altar.
6. Canticle of the three youths.



The first Gloria

### MASS OF THE CATECHUMENS

#### FIRST PART

"Wash me, O Lord, and I shall be whiter than snow."

#### PREPARATION

from the Asperges to the Collect

#### ACTS OF CONTRITION

or the purification of love

#### The Sprinkling of Holy Water

(The musical notation of the Asperges will be found in the Kyrie. — For the prayers see p. 93.)

Upon entering the Church let us sign ourselves with holy water. This is a sacramental which washes away our sins by the contrition it arouses in us, as the words of the Asperges at the beginning of the Sunday show us

#### The Sign of the Cross

The priest, when reaching the foot of the altar makes the sign of the cross.

IN NÓMINE PATRIS, et Filii, et Spiritus sancti. Amen. | IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

**ANS. 7.** I will go in unto the altar of God.  
**ANS. 8.** Unto God, who giveth joy to my youth.

**ANS. 7.** Introibo ad altare Dei.  
**ANS. 8.** Ad Deum qui laetificat juventutem meam.

**Ps. xlii. : Judica me.**

*Antiphona at Masses for the Dead and at Masses of the Dead during Triduum.*

**1.** Judge me, O God, and distinguish my cause against an ungodly nation: deliver me from the unjust and deceitful man.

**2.** For Thou, O God, art my strength: why hast Thou cast me from Thee, and why go I sorrowful while the enemy afflicteth me?

**3.** O send out Thy light and Thy truth: they have led me and brought me unto Thy holy hill, even unto Thy tabernacles.

**4.** Then will I go unto the altar of God, unto God, who giveth joy to my youth.

**5.** I will praise Thee upon the harp, O God, my God, why art thou cast down, O my soul? and why art thou disquieted within me?

**6.** Hope thou in God: for yet will I praise Him, who is the health of my countenance, and my God.

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

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

**Amen.**

**ANS. 7.** I will go in unto the altar of God.

**1.** Júdica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

**2.** Quia tu es, Deus, fortitúdo mea: / quare me repulisti, / et quare tristitia incedo, / dum affligit me inimicus?

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

**4.** Et introibo ad altäre Dei: / ad Deum qui laetificat juventutem meam.

**5.** Confitebor tibi in clarithara, Deus, Deus meus: quare tristis es, ánima mea, et quare conturbas me?

**6.** Spera in Deo, / quóniam adhuc confitebor illi: / salutäre vultus mei, / et Deus meus.

**7.** Glória Patri et Filio et Spiritui Sancto.

**8.** Sicut erat in principio et nunc et semper, / et in saecula saeculorum. Amen.

**ANS. 7.** Introibo ad altäre Dei.

1. We should remember that the server, even when answering alone, speaks on behalf of the whole congregation.

**8.** Ad Deum qui laetificat juventutem meam. | **9.** Unto God, who giveth joy to my youth.

**Public Confession**

**1.** Adjutorium nostrum | **2.** Our help is in the name of the Lord.  
**3.** Qui fecit caelum et terram. | **4.** Who hath made heaven and earth.

In order to approach God we must first be purified inwardly. Therefore the priest makes a public confession, asking as witnesses the Church, the angels and all heaven and earth, the faithful present.

Confiteor, etc.

I confess, etc.

**1.** Misereatur tui omnipotens Deus, / et dimissis peccatis tuis, / perducat te ad vitam aeternam.  
**2.** Amen.

**3.** May almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.  
**4.** Amen.

*Having done they continue:*

**C**onfiteor Deo omnipotenti, Beatae Mariae, semper Virgini, Beato Michaeli Archangelo, Beato Joanni Baptistae, Sanctis Apostolis Petro et Paulo, omnibus Sanctis et tibi, Pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa.

**C**ONFESS to almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word and deed, through my fault, through my most grievous fault.

Strike the breast three times as a sign of contrition.

**I**deo precor Beatum Mariam semper Virginem, Beatum Michaelem Archangelum, Beatum Joannem Baptistam, Sanctos Apostolos, Petrum et Paulum,

Therefore I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul,

all the saints,  
and you, Father,  
to pray to the Lord our God  
for me.

The priest asks God to accept our confession:

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

℣. Amen.

Public confession like the  
which may obtain from God  
forgiveness.

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

℣. Amen.

℟. 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 sal-  
vation.

℟. O Lord, hear my prayer.

℣. And let my cry come  
unto Thee.

℟. The Lord be with you.

℣. And with thy spirit.

Let us pray.

### The Priest ascends to the Altar

The priest ascending to the altar with his minister  
prays again that he may be cleansed from all sin. At  
Low Mass the server kneels on the first step, on the left  
side.

**T**AKE away from us our ini-  
quities, we beseech Thee,  
O Lord, that with pure minds  
we may worthily enter into  
the holy of holies. Through  
Christ our Lord. Amen.

omnes Sanctos,  
et te, Pater,  
orare pro me  
ad Dóminum Deum no-  
strum.

℟. Misereatur vestri omni-  
potens Deus, et dimissis pec-  
catis vestris, perducát vos  
ad vitam aeternam.

℣. Amen.

aspersion is a sacrament  
the remission of our veni-

℟. Indulgentiam, absol-  
tionem, et remissionem pec-  
catorum nostrorum, tribue  
nobis omnipotens et miseri-  
cors Dóminus.

℣. Amen.

℟. Deus, tu conversus vivi-  
ficabis nos.

℣. Et plebs tua laetabi-  
tur in te.

℟. Ostende nobis, Dómine,  
misericórdiam tuam.

℣. Et salutare tuum da  
nobis.

℟. Dómine, exaudi orati-  
onem meam.

℣. Et clamor meus ad  
te veniat.

℟. Dóminus vobiscum.

℣. Et cum spiritu tuo.  
Orémus.

The celebrant blesses the altar cloths according to the  
rite:

ORÉMUS te, Dómine, per  
mérita Sanctorum tuó-  
rum, quorum reliquiae hic  
sunt, et omnium Sanctorum:  
ut indulgére digneris omnia  
peccata mea. Amen.

**W**E beseech Thee, O Lord,  
by the merits of Thy  
saints, whose relics are here,  
and of all the saints, that Thou  
wouldest vouchsafe to forgive  
me all my sins. Amen.

### The Introit and Kyrie

The musical notation of the Kyrie is to be found in  
the Kyriele.

At a High Mass the priest blesses the incense, which he  
puts in the thurible saying: "Be thou blessed by Him in  
whose honor thou shalt be burned." He then incenses the  
altar. At Low Mass the celebrant goes at once to the Altar  
on his right and reads the Introit (see the Proper). He then  
returns to the middle of the altar and recites the same mys-  
terious: to the Father (Kyrie), to the Son (Gloria) and  
to the Holy Ghost (Kyrie).

℣. KYRIE, eléison.

℟. Kyrie, eléison.

Kyrie, eléison.

Christe, eléison.

Christe, eléison.

Christe, eléison.

Kyrie, eléison.

Kyrie, eléison.

Kyrie, eléison.

**L**ORD, have mercy on us.

Lord, have mercy on us.

Lord, have mercy on us.

Christ, have mercy on us.

Christ, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Lord, have mercy on us.

Lord, have mercy on us.

### The Gloria in excelsis

(See musical notation, see the Kyriele.)

(Omitted at Masses for the dead, during Advent, Septu-  
agesima, Lent, and on Sundays have rhyme to Pascha.)

The priest begins the Gloria, aided by the choir, the  
Greater Credo, or Paraphrase of the Gloria Patri. It begins  
with the words sung by the organ at the beginning of our Service  
and continues the significances of the Kyrie.

GLORY TO GOD

**G**LORIA in excelsis Deo.

**G**LORY to God in the highest,

Et in terra pax homini-  
bus / bonae voluntatis.  
Laudamus te.  
Benedicimus te.

And on earth peace to  
men of good will.  
We praise Thee.  
We bless Thee.

We adore Thee.  
We glorify Thee.  
We give thanks to Thee for  
Thy great glory.

Adorámus te.  
Glorificámus te.  
Grátias ágimus tibi  
propter magnam glóriam  
tuam.

## THE FATHER

O Lord God, heavenly King,  
God the Father almighty.

Dómine Deus, / Rex cae-  
léstis, / Deus Pater omni-  
potens.

## THE SON

O Lord, the only-begotten  
Son, Jesus Christ.

O Lord God, Lamb of God,  
Son of the Father.

Thou who takest away the  
sins of the world, have mercy  
upon us.

Thou who takest away the  
sins of the world, receive our  
prayer.

Thou who sittest at the right  
hand of the Father, have mercy  
upon us.

For Thou only art holy.

Thou only art the Lord.  
Thou only, O Jesus Christ,  
art most high.

Dómine Fili unigénite,  
Jesu Christe.

Dómine Deus, / Agnus  
Dei, / Filius Patris.

Qui tollis peccáta mun-  
di, / miserére nobis.

Qui tollis peccáta mun-  
di, / súscipe deprecationem  
nostram.

Qui sedes ad dexteram  
Patris, / miserére nobis.

Quóniam tu solus San-  
ctus.

Tu solus Dóminus,  
Tu solus Altíssimus,  
Jesu Christe.

## THE HOLY GHOST

With the Holy Ghost, ☩  
in the glory of God the  
Father. Amen.

Cum Sancto Spiritu ☩  
in glória Dei Patris.  
Amen.

PATER ·  FILIUS ·  
SPIRITUS ·  SANCTUS



The preaching of Jesus

## SECOND PART

"They were preaching in the *Securitas* of the apostles  
and in the concordance of the preaching of Jesus with the  
prayers" (Acts of the Apostles II, 22).

## INSTRUCTION

from the Collect to the Creed

## ACTS OF FAITH

or the loving soul enlightened by the light of Jesus

The priest begins the second part of the Mass by kissing  
the altar

1. Dóminus vobiscum. | 2. The Lord be with you.  
3. Et cum spiritu tuo. | 4. And with thy spirit.

## Collect

The celebrant goes to the Missal and reads the Collect

1. Amen. | 2. Amen.

The Epistle of an Apostle, or other Biblical Lesson

The subdeacon chants, and at low voice the priest reads  
the Epistle.

1. Deo grátias. | 2. Thanks be to God.

## The Gradual and Alleluia

After the Epistle the Gradual is sung or read, followed by

the Alleluia and the Gradual (see the Preface). The Gradual is sung by an Altarist during the Introit, and the Alleluia and the Gospel by the Priest after the Introit.

### The Gospel or Words of our Lord

The priest goes to the middle of the altar and recites the following prayer, while the subdeacon or server carries the book to the Gospel side.

Cleanse my heart and my lips, O almighty God, who didst cleanse the lips of the prophet Isaias with a burning coal: vouchsafe through Thy gracious mercy so to cleanse me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

At High Mass the deacon places the book of the Gospel on the altar after the priest has blessed the people, kneeling on the very spot, he says the following prayer, which the subdeacon gives at Low Mass the priest says the same prayer, without the following:

Pray, sir (or Lord), a blessing.

May the Lord be in thine (my) heart and on thy (my) lips, that thou mayst (I may) meetly and fitly announce His Gospel. (At High Mass.)

In the name of the Father, and of the Son, and of the Holy Ghost.) Amen.

At High Mass the deacon, and at Low Mass the priest, goes to the Gospel side to sing or recite the Gospel. Before announcing he makes the sign of the cross on the book then on his forehead, lips and breast: this being done he says by all persons, who make the responses and remain standing during the Gospel. As Chacabazze says in a letter to Albert: "By this sign of the cross we will preserve our hearts from evil thoughts, so that they may remain pure and so be able to grasp the words of salvation."

☩ The Lord be with you.  
☩ And with thy spirit.  
☩ The beginning (or continuation) of the holy Gospel according to N...  
☩ Glory be to Thee, O Lord.

Munda cor meum, ac labia mea, omnipotens Deus, quod labia Isaias prophetae calcavit mundasti ignito: ita me tu grata miseratione dignere mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Jube, domne (or Dominus) benedicere.

Dominus sit in corde tuo (meo) et in labiis tuis (meis): ut digne et competenter annunties (annuntiem) Evangelium suum. (At High Mass.)

In nomine Patris, et Filii, et Spiritus Sancti.) Amen.

☩ Dominus vobiscum.  
☩ Et cum spiritu tuo.  
☩ Initium (or Sequentia) sancti Evangelii secundum N...  
☩ Gloria tibi, Domine.

The deacon then announces the book. At Low Mass the server comes down from the altar and remains standing on the right. At the end of the Gospel he answers:  
R. Laus tibi, Christe. R. Praise be to Thee, O Christ.

The Gospel being finished, the server kneels. Meanwhile, except in Masses for the dead, the priest kisses the book, the reading of which ends at a certain point, and says:

Per evangelica dicta deleantur nostra delicta. By the words of the Gospel may our sins be blotted out.

### The Sermon

At Sunday Mass after the Gospel, the priest is permitted, but not obliged: the actions have been read concerning days of fasting and abstinence, services for the week, the hours of marriage proclaimed, and a recommendation to the people of the congregation for all particular souls deceased or who are dangerously ill.

If a bishop is present to be read, this is also done before or in place of the sermon.

### The Creed

(For the liturgical notation see the Kyrie.)

This is the Creed of the First Council of Nicea (A.D. 325) revised by the Council of Constantinople (A.D. 381). It is used on Sundays, on Feasts of apostles and doctors who taught it, and on such festivals as concerned large assemblies.

I BELIEVE IN GOD.

CREDO in unum Deum, | I BELIEVE in one God,

THE FATHER

Patrem omnipotentem, / The Father almighty, maker of heaven and earth, and of all visible and invisible.

THE SON

Et in unum Dominum / And in one Lord Jesus  
Iesum Christum, / Filium Christ, the only-begotten Son  
Dei unigenitum. / of God;  
Et ex Patre natum / ante Born of the Father before all  
omnia saecula. / ages;  
Deum de Deo, / lumen de lumine, / Deum verum de Deo vero. / God of God, light of light, true God of true God;  
Genitum, non factum, / Begotten, not made; being

born again to the life of grace. Do Thou, O Lord, render for me due thanks to the most Holy Trinity, since in union with Thine own giving of thanks do I desire to make my thanksgiving consist.

**AN ACT OF EXPIATION.** "The whole reason for our glory," says our holy Mother the Church, "is in Thee, O Christ, in whom we live, in whom we merit, in whom we make satisfaction by worthy fruits of penance which, deriving their value from Thee, are offered to the Father by Thee, and accepted by Him through Thee" (Council of Trent).

When I communicate I share truly in the Holy sacrifice of the Mass which with that of the cross, makes but one true propitiatory sacrifice, since by the offering of Thy precious Blood, O Lord, it obtains the favour of Thy heavenly Father. Therefore, do I beseech that this Holy Communion may appease the divine justice, obtain deliverance of souls from purgatory, cleanse away venial sins and remit whatever temporal punishment may still remain due. May this intimate union of my heart with Thine, O divine Victim of Calvary, make me die more and more to myself.

I offer Thee, O God the Father, in union with the Sacrifice of Thy Son upon the cross and as satisfaction for my sins all the crosses which I shall have to bear during this day. Give me, through Jesus Christ, the courage to endure them with a holy resignation.

**AN ACT OF PETITION.** Thou hast told us, O Lord Jesus, in the Holy Gospel that, "If you ask the Father anything in My name He will give it you". Therefore, "in Thy name" relying upon Thy merits, and uniting myself to Thee, who art continually interceding for us in heaven and in the Holy Eucharist, I ask the Father to grant all those graces necessary for me that I may ever do His holy will. Holy Father seeing that Communion partakes of the efficacy of Holy Mass which is the same as that of Calvary, I pray Thee, in the name of Jesus Christ, to grant me all the graces that Thou wouldst have accorded me had I been at the foot of the Cross when Thy divine Son died for us. His blood was shed for us; therefore may its saving power reach all souls and may they be gathered to Thee. Give to me, O God, and to all men, Thy grace in this world and Thy glory in the next Amen.



**SANCTORAL CYCLE**  
or the Proper of the Saints (see p. X).

NOVEMBER 29

**Vigil of St. Andrew, APOSTLE**

*Violet vestments*

The Gospel tells us that it was St. John the Baptist who, whilst fulfilling his mission of preparing souls for the coming of our Lord, pointed out the Messiah to his disciple Andrew. The latter immediately went to Jesus and became one of His followers.

If the feast of St. Andrew falls on a Monday, the Mass of the Vigil is said on the previous Saturday, but the commemoration of St. Saturninus is made on the Sunday. The same rule holds good for the other vigils with the exception of that of Christmas.—If the feast of St. Andrew falls on a Sunday it is transferred to the first free day.

**MASS**

**Introit: Matt. iv. 18, 19**

Dóminus secus mare Galilæe vidit duos fratres, Petrum et Andréam, et vocavit eos: Venite post me: faciam vos fieri piscatores hominum. Ps. xviii. 2. Cæli enarrant glóriam Dei: et ópera manuum ejus annúnciat firmamentum. V. Glória Patri.

The Lord walking by the Sea of Galilee, saw two brothers, Peter and Andrew; and He called them: Come ye after Me: I will make you to be fishers of men. Ps. The heavens show forth the glory of God, and the firmament declareth the works of His hands. V. Glory be to the Father.

The Gloria is never said at Masses with violet vestments.

**Collect**

Quæsumus, omnipotens Deus: ut beátus Andréas | We beseech Thee, O almighty God, that the blessed

apostle Andrew to whose festival we look forward, may implore Thy help for us; that being absolved from our sins, we may likewise be delivered from all dangers. Through our Lord.

If Advent has not begun, second Collect of St. Saturninus, p. 1022; third Collect, Concéd., p. 1025. In Advent, second Collect of St. Ferris p. 81; third Collect of St. Saturnianus, p. 1022.

Epistle: Benedictio, from the Common, p. 1664.

**Gradual: Ps. cxxxviii. 17-18**

Thy friends, O God, are made exceedingly honourable; their principality is exceedingly strengthened. I shall number them, and they shall be multiplied above the sand.

**Gospel: John i. 35-51**

✠ Continuation of the holy Gospel according to St. John. At that time, John stood, and two of his disciples; and beholding Jesus walking, he saith: Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. And Jesus turning, and seeing them following Him, saith to them: What seek you? Who said to Him: Rabbi (which is to say, being interpreted, Master), where dwellest you? He saith to them: Come, and see. They came, and saw where He abode; and they stayed with Him that day: now it was about the tenth hour. And Andrew the brother of Simon Peter was one of the two who had heard of John, and followed Him. He findeth first his brother Simon, and saith to him: We have found the Messias: (which is, being interpreted, the Christ). And he brought him to Jesus; and Jesus, looking upon him, said: Thou art Simon, the son of

Apostolus, cuius praevenimus festivitatem, tuum pro nobis impleret auxilium; ut, a nostris reatibus absoluiti, a cunctis etiam periculis eruemur. Per Dominum.

Nimis honorati sunt amici tui, Deus: nimis confortata est principatus eorum. Et numerabo eos: et super arenam multiplicabuntur.

✠ Sequentia sancti Evangelii secundum Joannem. In illo tempore: Stabat Joannes et ex discipulis ejus duo. Et respiciens Jesum ambulantem, dicit: Ecce Agnus Dei. Et audierunt eum duo discipuli loquentem, et secuti sunt Jesum. Conversus autem Jesus, et videns eos sequentes, dicit eis: Quid quaeritis? Qui dixerunt ei: Rabbi (quod dicitur interpretatum Magister), ubi habitas? Dicit eis: Venite, et videte. Venerunt et viderunt ubi maneret, et apud eum manserunt die illa: hora autem erat quasi decima. Erat autem Andreas frater Simonis Petri unus ex duobus qui audierunt a Joanne, et secuti fuerant eum. Invenit hic primum fratrem suum Simonem, et dicit ei: Invenimus Messiam (quod est interpretatum Christus). Et adduxit eum ad Jesum. Intuitus autem eum Jesus, dicit: Tu es Simon filius Jona: et vocaberis Cephas, quod dicitur

petrus. In crastinum shalt exire in Galilaeam, et veniet Philippum. Et dicit ei Jesus: Sequere me. Erat autem Philippus a Bethsaida, civitatem Andree et Petri. Invenit autem Philippus Nathanael, et dicit ei: Quem scripsit Moyses in lege, et prophetae, invenerunt Jesum filium Joseph Nazareth. Et dicit ei Nathanael: A Nazareth potest aliquid boni esse? Dicit ei Philippus: Veni, et vide. Vidi Jesum Nathanael venientem ad se, et dicit de eo: Ecce vere Israelita, in quo dolus non est. Dicit ei Nathanael: Unde me nosti? Respondit Jesus, et dicit ei: Priusquam te Philippus vocaret, cum esses sub ficu, vidi te. Respondit ei Nathanael, et ait: Rabbi, tu es Filius Dei, tu es Rex Israel. Respondit Jesus, et dicit ei: Quia dixi tibi: Vidi te sub ficu, credis: magis his videbis. Et dicit ei: Amen, amen dico vobis, videbitis caelum aperitum, et Angelos Dei ascendentes et descendentes supra filium hominis.

Jona; thou shalt be called Cephas, which is interpreted, Peter. On the following day, He would go forth into Galilee; and He findeth Philip. And Jesus saith to him: Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith to him: We have found Him of whom Moses in the law and the prophets did write, Jesus the son of Joseph of Nazareth. And Nathanael saith to him: Can any thing of good come from Nazareth? Philip saith to him: Come, and see. Jesus saw Nathanael coming to Him; and He saith to Him: Behold an Israelite indeed, in whom there is no guile. Nathanael saith to Him: Whence knowest Thou me? Jesus answered, and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee? Nathanael answered Him, and said: Rabbi, Thou art the Son of God, Thou art the King of Israel. Jesus answered and said to him: Because I said unto thee, I saw thee under the fig-tree, thou believest; greater things than

these shalt thou see. And He saith to him: Amen, amen I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.<sup>2</sup>

**Offertory: Ps. viii. 6-7**

Gloria et honore coronasti eum: et constituisti eum super opera manuum tuarum, Domine.

Thou hast crowned him with glory and honour; and hast set him over the works of Thy hands.

<sup>1</sup> An expression of scorn, equivalent to: "Would such an insignificant little town shelter the Messiah?"

<sup>2</sup> These words must have reminded Nathanael of some secret incident in his life, in which he had proved himself particularly upright and loyal. This supernatural knowledge of our Lord caused Nathanael to believe in His divine mission.

<sup>3</sup> An allusion to the ladder, which Jacob saw in his dream at this place, that is to say, Bethel near Shechem in Samaria (see chap. p. 265). Jesus King of heaven and earth has the angels to serve Him.



**Secret**

We offer Thee, O Lord, an offering to be consecrated, and commemorating the solemn feast of blessed Andrew the apostle, we implore also the purification of our souls. Through our Lord.

Before Advent, second Secret of St. Saturninus below; third Secret, p. 1715. During Advent, second Secret of the Feria p. 83; third Secret of St. Saturninus.

**Communion: John i. 41, 42**

Andrew saith to Simon his brother: We have found the Messias, who is called Christ; and he brought him to Jesus.

Sacrándum tibi, Dómine, munus offerimus: quo beati Andréae Apóstoli solémnis recoléntes, purificationem quoque nostris méribus implorámus. Per Dóminum.

**Postcommunion**

Having received Thy sacraments, O Lord, we humbly beseech Thee, that by the intercession of Thy blessed apostle Andrew, the sacrifice offered in honour of his sufferings, may be a remedy for us. Through our Lord.

Before Advent, second Postcommunion of St. Saturninus p. 1022; third Postcommunion, p. 1715.—During Advent, second Postcommunion of the Feria p. 84; third Postcommunion of St. Saturninus.

**THE SAME DAY****St. Saturninus, MARTYR<sup>1</sup>***Red vestments*

St. Saturninus was martyred in Rome under Maximian about 302. The Roman Martyrology mentions on the same day another St. Saturninus, bishop, martyred at Toulouse under Decius, about 250.

Mass: Laetabitur from the Common of one Martyr, p. 1623, except

**Collect**

O God, who grantest us to rejoice in the feast of Thy blessed martyr Saturninus, grant that we may be helped by his merits. Through our Lord.

Deus, qui nos beati Saturnini Mátyris tui concédís natalitio pérfrui: ejus nos tribue méritis adjuvári. Per Dóminum.

**Secret**

Sanctify, O Lord, the offerings devoted to Thee, and by the intercession of Thy blessed

Múnera, Dómine, tibi dénta sanctifica: et, intercedente beáto Saturnino Má-

<sup>1</sup> See the Historical Summary, p. 743.

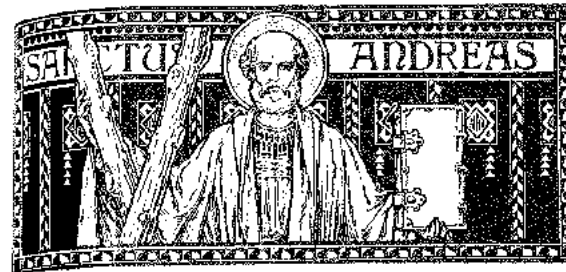
type tuo, per haec eádem nos consecratus inténde. Per Dóminum.

martyr, Saturninus, mayest Thou be appeased by them, and look down in mercy upon us. Through our Lord.

**Postcommunion**

Sanctificet nos, quáesumus, Dómine, tui perceptio sacraménti: et intercessióne Sanctorum tuórum tibi reddat acceptos. Per Dóminum.

May the reception of Thy sacrament sanctify us, we beseech Thee, O Lord, and, by the intercession of Thy Saints, make us pleasing in Thy sight. Through our Lord.



NOVEMBER 30

**St. Andrew, APOSTLE***Double of the Second Class Red vestments<sup>1</sup>*

The feast of St. Andrew has been kept since the fourth century on November 30th.

St. Andrew was both an apostle and a martyr. The Collect tells us that he was called to govern and teach the Church; and the Epistle and the Gospel deal with the vocation of him who was the first among the apostles to know Jesus Christ. When he was called, he immediately left his nets to become a fisher of men (Gospel), and "his sound hath gone forth into all the earth to preach the gospel of peace" (Epistle). After the coming of the Holy Ghost he preached in Palestine, and then in Scythia, Epirus and Thrace.

"But all have not obeyed the Gospel" (Epistle), and St. Andrew ere long became the apostle of the cross. The priests of Achaia describe his martyrdom at Patras. He died on that special form of cross which has ever since been called after him, and "the Lord received his sacrifice in the odour of sweetness" (Alleluia). His body, having been first taken to Constantinople, was in 1210 moved to the Cathedral at Amalfi, in the kingdom of Naples. In 1462 his head was placed by Pius II in the basilica of St. Peter, his brother. His name is inscribed in the Canon of the Mass (first list, p. 973). St. Andrew is the patron of Scotland.

Every parish priest celebrates Mass for the people of his parish. Let us, with St. Andrew, follow Christ even to the cross.

<sup>1</sup> See the Historical Summary, p. 749 and 752.