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A GRAIL PUBLICATION

THE MASS YEAR

A Daily Mass Guide for 1954



ALSO
MINUTE MEDITATION ON THE
ORDINARY OF THE MASS

by Placidus Kempf, O.S.B.

A GRAIL PUBLICATION

St. Meinrad

Indiana

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Archbishop of Indianapolis

Feast of the Presentation of B. M. V.

November 21, 1953

A CHART containing the new regulations for Fast
and Abstinence can be found on pages 54 and 55.

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THE PURPOSE OF THE ORDO

Holy Mother Church leaves nothing to chance or caprice, but minutely regulates the manner in which her minister, the priest, is to offer the Holy Sacrifice of the Altar, the Mass, and the Sacrifice of praise, the Divine Office, in her name. It is essential, therefore, that those who wish to unite with the priest at the altar in using the missal or the breviary should be guided by the same directions that regulate his sacrifice and his praise. That is the purpose of the MASS YEAR. It indicates for each day of the year what feast is celebrated and what Mass the priest *must* or *may* say.

The Feasts of Our Lord, of the Blessed Virgin, of the Angels and Saints, as well as the various Sundays and liturgical seasons of the year have their special rank or degree of importance. In the order of precedence they are: Doubles of the First Class, Doubles of the Second Class, Greater Doubles, Doubles, Semidoubles, and Simples.

Each Mass consists of the Proper and Ordinary of the Mass. The Ordinary is made up of those prayers that are the same for nearly every Mass. The Proper of the Mass consists of those parts that are special to the individual feast and are: Introit, Collect, Epistle, Gradual (Tract, Sequence), Gospel, Offertory, Secret, Communion, Postcommunion. The missal indicates under date of the feast where these Proper parts are to be found. But if a second feast is celebrated on the same day, or if the Mass has the rank of a semidouble or simple, a second and third Collect will have to be added to the principal Collect of the Mass of the day. These

are indicated in the Ordo as they occur. It is also noted when the Gloria and Creed are said, when there is a proper Preface, and when the Last Gospel differs from the usual one according to St. John.

Besides the Collects prescribed in the Ordo, the Bishop of each Diocese may order one (or more) Collects to be added to the others of the Mass. This Collect is called the "prayer ordered" (by the Bishop). What it is for your Diocese can be learned from your pastor or other diocesan priest.

Besides the form of the Mass indicated in the Ordo for each day the celebrant of the Mass on some days is free to offer a different Mass, known as a "votive" Mass, that is, one of "his own choosing." Such days are indicated in this Ordo by an asterisk after the day.

P THE MASS YEAR AN ORDO FOR MASSES

JANUARY

- 1 Friday** **Double of II Class** **White**
CIRCUMCISION OF OUR LORD and Octave
Day of Christmas.
Gloria, Creed, Preface and *Communicantes* of
Christmas.
Holy Day of Obligation
Tomorrow is the First Saturday of the month.
- 2 Saturday** **Simple** **Red**
Octave Day of St. Stephen, First Martyr.
Gloria, 2nd Coll. Blessed Virgin, 3rd Church or
Pope, no Creed, Preface of Christmas.
- 3 SUNDAY** **Double of II Class** **White**
MOST HOLY NAME OF JESUS.
Gloria, (in Low Mass 2nd Coll. Octave Day of
St. John, Apostle and Evangelist) Creed, Pre-
face of Christmas.
- 4 Monday** **Simple** **Red**
Octave Day of the Holy Innocents, Martyrs.
Gloria, 2nd Coll. Blessed Virgin, 3rd Church or
Pope, no Creed, Preface of Christmas.
- 5 Tuesday** **Semidouble** **White**
Vigil of Epiphany.
Gloria, 2nd Coll. St. Telesphorus, Pope and
Martyr, 3rd Blessed Virgin, Creed, Preface of
Christmas.
- 6 Wednesday** **Double of I Class** **White**
EPIPHANY OF OUR LORD.
Gloria, Creed, Preface and *Communicantes* of
Epiphany.

- 7 **Thursday** **Semidouble** **White**
Second Day within the Octave of Epiphany.
Gloria, 2nd Coll. Blessed Virgin, 3rd Church or
Pope, Creed, Preface and *Communicantes* of
Epiphany.
- 8 **Friday** **Semidouble** **White**
Third Day within the Octave of Epiphany.
Gloria, 2nd Coll. Blessed Virgin, 3rd Church or
Pope, Creed, Preface, *etc.* of Epiphany.
- 9 **Saturday** **Semidouble** **White**
Fourth Day within the Octave of Epiphany.
Gloria, 2nd Coll. Blessed Virgin, 3rd Church or
Pope, Creed, Preface, *etc.* of Epiphany.
- 10 **SUNDAY** **Greater Double** **White**
HOLY FAMILY and I Sunday after Epiphany.
Gloria, 2nd Coll. I Sunday after Epiphany, 3rd
Octave, Creed, Preface, *etc.* of Epiphany, Last
Gospel of St. John.
In Churches where Holy Name Societies have
been erected, one Mass may be read and one
sung: Mass of the Holy Name of Jesus, Gloria,
2nd Coll. I Sunday after Epiphany, 3rd Octave,
Creed, Preface of Christmas, Last Gospel of
the Sunday.
- 11 **Monday** **Semidouble** **White**
Sixth Day within the Octave of Epiphany.
Gloria, 2nd Coll. of I Sunday after Epiphany, 3rd
St. Hyginus, Pope and Martyr, Creed, Preface,
etc. of Epiphany.
- or*
- I Sunday after Epiphany. **White**
Gloria, 2nd Coll. Octave, 3rd St. Hyginus, Creed,
Preface, *etc.* of Epiphany.
- 12 **Tuesday** **Semidouble** **White**
Seventh Day within the Octave of Epiphany.
Gloria, 2nd Coll. Blessed Virgin, 3rd Church or
Pope, Creed, Preface, *etc.* of Epiphany.

- 13 **Wednesday** **Greater Double** **White**
OCTAVE DAY OF EPIPHANY.
Gloria, Creed, Preface, *etc.* of Epiphany.
- 14 **Thursday** **Double** **White**
ST. HILARY, Bishop, Confessor and Doctor of the
Church.
Gloria, 2nd Coll. St. Felix, Martyr, Creed, Com-
mon Preface.
- 15 **Friday** **Double** **White**
ST. PAUL, First Hermit, Confessor.
Gloria, 2nd Coll. St. Maurus, Abbot, Common
Preface.
- 16 **Saturday*** **Semidouble** **Red**
ST. MARCELLUS I, Pope and Martyr.
Gloria, 2nd Coll. Blessed Virgin, 3rd Church or
Pope, Preface of Apostles.
- 17 **SUNDAY** **Semidouble** **Green**
III SUNDAY AFTER EPIPHANY.
Gloria, 2nd Coll. St. Anthony, Abbot, Creed, Pre-
face of Trinity.
- 18 **Monday** **Greater Double** **White**
ST. PETER'S CHAIR AT ROME.
Gloria, 2nd Coll. St. Paul, 3rd St. Prisca, Creed,
Preface of Apostles.
- 19 **Tuesday*** **Simple** **Red**
SS. MARIUS, MARTHA, AUDIFAX and ABACUS, Mar-
tyrs.
Gloria, 2nd Coll. St. Canute, King and Martyr, 3rd
Blessed Virgin, Common Preface.
- 20 **Wednesday** **Double** **Red**
SS. FABIAN, Pope and SEBASTIAN, Martyrs.
Gloria, Common Preface.
-

* Indicates that the celebrant may offer a Requiem
or a Votive Mass under the usual conditions.

January

- 21 **Thursday** **Double** **Red**
ST. AGNES, Virgin and Martyr.
Gloria, Common Preface.
- 22 **Friday*** **Semidouble** **Red**
SS. VINCENT AND ANASTASIUS, Martyrs.
Gloria, 2nd Coll. Blessed Virgin, 3rd Church or
Pope, Common Preface.
- 23 **Saturday*** **Semidouble** **White**
ST. RAYMUND OF PENNAFORT, Confessor.
Gloria, 2nd Coll. St. Emerentiana, Virgin and
Martyr, 3rd Blessed Virgin, Common Preface.
- 24 **SUNDAY** **Semidouble** **Green**
III SUNDAY AFTER EPIPHANY.
Gloria, 2nd Coll. St. Timothy, Bishop and Martyr,
Creed, Preface of Trinity.
- 25 **Monday** **Greater Double** **White**
CONVERSION OF ST. PAUL, Apostle.
Gloria, 2nd Coll. St. Peter, Creed, Preface of
Apostles.
- 26 **Tuesday** **Double** **Red**
ST. POLYCARP, Bishop and Martyr.
Gloria, Common Preface.
- 27 **Wednesday** **Double** **White**
ST. JOHN CHRYSOSTOM. Bishop, Confessor and
Doctor of the Church.
Gloria, Creed, Common Preface.
- 28 **Thursday** **Double** **White**
ST. PETER NOLASCO, Confessor.
Gloria, 2nd Coll. St. Agnes, Virgin and Martyr,
Common Preface.
- 29 **Friday** **Double** **White**
ST. FRANCIS OF SALES, Bishop, Confessor, and
Doctor of the Church.
Gloria, Creed, Common Preface.

30 Saturday* **Semidouble** **Red**
ST. MARTINA, Virgin and Martyr.
Gloria, 2nd Coll. Blessed Virgin, 3rd Church or
Pope, Common Preface.

31 SUNDAY **Semidouble** **Green**
IV SUNDAY AFTER EPIPHANY.
Gloria, 2nd Coll. St. John Bosco, Confessor, Creed,
Preface of Trinity.



FEBRUARY

- 1 **Monday** **Double** **Red**
ST. IGNATIUS, Bishop and Martyr.
 Gloria, Common Preface.
- 2 **Tuesday** **Double of II Class** **White**
PURIFICATION OF THE BLESSED VIRGIN MARY.
 Gloria, Creed, Preface of Christmas.
The Blessing of Candles.
- 3 **Wednesday*** **Simple** **Red**
ST. BLAISE, Bishop and Martyr.
 Gloria, 2nd Coll. *Defend us*, 3rd Choice of Celebrant, Common Preface.
The Blessing of Throats.
- 4 **Thursday** **Double** **White**
ST. ANDREW CORSINI, Bishop and Confessor.
 Gloria, Common Preface.
- 5 **Friday** **Double** **Red**
ST. AGATHA, Virgin and Martyr.
 Gloria, Common Preface.
Votive Mass in honor of the Sacred Heart of Jesus permitted.
Tomorrow is the First Saturday of the month.
- 6 **Saturday** **Double** **White**
ST. TITUS, Bishop and Confessor.
 Gloria, 2nd Coll. St. Dorothy, Virgin and Martyr, Common Preface.
- 7 **SUNDAY** **Semidouble** **Green**
V SUNDAY AFTER EPIPHANY.
 Gloria, 2nd Coll. St. Romuald, Abbot and Confessor, Creed, Preface of Trinity.
- 8 **Monday** **Double** **White**
ST. JOHN OF MATHA, Confessor.
 Gloria, Common Preface.

- 9 **Tuesday** **Double** **White**
ST. CYRIL OF ALEXANDRIA, Bishop, Confessor and
Doctor of the Church.
Gloria, 2nd Coll. St. Apollonia, Virgin and Martyr,
Creed, Common Preface.
- 10 **Wednesday** **Double** **White**
ST. SCHOLASTICA, Virgin.
Gloria, Common Preface.
- 11 **Thursday** **Greater Double** **White**
APPARITION OF OUR LADY OF LOURDES.
Gloria, Creed, Preface of the Blessed Virgin.
- 12 **Friday** **Double** **White**
SEVEN HOLY FOUNDERS OF THE SERVITES, Confes-
sors.
Gloria, Common Preface.
- 13 **Saturday*** **Semidouble** **Green**
Mass of the Sixth Sunday after Epiphany (an-
ticipated).
Gloria, 2nd Coll. *Defend us*, 3rd Choice of cele-
brant, Creed, Preface of Trinity.
- 14 **SUNDAY** **Semidouble** **Violet**
SEPTUAGESIMA SUNDAY.
No Gloria, 2nd Coll. St. Valentine, Priest and
Martyr, 3rd *Defend us*, Creed, Preface of
Trinity.
- 15 **Monday*** **Simple** **Red**
SS. FAUSTINUS AND JOVITA, Martyrs.
Gloria, 2nd Coll. *Defend us*, 3rd Choice of cele-
brant, Common Preface.
- 16 **Tuesday*** **Simple** **Violet**
Mass of previous Sunday.
No Gloria or Creed, 2nd Coll. *Defend us*, 3rd
Faithful Departed, 4th Choice of celebrant,
Common Preface.

- 17 **Wednesday*** **Simple** **Violet**
 Mass of previous Sunday.
 No Gloria or Creed, 2nd Coll. *Defend us*, 3rd
 Choice of celebrant, Common Preface.
- 18 **Thursday*** **Simple** **Red**
 ST. SIMEON, Bishop and Martyr.
 Gloria, 2nd Coll. *Defend us*, 3rd Choice of cele-
 brant, Common Preface.
- 19 **Friday*** **Simple** **Violet**
 Mass of previous Sunday.
 No Gloria or Creed, 2nd Coll. *Defend us*, 3rd
 Choice of celebrant, Common Preface.
- 20 **Saturday*** **Simple** **White**
 Mass of Blessed Virgin for Saturday.
 2nd Coll. Holy Spirit, 3rd Church or Pope, Pre-
 face of Blessed Virgin.
- 21 **SUNDAY** **Semidouble** **Violet**
SEXAGESIMA SUNDAY
 2nd Coll. *Defend us*, 3rd Choice of celebrant,
 Creed, Preface of Trinity.
- 22 **Monday** **Greater Double** **White**
 ST. PETER'S CHAIR AT ANTIOCH.
 Gloria, 2nd Coll. St. Paul, Apostle, Creed, Preface
 of Apostles.
- 23 **Tuesday** **Double** **White**
 ST. PETER DAMIAN, Bishop, Confessor and Doctor
 of the Church.
 Gloria, 2nd Coll. Vigil of St. Matthias, Apostle,
 Creed, Common Preface, Last Gospel of the
 Vigil.
- or*
- Mass of the Vigil of St. Matthias, Apostle. **Violet**
 2nd Coll. St. Peter Damian, Common Preface.
- 24 **Wednesday** **Double of II Class** **Red**
 ST. MATTHIAS, Apostle.
 Gloria, Creed, Preface of Apostles.

- 25 **Thursday*** **Simple** **Violet**
Mass of previous Sunday.
No Gloria or Creed, 2nd Coll. *Defend us*, 3rd
Choice of celebrant, Common Preface.
- 26 **Friday*** **Simple** **Violet**
Mass of previous Sunday.
No Gloria or Creed, 2nd Coll. *Defend us*, 3rd
Choice of celebrant, Common Preface.
- 27 **Saturday** **Double** **White**
ST. GABRIEL OF THE SORROWFUL MOTHER, Confessor.
Gloria, Common Preface.
- 28 **SUNDAY** **Semidouble** **Violet**
QUINQUAGESIMA SUNDAY.
2nd Coll. *Defend us*, 3rd Choice of celebrant,
Creed, Preface of Trinity.



MARCH

- 1 **Monday*** Simple Violet
 Mass of previous Sunday.
 No Gloria or Creed, 2nd Coll. *Defend us*, 3rd
 Faithful Departed, 4th Choice of celebrant,
 Common Preface.
- 2 **Tuesday*** Simple Violet
 Mass of previous Sunday.
 No Gloria or Creed, 2nd Coll. *Defend us*, 3rd
 Choice of celebrant, 4th Pope, Common Pre-
 face.
Anniversary of the Election of Pope Pius XII.
- 3 **Wednesday** Simple Violet
ASH WEDNESDAY.
 2nd Coll. *Defend us*, 3rd *Almighty and eternal*
God, Preface of Lent.
The Blessing and Distribution of Ashes.
The beginning of the Lenten Fast.
- 4 **Thursday** Semidouble White
ST. CASIMIR, Confessor.
 Gloria, 2nd Coll. of the Day, 3rd St. Lucius I,
 Pope and Martyr, Preface of Lent, Last Gospel
 of the Day.
- or*
- Mass of Thursday after Ash Wednesday. Violet
 No Gloria, 2nd Coll. St. Casimir, 3rd St. Lucius,
 Preface of Lent.
- 5 **Friday** Simple Violet
 Friday after Ash Wednesday.
 2nd Coll. *Defend us*, 3rd *Almighty and eternal*
God, Preface of Lent.
Votive Mass in honor of the Sacred Heart of
Jesus permitted.
Tomorrow is the First Saturday of the month.
- 6 **Saturday** Double Red
SS. PERPETUA AND FELICITAS, Martyrs.
 Gloria, 2nd Coll. of the Day, Preface of Lent, Last
 Gospel of the Day.

or

Mass of Saturday after Ash Wednesday. Violet
No Gloria, 2nd Coll. SS. Perpetua and Felicitas,
Preface of Lent.

7 SUNDAY Semidouble Violet
I SUNDAY OF LENT.

No Gloria, 2nd Coll. St. Thomas Aquinas, Doctor
of the Church, Creed, Preface of Lent.

8 Monday Double White
ST. JOHN OF GOD, Confessor.
Gloria, 2nd Coll. of the Day, Preface of Lent,
Last Gospel of the Day.

or

Monday of I Week in Lent. Violet
No Gloria, 2nd Coll. St. John of God, Preface of
Lent.

9 Tuesday Double White
ST. FRANCES OF ROME, Widow.
Gloria, 2nd Coll. of the Day, Preface of Lent, Last
Gospel of the Day.

or

Mass of Tuesday of I Week in Lent. Violet
No Gloria, 2nd Coll. St. Frances of Rome, Preface
of Lent.

10 Wednesday Semidouble Red
FORTY HOLY MARTYRS.

Gloria, 2nd Coll. of the Day, 3rd *Defend us*, Pre-
face of Lent, Last Gospel of the Day.

or

Mass of Wednesday of Ember Week. Violet
No Gloria, 2nd Coll. Forty Holy Martyrs, 3rd
Defend us, Preface of Lent.

11 Thursday* Simple Violet
Thursday of the I Week in Lent.

2nd Coll. *Defend us*, 3rd *Almighty and eternal
God*, Preface of Lent.

- 12 **Friday** **Double** **White**
ST. GREGORY I, Pope, Confessor and Doctor of the Church.
 Gloria, 2nd Coll. of the Day, 3rd Pope, Creed, Preface of Apostles, Last Gospel of the Day.
or
 Friday of Ember Week in Lent. **Violet**
 No Gloria or Creed, 2nd Coll. St. Gregory, 3rd Pope, Preface of Lent.
Anniversary of the Coronation of Pope Pius XII.
- 13 **Saturday** **Simple** **Violet**
 Saturday of Ember Week in Lent.
 2nd Coll. *Defend us, 3rd Almighty and eternal God,* Preface of Lent.
- 14 **SUNDAY** **Semidouble** **Violet**
II SUNDAY OF LENT.
 2nd Coll. *Defend us, 3rd Almighty and eternal God,* Creed, Preface of Lent.
- 15 **Monday*** **Simple** **Violet**
 Monday of II Week in Lent.
 2nd Coll. *Defend us, 3rd Almighty and eternal God,* Preface of Lent.
- 16 **Tuesday** **Simple** **Violet**
 Tuesday of II Week in Lent.
 2nd Coll. *Defend us, 3rd Almighty and eternal God,* Preface of Lent.
- 17 **Wednesday** **Double** **White**
ST. PATRICK, Bishop and Confessor.
 Gloria, 2nd Coll. of the Day, Preface of Lent, Last Gospel of the Day.
or
 Wednesday of II Week in Lent. **Violet**
 No Gloria, 2nd Coll. St. Patrick, Preface of Lent.
- 18 **Thursday** **Double** **White**
ST. CYRIL, Bishop of Jerusalem and Doctor of the Church.
 Gloria, 2nd Coll. of the Day, Creed, Preface of Lent, Last Gospel of the Day.

March

or

- Thursday of II Week in Lent. Violet
No Gloria or Creed, 2nd Coll. St. Cyril, Preface
of Lent.
- 19 **Friday** Double of I Class White
ST. JOSEPH, Spouse of the Blessed Virgin Mary,
Confessor.
Gloria, 2nd Coll. of the Day, Creed, Preface of
St. Joseph, Last Gospel of the Day.
- 20 **Saturday** Simple Violet
Saturday of II Week in Lent.
2nd Coll. *Defend us*, 3rd *Almighty and eternal*
God, Preface of Lent.
- 21 **SUNDAY** Semidouble Violet
III SUNDAY OF LENT.
2nd Coll. St. Benedict, Creed, Preface of Lent.
- 22 **Monday** Greater Double White
ST. ISIDORE, Farmer and Confessor.
Gloria, 2nd Coll. of the Day, Preface of Lent,
Last Gospel of the Day.
- or*
- Monday of III Week in Lent. Violet
2nd Coll. St. Isidore, Preface of Lent.
- 23 **Tuesday*** Simple Violet
Tuesday of III Week in Lent.
2nd Coll. *Defend us*, 3rd *Almighty and eternal*
God, Preface of Lent.
- 24 **Wednesday** Greater Double White
ST. GABRIEL, Archangel.
Gloria, 2nd Coll. of the Day, Creed, Preface of
Lent, Last Gospel of the Day.
- or*
- Wednesday of III Week in Lent. Violet
No Gloria, 2nd Coll. St. Gabriel, Preface of Lent,
Last Gospel of St. Gabriel.
- 25 **Thursday** Double of I Class White
ANNUNCIATION of the Blessed Virgin Mary.
Gloria, 2nd Coll. of the Day, Creed, Preface of
Blessed Virgin, Last Gospel of the Day.

- 26 **Friday** **Simple** **Violet**
Friday of III Week in Lent.
2nd Coll. *Defend us*, 3rd *Almighty and eternal God*, Preface of Lent.
- 27 **Saturday** **Double** **White**
ST. JOHN DAMASCENE, Confessor, Bishop and Doctor of the Church.
Gloria, 2nd Coll. of the Day, Creed, Preface of Lent, Last Gospel of the Day.
or
Saturday of III Week in Lent. **Violet**
2nd Coll. St. John Damascene, Preface of Lent.
- 28 **SUNDAY** **Semidouble** **Rose or Violet**
LAETARE SUNDAY, IV Sunday of Lent.
No Gloria, 2nd Coll. St. John Capistrano, 3rd *Defend us*, Creed, Preface of Lent.
- 29 **Monday*** **Simple** **Violet**
Monday of IV Week in Lent.
2nd Coll. *Defend us*, 3rd *Almighty and eternal God*, Preface of Lent.
- 30 **Tuesday** **Simple** **Violet**
Tuesday of IV Week in Lent.
2nd Coll. *Defend us*, 3rd *Almighty and eternal God*, Preface of Lent.
- 31 **Wednesday** **Simple** **Violet**
Wednesday of IV Week in Lent.
2nd Coll. *Defend us*, 3rd *Almighty and eternal God*, Preface of Lent.



APRIL

- 1 **Thursday** **Simple** **Violet**
 2nd Coll. *Defend us, 3rd Almighty and eternal God, Preface of Lent.*
- 2 **Friday** **Double** **White**
 ST. FRANCIS OF PAULA, Confessor.
 Gloria, 2nd Coll. of the Day, Preface of Lent,
 Last Gospel of the Day.
- or*
- Friday of IV Week in Lent. Violet
 No Gloria, 2nd Coll. St. Francis, Preface of Lent.
Votive Mass in honor of the Sacred Heart of Jesus permitted.
Tomorrow is the First Saturday of the month.
- 3 **Saturday** **Simple** **Violet**
 Saturday of IV Week in Lent.
 2nd Coll. *Defend us, 3rd Almighty and eternal God, Preface of Lent.*
- 4 **SUNDAY** **Semidouble** **Violet**
PASSION SUNDAY.
 No Gloria, 2nd Coll. St. Isidore, Bishop, Confessor and Doctor of the Church, Creed, Preface of Holy Cross.
- 5 **Monday** **Double** **White**
 ST. VINCENT FERRER, Confessor.
 Gloria, 2nd Coll. of the Day, Preface of Holy Cross, Last Gospel of the Day.
- or*
- Monday in Passion Week. Violet
 No Gloria, 2nd Coll. St. Vincent Ferrer, Preface of Holy Cross.
- 6 **Tuesday*** **Simple** **Violet**
 Tuesday in Passion Week.
 2nd Coll. Church or Pope, Preface of Holy Cross.
- 7 **Wednesday** **Simple** **Violet**
 Wednesday in Passion Week.
 2nd Coll. Church or Pope, Preface of Holy Cross.

- 8 **Thursday** **Simple** **Violet**
Thursday in Passion Week.
2nd Coll. Church or Pope, Preface of Holy Cross.
- 9 **Friday** **Greater Double** **White**
THE SEVEN SORROWS OF B. V. M.
Gloria, 2nd Coll. of the Day, Creed, Preface of
Blessed Virgin.
- or**
- Friday in Passion Week. **Violet**
No Gloria or Creed, 2nd Coll. Seven Sorrows, Pre-
face of Holy Cross, Last Gospel of Seven Sor-
rows.
- 10 **Saturday** **Simple** **Violet**
Saturday in Passion Week.
2nd Coll. Church or Pope, Preface of Holy Cross.
- 11 **SUNDAY** **Semidouble** **Violet**
PALM SUNDAY.
Passion, Creed, Preface of Holy Cross.
The Blessing and distribution of Palms.
- 12 **Monday** **Simple** **Violet**
Monday in HOLY WEEK.
No Gloria, 2nd Coll. Church or Pope, Preface of
Holy Cross.
- 13 **Tuesday** **Simple** **Violet**
Tuesday in Holy Week.
No Gloria, 2nd Coll. St. Hermenegild, Passion,
Preface of Holy Cross.
- 14 **Wednesday** **Simple** **Violet**
Wednesday in HOLY WEEK.
No Gloria, 2nd Coll. St. Justin, 3rd SS. Tibertius,
Valerian and Maximus, Passion, Preface of
Holy Cross.
- 15 **Thursday** **Double of I Class** **White**
HOLY THURSDAY.
Gloria, Creed, Preface of Holy Cross.

- 16 Friday** **Double of I Class** **Black**
GOOD FRIDAY.
 Mass of the Presanctified, Passion.
The Adoration of the Cross.
- 17 Saturday** **Double of I Class** **White**
HOLY SATURDAY.
 Gloria, Preface, *Communicantes*, and *Hanc igitur*
 of Easter.
The Blessing of the New Fire, the Paschal Candle,
and the Baptismal Font.
- 18 SUNDAY** **Double of I Class** **White**
EASTER SUNDAY, THE RESURRECTION OF
OUR LORD JESUS CHRIST, The Solemnity
of Solemnities.
 Gloria, Sequence, Creed, Preface, *Communicantes*,
 and *Hanc igitur* of Easter (each day during the
 Octave also).
- 19 Monday** **Double of I Class** **White**
EASTER MONDAY.
 Gloria, Sequence, Creed, Preface, *etc.* of Easter.
- 20 Tuesday** **Double of I Class** **White**
EASTER TUESDAY.
 Gloria, Sequence, Creed, Preface, *etc.* of Easter.
- 21 Wednesday** **Semidouble** **White**
 Wednesday in **EASTER WEEK.**
 Gloria, 2nd Coll. St. Anselm, Bishop and Doctor
 of the Church, Sequence, Creed, Preface, *etc.*
 of Easter.
- 22 Thursday** **Semidouble** **White**
 Thursday in **EASTER WEEK.**
 Gloria, 2nd Coll. SS. Soter and Caius, Popes and
 Martyrs, Sequence Creed, Preface *etc.* of Easter.
- 23 Friday** **Semidouble** **White**
 Friday in **EASTER WEEK.**
 Gloria, 2nd Coll. St. George, Martyr, Sequence,
 Creed, Preface, *etc.* of Easter.

- 24 **Saturday** **Semidouble** **White**
Saturday in EASTER WEEK.
Gloria, 2nd Coll. St. Fidelis of Sigmaringen, Mar-
tyr, Sequence, Creed, Preface, *etc.* of Easter.
- 25 **SUNDAY** **Greater Double** **White**
LOW SUNDAY.
Gloria, 2nd Coll. Rogation, Creed, Preface of
Easter.
- or*
- Rogation Mass. **Violet**
No Gloria or Creed, 2nd Coll. Blessed Virgin, 3rd
Church or Pope, Preface of Easter.
Procession and Litany.
- 26 **Monday** **Double of II Class** **Red**
ST. MARK, EVANGELIST.
Gloria, 2nd Coll. (in Low Mass) SS. Cletus and
Marcellinus, Popes and Martyrs, Creed, Pre-
face of Apostles.
- 27 **Tuesday** **Double** **White**
ST. PETER CANISIUS, Confessor and Doctor of the
Church.
Gloria, Creed, Preface of Easter.
- 28 **Wednesday** **Double** **White**
ST. PAUL OF THE CROSS.
Gloria, 2nd Coll. St. Vitalis, Preface of Easter.
- 29 **Thursday** **Double** **Red**
ST. PETER OF VERONA, Martyr.
Gloria, Preface of Easter.
- 30 **Friday** **Double** **White**
ST. CATHERINE OF SIENA, Virgin.
Gloria, Preface of Easter.
Tomorrow is the First Saturday of the month.



MAY

- 1 Saturday** **Double of II Class** **Red**
SS. PHILIP AND JAMES, Apostles.
Gloria, Creed, Preface of Apostles.
- 2 SUNDAY** **Semidouble** **White**
II SUNDAY AFTER EASTER.
Gloria, 2nd Coll. St. Athanasius, Bishop and Doctor of the Church, Creed, Preface of Easter.
- 3 Monday** **Double of II Class** **Red**
FINDING OF THE HOLY CROSS.
Gloria, 2nd Coll. (in Low Mass only) SS. Alexander and Companions, Martyrs, Creed, Preface of Holy Cross.
- 4 Tuesday** **Double** **White**
ST. MONICA, Widow.
Gloria, Preface of Easter.
- 5 Wednesday** **Double of I Class** **White**
SOLEMNITY OF ST. JOSEPH, Spouse of the Blessed Virgin Mary and Patron of the Universal Church.
Gloria, 2nd Coll. (in Low Mass only) St. Pius V, Pope, Creed, Preface of St. Joseph.
- 6 Thursday** **Greater Double** **Red**
ST. JOHN BEFORE THE LATIN GATE, Apostle and Evangelist.
Gloria, 2nd Coll. Octave of St. Joseph, Creed, Preface of Apostles.
- 7 Friday** **Double** **Red**
ST. STANISLAUS, Bishop and Martyr.
Gloria, 2nd Coll. Octave of St. Joseph, Creed, Preface of St. Joseph.
Votive Mass in honor of the Sacred Heart of Jesus permitted.

- 8 **Saturday** **Greater Double** **White**
APPARITION OF ST. MICHAEL, ARCHANGEL.
Gloria, 2nd Coll. Octave of St. Joseph, Creed,
Preface of St. Joseph.
- 9 **SUNDAY** **Semidouble** **White**
III SUNDAY AFTER EASTER.
Gloria, 2nd Coll. St. Gregory Nazianzen, Bishop
and Doctor of the Church, 3rd Octave of St. Jo-
seph, Creed, Preface of Easter.
- 10 **Monday** **Double** **White**
ST. ANTONINUS, Bishop and Confessor.
Gloria, 2nd Coll. Octave of St. Joseph, 3rd SS.
Gordian and Epimachus, Martyrs, Creed, Pre-
face of St. Joseph.
- 11 **Tuesday*** **Semidouble** **White**
Seventh Day within the Octave of the Solemnity
of St. Joseph.
Mass as on the Feast, Gloria, 2nd Coll. Blessed
Virgin, 3rd Church or Pope, Creed, Preface of
St. Joseph.
- 12 **Wednesday** **Greater Double** **White**
OCTAVE DAY OF THE SOLEMNITY OF ST.
JOSEPH.
Gloria, 2nd Coll. SS. Nereus, Achilleus, Domitilla,
and Pancratius, Martyrs, Creed, Preface of St.
Joseph.
- 13 **Thursday** **Double** **White**
ST. ROBERT BELLARMINE, Bishop, Confessor and
Doctor of the Church.
Gloria, Creed, Preface of Easter.
- 14 **Friday*** **Simple** **Red**
ST. BONIFACE, Martyr.
Gloria, 2nd Coll. Blessed Virgin, 3rd Church or
Pope, Preface of Easter.
- 15 **Saturday** **Double** **White**
ST. JOHN BAPTIST DE LA SALLE, Confessor.
Gloria, Preface of Easter.

- 16 **SUNDAY** **Semidouble** **White**
IV SUNDAY AFTER EASTER.
Gloria, 2nd Coll. St. Ubaldus, Bishop and Confessor, 3rd Blessed Virgin, Creed, Preface of Easter.
- 17 **Monday** **Double** **White**
ST. PASCHAL BAYLON, Confessor.
Gloria, Preface of Easter.
- 18 **Tuesday** **Double** **Red**
ST. VENANTIUS, Martyr.
Gloria, Preface of Easter.
- 19 **Wednesday** **Double** **White**
ST. PETER CELESTINE, Pope and Confessor.
Gloria, 2nd Coll. St. Prudentiana, Creed, Preface of Apostles.
- 20 **Thursday*** **Semidouble** **White**
ST. BERNARDINE OF SIENA, Confessor.
Gloria, 2nd Coll. Blessed Virgin, 3rd Church or Pope, Preface of Easter.
- 21 **Friday*** **Simple** **White**
Mass of previous Sunday.
Gloria, 2nd Coll. Blessed Virgin, 3rd Church or Pope, no Creed, Preface of Easter.
- 22 **Saturday*** **Simple** **White**
Mass of Blessed Virgin for Saturday.
Gloria, 2nd Coll. Holy Spirit, 3rd Church or Pope, Preface of Blessed Virgin.
- 23 **SUNDAY** **Semidouble** **White**
V SUNDAY AFTER EASTER.
Gloria, 2nd Coll. Blessed Virgin, 3rd Church or Pope, Creed, Preface of Easter.
- 24 **Monday** **Simple** **Violet**
ROGATION MONDAY.
No Gloria, 2nd Coll. Blessed Virgin, 3rd Church or Pope, Preface of Easter.

25 Tuesday Double White
ST. GREGORY VII, Pope and Martyr,
2nd Coll. Rogation, 3rd St. Urban 1, Pope and
Martyr, Preface of Apostles.

or

Mass of Rogation (after procession), Violet
2nd Coll. St. Gregory, 3rd St. Urban, Preface of
Easter.

26 Wednesday Double White
ST. PHILIP NERI, Confessor.
Gloria, 2nd Coll. Vigil, 3rd Rogation, 4th St.
Eleutherius, Pope and Martyr, Preface of
Apostles.

or

Vigil of Ascension. White
Gloria, 2nd Coll. St. Philp Neri, Confessor, 3rd
Rogation, 4th St. Eleutherius, Pope and Martyr,
Preface of Easter.

or

Mass of Rogation (after procession). Violet
2nd Coll. Vigil, 3rd Blessed Virgin, Preface of
Easter, Last Gospel of Vigil.

27 Thursday Double of I Class White
ASCENSION OF OUR LORD JESUS CHRIST.
Gloria, Creed, Preface and *Communicantes* of
Ascension (each day during Octave also)
Holy Day of Obligation

28 Friday Double White
ST. AUGUSTINE OF CANTERBURY, Bishop and Con-
fessor.
Gloria, 2nd Coll. Octave of Ascension, Creed, Pre-
face, *etc.* of Ascension.

29 Saturday Semidouble White
ST. MARY MAGDELENE OF PAZZI, Virgin.
Gloria, 2nd Coll. Octave of Ascension, 3rd Blessed
Virgin, Creed, Preface, *etc.* of Ascension.

30 SUNDAY **Semidouble** **White**
SUNDAY WITHIN THE OCTAVE OF ASCEN-
SION.

Gloria, 2nd Coll. Octave of Ascension, 3rd St.
Felix, Creed, Preface, *etc.* of Ascension.

31 Monday **Double** **White**
ST. ANGELA MERICI, Virgin.

Gloria, 2nd Coll. Octave of Ascension, 3rd St.
Petronilla, Virgin, Creed, Preface, *etc.* of As-
cension.



JUNE

- 1 **Tuesday** **Semidouble** **White**
 Tuesday within Octave of Ascension.
 Mass as on the Feast, Gloria, 2nd Coll. Blessed Virgin, 3rd Church or Pope, Creed, Preface, *etc.* of Ascension.
- 2 **Wednesday** **Semidouble** **White**
 Wednesday within the Octave of Ascension.
 Mass as on the Feast, Gloria, 2nd Coll. SS. Marcellinus, Peter and Erasmus, Bishop and Martyrs, 3rd Blessed Virgin, Creed, Preface, *etc.* of Ascension.
- 3 **Thursday** **Greater Double** **White**
 Octave Day of the Ascension.
 Mass as on the Feast, Gloria, Creed, Preface, *etc.* of Ascension.
- 4 **Friday** **Double** **White**
 ST. FRANCIS CARACCIOLA, Confessor.
 Gloria, 2nd Coll. Previous Sunday, Preface of Ascension.
Votive Mass in honor of the Sacred Heart of Jesus not permitted.
Tomorrow is the First Saturday of the month.
- 5 **Saturday** **Semidouble** **Red**
VIGIL OF PENTECOST.
 Gloria, Preface, *Communicantes* and *Hanc igitur* of Pentecost.
Blessing of Baptismal Font.
- 6 **SUNDAY** **Double of I Class** **Red**
PENTECOST SUNDAY.
 Gloria, Sequence, Creed, Preface, *Communicantes* and *Hanc igitur* of Pentecost (each day during Octave also).
- 7 **Monday** **Double of I Class** **Red**
PENTECOST MONDAY.
 Gloria, Sequence, Creed, Preface, *etc.* of Pentecost.

- 8 **Tuesday** **Double of I Class** **Red**
PENTECOST TUESDAY.
 Gloria, Sequence, Creed, Preface, *etc.* of Pentecost.
- 9 **Wednesday** **Semidouble** **Red**
WEDNESDAY OF EMBER WEEK.
 Gloria, 2nd Coll. SS. Primus and Felician, Martyrs, Sequence, Creed, Preface, *etc.* of Pentecost.
- 10 **Thursday** **Semidouble** **Red**
 Fifth Day within Octave of Pentecost.
 Gloria, 2nd Coll. St. Margaret, Sequence, Creed, Preface, *etc.* of Pentecost.
- 11 **Friday** **Semidouble** **Red**
FRIDAY OF EMBER WEEK.
 Gloria, 2nd Coll. St. Barnabus, Apostle, Sequence, Creed, Preface, *etc.* of Pentecost.
- 12 **Saturday** **Semidouble** **Red**
SATURDAY OF EMBER WEEK.
 Gloria, 2nd Coll. St. John of San Facondo, Confessor, 3rd SS. Basilides, Cyrinus, Nabor and Nazarius, Martyrs, Sequence, Creed, Preface, *etc.* of Pentecost.
- 13 **SUNDAY** **Double of I Class** **White**
THE MOST HOLY TRINITY and I Sunday after Pentecost.
 Gloria, 2nd Coll. I Sunday, Creed, Preface of Trinity, Last Gospel of the Sunday.
- 14 **Monday** **Double** **White**
ST. BASIL THE GREAT, Bishop, Confessor and Doctor of the Church.
 Gloria, Creed, Common Preface.
- 15 **Tuesday*** **Simple** **Red**
SS. VITUS, MODESTUS AND CRESCENTIA, Martyrs.
 Gloria, 2nd Coll. *Defend us*, 3rd Choice of celebrant, Common Preface.

- 16 **Wednesday** **Simple** **Green**
 Mass of I Sunday after Pentecost.
 No Gloria or Creed, 2nd Coll. *Defend us*, 3rd
 Choice of celebrant, Common Preface.
- 17 **Thursday** **Double of I Class** **White**
CORPUS CHRISTI.
 Gloria, Sequence, Creed, Preface of Christmas.
- 18 **Friday** **Semidouble** **White**
 Friday within Octave of Corpus Christi.
 Gloria, 2nd Coll. St. Ephrem, Confessor and Doc-
 tor of the Church, 3rd SS. Mark and Marcel-
 lianus, Sequence, Creed, Preface of Christmas.
- 19 **Saturday** **Semidouble** **White**
 Saturday within Octave of Corpus Christi.
 Gloria, 2nd Coll. St. Juliana, 3rd SS. Gervase and
 Protase, Creed, Preface of Christmas.
- 20 **SUNDAY** **Semidouble** **White**
SUNDAY WITHIN OCTAVE OF CORPUS
CHRISTI and II Sunday after Pentecost.
 Gloria, 2nd Coll. Octave of Corpus Christi, 3rd
 St. Silverius, Creed, Preface of Christmas.
- 21 **Monday** **Semidouble** **White**
 Monday within Octave of Corpus Christi.
 Gloria, 2nd Coll. St. Aloysius, Creed, Preface of
 Christmas.
- 22 **Tuesday** **Semidouble** **White**
 Tuesday within Octave of Corpus Christi.
 Gloria, 2nd Coll. St. Paulinus, Creed, Preface of
 Christmas.
- 23 **Wednesday** **Semidouble** **White**
 Wednesday within Octave of Corpus Christi.
 Gloria, 2nd Coll. Vigil of St. John the Baptist,
 Creed, Preface of Christmas, Last Gospel of
 the Vigil.
- 24 **Thursday** **Double of I Class** **White**
NATIVITY OF ST. JOHN THE BAPTIST and
 Octave Day of Corpus Christi.
 Gloria, 2nd Coll. Octave Day of Corpus Christi,
 Creed, Preface of Christmas.

- 25 **Friday** **Double of I Class** **White**
MOST SACRED HEART OF JESUS.
 Gloria, Creed, Preface of the Sacred Heart.
- 26 **Saturday** **Double** **Red**
SS. JOHN AND PAUL, Martyrs.
 Gloria, 2nd Coll. Octave of Sacred Heart, 3rd
 Octave of St. John the Baptist, Creed, Preface
 of Sacred Heart.
- 27 **SUNDAY** **Semidouble** **White**
SUNDAY WITHIN OCTAVE OF SACRED
HEART.
 Gloria, 2nd Coll. Octave of Sacred Heart, 3rd Oc-
 tave of St. John the Baptist, Creed, Preface of
 Sacred Heart.
- 28 **Monday** **Double** **Red**
ST. IRENAEUS, Bishop and Martyr.
 Gloria, 2nd Coll. Octave of Sacred Heart, 3rd
 Octave of St. John the Baptist, 4th Vigil of SS.
 Peter and Paul, Creed, Preface of the Sacred
 Heart, Last Gospel of the Vigil.
or
 Mass of the Vigil of SS. Peter and Paul. Violet
 No Gloria or Creed, 2nd Coll. St. Irenaeus, 3rd
 Octave of Sacred Heart, 4th St. John the Bap-
 tist, Preface of the Sacred Heart.
- 29 **Tuesday** **Double of I Class** **Red**
SS. PETER AND PAUL, Apostles.
 Gloria, 2nd Coll. Octave of Sacred Heart, Creed,
 Preface of Apostles.
- 30 **Wednesday** **Greater Double** **Red**
COMMEMORATION OF ST. PAUL, Apostle.
 Gloria, 2nd Coll. St. Peter, 3rd Octave of Sacred
 Heart, 4th Octave of St. John the Baptist,
 Creed, Preface of Apostles.



JULY

- 1 **Thursday** **Double of I Class** **Red**
MOST PRECIOUS BLOOD OF OUR LORD
JESUS CHRIST.
Gloria, 2nd Coll. (in Low Mass only) Octave Day
of St. John the Baptist, Creed, Preface of Holy
Cross.
- 2 **Friday** **Double of II Class** **White**
VISITATION OF THE BLESSED VIRGIN
MARY.
Gloria, 2nd Coll. Octave Day of Sacred Heart,
3rd (in Low Mass only) SS. Processus and
Martinian, Creed, Preface of Blessed Virgin.
Votive Mass in honor of the Sacred Heart of
Jesus permitted.
Tomorrow is the First Saturday of the month.
- 3 **Saturday*** **Semidouble** **White**
ST. LEO II, Pope and Confessor.
Gloria, 2nd Coll. Octave of SS. Peter and Paul,
3rd Blessed Virgin, Creed, Preface of Apostles,
Last Gospel of Octave.
- 4 **SUNDAY** **Semidouble** **Green**
IV SUNDAY AFTER PENTECOST.
Gloria, 2nd Coll. Octave of SS. Peter and Paul,
Creed, Preface of Trinity.
- 5 **Monday** **Double** **White**
ST. ANTHONY MARY ZACCARIA, Confessor.
Gloria, 2nd Coll. Octave of SS. Peter and Paul,
Creed, Preface of Apostles.
- 6 **Tuesday** **Greater Double** **Red**
Octave Day of SS. Peter and Paul, Apostles.
Gloria, Creed, Preface of Apostles.
- 7 **Wednesday** **Double** **White**
SS. CYRIL AND METHODIUS, Bishops and Confessors.
Gloria, Common Preface.

- 8 **Thursday** **Semidouble** **White**
 ST. ELIZABETH, Queen and Widow.
 Gloria, 2nd Coll. *Defend us*, 3rd Choice of celebrant, Common, Preface.
- 9 **Friday*** **Simple** **Green**
 Mass of previous Sunday.
 No Gloria or Creed, 2nd Coll. *Defend us*, 3rd Faithful Departed, 4th Choice of celebrant, Common Preface.
- 10 **Saturday*** **Semidouble** **Red**
 THE SEVEN HOLY BROTHERS, Martyrs and SS. RUFINA AND SECUNDA, Virgins and Martyrs.
 2nd Coll. *Defend us*, 3rd Choice of celebrant, Common Preface.
- 11 **SUNDAY** **Semidouble** **Green**
 V SUNDAY AFTER PENTECOST.
 Gloria, 2nd Coll. St. Pius I, Pope and Martyr, 3rd *Defend us*, Creed, Preface of Trinity.
- 12 **Monday** **Double** **White**
 ST. JOHN GUALBERT, Abbot.
 Gloria, 2nd Coll. SS. Nabor and Felix, Martyrs, Common Preface.
- 13 **Tuesday*** **Semidouble** **Red**
 ST. ANACLETUS, Pope and Martyr.
 Gloria, 2nd Coll. *Defend us*, 3rd Choice of celebrant, Preface of Apostles.
- 14 **Wednesday** **Double** **White**
 ST. BONAVENTURE, Bishop, Confessor and Doctor of the Church.
 Gloria, Creed, Common Preface.
- 15 **Thursday*** **Semidouble** **White**
 ST. HENRY, Emperor, Confessor.
 Gloria, 2nd Coll. *Defend us*, 3rd Choice of celebrant, Common Preface.
- 16 **Friday** **Greater Double** **White**
 COMMEMORATION OF THE BLESSED VIRGIN MARY OF MT. CARMEL.
 Gloria, Creed, Preface of Blessed Virgin.

- 17 **Saturday*** **Semidouble** **White**
 ST. ALEXIUS, Confessor.
 Gloria, 2nd Coll. *Defend us*, 3rd Choice of celebrant.
- 18 **SUNDAY** **Semidouble** **Green**
VI SUNDAY AFTER PENTECOST.
 Gloria, 2nd Coll. St. Camillus de Lellis, Confessor, 3rd SS. Symphorosa and Seven Sons, Martyrs, Creed, Preface of Trinity.
- 19 **Monday** **Double** **White**
 ST. VINCENT DE PAUL, Confessor.
 Gloria, Common Preface.
- 20 **Tuesday** **Double** **White**
 ST. JEROME AEMILIAN, Confessor.
 Gloria, 2nd Coll. St. Margaret, Virgin and Martyr, Common Preface.
- 21 **Wednesday*** **Simple** **White**
 ST. PRAXEDES, Virgin.
 Gloria, 2nd Coll. *Defend us*, 3rd Choice of celebrant, Common Preface.
- 22 **Thursday** **Double** **White**
 ST. MARY MAGDALENE, Penitent.
 Gloria, Creed, Common Preface.
- 23 **Friday** **Double** **Red**
 ST. APOLLINARIS, Bishop and Martyr.
 Gloria, 2nd Coll. St. Liborius, Bishop and Confessor, Common Preface.
- 24 **Saturday** **Simple** **Violet**
 Vigil of St. James, Apostle.
 No Gloria or Creed, 2nd Coll. St. Christina, Virgin and Martyr, 3rd Blessed Virgin, Common Preface.
- 25 **SUNDAY** **Double of II Class** **Red**
 ST. JAMES, Apostle and VII Sunday after Pentecost.
 Gloria, 2nd Coll. of the Sunday, 3rd (in Low Mass) St. Christopher, Martyr, Creed, Preface of Apostles, Last Gospel of the Sunday.

- 26 Monday** **Double of II Class** **White**
ST. ANNE, Mother of the Blessed Virgin Mary.
Gloria, Common Preface.
- 27 Tuesday*** **Simple** **Red**

ST. PANTALEON, Martyr.
Gloria, 2nd Coll. of the previous Sunday, 3rd
Defend us, Common Preface.
or
Mass of previous Sunday. **Green**
No Gloria or Creed, 2nd Coll. St. Pantaleon, 3rd
Defend us, Common Preface.
- 28 Wednesday*** **Semidouble** **Red**
SS. NAZARIUS AND CELSUS, Martyrs, VICTOR I, Pope
and Martyr, and INNOCENT I, Pope and Con-
fessor.
Gloria, 2nd Coll. *Defend us*, 3rd Choice of cele-
brant, Common Preface.
- 29 Thursday*** **Semidouble** **White**
ST. MARTHA, Virgin.
Gloria, 2nd Coll. SS. Felix II, Pope and Com-
panions, Martyrs, 3rd *Defend us*, Common
Preface.
- 30 Friday*** **Simple** **Red**
SS. ABDON AND SENNEN, Martyrs.
Gloria, 2nd Coll. *Defend us*, 3rd Choice of cele-
brant, Common Preface.
- 31 Saturday** **Greater Double** **White**
ST. IGNATIUS, Confessor.
Gloria, Common Preface.



AUGUST

- 1 SUNDAY** **Semidouble** **Green**
VIII SUNDAY AFTER PENTECOST.
 Gloria, 2nd Coll. St. Peter's Chains, 3rd St. Paul,
 4th Holy Machabees, Martyrs, Creed, Preface
 of Trinity, Last Gospel of St. Peter's Chains.
- 2 Monday** **Double** **White**
ST. ALPHONSUS MARY LIGUORI, Bishop, Confessor
 and Doctor of the Church.
 Gloria, 2nd Coll. St. Stephen I, Pope and Martyr,
 Creed, Preface of Apostles.
- 3 Tuesday*** **Semidouble** **Red**
FINDING OF ST. STEPHEN, First Martyr.
 Gloria, 2nd Coll. *Defend us*, 3rd Choice of cele-
 brant, Common Preface.
- 4 Wednesday** **Greater Double** **White**
ST. DOMINIC, Confessor.
 Gloria, Common Preface.
- 5 Thursday** **Greater Double** **White**
OUR LADY OF THE SNOW.
 Gloria, Creed, Preface of Blessed Virgin.
- 6 Friday** **Double of II Class** **White**
TRANSFIGURATION OF OUR LORD JESUS
CHRIST.
 Gloria, 2nd Coll. (in Low Mass) St. Xystus and
 Companions, Creed, Preface of Christmas.
Votive Mass in honor of the Sacred Heart of
Jesus is not permitted.
Tomorrow is the First Saturday of the month.
- 7 Saturday** **Double** **White**
ST. CAJETAN, Confessor.
 Gloria, 2nd Coll. St. Donatus, Common Preface.
- 8 SUNDAY** **Semidouble** **Green**
IX SUNDAY AFTER PENTECOST.
 Gloria, 2nd Coll. SS. Cyriacus and Companions,
 3rd *Defend us*, Creed, Preface of Trinity.

- 9 Monday Double White**
 ST. JOHN MARY VIANNEY, Confessor.
 Gloria, 2nd Coll. Vigil of St. Lawrence, Deacon
 and Martyr, 3rd St. Roman, Martyr, Common
 Preface, Last Gospel of Vigil.
or
 Mass of the Vigil of St. Lawrence Violet
 No Gloria, 2nd Coll. St. John Mary Vianney, 3rd
 St. Roman, Common Preface.
- 10 Tuesday Double of II Class Red**
 ST. LAWRENCE, Deacon and Martyr.
 Gloria, Common Preface.
- 11 Wednesday* Simple Red**
 ST. TIBURTIUS, Martyr and ST. SUSANNA, Virgin
 and Martyr.
 Gloria, 2nd Coll. *Defend us*, 3rd Choice of cele-
 brant, Common Preface.
- 12 Thursday Double White**
 ST. CLARE, Virgin.
 Gloria, Common Preface.
- 13 Friday* Simple Red**
 SS. HIPPOLYTUS AND CASSIAN, Martyrs.
 Gloria, 2nd Coll. *Defend us*, 3rd Choice of cele-
 brant, Common Preface.
- 14 Saturday Simple Violet**
 Vigil of the Assumption of the Blessed Virgin.
 No Gloria or Creed, 2nd Coll. St. Eusebius, Con-
 fessor, 3rd Holy Spirit, Common Preface.
- 15 SUNDAY Double of I Class White**
 ASSUMPTION OF THE BLESSED VIRGIN
 MARY and X Sunday after Pentecost.
 Gloria, 2nd Coll. of the Sunday, Creed, Preface of
 Blessed Virgin, Last Gospel of the Sunday.
- 16 Monday Double of II Class White**
 ST. JOACHIM, Confessor, Father of the Blessed
 Virgin Mary.
 Gloria, Creed, Preface of Blessed Virgin.

or

Mass of Vigil of St. Bartholomew Violet
No Gloria, 2nd Coll. St. Philip, Common Preface.

24 Tuesday Double of II Class Red
ST. BARTHOLOMEW, Apostle
Gloria, Creed, Preface of Apostles.

25 Wednesday* Semidouble White
ST. LOUIS, King, Confessor.
Gloria, 2nd Coll. *Defend us*, 3rd Choice of celebrant, Common Preface.

26 Thursday* Simple Red
ST. ZEPHYRINUS, Pope and Martyr.
Gloria, 2nd Coll. *Defend us*, 3rd Choice of celebrant, Preface of Apostles.

or

Mass of previous Sunday Green
No Gloria or Creed, 2nd Coll. St. Zephyrinus, 3rd
Defend us, Preface of Apostles.

27 Friday Double Red
ST. JOSEPH CALASANCTIUS, Confessor.
Gloria, Common Preface.

28 Saturday Double White
ST. AUGUSTINE, Bishop and Doctor of the Church.
Gloria, 2nd Coll. St. Hermes, Creed, Common
Preface.

29 SUNDAY Semidouble Green
XII SUNDAY AFTER PENTECOST.
Gloria, 2nd Coll. Beheading of St. John the Baptist, 3rd St. Sabina, Creed, Preface of Trinity, Last Gospel of Beheading of St. John the Baptist.

30 Monday Double White
ST. ROSE OF LIMA, Virgin.
Gloria, 2nd Coll. SS. Felix and Adauctus, Martyrs, Common Preface.

31 Tuesday Double White
ST. RAYMOND NONNATUS, Confessor.
Gloria, Common Preface.

SEPTEMBER

- 1 Wednesday*** **Simple** **White**
 ST. GILES, Abbot.
 Gloria, 2nd Coll. Twelve Holy Brothers, Martyrs,
 3rd *Defend us*, Common Preface.
- 2 Thursday*** **Semidouble** **White**
 ST. STEPHEN, King and Confessor.
 Gloria, 2nd Coll. *Defend us*, 3rd Choice of celebrant,
 Common Preface.
- 3 Friday*** **Simple** **Green**
 Mass of previous Sunday.
 No Gloria or Creed, 2nd Coll. *Defend us*, 3rd
 Faithful Departed, 4th Choice of celebrant,
 Common Preface.
*Votive Mass in honor of the Sacred Heart of
 Jesus permitted.*
Tomorrow is the First Saturday of the month.
- 4 Saturday*** **Simple** **White**
 Mass of the Blessed Virgin for Saturday.
 Gloria, 2nd Coll. Holy Spirit, 3rd Church or
 Pope, Preface of Blessed Virgin.
- 5 SUNDAY** **Semidouble** **Green**
 XIII SUNDAY AFTER PENTECOST.
 Gloria, 2nd Coll. St. Lawrence Justinian, Bishop
 and Confessor, 3rd *Defend us*, Creed, Preface
 of Trinity.
- 6 Monday*** **Simple** **Green**
 Mass of XIII Sunday after Pentecost.
 No Gloria or Creed, 2nd Coll. *Defend us*, 3rd
 Faithful Departed, 4th Choice of celebrant,
 Common Preface.

- 7 **Tuesday*** **Simple** **Green**
 Mass of XIII Sunday after Pentecost.
 No Gloria or Creed, 2nd Coll. *Defend us*, 3rd
 Choice of celebrant, Common Preface.
- 8 **Wednesday** **Double of II Class** **White**
 NATIVITY OF THE BLESSED VIRGIN
 MARY.
 Gloria, 2nd Coll. (in Low Mass only) St. Adrian,
 Martyr, Creed, Preface of Blessed Virgin.
- 9 **Thursday** **Double** **White**
 ST. PETER CLAVER, Confessor.
 Gloria, 2nd Coll. St. Gorgonius, Martyr, Com-
 mon Preface.
- 10 **Friday** **Double** **White**
 ST. NICHOLAS OF TOLENTINO, Confessor.
 Gloria, Common Preface.
- 11 **Saturday*** **Simple** **White**
 Mass of Blessed Virgin for Saturday.
 Mass as on Nativity of Blessed Virgin, Gloria,
 2nd Coll. SS. Protus and Hyacinth, Martyrs,
 3rd Holy Spirit, no Creed, Preface of Blessed
 Virgin.
- 12 **SUNDAY** **Semidouble** **Green**
 XIV SUNDAY AFTER PENTECOST and Feast
 of the Holy Name of Mary.
 Gloria, 2nd Coll. Holy Name of Mary, Creed,
 Preface of Trinity, Last Gospel of the Holy
 Name of Mary.
- 13 **Monday*** **Simple** **Green**
 Mass of XIV Sunday after Pentecost.
 No Gloria or Creed, 2nd Coll. *Defend us*, 3rd
 Faithful Departed, 4th Choice of celebrant,
 Common Preface.
- 14 **Tuesday** **Greater Double** **Red**
 EXALTATION OF THE HOLY CROSS.
 Gloria, Creed, Preface of the Holy Cross.

or

Mass of the Vigil of St. Matthew Violet
No Gloria, 2nd Coll. St. Eustace and Companions,
Common Preface.

21 **Tuesday** Double of II Class Red
ST. MATTHEW, Apostle and Evangelist.
Gloria, Creed, Preface of Apostles.

22 **Wednesday** Double White
ST. THOMAS OF VILLANOVA, Bishop.
Gloria, 2nd Coll. St. Maurice and Companions,
Martyrs, Common Preface.

23 **Thursday*** Semidouble Red
ST. LINUS, Pope and Martyr.
Gloria, 2nd Coll. St. Thecla, 3rd *Defend us*,
Preface of Apostles.

24 **Friday** Greater Double White
OUR LADY OF RANSOM.
Gloria, Creed, Preface of Blessed Virgin.

25 **Saturday*** Simple White
Mass of Blessed Virgin for Saturday.
Gloria, 2nd Coll. Holy Spirit, 3rd Church or Pope,
Preface of Blessed Virgin.

26 **SUNDAY** Double of II Class Red
NORTH AMERICAN MARTYRS: ST. ISAAC
JOGUES, ST. JOHN DE BREBEUF AND THEIR COM-
PANIONS. Also XVI Sunday after Pentecost.
Gloria, 2nd Coll. of the Sunday, 3rd (in Low Mass
only) SS. Cyprian and Justina, Martyrs, Creed,
Preface of Trinity, Last Gospel of the Sunday.

27 **Monday*** Semidouble Red
SS. COSMAS AND DAMIAN, Martyrs.
Gloria, 2nd Coll. *Defend us*, 3rd Choice of cele-
brant, Common Preface.

- 28 **Tuesday*** **Semidouble** **Red**
ST. WENCESLAUS, Martyr.
Gloria, 2nd Coll. *Defend us*, 3rd Choice of celebrant, Common Preface.
- 29 **Wednesday** **Double of I Class** **White**
DEDICATION OF ST. MICHAEL, Archangel.
Gloria, Creed, Common Preface.
- 30 **Thursday** **Double** **White**
ST. JEROME, Confessor and Doctor of the Church.
Gloria, Creed, Common Preface.



OCTOBER

- 1 Friday*** **Simple** **White**
ST. REMIGIUS, Bishop and Confessor.
 Gloria, 2nd Coll. of previous Sunday, 3rd *Defend us*, Common Preface.
- or*
- Mass of previous Sunday. **Green**
 No Gloria, 2nd Coll. St. Remigius, 3rd *Defend us*,
 Common Preface.
Votive Mass in honor of the Sacred Heart of Jesus permitted.
Tomorrow is the First Saturday of the month.
- 2 Saturday** **Greater Double** **White**
HOLY GUARDIAN ANGELS.
 Gloria, Creed, Common Preface.
- 3 SUNDAY** **Semidouble** **Green**
XVII SUNDAY AFTER PENTECOST
 Gloria, 2nd Coll. St. Therese of the Child Jesus,
 Virgin, Creed, Preface of Trinity.
- 4 Monday** **Greater Double** **White**
ST. FRANCIS OF ASSISI, Confessor.
 Gloria, Common Preface.
- 5 Tuesday*** **Simple** **Red**
ST. PLACIDUS AND COMPANIONS, Martyrs.
 Gloria, 2nd Coll. *Defend us*, 3rd Choice of celebrant, Common Preface.
- 6 Wednesday** **Double** **White**
ST. BRUNO, Confessor.
 Gloria, Common Preface.
- 7 Thursday** **Double of II Class** **White**
MOST HOLY ROSARY OF THE BLESSED VIRGIN MARY.
 Gloria, 2nd Coll. (in Low Mass) St. Mark, Pope and Confessor, 3rd St. Sergius and Companions, Martyrs, Creed, Preface of Blessed Virgin.

- 8 **Friday** **Double** **White**
 ST. BRIDGET, Widow.
 Gloria, Common Preface.
- 9 **Saturday** **Double** **White**
 ST. JOHN LEONARD, Confessor.
 Gloria, 2nd Coll. St. Denis and Companions, Mar-
 tyrs, Common Preface.
- 10 **SUNDAY** **Semidouble** **Green**
XVIII SUNDAY AFTER PENTECOST.
 Gloria, 2nd Coll. St. Francis Borgia, Confessor,
 3rd *Defend us*, Creed, Preface of Trinity.
- 11 **Monday** **Double of II Class** **White**
MATERNITY OF BLESSED VIRGIN MARY.
 Gloria, Creed, Preface of Blessed Virgin.
- 12 **Tuesday*** **Simple** **Green**
 Mass of previous Sunday.
 No Gloria or Creed, 2nd Coll. *Defend us*, 3rd
 Faithful Departed, 4th Choice of celebrant,
 Common Preface.
- 13 **Wednesday*** **Semidouble** **White**
 ST. EDWARD, King and Confessor.
 Gloria, 2nd Coll. *Defend us*, 3rd Choice of cele-
 brant, Common Preface.
- 14 **Thursday** **Semidouble** **Red**
 ST. CALLISTUS I, Pope and Martyr.
 Gloria, Preface of Apostles.
- 15 **Friday** **Double** **White**
 ST. TERESA, Virgin.
 Gloria, Common Preface.
- 16 **Saturday*** **Semidouble** **White**
 ST. HEDWIG, Widow.
 Gloria, 2nd Coll. *Defend us*, 3rd Choice of cele-
 brant, Common Preface.

- 17 **SUNDAY** **Semidouble** **Green**
XIX SUNDAY AFTER PENTECOST.
 Gloria, 2nd Coll. St. Margaret Mary Alacoque,
 Virgin, Creed, Preface of Trinity.
- 18 **Monday** **Double of II Class** **Red**
 ST. LUKE, Evangelist.
 Gloria, Creed, Preface of Apostles.
- 19 **Tuesday** **Double** **White**
 ST. PETER OF ALCANTARA, Confessor.
 Gloria, Common Preface.
- 20 **Wednesday** **Double** **White**
 ST. JOHN CANTIUS, Confessor.
 Gloria, Common Preface.
- 21 **Thursday*** **Simple** **White**
 ST. HILARION, Abbot.
 Gloria, 2nd Coll. St. Ursula and Companions,
 Virgins and Martyrs, 3rd *Defend us*, Common
 Preface.
- 22 **Friday*** **Simple** **Green**
 Mass of previous Sunday.
 No Gloria or Creed, 2nd Coll. *Defend us*, 3rd
 Choice of celebrant, Common Preface.
- 23 **Saturday*** **Simple** **White**
 Mass of the Blessed Virgin for Saturday.
 Gloria, 2nd Coll. Holy Spirit, 3rd Church or Pope,
 Preface of Blessed Virgin.
- 24 **SUNDAY** **Semidouble** **Green**
XX SUNDAY AFTER PENTECOST.
 Gloria, 2nd Coll. St. Raphael, Archangel, 3rd for
 the Propagation of the Faith (from the Votive
 Mass), Creed, Preface of Trinity, Last Gospel
 of St. Raphael.
- 25 **Monday*** **Simple** **Red**
 SS. CHRYSANTHUS AND DARIA, Martyrs.
 Gloria, 2nd Coll. *Defend us*, 3rd Choice of cele-
 brant, Common Preface.

NOVEMBER

1 Monday **Double of I Class** **White**
ALL SAINTS.
Gloria, Creed, Common Preface.
Holy Day of Obligation

2 Tuesday **Double** **Black**
THE COMMEMORATION OF ALL THE
FAITHFUL DEPARTED.
Three Masses may be offered by every priest: the first Mass for the Dead is according to the intention of the celebrant, the second for all the Faithful Departed, the third according to the intention of the Pope.

3 Wednesday **Semidouble** **White**
Third Day within the Octave of All Saints.
Gloria, 2nd Coll. XXI Sunday after Pentecost,
3rd Holy Spirit, Creed, Common Preface.

or

Mass of XXI Sunday after Pentecost. **Green**
No Gloria or Creed, 2nd Coll. Octave of All Saints,
3rd Holy Spirit, Common Preface.

4 Thursday **Double** **White**
ST. CHARLES BORROMEEO, Bishop and Confessor.
Gloria, 2nd Coll. Octave of All Saints, 3rd SS.
Vital and Agricola, Martyrs, Creed, Common
Preface.

5 Friday* **Semidouble** **White**
Fifth Day within the Octave of All Saints.
Gloria, 2nd Coll. Holy Spirit, 3rd Church or Pope,
Creed, Common Preface.
*Votive Mass in honor of the Sacred Heart of
Jesus permitted.*
Tomorrow is the First Saturday of the month.

- 6 **Saturday*** **Semidouble** **White**
 Sixth Day within the Octave of All Saints.
 Gloria, 2nd Coll. Holy Spirit, 3rd Church or Pope,
 Creed, Common Preface.
- 7 **SUNDAY** **Semidouble** **Green**
XXII SUNDAY AFTER PENTECOST.
 Gloria, 2nd Coll. Octave of All Saints, Creed,
 Preface of Trinity.
- 8 **Monday** **Greater Double** **White**
 Octave Day of All Saints.
 Gloria, 2nd Coll. Four Crowned Martyrs, Creed,
 Common Preface.
- 9 **Tuesday** **Double of II Class** **White**
DEDICATION OF ARCHBASILICA OF THE
SAVIOR.
 Gloria, 2nd Coll. (in Low Mass) St. Theodore,
 Creed, Common Preface.
- 10 **Wednesday** **Double** **White**
ST. ANDREW AVELLINO, Confessor.
 Gloria, 2nd Coll. St. Tryphon and Companions,
 Martyrs, Common Preface.
- 11 **Thursday** **Double** **White**
ST. MARTIN OF TOURS, Bishop and Confessor.
 Gloria, 2nd Coll. St. Mennas, Common Preface.
- 12 **Friday*** **Semidouble** **Red**
ST. MARTIN I, Pope and Martyr.
 Gloria, 2nd Coll. *Defend us*, 3rd Choice of cele-
 brant, Preface of Apostles.
- 13 **Saturday*** **Semidouble** **White**
ST. DIDACUS, Confessor
 Gloria, 2nd Coll. *Defend us*, 3rd Choice of cele-
 brant, Common Preface.
- 14 **SUNDAY** **Semidouble** **Green**
XXIII SUNDAY AFTER PENTECOST.
 Gloria, 2nd Coll. St. Josephat, Bishop and Martyr,
 Creed, Preface of Trinity.

- 15 **Monday** **Double** **White**
ST. ALBERT THE GREAT, Bishop, Confessor and Doctor of the Church.
Gloria, Creed, Common Preface.
- 16 **Tuesday** **Double** **White**
ST. GERTRUDE THE GREAT, Virgin.
Gloria, Common Preface.
- 17 **Wednesday*** **Semidouble** **White**
ST. GREGORY THE WONDERWORKER, Bishop and Confessor.
Gloria, 2nd Coll. *Defend us*, 3rd Choice of celebrant, Common Preface.
- 18 **Thursday** **Greater Double** **White**
Dedication of the Basilicas of SS. Peter and Paul, Apostles.
Gloria, Creed, Common Preface.
- 19 **Friday** **Double** **White**
ST. ELIZABETH OF HUNGARY, Queen and Widow.
Gloria, 2nd Coll. St. Pontian, Pope and Martyr, Preface of Apostles.
- 20 **Saturday** **Double** **White**
ST. FELIX OF VALOIS, Confessor.
Gloria, Common Preface.
- 21 **SUNDAY** **Semidouble** **Green**
XXIV AND LAST SUNDAY AFTER PENTECOST, also Feast of the Presentation of the Blessed Virgin Mary.
Gloria, 2nd Coll. Presentation of B.V.M. Creed, Preface of Trinity, Last Gospel of Presentation.
- 22 **Monday** **Double** **Red**
ST. CECILIA, Virgin and Martyr.
Gloria, Common Preface.
- 23 **Tuesday** **Double** **Red**
ST. CLEMENT I, Pope and Martyr.
Gloria, 2nd Coll. St. Felicitas, Preface of Apostles.

- 24 **Wednesday** **Double** **White**
ST. JOHN OF THE CROSS, Confessor and Doctor of
the Church.
Gloria, 2nd Coll. St. Chrysogonus, Creed, Common
Preface.
- 25 **Thursday** **Double** **Red**
ST. CATHERINE OF ALEXANDRIA, Virgin and Martyr.
Gloria, Common Preface.
- 26 **Friday** **Double** **White**
ST. SYLVESTER, Abbot and Confessor.
Gloria, 2nd Coll. St. Peter of Alexandria, Bishop
and Martyr, Common Preface.
- 27 **Saturday*** **Simple** **White**
Mass of the Blessed Virgin for Saturday.
Gloria, 2nd Coll. Holy Spirit, 3rd Church or Pope,
Preface of Blessed Virgin.
- 28 **SUNDAY** **Semidouble** **Violet**
I SUNDAY OF ADVENT.
No Gloria, 2nd Coll. Blessed Virgin, 3rd Church or
Pope, Creed, Preface of Trinity.
- 29 **Monday** **Simple** **Violet**
Vigil of St. Andrew, Apostle.
No Gloria or Creed, 2nd Coll. of previous Sunday,
3rd St. Saturninus, Martyr, Common Preface.
- 30 **Tuesday** **Double of II Class** **Red**
ST. ANDREW, Apostle.
Gloria, 2nd Coll. of the Sunday, Creed, Preface of
Apostles.



DECEMBER

- 1 Wednesday*** **Simple** **Violet**
 Mass of previous Sunday.
 No Gloria or Creed, 2nd Coll. Blessed Virgin, 3rd
 Church or Pope, Common Preface.
- 2 Thursday*** **Semidouble** **Red**
 ST. BIBIANA, Virgin and Martyr.
 Gloria, 2nd Coll. of the Sunday, 3rd Blessed Vir-
 gin, Common Preface.
- 3 Friday** **Greater Double** **White**
 ST. FRANCIS XAVIER, Confessor.
 Gloria, 2nd Coll. of the Sunday, Common Preface.
*Votive Mass in honor of the Sacred Heart of
 Jesus permitted.*
Tomorrow is the First Saturday of the month.
- 4 Saturday** **Double** **White**
 ST. PETER CHRYSOLOGUS, Bishop, Confessor and
 Doctor of the Church.
 Gloria, 2nd Coll. of the Sunday, 3rd St. Barbara,
 Martyr, Creed, Common Preface.
- 5 SUNDAY** **Semidouble** **Violet**
 II SUNDAY OF ADVENT.
 No Gloria, 2nd Coll. St. Sabbas, Abbot and Con-
 fessor, 3rd Blessed Virgin, Creed, Preface of
 Trinity.
- 6 Monday** **Double** **White**
 ST. NICHOLAS, Bishop and Confessor.
 Gloria, 2nd Coll. of the Sunday, Common Preface.
- 7 Tuesday** **Double** **White**
 ST. AMBROSE, Bishop and Doctor of the Church.
 Gloria, 2nd Coll. of the Sunday, 3rd Vigil of Im-
 maculate Conception, Creed, Last Gospel of
 Vigil.
- or*
- Vigil of the Immaculate Conception. **Violet**
 No Gloria or Creed, 2nd Coll. St. Ambrose, 3rd of
 the Sunday, Common Preface.

- 8 Wednesday** **Double of I Class** **White**
IMMACULATE CONCEPTION OF THE
BLESSED VIRGIN MARY.
 Gloria, 2nd Coll. of the Sunday, Creed, Preface
 of Blessed Virgin.
Holy Day of Obligation
- 9 Thursday*** **Semidouble** **White**
 Second Day within the Octave of Immaculate
 Conception.
 Mass of the Feast, Gloria, 2nd Coll. of the Sunday,
 3rd Holy Spirit, Creed, Preface of Blessed
 Virgin.
- 10 Friday*** **Semidouble** **White**
 Third Day within the Octave of Immaculate Con-
 ception.
 Gloria, 2nd Coll. of the Sunday, 3rd St. Melchia-
 des, Creed, Preface of Blessed Virgin.
- 11 Saturday*** **Semidouble** **White**
ST. DAMASUS I, Pope and Confessor.
 Gloria, 2nd Coll. Octave of Immaculate Concep-
 tion, 3rd of the Sunday, Creed, Preface of
 Apostles.
- 12 SUNDAY** **Semidouble** **Rose or Violet**
GAUDETE SUNDAY (III Sunday of Advent)
 No Gloria, 2nd Coll. Octave of Immaculate Concep-
 tion, Creed, Preface of Trinity.
- 13 Monday** **Double** **Red**
ST. LUCY, Virgin and Martyr.
 Gloria, 2nd Coll. Octave of Immaculate Concep-
 tion, 3rd of the Sunday, Creed, Preface of
 Blessed Virgin.
- 14 Tuesday*** **Semidouble** **White**
 Seventh Day within the Octave of Immaculate
 Conception.
 Mass as on the Feast, Gloria, 2nd Coll. of the
 Sunday, 3rd Holy Spirit, Creed, Preface of
 Blessed Virgin.

- 23 **Thursday** **Simple** **Violet**
 Mass of previous Sunday.
 No Gloria or Creed, 2nd Coll. Blessed Virgin, 3rd
 Church or Pope, Common Preface.
- 24 **Friday** **Double** **Violet**
 Vigil of Christmas.
 No Gloria or Creed, Common Preface.
- 25 **Saturday** **Double of I Class** **White**
NATIVITY OF OUR LORD JESUS CHRIST.
 First Mass: Gloria, Creed, Preface and *Com-*
municantes of Christmas.
 Second Mass: Gloria, 2nd Coll. St. Anastasia,
 Virgin and Martyr, Creed, Preface and *Com-*
municantes of Christmas.
 Third Mass: Gloria, Creed, Preface and *Com-*
municantes of Christmas, Last Gospel of Epi-
 phany.
Each priest may offer three Masses.
Holy Day of Obligation
- 26 **SUNDAY** **Double of II Class** **Red**
ST. STEPHEN, First Martyr.
 Gloria, 2nd Coll. Octave of Christmas, Creed,
 Preface, *etc.* of Christmas.
- 27 **Monday** **Double of II Class** **White**
ST. JOHN, Apostle and Evangelist.
 Gloria, 2nd Coll. Octave of Christmas, Creed,
 Preface, *etc.* of Christmas.
- 28 **Tuesday** **Double of II Class** **Violet**
HOLY INNOCENTS, Martyrs.
 No Gloria, 2nd Coll. Octave of Christmas, Creed,
 Preface, *etc.* of Christmas.
- 29 **Wednesday** **Double** **Red**
ST. THOMAS OF CANTERBURY, Bishop and Martyr.
 Gloria, 2nd Coll. Octave of Christmas, Creed,
 Preface, *etc.* of Christmas.

30 Thursday **Semidouble** **White**
Mass of Sunday within the Octave of Christmas.
Gloria, 2nd Coll. Octave of Christmas, Creed,
Preface, *etc.* of Christmas.

31 Friday **Double** **White**
ST. SYLVESTER I, Pope and Confessor.
Gloria, 2nd Coll. Octave of Christmas, Creed,
Preface, *etc.* of Christmas.



FAST AND ABSTINENCE

CHART OF DAYS OF FAST AND ABSTINENCE	(1) FAST ONLY	(2) FAST & PARTIAL ABSTINENCE	(3) FAST AND ABSTINENCE	(4) ABSTINENCE ONLY
PERSONS	All Weekdays of Lent; except Ash Wednesday; Fridays; and Ember Wednesday and Saturday.	Ember Wednesday & Saturday; Vigil of Pentecost; Eye of All Saints (Oct. 31) unless Friday.	Fridays of Lent; Ember Fridays; Ash Wednesday; Holy Saturday Morn; Aug. 14; Dec. 24; and also Oct. 31, if Friday.	All Fridays of Year; except Fridays of Lent; and Ember Friday.
Under 7	No Fast No Abstinence	No Fast No Abstinence	No Fast No Abstinence	No Fast No Abstinence
Over 7 & Under 21; or Over 59	No Fast No Abstinence (4)	No Fast Meat Once	No Fast No Meat	No Fast No Meat
Over 21 & Under 59	Fast Meat Once	Fast Meat Once	Fast No Meat	No Fast No Meat

- 1) On days of FAST, only one full meal allowed. Two other meatless meals may be taken according to one's needs; but together they should not equal another full meal.
- 2) On days of PARTIAL ABSTINENCE, meat and soup or gravy made from meat may be taken ONCE A DAY at the PRINCIPAL MEAL, even by those not obliged to fast.
- 3) On days of COMPLETE ABSTINENCE, no meat or meat-soup or gravy may be taken.
- 4) Persons not obliged to fast may eat meat several times on DAYS OF FAST which are not also DAYS OF ABSTINENCE.

N.B. All over seven are bound to ABSTINENCE; all over twenty-one and under fifty-nine are bound to FAST, unless exempted or dispensed. In case of doubt, consult your Parish Priest or Confessor.

CIRCUMSTANCES	WHAT IS PERMITTED	TIME LIMIT	PRIEST'S ADVICE
Sickness (1)	Liquids; Medicine (Pills)	None	Required
Hard Work (2)	Liquids	One Hour	Required
Late A.M. Hour of Communion (3)	Liquids	One Hour	Required
Long Journey (4)	Liquids	One Hour	Required
School Children (5)	Liquids	One Hour	Required
Evening Mass	Regular Meals (6) Liquids	Three Hours One Hour	Not Required Not Required

- 1) Patients need not necessarily be confined to bed or house or sick for a long time.
- 2) Such as night duty by hospital personnel, police, watchmen, transport workers; or work by housewives who for a long time must attend to domestic duties before going to Mass.
- 3) Holy Communion can be received only at a late hour, i.e., after 9 A.M.
- 4) A mile and a quarter on foot, or fifteen to twenty miles by car in order to reach church.
- 5) When difficult for them to go to church, return home for breakfast, then go back to school.
- 6) Beer and wine may be taken at these meals, but no strong drink from previous midnight.

REFLECTIONS



THE CANDLES ARE LIGHTED

FROM the sacristy, where the celebrant is vesting for holy mass, an acolyte emerges with a burning taper to light the candles on the altar.

At his touch the cold, dead candles leap to burning life as though they were eager to consume themselves in the Lord's service.

Their fiery tongues preach an eloquent sermon. They invite me to pass from a state of cold inattention to that of enlightened and ardent devotion.

I shall make use of the following "Minute Meditations" on the prayers of the Ordinary of the Mass to help me assist intelligently and devoutly at the Holy Sacrifice.

"The Roman missal excels by its venerable age and religious content. Compiled under the guidance and with the approval of the Roman Church, the missal offers a surety for the soundness of her doctrine, so that in it the "law of prayer" has really become the "law of faith."

(De Chastonay—*Introibo*)

"The Church, in the course of time, has set the jewel of the Holy Sacrifice in the most magnificent manner with heavenly wisdom and skill for the praise

of God and the edification of the faithful by surrounding it with the precious decorations of holy prayers, of holy hymns, lessons and ceremonies. She has enveloped the celebration of the adorable Sacrifice in a mystic veil, in order to fill the hearts and minds of the faithful with religious awe and profound reverence, and to urge them to earnest, pious contemplation and meditation.”

(Gühr—*Holy Sacrifice of the Mass*)

1. JANUARY

In nomine Patris et Filii et Spiritus Sancti. Amen.

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

THE PRIEST, vested and carrying the prepared chalice, comes to the altar, the place of sacrifice. After making a genuflection (or a deep bow) before it, he ascends the altar steps, places the chalice on the spread-out corporal and opens the missal. But he does not begin the mass immediately by reading the *Introit* from the missal. In holy fear and dread he descends the altar steps and again makes a due reverence in the name of all creation.

Reverence is the proper attitude of a creature towards his Creator, the source of all the good that he possesses. God has given me a body and a soul that I may acknowledge this goodness. As every faculty of my body and soul are to be used for God, I must give Him a reverent service.

I must use all in God's service because I have received all from Him. In the past I have refused to show Him due reverence, therefore I am bound to be more exactly reverent in the future. I have so much to make reparation for—the abuse of my body by gluttony, pampering, seeking ease and comfort, the abuse of my soul by pride, uncharitableness, laziness of mind, carelessness of conscience, disobedience.

The Sign of the Cross. With the priest I make the Sign of the Cross on my body. Touching my forehead I invoke the name of God, the Father, and at the same time I offer Him every thought, every aspiration, and smallest use of that intelligence by which I am made like the Father.

What a waste of myself my life has been! What forgetfulness of the Father! I have professed to give God my first thoughts in the morning on waking to a new day, but what a thoughtless offering it has been on most days! Have not my first thoughts at times been of things that would make my morning offering a mockery?

Then my hand touches my breast whilst I say: "and of the Son." This is Your Name, O Jesus, Who are all Love. Can I say that I have given my love to You? You have ever been calling to me for my love, urging me to fix it upon no other—what a travesty of love my service of You has been! Has my turning to You ever been wholehearted?

Finally, my hand touches my shoulder (the seat of strength of my body) as I say: "and of the Holy Ghost. Amen." Have I ever for long trusted in the strength of the Holy Ghost? How often and persistently I have relied on my own weakness, on the broken and shattered reed of my own power, and with what lamentable results! So much that I have done has been done for self and not for You, my God!

I can do nothing except in the strength of the Holy Spirit. This is the spirit in which I must come to You if I am to be a true servant, and if I am to be "heard for my reverence" in union with You, O Jesus, Eternal Highpriest.

The thought of God and living in the presence of the Father; the love of the Son, and persistence in seeking love in Him alone; and, lastly, reliance on and faithful cooperation with the grace of the Holy Ghost—there is no other strength in which my life may be lived.

The tracing of the large sign of the Cross on my body is full of deep meaning. I touch my forehead as I pronounce the Name of the Father. My head is the highest and noblest part of my body. The Father is the first Person of the Blessed Trinity, the common origin of the two other divine Persons, Who proceed from Him, but Who with Him are equally eternal and divine.

From my forehead my hand goes to my breast,

forming the upright beam of the Cross. Christ, the eternal Splendor of the Father, Light of Light, true God of true God, came down from heaven to earth and became Man in time. My breast, which since Adam's fall is filled with passions and evil habits, is a symbol of the earth on which I live. Into this valley of tears the Redeemer came.

The cross-beam of this cross, made by touching my left and right shoulder, reminds me that through Christ's death and merits I was shifted from the left side of offended divine justice to the right side of God's grace and love. But this reconciliation, which Christ wrought for all men, was for each one the work of the Holy Spirit. The Holy Spirit purifies and sanctifies my soul in baptism and the other sacraments.

As, finally, the two beams of the Cross are joined, thus, also, the three Divine Persons are. The Holy Ghost is the bond of union between the Father and the Son in heaven by Love; on earth He unites men under the Cross by His love with which He fills them, thereby making the burden of the Cross light and sweet.

Since the redemptive death of Christ is celebrated mystically on the altar, and all who devoutly assist at this death receive the graces of His death in abundance, it is fitting that the sign of the Cross should begin this sacred action. The Cross is the key to the explanation of the holy sacrifice. But a key will operate only if turned by the holder.

The making of the sign of the cross on my person should remind me by its *breadth*, that my charity must embrace also my enemies; by its *length*, that I must persevere patiently in bearing my cross until I reach my goal; its *height* shows me the goal of all Christian hope—above all possible things; its *depth* speaks to me about the depths of the eternal decrees of redeeming mankind, who in pride had lost its God, by the folly of the Cross.

The priest, the ambassador of the people, stands before the whole heavenly court. When asked for his credentials he gives the same by sign and word: "In the name of . . ." The heavenly court answers: "Amen."

Amen. So be it! So it was in the beginning of all things, even when as yet they were not, for all things praised You, O my God, in the eternal ideas You did have of them and which You are! I, too, was one of these ideas! I am here now to say: Amen! So may it be now and in the timeless reaches of eternity.

Introibo ad altare Dei (Ps. 42:4).

I will go in to the altar of my God.

"*I WILL GO*"—is the keynote of Ps. 42. It must mean to me a daily renewal of desire for the Holy Sacrifice. O Jesus, grant me a strengthening of my attention at Holy Mass that, with ever-increasing desire, I may come to You, may be ever more generous

in giving myself to You, and thus attain to more perfect union with You.

The capacity of union is wanting on my side, not on Yours, for I know that You adapt Yourself to my desire. The force of the above words is to urge me to begin afresh in spite of many failures in the past. Then, there is a reminder that the work before me is a sacrifice, and in this I am associated with You personally. Unless You join with me it will be vain for me to attempt the sacrifice. Make that union closer day by day.

Let me miss nothing of the divine contact with You. To secure for me the closest union possible, cleanse me from all sin, and all tendency to sin, that without any hindrance I may join with You wholly.

I will go—to assist at Holy Mass tomorrow shall be my last thought at night, and my first thought when that morrow dawns. This thought will then be like the golden sun that will gild my thoughts and actions throughout the whole day.

I will go—three words that awaken all the slumbering powers of my soul, that contain all promises, that tell me where precedence lies among all my tasks. Words of encouragement and longing!

I will go—freely and gratefully. I shall not have to be forced to go by the threat of otherwise committing a grievous sin. I shall gladly go now whilst I am able in advance of the days when sickness or Purgatory will make my attendance in body impossible.

"In to the altar of God." The altar of stone here before my eyes is a sacred and sublime symbol. Your sacred humanity, O Jesus, is the true altar of the thrice-holy God. You are Altar, Priest, and Victim.

I cannot approach this Altar of God without becoming one with this Rock (which is Christ, I Cor. 10:4), without taking to myself His own fervor of spirit, His own intentions without desiring with Him to make His whole being and mine, body and soul, the altar of the awe-inspiring sacrifice.

Stretched upon this Rock, I shall let the wounds of my crucified Savior, symbolized by the five crosses carved into the altar stone, be imprinted deeply within me.

To the altar. The Holy Sacrifice is offered on the altar, on the altar stone. The essence of sacrifice is interior suffering, expressed by a visible gift or offering.

Into the altar. Yes, I must not merely come to church and draw near *to* the altar, I must enter *into* the Altar (Christ) as the saints have done, especially the Martyrs. The relics of some Martyrs are imbedded in this altar stone. They have achieved the highest type and degree of love—to give their life a sacrifice to Love.

All holy Martyrs, whose relics are enshrined in the altar stone(s) of this church, obtain for me the grace to emulate your courage and generosity in slaying my Isaac, my pet passion out of love for God.

For that I need your clear vision of faith and firm will. Cause me not to faint at sight of the first drop of blood—the first hardship I feel in making this sacrifice.

“We have no reason to be discouraged, so long as we offer ourselves generously. In the outer court of the tabernacle stood the altar for whole burnt-offerings. And we, if we are to enter His tabernacle, must first offer ourselves to Him without reserve. It is from Him that we derive our existence itself, and all the happiness we enjoy; it is but right that we should offer it back to Him.”

(Knox)

Ad Deum qui laetificat iuventutem meam (Ps. 42.4).
Unto God who gives joy to my youth.

NOT only “in to the altar” but to You, O God, I come and for a special purpose—that Thou may make me as joyful in Your service as if “my youth” had been given wholly to You. Youth is generous, unselfish, trustful, cheerful. Make me generous and unselfish in Your service.

O Jesus, in Your life in the Blessed Sacrament You have given me a perfect model of generosity and unselfishness You wish should characterize my life. At Nazareth there was no assertion of self. I cannot think of You as doing a selfish thing. Equally here in the Blessed Sacrament there is not the smallest trace of selfishness.

O Jesus, truly present in the Blessed Sacrament,

renew my youth by making me more generous and self-forgetting, that I may enter with You into the Holy of Holies.

By being priest, victim, altar with Christ and through Christ, joyous exultation will be mine. My youth will be renewed, revived. I shall recover that holy energy of past years, that fervor which at my First Holy Communion the Holy Spirit poured abundantly into my soul. That youth of exalted thoughts, of ardent desires, of love burning for action!

My "youth is renewed like the eagle's (Ps. 102.5). My spiritual youth manifests itself in my striving for higher things, in holy ideals.

"Youths shall faint and labor, and young men shall fall by infirmity. But they that hope in the Lord shall renew their strength, they shall take wings as eagles, they shall run and not be weary, they shall walk and not faint" (Is. 40:30-31).

At the foot of the holy altar every Christian soul is recreated if she but lose herself again willingly in Jesus, her Supreme Ideal. After this morning's meeting and union I shall feel my soul's wings stronger and able to bear me to divine heights.

What streams of faith and love, O Jesus, You let rise in me at my first approach to the altar, to You. Let me have again the joys of that first meeting. Let the nails of Your blessed Passion pierce me ever deeper, renew in my innermost being that "mystery of faith" and that experience of love.

2. FEBRUARY

Judica me Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me (Ps. 42.1).

Do me justice, O God, and fight my fight against a faithless people: from the deceitful and impious man rescue me.

AT BAPTISM I erected a barrier between the world and myself, which I strengthen by each renewal of my baptismal promises. At Confirmation I erected a brazen wall, as it were, between myself, the world, and Satan.

Each approach to God's altar should recall this my determination to separate myself from all that is not God. I belong to Christ and to the kingdom of God. I may not play the part of a traitor by having secret dealings with the archfiend and sin. I am *in* the world but may not be *of* the world. This is a difficult role. To play it well I need God's help. Therefore I turn to God and ask him to "stand by me."

No, Lord, do not "judge" me! "Enter not into judgment with your servant, for before you no living man is just" (Ps. 142:2).

Rather, "judge *for* me, that is, be my lawyer, and see that "justice is done to me" when I am accused by my enemies. I have separated myself from all that is evil, from all that is not You. I cleave to You, hence my cause is Your cause.

My God, in order to profit by the Holy Sacrifice

of the Mass, I must come to You as a poor man to beseech Your help. What I particularly ask of You here is that You would deign to put me on the side of holiness, and give me courage to separate myself from all who do not seek holiness in their lives.

The man who is "deceitful and impious" is myself. St. Paul has made me to understand that there are two laws in my members—the one urging me to sin, and sloth, and meanness; the other spirit implanted in me by You, O God—the will to do good, and to put aside deceit, and injustice. Help me to control the evil impulses of my nature that the good You have implanted may put me on the side of holiness.

Deliver me, Heavenly Father, from the deceitful and impious man, from Satan, from anyone who is determined to separate me from You. Tear me from the world, from the flesh, from the allurements of surrounding life, from all who would entice me to the broad way, the easy and open road that leads to all compromise, all weakness, all surrender of spiritual principles and noble ideals. Tear me away from the fascinations of earthly pleasures, from vanity in every form, "for the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind" (Wisd. 4:12).

"The world claims on us a false right of parentage from which we must be emancipated. We have recourse to God as our Judge and our Patron, appeal-

ing to Him to give sentence against the claims of the world, which would make of us its children and its citizens, whereas we know that by baptism we have become children of grace and members of a royal nation. Yet the world is full of plausible excuses, constantly appealing to our corrupt nature as if that were our true self" (Knox).

Quia tu es Deus, fortitudo mea: quare me repulisti, et quare tristis incedo dum affligit me inimicus?
(Ps. 42:2).

For you, O God, are my strength. Why do you keep me so far away? Why must I go about in mourning, with the enemy oppressing me?

MY whole reliance in my strife for holiness is upon Your strength. You have allowed me to take the first steps by the help and encouragement of others. But You will not secure sanctity to any soul unless that soul trusts simply and wholly in You.

Grant me courage and promptness to turn always to You, if the common props I have been leaning on are taken away.

O Jesus, how plainly You show me in the Blessed Sacrament Your constant advocacy for my soul! Here You are my strength, and You will never cast me off, for, no matter how cold and heartless I may become, You are always by me.

You are ever standing on the side of holiness and invite me to join You. In the Blessed Sacrament

You remain the model of all holiness, and the lamp of contancy is ever lit before You.

Not only do You stand up for holiness, but You also stand by me, to encourage me in every attempt I make. In Your weakness in the Blessed Sacrament You show forth the strength of God.

In Your sacramental life You separate Yourself from all injustice, and you give Yourself to me far beyond my deserts.

Separate me, O Lord, by Your power in this holy sacrament from my own injustice, from my slothfulness in Your service, and from the deceit of my heart that I may serve You generously in the future.

Take all pretense out of my life. Give me a sincere and open heart; open to You and Your divine influence, that the desire of Your Sacred Heart for my holiness may be accomplished.

Give me of Your strength that I may follow Your call, that I may never hang back, but go forward in the power of Your Body and Blood.

At times the false claims of the world are so insistent, O God, that I feel as though I had been cut off from my inheritance, although You are the very witness upon whom I rely.

How can this be? It may be a punishment for some infidelity to Your grace on my part; if so, I hereby sincerely implore Your pardon.

It may be only to test my loyalty. In either case, with whatever heaviness of heart, I must go for-

ward, never yielding an inch to my obstinate enemy.

You, O God, are my strength! What courage that thought gives to my soul at the dawn of each new day.

Is it not my whole being that I give to You each time that I approach Your altar?

To live, does that not mean for me—self-immolation?

Your strength, O Heavenly Father, that triumphs in me, is Jesus Christ. He, Your virtue, Your power, He, the adorable Worker of Your miracles in those whom You love.

Have pity on my weakness, do not cast me off, do not abandon me to despair, to that despair of life which would overwhelm and engulf me when the triple enemy—Satan, the world, and the flesh—harass and defeat me.

Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua (Ps. 42:3).

Send forth your light and your fidelity; they shall lead me on and bring me to your holy mountain, to your dwelling-place.

YOUR Light, O Father in heaven, the Light of Light, true God of true God, is Your only-begotten Son, Jesus, my Savior.

O Jesus, true Light that came to scatter the darkness of ignorance and sin, to You do I cry at this

most solemn hour of my day. I bow low at the foot of Your altar and confess my darkness. Light from the Father, scatter this darkness!

Truth from the Father, shed upon me and upon all men that soothing radiance that fell upon Your disciples on Mount Tabor.

Truth without shadow, wisdom without defect, clearness without obscurity, establish me in truth, in justice, in purity. Dispel my confusion, dissipate my lies, blot out all the falsehood of my life that does not yet belong entirely and only to You, My God.

O Jesus, You are my Light and Truth in many ways, revealing to me all that I may know of the mystery of Your Godhead, pointing out to me the way of life, making known to me the path of perfection.

I need Your light and Your truth for my faith. For my faith You have given me an infallible Church to instruct me.

For the conduct of my life, You, in Your mercy have planted in my very soul the light of a right and true conscience, by which I may guide my steps on the path of life so as to avoid sin.

And since, in my willfulness, I may by negligence, by want of attention, and fidelity to the dictates of conscience, dim the light and falsify the truth of its orders, You have given me the light of the confessional that I may not only keep Your light clear

and Your truth firm in my conscience, but that I may have Your encouragement to greater care and fidelity in the future.

I need Your light, O Jesus, also to guide me safely on the narrow and tortuous path that leads to perfection, to union with You. Here I have the greatest need of Your light and Your truth, for on this path my soul is opposed by all the powers of darkness, and all the deceits of the most subtle deceiver are used to lead me astray.

The principal light on the way of perfection is the torch of humility. The chief truth is to know and do Your Father's Will.

O Jesus, give me a share in Your own humility and in the perfect manner in which You always performed Your heavenly Father's Will.

O Jesus, lead me down from the mountain of pride (falsehood) to the plain of humility (truth) and thence up to Your tabernacle, Your dwelling.

I am to ascend this hill today; in this tabernacle I must find rest. O Father, the Hill is Your divine Son; Your tabernacle, His sacred wounds.

I gaze longingly at Your height, my Savior, Summit of God, Supreme Love, Pinnacle of Life! I long to be separated from the crowd, to tear myself from the earth, and to attain to You, Highest Mountain, Crown of all the hills of God, Crown of Your saints, in whom Your justice is glorified.

O Jesus, Mount Tabor, Splendor of the Father, I

long to abide forever in the radiance of Your Face,
—Beauty old, yet ever new!

Jesus crucified, living Mount Calvary! I shall soon be with you; in this consists the entire peace of my soul.

I have lifted up my eager eyes to these mountains (Ps. 120:1), where God is well-pleased to dwell (Ps. 67:17). Let me mount to these heights, let no earthly, no transitory thing keep me from You, my God. Give me the swift, white wings of the dove to fly to You (Ps. 54:7).

O Jesus, let me hide in Your sacred Wounds, which You bear in Your glorified Body, and which were opened in Your sacred Passion, the mystery of which I am about to commemorate.

3. MARCH

Confitebor tibi in cithara, Deus, Deus meus: quare tristis es anima mea, et quare conturbas me? (Ps. 42:5).

I will give you thanks upon the harp, O God, my God! Why are you so downcast, O my soul? Why do you sigh within me?

O GOD, my God, I must acknowledge to You my selfishness in Your service. I have been seeking myself, when I should have been seeking Your praise. It is Your will that with my whole heart, and in thanksgiving for Your great kindness to me so far in my life, that I give to You the praise that You make me capable of giving You.

So much of your creation shows forth Your beauty and glory, but only to men and the angels have you given the power to praise You. In praising You I should find the joy of my life.

Human and angelic life are worth little without the power of praising You. It is this which distinguishes the angels from the devils. The angels praise you without ceasing; the devils lose all value in life because they have lost the power of praise.

With the power of praise goes also the faculty of obedience, of submission. An angel desires to fulfill Your smallest word; a devil tries to thwart Your Will at every turn.

When I praise You, O God, I am so weak that I grow tired even of this service. I have rebelled against You, and by my disobedience I have robbed myself of the power of continual praise.

Then I grow sad, for I recognize why You made me, and still I do not obey Your holy Will. I grow weary, I seek for change, but I need never stop praising You, for I can always remember You, or, at least, never willfully forget You. If my sleep may become a prayer, then my life may be a continual praise of You.

The constant praise of You fulfills the purpose of my creation.

To be pleasing in Your ear, the music of my will must be in tune (harmony) with Your divine

Will. The dominant note of my life must be obedience.

The fibers of my heart are the harp on which Your fingers play. Whether in heaviness or in gladness, my every mood will be turned into a melody in Your hand if I give myself entirely to You.

I will not allow the persistence of temptation to distract or disquiet me in Your service.

Heavenly Father, in my confusion I wish to conceal myself from Your gaze. I hide in the sacred Humanity of Your well-beloved Son. I take His virtues, cover myself with them, let them pervade my being.

I clothe myself with the virtues of the Eternal Priest, the spotless Victim on the holy altar. He is the divine Harp, the only One that gives You worthy praise, the only One whose ineffable, ceaseless song You delight ever to listen to.

Into my sinful hands I take this Harp, this Heart of the God-Man, and by It, and in It, and with It I praise You today and cry out to You in the name of all souls: "O my God!"

Hear with fatherly, merciful ear the song of profound faith, invincible hope, and repentant love that rises for me and for them from Jesus Christ, the instrument of praise of Your saints.

Why are you sad, O my soul? Can there be reason still for sadness and anxiety when you are being borne upward by the transcendent praise of Jesus,

in union with the throbbing of His Sacred Heart?

O Jesus, in the Blessed Sacrament You are engaged in this one work of always praising God. From Your human Heart there is ever proceeding one long hymn of praise of God. It is Your earnest desire that I should join You in this work.

You are with me in order to urge me forward, to show me the way, to manifest Your Will, to give me the most perfect example of submission and obedience. This is the way in which You give Your heavenly Father constant praise. You invite me to come to You to learn this way and to refresh my weary soul.

Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus (Ps. 42:6).

Hope in God! For I shall again be thanking Him, in the presence of my savior and my God.

EVEN in despondency, in weakness, O Jesus, You have given me a means which may contain my praise of You. This means is—"I will still hope in You." Strengthen my hope.

How easily I allow my hope to grow weak. Oh, deepen my praise when I am occupied with You alone, that at other times, even in times of weakness, the hope I have in You may grow ever stronger.

Grant that I may place all my hope in You, my salvation and my God.

I trust You, O God, so to act upon me during life

that I may not be ashamed when I stand before You as my Judge.

Help me so constantly, speak to me so intimately, unite me so closely to Yourself, that my Father may recognize in me the features of His only and well-beloved Son.

Pardon my boldness, Lord. You are able to do all things. Light us my countenance with Your own love; fill my eye with Your hope, that I may praise You, and the Father, and the Holy Ghost for ever and ever.

There could be no Christian virtue of hope if God did not test even His chosen ones with darkness and difficulties. Thanks to His infinite mercies, I need never blush to appear before Him, Who, however weak my efforts and however low my state of prayer, is not ashamed to be called my God (Knox).

O my soul, hope in God, hope in the Priest and Victim on the altar! He will renew in a moment the sacrifice which is perfect worship, perfect thanksgiving, the only prayer which implores victoriously and which expiates.

O my soul, be filled with hope, for on the Harp of God, on Jesus Christ, I shall make hymns of praise here on earth, and in heaven I shall praise on It eternally this loving Father, Whose love for me was shown by the fact that He "has sent His only-begotten Son into the world that we may live through Him" (I St. John 4:9).

O Jesus, divine Harp of the saints, I hope in You at this hour of the day, when I appear before Your Father's Face. You are my salvation. With You, and by You, and in You I can gaze upon Him. Now in all security I can fix my child-gaze on the eyes of my Heavenly Father. In all kindness He will look upon me then and will say to me: "This is my well-beloved son (or daughter) in whom I am well pleased."

O Jesus, You are my God. I give myself up anew, at this very moment, to Your priestly influence upon me. This morning I long to be invaded, penetrated, transformed by You.

Let me enter into You, my Altar, to renew there my youth, my strength, all the transports of joy of those first days when I realized You to be my God, and surrendered myself entirely to You.

Gloria Patri et Filio et Spiritui Sancto.

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

GLORY be to You, O Blessed Trinity! Honor and glory be to You, O God, Who are Power, Wisdom, infinite Goodness!

As the priest at the altar pronounces these words, he bows his head. To the Father he offers his thoughts; to the Son, his words; to the Holy Ghost, his deeds.

I, too, whilst saying these words, will bow my

“heart” as a servant before his Master, showing thereby my readiness, yes, eagerness to do and endure everything for God’s greater honor and glory.

The glorification of God is the purpose of my sacrifice, my prayer, my very life. The glorification of God on earth by a devout Christian life will be followed by the glorification of God in heaven, which will constitute my eternal happiness.

With these words the holy liturgy places a crown, as it were, on the preceding psalm; for, if in life’s struggles, trials, and dangers my life is a glorification of the triune God, then I shall obtain my crown of glory in heaven and thus secure my eternal salvation.

Concerning Your glory, O Triune God, the Holy Ghost tells me:

“Thine, O Lord, is magnificence, and power, and glory, and victory: and to thee is praise: for all that is in heaven, and in earth is thine: thine is the kingdom, O Lord, and thou art above all princes. Thine are riches, and thine is glory, thou hast dominion over all, in thy hand is power and might: in thy hand greatness, and the empire of all things” (I Par. 29:11-12).

“The heavens declare the glory of God, and the firmament proclaims his handiwork” (Ps. 18:2).

“Give to the Lord the glory due his name: adore the Lord in holy attire” (Ps. 28:2).

“The voice of the Lord twists the oaks and strips

the forests, and in his temple all say, 'Glory!' ”
(Ps. 28:9).

“Give to the Lord, you families of nations, give to the Lord glory and praise; give to the Lord the glory due his name!” (Ps. 95:7-8).

“High above the nations is the Lord; above the nations is his glory” (Ps. 112:4).

“All the kings of the earth shall give thanks to you, O Lord, when they hear the words of your mouth; and they shall sing of the ways of the Lord: ‘Great is the glory of the Lord’” (Ps. 137:4-5).

“The sight of the glory of the Lord was like a burning fire upon the top of the mount, in the eyes of the children of Israel” (Exod. 24:17).

“Blessed art thou, O Lord the God of our fathers: and worthy to be praised, and glorified, and exalted above all forever: and blessed is the holy name of thy glory: and worthy to be praised, and exalted above all in all ages. Blessed art thou in the holy temple of thy glory: and exceedingly to be praised, and exceedingly glorious forever (Dan. 3:52-53).

“I am the Lord, this is my name: I will not give my glory to another, nor my praise to graven things” (Is. 42: 8).

“Everyone that calleth upon my name, I have created him for my glory, I have formed him, and made him” (Is 43:7).

“I saw the Lord sitting upon a throne high and elevated: and his train filled the temple. Upon it

stood the seraphims: the one had six wings, and the other had six wings: with two they covered his face, and with two they covered his feet, and with two they flew. And they cried one to another: Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory" (Is. 6:1-3).

"I beheld, and I heard a voice of many angels round about the throne, and the living creatures and the elders, and the number of them was thousands of thousands, saying with a loud voice, 'Worthy is the Lamb who was slain to receive power and divinity and wisdom and strength and honor and glory and blessing'" (Apoc. 5:11-12).

4. APRIL

Adjutorium nostrum in nomine Domini (Ps. 123:8).

Our help is in the name of the Lord.

O MY GOD, I need Your help; I cannot trust in any other help. I must not trust myself at all, for I am just about to confess to the sins I have committed against You. I am then going to tell You the result of trusting myself in the past.

My help is in Your Name? But what is Your Name? When Moses asked You what Your Name was, You replied: "I am Who am!" (Exod. 3:14). I am the One, essential, eternal, infinite Being.

In order to understand, as well as my limited and darkened intellect can, I give You various names, ascribe certain attributes to You (and their number

is infinite), I take You apart, as it were and contemplate each part separately so as to get a clearer and better understanding of You as a whole.

O God, You are *infinite!* You are absolutely infinite in all kinds of perfection, and, consequently in the first, that of Being. You are an immense ocean of Being. You are infinitely more excellent, more beautiful, more lovable than all those infinite things which are contained essentially in Your essence, Your wisdom, Your power. You are infinite in every kind of perfection—in greatness, power, wisdom, holiness, kindness, justice, mercy, beauty, and so on.

All perfections are in You by a single and most simple form which is absolutely unlimited. For they are not qualities proceeding from Your essence, they are the Divine Essence itself.

Again, You are *immense*. You are diffused everywhere. My mind cannot conceive so vast an extent that You are not infinitely greater than it is, and in parts, as the air and other material substances, but completely by Yourself, so that You are entire in every point of every space.

O God, You are *eternal!* You existed an infinity of ages before all imaginable time and You will likewise exist an infinity of ages after all imaginable time. You have neither beginning nor end. I have a beginning, but I shall have no end, that is, I shall live on forever.

I may think of Your eternity as an everlasting "present." The past, before creatures were made, belongs to You alone. The future can be communicated to these creatures, to me. In this way the happiness of the saints in heaven and the torments of the damned in hell will last forever.

My life on earth is made up of successive moments of time. I could not possess and enjoy my earthly life with all the joys I am capable of enjoying during my whole life if these were concentrated in a single moment of time, in the present moment.

But You, O my God, Who are an everlasting present, You possess in a most perfect manner both simultaneously and collectively all good, all power, all wisdom, all happiness, all joy and delight that could be acquired during an infinite period, and You possess them unchangeably from all eternity and for all eternity, without any beginning and without any end, and in such a way that nothing can be added and nothing taken away.

My God, You are called *ineffable*, because there is no word that can describe You as You are in Yourself. Not only is it impossible to speak of You by words framed by my lips, but no created spirit can, without the light of glory, conceive You as You are, and hence cannot represent you as You are by mental words. You are so sublime, infinite, and immense, that even with the light of glory, the blessed cannot by any mental word represent You to them-

selves or speak of You in an adequate and comprehensive manner. That belongs to You alone. I can only be silent and adore.

Again, You are *almighty*. You are all-powerful, because You are the Source of all power, all energy in the whole of creation. All power to do anything, be it ever so insignificant, is but a slight participation in Your power. You are self-subsisting Power itself. You can do, not only all things that a creature can think of, but also whatever Your infinite wisdom can conceive, either outside or within Yourself. In this way Your power equals Your wisdom.

You can also make all things instantly, without delay, without effort, with supreme and infinite ease, by a single movement of Your will, or by a single word. It would be far easier for You to create a thousand new worlds than for me to pronounce the single word—"world." What can be easier than that?

Qui fecit coelum et terram (Ps. 123:8).

Who made heaven and earth.

TO GIVE me confidence in You, my God, I am reminded that You made heaven and earth.

Yes, You are my Creator. In Your infinite wisdom and from all eternity You conceived most distinctly and formed in Your mind with infinite clearness an infinity of worlds with all their splendor and with all that belongs to each of them.

Among these infinite worlds, present to Your mind, You freely chose the present one in preference to all the others, and from all eternity firmly resolved to create it, form it, arrange it and perfect it along with the angels, the two authors of the human race, and all its marvelous mechanism.

You decreed to create this world after an infinity of ages, at a certain epoch of time, in the space of the six (Biblical) days, and to fix it in a definite place in immensity, having previously conceived, designed, and determined most distinctly and immutably, its measures, its forms, its forces, and its divisions.

By Your sovereign power and by Your Word alone You created this marvelous world from nothing and infinitely beneath Yourself. In an instant all these numberless, varied, firm, solid, massive and enduring things were drawn from nothing. And, during all this prodigious work there was no change in You, O God.

After having created the world in which You have placed me, by Your ever admirable power, You marvelously continue to keep it fixedly in the same space and state and nature.

Among these marvels of creation about me, there is the little world of my soul, created by Your hand and stamped with Your Image, its Maker. It is the stamp of perfection that tells me whence I came and whither I must return. The world about me will

one day crumble to dust, the world of my soul will endure forever.

O God, after creating the world, You preserve and govern it. You govern all the various beings contained in it in conformity with the individual nature of each.

You direct all rational nature, both of men and of angels, to its proper end, by the most suitable internal and external means, by the laws that You made and promulgated, by enlightening the mind and arousing the affections, by threats and promises, by happiness and suffering.

To each of us, Your rational creatures, from the beginning You have given most sufficient help for our salvation; and even after we sin, You give what is abundantly sufficient to repair the ruin that sin has wrought. Hence on Your part there is no reason why all should not be saved.

One day You will render to everyone his due according to his works. This you will do in the sight of all rational creatures, in the general judgment of the whole world, in order that the justice and benignity of Your rule and of the judgment itself may be clearly shown to all.

Mercy now, justice then—which will I choose?

“I am yours; save me, for I have sought Your precepts” (Ps. 118:94).

“Know that the Lord is God; he made us, his we are; his people, the flock he tends” (Ps. 99:3).

"Our God is in heaven; whatever he wills, he does" (Ps. 113:3).

"(Give thanks to the Lord) Who made the heavens in wisdom, for his mercy endures forever" (Ps. 135:5).

"In six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it" (Exod. 20:11).

Confiteor Deo Omnipotenti.

I confess to Almighty God.

AFTER the introductory prayer, the priest may look up to God with confidence. Will he now ascend the altar steps? No, for he is again filled with a holy dread, for a voice within him says: "You are not worthy."

His soul, as it were, folds up in her own unworthiness and nothingness, and his body, the external means of expression of her sentiments and emotions, follows suit by means of a deep bow. After the priest's confession of his own unworthiness, I use his words to express my own.

I confess to You, Almighty God, because only by Your power can I avoid sin. I can find help only in Your Name—Almighty. My heart (will), which has been so weakened by original sin and still more by my many personal sins, has no power of itself to resist sin. A rising from sin by my own

power is without hope. I must rely on Your power and grace—in these alone can I find the force which can save me from my sins.

In order that I may receive Your help, I must humble my heart, I must truthfully acknowledge my guilt, for humility is truth. To save me from sin and its consequences, O my Savior, You humbled Yourself, taking the form of a servant.

I make my confession to You, O my God, for with the Psalmist, penitent David, I also must confess: "Against You only have I sinned, and done what is evil in Your sight" (Ps. 50:6).

Herein lies the enormity and heinousness of my sins—that they are always and above all committed against You, my God, my Creator, my Savior, and my Judge.

I confess to You, Almighty God, Whose mighty arm could seize me at any moment and drag me before Your judgment seat; to You, Who could crush me to pieces and cast me into the abyss of hell.

I confess to You, without Whom I cannot live, or breathe, or think.

I confess to You, against Whom I have dared to raise my proud little hand and proclaim haughtily: "I will not serve! I will do just as I please!" "Why is earth and ashes proud?" (Eccclus. 10:9):

I acknowledge that my sin is an act of indescribable malice. For I refuse obedience to You, my dearest and kindest Father, I despise the many favors

received from You during each moment of my past life, I seek to nullify Your most bitter passion and death, O my Savior, and Your entire work of salvation.

“Many walk, of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ. Their end is ruin” (Philip 3:18-19).

Yes, the end of every sinner is ruin. Hence the joy in heaven over one sinner doing penance. And must not You, my heavenly Father, rejoice most when your prodigal child returns to obeying and loving You? And You, my loving Savior, when You see that Your suffering and death are not in vain, but the cause in me of contrition, repentance, and amendment?

I confess to Almighty God. O God, You hold in Your hand all things, and each in its innermost nature. You bind them in their unity lest they should dissolve and fade away. You are the root of all things, from which all beings spring. You are the link of all things, holding them together in their several unities lest they should dissolve and disappear. You are the basis and foundation of all things, sustaining them and preventing them from falling back into their own nothingness.

O God, Omnipotent, by Your mighty power that moves my will without destroying my freedom, so as to give me a chance to merit by my action, move

my will to turn back to You and to cling to You constantly during life so as to be united to You forever in heaven above.

5. MAY

(*Confiteor*) *Beatae Mariae semper Virgini.*

(I confess) to Blessed Mary ever Virgin.

KNEELING before the thrice Holy Trinity in deep sorrow and repentance, I confess my sins. Looking up I see You, Queen of Angels and saints, the spotless mirror of absolute sinlessness, Mary, my Mother.

You are a living example of God's power of preserving a soul in grace and sinlessness, yet not against your will, but with your full cooperation, so that not a single grace was lost or ill used. Yet, despite these graces ("if the world were written over with figures it would not represent the sum"—Faber) you are ever God's humble handmaid, with no thought of self, but only of Him for whose service you were created.

The very thought of you, and a single look into this spotless mirror brings out all the hideousness of sin in my own, poor, sin-stained soul.

In the parable of the prodigal son that Jesus, your Son, gave us for the consolation of sinners, to encourage them to trust in the mercy and forgiveness of a most loving Father, He did not mention the poor lad's mother. Perhaps, like you, she kept in the background, though her sorrow and solicitude

were none the less as great, or even greater than that of the father.

May I not think that, whilst the father longed and grieved for the return home of his wayward son, it was the continued prayers of the mother, like another St. Monica, that won for him the grace to say: "Father, I have sinned against heaven (my heavenly and earthly Father) and against thee (my earthly Mother)" (St. Luke 15:21).

Must I not make the same confession, my dear, heavenly Mother? Are you not the refuge of sinners and labor unceasingly for their salvation? For you are also co-redemptrix of all sinners with your divine Son. Like Him, you are eager that His sufferings and your sorrows at the foot of the Cross may not be in vain. Do these sorrows not plead unceasingly for me at God's throne—that I may give up my sinful life and come back home to your arms?

Mother, I have sinned! I look for help in my misery to you, Mother of Mercy and Refuge of Sinners. In order to be a Mother of Mercy you had first to learn how sinners feel. But, what has sin to do with you? It was at once to make you childless and to give you multitudes of children.

You realized the feelings of sinners in your three day's loss, when you sought your Son sorrowing. Sin is the loss of Jesus, you now know the misery of that. Sin is the loss of Jesus when we have once possessed Him; you bear that also, for there is the sting.

If you measure sin by Calvary, you will measure

your love of sinners by your sorrow during the three day's loss of Jesus.

Hence you love sinners as never a mother loved a faultless child. You were to become a refuge for sinners so fortified by love that Almighty God Himself should scarcely tear from it (your loving heart) the victims due His justice.

You became my Mother at the foot of the Cross. An earthly mother loves that child more at whose birth she has suffered most. Am not I that ungrateful child that caused you to suffer most when you became my Mother?

I slay your Son, and instead, you love me with so constant, so burning, so eloquent, so unearthly a love, that I shall never understand it fully.

"If the love of all mothers for their children, of all husbands for their wives, and of all the saints and angels for their devoted clients, were united, it would not be so great as the love which Mary bears to one soul alone" (St. Alphonsus).

"The heart of Mary is so tender towards us, that if we were to put all motherly hearts together, they would be as cold as ice compared to the warm heart of Mary" (Curé of Ars).

Yes, my dear Mother, you love your sinful child as Jesus loves me, that is, as nearly as your love can come to His. He multiplied Himself, as it were, millions of millions of times in the souls of sinners, and gave you love enough for each one.

(Confiteor) omnibus Sanctus.

(I confess) to all the Saints.

I CONFESS my sinfulness before all you saints of heaven because of your relation to my and your Savior, Jesus Christ. How could you be separated from Him? Where the Head is, there also His noblest members must be.

Your surround Him in heaven as with a halo of glory; yes, you reign with our King in heaven. You reign by the power of your love; you reign by the power of your humble intercession; you reign because of your acquired merits.

"Amen I say to you that you, who have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory, shall also sit on twelve thrones, judging the twelve tribes of Israel" (St. Matth. 19:28).

You have sanctified yourselves on earth by following Christ, hence you now reign with Him in heaven. Because you reign with Christ, you will also judge with Christ. Hence I must accuse myself of my crimes before you also, who will one day, with Christ, be my judge.

Again, I confess to you, saints of God, because of your relation to me. Because you, whilst still living on earth, had to endure the same, or even greater, trials and temptations as I must undergo now, you are full of deep interest in and love for me. You

know from your own experience how weak and fickle the human heart is.

My confession to you fills me with deep shame. How differently you acted whilst still in the flesh! I enjoy the same superabundance of grace to overcome every temptation, even the strongest, yet, how great is the contrast between my sinful life and yours!

“It is good for me that I have been afflicted, that I may learn your statutes” (Ps. 118:71).

I confess to you, St. Michael, glorious Prince of the heavenly legions, also my helper, whose banner I have traitorously left by my rebellion, by turning away to sin. Do not let me be punished like the rebel angels, but aid me in my daily struggle against these powers of darkness and despair.

I confess to you, St. John the Baptist, purified in your mother's womb from the stain of original sin, who led a sinless life, yet one of austere penance. I, too, was purified from the taint of original sin in the womb of Holy Mother Church, the baptismal font. But with how many sins I have defiled my soul since the awakening of my reason until this present moment, and how little penance I have done for these past sins!

I confess to you, St. Peter and St. Paul, glorious Princes of the Apostles, entrusted with the keys to the kingdom of heaven and fortified with the two-edged sword of the Word of God! By my sins I

have lost my right to the kingdom of heaven, and that, because I failed to listen to the pleading, admonishing, threatening voice of God—"He who hears you, hears me; and he who rejects me, rejects him who sent me" (St. Luke 10:16).

I confess to you, my brethren, for the sins I have committed against you. I have given you scandal by my sinful life. By my uncontrolled passions I have been the occasion of the sins of anger and hatred you have become guilty of. I have become accessory to your sins, abetting you in your evil ways. And who shall number all the uncharitable thoughts, words, and deeds of which you have become the victim. How much I have contributed to the loss of your good name by my lies, the false rumors and gossip that I have spread about you. Instead of covering your weakness by the warm and thick mantle of fraternal charity, I have exposed your naked sinfulness, so that your good name died of undue exposure.

I confess all the sins that I cannot think of, for I wish to make a clean breast of my wickedness, so that He, Who searches hearts and reins, may find nothing that I have tried to conceal from His all-seeing eye.

Quia peccavi nimis, cogitatione, verbo, et opere.
For I have sinned exceedingly in thought, word, and deed.

YES, my Savior, I have been guilty of countless sins, since the awakening of my reason to this present moment. They have been sins of commission, of doing evil, but also sins of omission, of neglecting to do good, of performing my duties to You, to my neighbor, and to myself.

As I am confessing my sins with my lips, let me recall the many sins of the tongue by which I have offended You and injured my neighbor. How I have abused the power of speech that You gave me!

The power of speech is one of the sublimest things in this world, for it is an image of the Word of God. "Our speech is the image of the Word, Who is the Son of God" (St. Athanasius).

There exists an eternal, infinite Word, in which God reflects back on Himself, as it were, on the splendor of His divine Being. From this begotten Light proceeds infinite Love, as It also proceeds from Him Who is the Fountain of the Divinity. This is the Word that the Father cast into the abyss of chaos, and with which He reproduced in the external world an incomplete image of the beauty of His eternal essence. Creation is a manifestation of God; it is the Word partly and visibly revealed to me.

In like manner I possess the faculty of thought, the speech of my mind, which I exercise in the sanctuary of my soul, when I ponder over ideas and medi-

tate on the beauties of the world about me. Then I suddenly burst forth with an act which I might compare to that of God at the moment of creation. I speak, I make known outwardly what until then was hidden in the depths of my own being. If my ideas are lofty, sublime, and filled with good sentiments, my words come forth full of light and life.

“All the great and glorious things which speech has wrought, are a remembrance and an image of the Word of God” (St. Gregory of Nyssa).

Man alone has the power of speech, for he alone is an intelligent being. Speech is a gift indispensable for him in order that he may communicate his ideas to others.

The gifts of God are freely given. God does not let Himself be deterred from granting favors by the foreknowledge that they will be abused, nor does He withdraw them because of the excesses to which that abuse sometimes leads.

My gift of speech I have shamefully abused. I have used it to spread gossip and error, falsehood and wickedness. Would that I had heeded the wise warning—“The tongue is in a wet place, be careful lest it slip!”

My tongue is the channel through which all the wickedness of my heart pours itself forth; the interpreter through which all my passions speak—pride, wounded jealousy, revenge, and impurity. It is a quivering leaf perpetually moved by the breath of a

changeable, inconstant, and vainglorious wind.

“The tongue is as slippery as an eel and as sharp as an arrow; it alienates friends and multiplies enemies; it excites quarrels and sows discord; with a single stab it wounds and kills many at the same time; it flatters and deceives; it is to be found everywhere, always ready to withdraw good and replace it by evil” (St. Bernard).

“Sins of the tongue are the most familiar to our human nature, and are of many different kinds” (St. Basil).

“The tongue is a little member, but it boasts mightily. Behold how small a fire—how great a forest it kindles! And the tongue is a fire, the very world of iniquity. The tongue is placed among our members, defiling the whole body, and setting on fire the course of our whole life, being itself set on fire by hell. . . . a restless evil, full of deadly poison. With it we bless God the Father; and with it we curse men, who have been made after the likeness of God. Out of the same mouth proceed blessing and cursing. These things, my brethren ought not to be so” (St. James 3:5-10).

Mea culpa, mea culpa, mea maxima culpa.

Through my fault, through my fault, through my most grievous fault.

YES, most merciful Father, sin is all my fault. It is the free choice of my will of doing what it pleases

(or what pleases it) instead of obeying Your command.

When the priest makes this confession, he makes a profound bow of his body, folds his hands and strikes his breast three times. He does not dare raise his eyes to heaven, but assumes a position that befits a poor sinner, laden with sin and filled with compunction, as he stands before his Judge to ask for grace and mercy.

His joined hands indicate recollection of mind and a spirit of devotion, a confident supplication for mercy.

The striking of the breast, of a sinful heart, is a symbolical sign of a penitential spirit. It means that the heart, concealed in the breast is the cause of sin, and, therefore, deserving of punishment. The insolent pride of a sinful heart must be broken and destroyed that God may create a new, clean heart within the penitent breast.

The threefold striking of the breast signifies the intensity and sincerity of the act of contrition. It is an acknowledgment of the guilt of all sins of thought, word, and deed.

O my Creator, You made me a being far superior to all that I can see in nature. You have given me a soul that can never die. You have made me like Yourself—free, intelligent, immortal.

You preserve and nourish me from day to day, every moment of my existence. If You were to with-

draw Your sustaining hand from me for a single moment, I should fall back into the abyss of nothingness from which it drew me.

Yet more, You have made me Your child, a member of Your vast family of sons, whom You have purchased from the slavery of sin, not with silver and gold, but by Your own most Precious Blood. Thousands and thousands lie buried in the darkness of heresy and idolatry, but in preference to them all You have chosen me to receive the grace of faith and of becoming a member of Your one, true Church.

You have given me an angel to be my guide during life until I reach my true home in heaven.

You have given Your own dear Mother to be my loving Mother. You give me Yourself as my divine food and drink during life's journey; in heaven You will be my own exceeding great reward. What return have I made for all these favors?

I have sinned! I have defiled my memory and my imagination by the most shameful thoughts and images.

My eyes, given to me to see the beauties of Your creation, and one day to gaze upon You in heaven, have been dimmed by gazing on sinful objects.

You have made my ears to listen with pleasure to Your word, and one day to drink in with joy the sweet harmonies of the blessed. I have made my ears deaf to You by listening to slander, uncharitable talk, and immodest conversation.

You have given me a tongue that I might pray to You, praise and bless You. How often have I polluted my tongue by the same sins to which my ears listen.

You have given me hands that I might serve You by helping the poor, that I might lift them up in prayer; but I have soiled them by fraud, injustice, and sinful touches.

You have given me feet to carry me to Your house, and I have used them to hasten to the haunts of sin and shame.

You have given me a heart wherewith I might love You in this life and in the next; and I have loved some weak, sinful creature more than You, my God.

You have given me a body to be the living temple of the Holy Ghost. How I have corrupted my body by the most shameful excesses!

Yes, Lord, it is all my fault! I do not excuse but accuse myself of all my misdeeds. Have mercy on me!

Ideo precor beatam Mariam semper virginem...
Therefore I beseech the Blessed Mary, ever Virgin...

I RIGHTLY make my confession to You, O my God, for against You alone have I sinned—"Against you only have I sinned, and done what is evil in your sight" (Ps. 50:6).

But when I wish for forgiveness of my sins I turn

to powerful intermediaries, those who can help and will intercede for me. This is very touching. Yes, I wish to become a perfect Christian but also remain true man.

By this I am reminded that I am not good or bad for myself alone. All my actions have reference to the communion of saints. As a member of the communion of saints it is not—I think, I act, but we think, we act. My thinking does not cling to the present time only, it embraces the great communion of saints from the beginning of the world until its end.

It reaches backwards to the generations just passed to thank them for their gifts. It reaches forward to the coming generations, and is willing to labor and suffer for them when it is necessary.

Catholic thinking—as the name implies—is universal, all-embracing. However, the personal, individual element is not submerged in the masses. "I confess." Liturgy is the divine worship of all the faithful, but also of each individual. Each must perform his little duty.

St. Bonaventure tells me: "God has wished that we should pray to the saints and they should pray for us, in order that the fainthearted may gain confidence to receive through worthy intercessors that which they do not dare ask of themselves or could not obtain by their own prayers; and so that humility may be preserved in those who pray, the dignity

of the saints be made manifest, and, finally, that in all the members of the body of Christ love and unity may be revealed, so that the lower creatures may confidently look up to those placed higher and implore their assistance, and these latter in return may in all love and kindness condescend to them."

After confessing my sins in the presence of the saints, I turn to them in humble prayer, for now they realize how much I need their intercession.

First, I turn to you, my Mother Mary. All your glorious titles are merged in that of "Mother." I have but to remind you that I am your child to elicit your loving watchfulness over me and tender care until I am safe in your arms in my true home.

You also, most sublime spirits, who are also children of our heavenly Father, are our brethren and form one large family of God. As you need no redemption, take an active part in my salvation, for you are "all ministering spirits, set for service, for the sake of those who shall inherit salvation" (Heb. 1:14).

You rejoice "over one sinner who repents" (St. Luke 15:7)—hence over me. Pray for me that I may not relapse into sin.

Blessed John the Baptist, glorious precursor of the Savior, mighty preacher of penance in the desert, point out to me the way that leads to Him Who takes away the sins of the world.

You holy Apostles, Peter and Paul, great penitents

and pillars of the Church, make me firm in my good disposition of heart and steadfast in my good resolution.

St. Peter, you bid me: "Do you on your part strive diligently to supply your faith with virtue, your virtue with knowledge, your knowledge with self-control, your self-control with patience, your patience with piety, your piety with fraternal love, your fraternal love with charity" (2 St. Peter 1:5-7).

And you, St. Paul, give me this consolation: "When the fullness of time came, God sent his Son, born of a woman, born under the Law, that he might redeem those who were under the Law, that we might receive the adoption of sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, 'Abba, Father.' So that he is no longer a slave, but a son; and if a son, an heir also through God" (Gal. 4:4-7).

7. JULY

Et vos fratres orare pro me ad Dominum Deum nostrum.

And (I ask) you, brethren, to pray for me to the Lord, our God.

IT IS not only to the saints in heaven that I turn for help, but also to the saints on earth. Every person in the state of grace is a saint, his degree of sanctity varying with the degree of union of his will with God.

Charity demands that I think this to be the case with the man to my right, and the woman to my left, and the child in front of me, in fact, with "all here present." To these my saintly brethren I also turn to solicit their help in my behalf.

Besides my brethren in heaven, who form the Church Triumphant, and the saints on earth, who make up the Church Militant, there are also saints in Purgatory, all saints, who form the Church Suffering.

I shall enlist the powerful intercession of these my suffering brethren also. I can help shorten the time they must serve to pay off the temporal punishment, due their forgiven sins, by my prayers of intercession and other works of satisfaction. I can do what neither they can nor God will do. Justice has tied God's helping hand, as it were, and the poor souls can merely atone for their own sins. But they are very dear to God, Who longs to have them with Himself in their true home—heaven. Being helpless to free themselves they are most grateful to any help from me. They can help me with their intercession at the throne of God, and, because they are so dear to Him, He readily grants their petition, especially if it means the grace to atone for the temporal punishment for my sins now, and thus going to God, my Father, more speedily after my death.

With all my brethren in this threefold state—of bliss, of struggle, and of suffering, combined in ask-

ing God for a grace that God longs to give me, the help to avoid sinning in the future, can this mighty storm of petition leave the Heart of my Father in heaven unmoved?

“The unceasing prayer of a just man is of great avail” (St. James 5:16).

How often have I made this petition in the past, yet, have I always meant it? Were the words uttered parrot-like by my lips, whilst my heart (my will) still remained firmly attached to self (the cause of all my sins) and thus placed a barrier to the abundant help that God wanted to give me?

Will it be different after this morning’s petition? Who is to blame? It is my fault only.

Perhaps I do not realize my utter helplessness to do the least good act without God’s help. “If anyone asserts that, without the preceding inspiration and grace of the Holy Ghost man can believe, hope, love or repent in such a manner as he ought, let him be anathema” (Council of Trent).

If I were to ask the greatest sinner now in heaven why he did not die in his sins and be forever lost, he (or she) would answer: “It was because I implored the Lord for mercy and forgiveness.”

“One of the greatest pains of the damned is the thought that they could have saved themselves so easily by asking God to give them true sorrow for their sins and a firm will to amend their lives. No one can excuse himself before God by saying that

his salvation was impossible, on account of the difficulties and obstacles which he met in the way of salvation. God will not listen to such an excuse; He will answer: 'If you had not strength or courage enough to overcome all difficulties in the way of your salvation, why did you not ask me to come to your assistance?' " (St. Alphonsus).

"The heart of man disposeth his way: but the Lord must direct his steps" (Wisd. 16:9).

Peter was kept in prison—but the infant Church was praying for him. He is awakened by an angel, the chains drop from his hands, he dresses speedily and passes unmolested between the guards and sentries—to safety. Realizing what God had done for him because of the prayers of his brethren, he exclaims: "Now I know for certain that the Lord has sent his angel and rescued me from the power of Herod" (Acts 12:11).

Prayer will break the chains that bind me to earth and sin.

Misereatur vestri omnipotens Deus!

May Almighty God have mercy on you!

IN THIS PRAYER the priest at the altar asks for me (and all the faithful) that God may grant me mercy for the present, forgiveness for the past, and guidance for the future.

Infinite mercy of God! "Bless the Lord, O my soul; and all my being, bless his holy name. Bless

the Lord, O my soul, and forget not all his benefits; He pardons all your iniquities, and heals all your ills. He redeems your life from destruction, he crowns you with kindness and compassion, He fills your lifetime with good; your youth is renewed like the eagle's" (Ps. 102:1-5).

O God, innumerable are Your mercies to me! In the beginning Your Hand took me from the darkness of nothingness and lifted me into the light of being, giving me an exalted and imperishable nature, sealed with the light of Your countenance and adorned with magnificent gifts that I might have some appreciation and knowledge of You and Your bounty.

You endowed my senses with such power that I can begin to understand the whole material world and all that is contained in it, and perceive there the evidence of Your power, of Your wisdom, and of Your beauty, which shine in it so marvelously.

You have endowed me with understanding and judgment, to know truth, to distinguish good from evil, and to rise from things perceived by the senses to those of the mind.

You have given me a memory to recall the past, so that what I once perceived might not float away and compel me to labor again in order to understand the same thing.

You have armed me with a will to avoid evil and to do what is right, to enjoy what I attain, and,

above all, to cling to You by love, and to enjoy You, my highest and greatest good forever. To what a height You have made me rise, O God of infinite mercy!

But these many and inestimable mercies are the outlines of still greater blessings. Your mercy did not stop here. It has gone still farther to perfect its work and to erase from my soul the slightest imperfection.

To this elevation it has added a second. It has raised me to another degree more eminent than the first, for it lifted me from the state of nature to that of grace and sonship, which is incomparably more exalted, no matter how perfect and exalted my nature might be.

The reason is that this is no natural endowment even of the most perfect creature. No created being can of its nature be a son of God, heir to His kingdom, and the possessor of the Holy Ghost. Yet, such prerogatives have been accorded to me by the outpouring of Divine Mercy!

My God, You have made me the sharer of Your secrets. You have made me know the mysteries hidden in You from all eternity; You have united me to Yourself by supernatural faith, hope, and charity, and have lifted me up above all created things.

But Your mercy did not stop here. It has raised me to a state which is most sublime. It has made me ascend from the state of grace and of initial son-

ship to that of glory and complete union. For the gifts of glory are infinitely more excellent than those of grace.

Although here below I am really Your child and, because of Your mercy, have a right to Your kingdom, yet I do not as yet possess it, am not altogether sure of it, and may even lose it.

I am not yet free from the miseries of my mortal life; darkness and ignorance still cloud my mind, and my inclination to evil is not irrevocably corrected by the inflexible rule of right. Hence the state of glory is incomparably more excellent and more sublime than the state of grace of my present life.

This, O God, is the noblest elevation of my nature; the supreme degree in the communication of Your gifts. From it are excluded every misery and every imperfection. It is to this sublime degree that the immeasurable sweetness of Your mercy has destined me that I may one day share in Your possessions and riches and be established in consummated glory.

8. AUGUST

Et dimissis peccatis vestris.

And, having forgiven your sins.

THE PRIEST asks God for forgiveness of my past. He prays that the sins that I have committed against You, most merciful God, may be blotted out, that they may be as though I had never committed them,

and that the only trace left on my soul may be the beauty of Your mercy.

In thought I travel back to paradise where the first sin was committed. Adam, endowed with the gifts of Your mercy (on which I have already meditated) instead of rising from sonship to possession, although he had every help at hand, and could have done so with the greatest ease and joy, withdrew from the guidance of Your mercy, and as a consequence turned away from You and plunged into everlasting ruin.

It would have been better to have fallen into his primitive nothingness than to have been condemned to eternal punishment which was made inevitable by his—the first—sin. No remedy was left; no creature could help him, for no one could offer to Your divine justice a proportionate satisfaction for his crime.

Our first father had, so to speak, my will included in his own, and for his sin and mine, there was no hope of salvation until You, O God of mercy, touched by the misfortune of Your children, again came to our aid in such a marvelous and unheard-of way that it ought to be for me an eternal subject of wonder.

O Heavenly Father, in the excess of Your love You accepted the offer of Your co-eternal and co-substantial Son to assume my human nature, in order that, being a man like me and capable of suffering,

He might make reparation for the crimes of all the children of Adam, and in my and their stead satisfy Your divine justice by His excruciating sufferings and most shameful death.

O ineffable mercy! How little right the human race had to it! O pure and gratuitous love and condescension—the King of Glory takes the form of a slave, gives Himself up to so much labor and suffering and finally accepts the death on the Cross to save not only the vilest of slaves, but His bitterest enemies!

But Your mercy did not stop here. O Jesus, all that You did and suffered for me, all the merits of your earthly life are grouped together and left to me in the sacraments as an inexhaustible treasure from which I might draw at will all during my earthly life.

O admirable treasure! O infinite riches, by which I may ransom myself from eternal death, acquire the kingdom and glory of heaven and gain the possession of You.

Yet more! To leave nothing undone that Your infinite love could accomplish, and to give me a supreme pledge of that love, You have left me Your Flesh and Blood, which You had offered on the Cross for my redemption, and made them a sacrifice to appease divine justice and a food to fortify me for eternal life. By this act of mercy, O Jesus, You have conquered! It alone rises above all that You had done, above all that my weak mind could conceive or Your poor creature hope for.

And yet, even this supreme proof of Your love and mercy I have so shamefully abused by my willful turning away from You to creatures, to sin.

What can I offer You in return for having pardoned me so often in the past? If I would owe a man ten thousand dollars that I had stolen from him, ten thousand more that I had borrowed from him, another ten thousand for an injury I had done to him, and another ten thousand for something I had bought from him, and yet had only *two cents* with which to pay all these debts, would he be satisfied with such a settlement? Never.

Yet, most merciful God, You are willing to settle my debts for the only two pennies that I have—my body and soul. As soon as I give these to your service, You are satisfied and ask no more. And yet, even in doing that I afford no benefit to You but am serving my own interests.

O God of light, illumine the darkness of my mind that I may know the magnitude of Your mercies and the many evidences of Your love. May henceforth all my thoughts, all the powers of my being, all the actions of my life be spent in Your service, in promoting Your glory, and proclaiming Your infinite mercy.

Perducat vos ad vitam aeternam.

(May He) lead you to life everlasting.

IN ORDER that I may escape the mistakes and falls of the past, I need God's guidance for the future.

How hopeless my guidance has been in the past. To what depths it has sunk me. Into how many dangers it has lead me—even to the brink of eternal ruin. Hence I shall try to submit to Your guidance, O my God, in the future.

Lead me to the manner of life that will be the beginning of eternal life hereafter. This is the end of all the guidance of the Holy Ghost. He is called the "Giver of Life." In order that I may follow Your guidance, O Holy Ghost, give me the grace to fix my heart on the life that shall never end, the only life of real value.

Jesus, present in the Blessed Sacrament of the Altar, You are the lamp of my feet, the guide of my life. You are here in the Blessed Sacrament (may I not say it?) by the inspiration of the Holy Ghost.

You have placed all Your work in the Church under the Holy Ghost. Hence it is by the power of the Holy Ghost that Your divine Body is stransubstantiated in the Blessed Sacrament. As He formed Your Body in the womb of Your Mother, as He guided Your human life upon earth, as He watched over You until Your death on the Cross, so now the same Holy Spirit has a care over every consecration and over the circumstances of every reservation. I cannot doubt it, for the Holy Ghost exercises this function with regard to all things. Shall the most precious of all be taken out of His hands?

Here then, my Jesus, You show me that submission

to guidance which is the law of the Blessed Trinity for every soul. The result of that guidance in Your sacramental life is that there is no virtue that You do not manifest, no tending to God that You do not foster.

Show me, then, Your divine will and Your infinite virtue that I may long for Your company and desire eternal life with all earnestness. Leave me not without guidance until I come to eternal life, till I come to You.

I am told that there is no possible doubt that he who abandons himself to Divine Providence and who, so to speak, casts himself into its arms, and permits himself to be governed by it in all things, is following the surest road to salvation; whereas one who does otherwise and wishes to withdraw from it and to govern himself by his own wisdom is exposing himself to a great danger of falling into the order of that providence in which he will suffer the loss of his soul.

How, O Lord, could one do better than to yield to what You persuade him to do? Did You not bind Yourself by promise to lead us to salvation? Let me never wander away, but keep me until my last breath in that path which in preference to all others You and all Your saints have recommended me.

Let me persuade myself that whatever may come either of prosperity or adversity, is ordained by Your divine Providence and depends on it, that thus I

may receive it as a blessing from Your hand; for nothing is done in time which has not been for most just reasons ordained from all eternity. Let this be my consolation in the hardships of life.

May Your Providence give me confidence amid the errors of life, assurance in danger, strength in difficulties, patience in adversities, and serenity in facing what the future may have in store for me.

Let it remove from my soul all idle anxiety, by impressing it with the firm belief that whatever happens to me, O my God, comes from the kindness and benignity of Your Providence.

At the same time let it awaken in me such attention and activity as are necessary for dealing with the affairs of life in accordance with their importance and with what my state of life requires.

Your Providence calls for my studious cooperation but it forbids and cannot tolerate superfluous care and anxiety for the temporal concerns of this life.

May it please You, my God, to dispose of me and govern me till the end, as You know it to be expedient for my salvation and Your glory, either in prosperity or adversity, by honor or disgrace, blame or praise, abundance or need, sickness or health, life or death. I except nothing, I wish to avoid nothing. It is the only desire of my heart.

9. SEPTEMBER

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

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

MY GOD, You would have me acknowledge that, as my sins have been committed against You, I must have recourse to You. No one else can give me the kind treatment of a Father. Because You are the kindest, most considerate of fathers, I treat with You as my Father, asking indulgence.

As my future Judge I ask that You will remit all punishment. For You will then, indeed, be my Judge, but now You play the role of Friend, Advocate to defend me, and one day hope to be my exceeding great Reward.

As my sovereign Lord, to Whom I owe perpetual service, I ask for absolution from all my debt. You are not only my King Who has absolute power over me, You are also my absolute Lord and owner both by right of creation and by right of purchase. For, after I had forfeited my birthright by original sin You bought me back from the slavery of the devil and released me from the dungeon of hell by the price of Your own terrible passion and death.

How shall I be freed from my sins unless You, my omnipotent Father, turn to me in Your mercy?

Your omnipotence will not be excited unless You first pardon me.

You allow Your omnipotence to wait upon Your mercy to show kindness and gentleness in dealing with me.

Your omnipotence is chiefly manifested in pardoning the sinner—me. You show forth all the beauty of Your fatherhood in Your treatment of me.

How shall I hope to be constant in allegiance to You, if I do not recognize Your sovereign right over me? You have shown me Your kingly majesty by allowing me to know the lengths to which You are willing to go to save my soul.

How can I obey You as my Lawgiver and Judge, if I do not recognize You as my best Friend? I can persevere in my obedience to You only if this service is founded on love. You have left me no doubt of Your friendship.

Hence with confidence I come to you as a child who has disobeyed and offended its Father; as a rebel and thief who has stolen the precious soul committed to me by You, my King; as a malefactor who has deserved nothing but punishment from You, my God.

Since You are to me a most loving Father, a most forgiving Lord, and the kindest of friends, let me love You as a Father, be loyal to You as to a King, be faithful to Your directions as my future Judge.

Profoundly significant is the connection between Your absolute power and infinite mercy. Upon Your absolute fullness of power are based Your unbounded mercy, clemency, compassion, mildness and long-suffering towards Your sinful creatures.

“Thou hast mercy upon all, because thou canst do all things, and overlookest the sins of men for the sake of repentance. For thou lovest all things that are, and hatest none of the things which thou hast made” (Wisd. 11:24-25).

“Thy power is the beginning of justice: and because thou art Lord of all, thou makest thyself gracious to all. For thou showest thy power, when men will not believe thee absolute in power, and thou convincest the boldness of them that know thee not. But thou being master of power, judgest with tranquility; and with great favor disposest of us: for thy power is at hand when thou wilt” (Wisd. 12:16-18).

“Thou sparest all: because they are thine, O Lord, who lovest souls” (Wisd. 11:27).

“God is rich in pardoning and in displaying His bounty; for His mercy is almighty and His omnipotence is merciful; so great is the goodness of His omnipotence and the omnipotence of His goodness, that there is no guilt that He will not or cannot pardon to one who is converted to Him” (St. Thomas).

Deus, tu conversus vivificabis nos (Ps. 84:7).

You will instead (of anger) give us life.

I KNOW that God is ever turned to me because of the interest He takes in my soul that He has made, loved, and redeemed.

O God, let me know that Your eyes are upon me, that You are interested in me, so that this knowledge may give me new life.

When I acknowledge You as my God, my soul is made stronger and lives in Your presence and grace. You are the source of both my bodily and spiritual life. Let both be renewed, invigorated, perfected here before Your Face.

O God, change Your anger into grace, Your strict justice into paternal love. Then I shall have new life, I shall rise from the grave of sorrow and mourning.

If You turn Your loving countenance to me, You will give me new life, just as the sun in spring causes slumbering nature to burst forth with a new and vigorous life.

You alone, O my God, can raise me from the death of sin and make my soul the land of the living. Oh, rise and shine upon me, Sun of Justice.

O Jesus, Your Father's just anger extended from generation to generation from the time of Adam's guilt until You appeared and turned His anger into a smile of favor upon us.

As a Lamb of God You offer Yourself each day

the world over to Your Heavenly Father without ceasing, and behold, our guilt is remitted, all our sins are forgiven, Your Father's just anger is appeased. Instead of being angry with us now, His mercy and loving kindness are manifested from generation to generation.

If Jesus graciously turns to me, if He bends down to me in Holy Communion, then I shall have life that will gradually conquer the remnants of my old, sinful self, and bestow on me the sweet joy of conscious union with God.

More astounding than the sacrifice on our altars, O my God, is Your infinite mercy, mildness and condescension as manifested in Holy Communion. O blessed hour, in which You enter into the promised land of my soul!

You bestow inestimable blessings upon this land, my soul, so that it may bring forth its fruit, the harvest of virtue, and also bestow upon my body supernatural strength and the pledge of its future fruit, its glorification.

Change me into Yourself, and give me new life. My soul drinks deeply of this living well of all sweetness and satiates herself with the delight of Your heavenly charm.

Because of Your sacrifice, justice and peace kiss each other. That is the one word that gives me new life—Your favorite greeting on entering my lowly dwelling: "Peace!"

Because of Your gift of Yourself to me, faithfulness sprouts from the garden of my soul. Because of Your redemptive sacrifice, the dew of benevolence falls upon it from heaven, so that my life becomes Your life; my way, the walking in justice before the Lord in all reverence, modesty, confidence and fervent love.

“Thou shalt no more have the sun for thy light by day, neither shall the brightness of the moon enlighten thee: but the Lord shall be unto thee for an everlasting light, and thy God for thy glory. Thy sun shall go down no more, and the moon shall not decrease: for the Lord shall be unto thee for an everlasting light, and the days of thy mourning shall be ended” (Is. 60:19-20).

“Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, the Lord shall hear: thou shalt cry, and he shall say, Here I am” (Is. 58:8-9).

10. OCTOBER

Et plebs tua laetabitur in te (Ps. 84:7).

And Your people will rejoice in You.

O GOD, by Your grace I am numbered among Your chosen people. You have given me life that I may have the joy of Your life. I now ask You to give me more of this divine life that I may be filled with

more joy. Grant me the grace to turn to You constantly in order that my spiritual life may be renewed and strengthened, and that my joy may be full.

Even in this valley of tears You wish to fill the little thimble of my heart with the pure joys of heaven, because You want my service of You to be not only wholehearted but also cheerful. "A glad heart makes a cheerful countenance; but by grief of mind the spirit is cast down" (Prov. 15:13). "A joyful mind makes age flourishing: a sorrowful spirit dries up the bones" (Prov. 17:22).

Your saints also tell me the value of joy in my daily life. "Let those who belong to the devil hang their heads, we ought to be glad and rejoice in the Lord" (St. Francis of Assisi). Yes, sin alone should make me sad, and sin is something of my own doing.

"We should strive to be cheerful and unrestrained, for there are people who think it is all over with devotion if they relax themselves ever so little" (St. Teresa).

"Melancholy is the devil's own nurse; gayety is God's hosuekeeper. God does not like melancholy people. They are next of kin to death, for Melancholy is Death's sister. I like pleasant people; they have a sure mark of God's presence with them and in them. The man with a good conscience will always be happy; he will be tranquil on all occasions, secure in all dangers, comfortable in all hardships.

He will laugh in all circumstances, sing at everything, and always be gay" (Abraham of Santa Clara).

"It is doing no injury to the mortified character of high sanctity to say that joy is one of the most important elements in the spiritual life, and nothing is more common than cases in which persons are kept back from great attainments, or from persevering in their vocation, by the want of joy. It cannot be too often repeated that it is no honor to holy mortification to think or speak lightly of the sweetness and balm of spiritual joy.

"Far from being destructive of joy, mortification is its foundation and chief support. Self-love is the filth, the squalor, the confinement, the poverty, the depression, the bad air of the spiritual life, and mortification is our emancipation from it all. What wonder it should be so joyous?

"Joy and sorrow work together in the life of the Christian, blending into one another and alternating with each other, like the heaving and sinking of the ocean's billows. They live together because they are sisters. Joy is the eldest born, and when the younger dies (for sorrow is the sequel of sin and a condition of time)—as she will die—joy will keep a memory of her about her forever—more, a memory which will be very gracious, so gracious as to be part of the bliss of heaven.

"Joy is the sail of the boat; he who knows how to manage this sail, can take advantage even of adverse

winds and make them serve towards a swifter voyage” (Father Faber).

“Joy is a characteristic of sanctity. Fundamentally, holiness cannot mean anything else but a reshaping and uplifting of earthly life into life with God, in God, and for God—true and real, although always imperfect and subject to earthly limitations. It is effected by permanent attention to God’s presence, constant performance of His Will, and steady intercourse with Him in prayer. With it comes a true and real, even though imperfect participation in God’s glory and blessedness, and an inflowing and overflowing into the human heart and life, not in full stream, but drop by drop. The result is that wonderful gentleness and patience, that peace and steadfastness, that uniform joyousness, that permanent even temper and disposition, which shines out of the eyes, lights up the face, puts music into the voice, and, like a bright blue sky, stretches over the whole of life, imparting joy to everyone. Thus happiness and holiness go together” (Bishop Keppler).

Ostende nobis, Domine, misericordiam tuam (Ps. 84:8).

Show us, O Lord, Your mercy.

NOW, O God, I ask for mercy. Your mercy is most complete and such as You alone can give, for You alone know the need I have of You and the misery I suffer without You.

Is not that the very meaning of the word "mercy"? You take my "misery" into Your "Heart" which is thereby moved to infinite compassion.

My God, there is nothing more suited to Your divine nature than to be merciful and to spare. For You are a Father—our Father—my Father.

A father worthy of the name, spends himself for the good and happiness of his children. He works day and night, watches and prays, endures hardships and sufferings for the children he loves and wishes to be happy. The thought of his children makes him forget all his own sufferings.

If one of his children should go astray and become wicked, how deeply the heart of that poor father would be grieved! But still he keeps on working and suffering, even for his wayward child. He consoles himself by saying to himself, "Who knows? Perhaps he will be sorry for his evil ways and lead a better life."

You, my God, are the best and tenderest of Fathers, and I am that ungrateful and wayward son. Yet You never relax Your efforts in my regard. You sustain my life, watch over me, urge me to repent and to better my life. How long have I kept You waiting?

But You have also the heart of a mother toward me, Your frail and erring child. In the words of Holy Scripture You also say to me: "As the mother loveth her only son, so did I love thee" (2 Kgs. 1:26).

“Thou shalt be as the obedient son of the most High, and he will have mercy on thee more than a mother” (Ecclus. 4:11).

“Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee” (Is. 49:15).

Yes, Your love is even greater than a mother’s love. If I cannot understand the great love that lies in a mother’s heart, how much less can I understand the boundless love that burns in Your Heart, O my God?

How great is the happiness of a good Christian mother whose son is virtuous and obedient! How intense is her love of him! She cannot herself measure the greatness of her love; but one thing she does know, and that is, if it were possible for her, she would love him even a thousand times more tenderly and ardently than she does.

Such also is the love even of the poor mother whose child is disobedient and wicked, abuses her and curses her. He runs away from home; he prefers the society of wicked companions to her love. Her days and nights are spent in weeping. Her life is dark and desolate. How her anguished heart bleeds. But, does she hate her child or cease to love him because of his ingratitude? Ah no! far from it. Her love only grows stronger and more tender. Like the ivy that clings to the mouldering ruin and saves it from falling completely, her love still clings

to her child, though ruined, despised and forsaken by all.

My God, You have implanted this love in each mother's heart. How, great, then, how unbounded must not Your love and mercy be for poor, miserable sinners, since the love of all the mothers on earth is but a tiny stream from the boundless ocean of Your infinite love of me!

Yes, You are Love. You are infinitely merciful. You have created me for heaven. You have created no one to send him to hell. It is the sinner himself who freely chooses hell in preference to You. Yet, even in that dread prison of eternal punishment Your mercy tempers the punishment inflicted.

After Adam sinned he feared You and hid himself. After my sins, because I know that You love me more than all fathers and mothers do their wayward children, with confidence I cast myself into the ever-open arms of Your infinite mercy.

11. NOVEMBER

Et salutare tuum da nobis (Ps. 84:8).

And grant us Your salvation.

O GOD, Your mercy means to me salvation. I ask Your mercy not only for the past, but for all time, for I am so worthless and so weak that if You withdraw Your mercy I shall lose all claim to the salvation that Your mercy secures to me.

My God, You are called "Our Salvation," first,

because You delivered me from eternal death. As far as in You lies, You deliver all men and pay a most abundant ransom for them, which is sufficient to redeem an infinite number of sinners and wipe out the guilt and eternal punishment of an infinity of sins.

Secondly, You are my Salvation, because You are the cause of all the gifts of grace and of all the good works by which I merit eternal salvation. The whole mechanism of the world, my temporary home, is directed to this one end: my eternal salvation. Everything is planned and destined for Your elect.

Thirdly, You are my Salvation, because You are the author and source of all the gifts of glory in which eternal salvation essentially consists, that is, the vision and enjoyment of You, my God.

Finally, You justly bear this title because You are Yourself the object of eternal salvation. On You depends the whole essence of eternal life, its excellence, its sweetness, and its endless duration. Heaven is—to see You, to love You, to enjoy You forever.

“Men of rank, how long will you be dull of heart? Why do you love that which is vain and seek after falsehood? Know that the Lord does wonders for his faithful one; the Lord will hear me when I call upon him” (Ps. 4:3-4).

The honors, riches, and pleasures that I seek so eagerly are all vanity—nothingness. Yet, to obtain them I use all the resources of my soul by which I

could have attained solid and everlasting happiness. I am bankrupt for heaven.

These things are vain—empty. There are no help, but only an obstacle to the end for which I was destined by You, my Creator.

They are lies, because they promise happiness and bring only miseries. My labor in seeking to obtain them is useless and harmful. For, from the depths of my restless heart ever comes this plaintive refrain: "Your heart can truly rest only in God!"

"O Lord, let the light of your countenance shine upon us! You put gladness into my heart" (Ps. 4:7-8).

The light of faith shows me where I can find the true Good and the way to reach it, and this knowledge fills my heart with incredible joy. For what is more desirable than that I should know my sovereign Good and my last end, and to be surely treading the pathway that conducts me to eternal life—to eternal union with You.

O admirable, happy, and glorious union in which, O my God, are found at the same time my greatest good and Your greatest glory! For by it I am made a sharer in Your divine goodness and divine joy; and by it Your divinity shines in greatest splendor outside of Itself in the mirror of my created soul.

In my soul, one day united irrevocably to You, the entire fullness of Your divinity will glow in all its splendor, and in It Your beauty will be reflected.

Although It is one, it will be multiplied in such a marvelous manner that there will seem to be as many divinities as there will be blessed spirits.

Let this union in which are found my greatest good and Your greatest glory be ever nearest to my heart. Let me long for it and place it above all created things. Let all my thoughts, my cares, my labors tend to that divine union and let my soul never rest until it rests in You. But, as so great a good is far beyond my strength, I have recourse to You, My God and Last End.

It is solely by Your infinite bounty that You have destined me from all eternity for that happy state. Continue Your benevolence toward me; do not interrupt or diminish it because of my ingratitude, negligence, and frailty.

Domine, exaudi orationem meam (Ps. 101:2).

Lord, hear my prayer.

I PRAY for life and mercy. If my prayer is to reach God, I must desire what I pray for. To show Him my sincerity I must long for the life that He gives, I must acknowledge the need of mercy that He offers me, and I must appreciate the mercy that He has purchased for me.

Hence, my prayer must be humble and persistent. Yet, I must remember that there are three kinds of prayer. There is the unspoken prayer of suffering,

the spoken prayer of petition, and the prayer of praise, resignation and intercession.

O God, accept my sorrow as my life-long prayer. Let my sufferings plead with You when my prayer is but a faint, undistinguishable cry; when the best years of my life have vanished as smoke, and for all my past I have nothing to show You of good done for You or for my neighbor.

When my affections seem withered and my heart dried up through the heat of life's day, so that through the bitterness of sorrow or the stroke of sudden shock I am hardened, chilled, well-nigh loveless—Lord, hear my prayer.

When the furnace of temptation has scorched me, and the heat of my passions has burned me out, so that I have, as it were, no life to offer You—Lord, hear my prayer.

When in the weariness of long sickness my bones cling to my skin, and my flesh has been dried up and wasted through fever—Lord, hear my prayer.

When in loneliness of spirit I stand alone, weighed down night and day by the cruelty of misunderstanding and persecution, bitterly recalling days past—Lord, hear my prayer.

When life has become to me one long humiliation, bitterness and ashes my bread, and tears my drink; when my days are few, and the chill of death is on me; when the days that remain loom long and dreary as the cold evening shadows when the sun is sink-

ing—Lord, hear my anguished cry for help and support.

My God, hear me speedily while there is yet time; give me the heart which You love; let me pour out my supplication before You; let this be my confession: "It is You who have lifted me up and cast me down."

May my constant prayer be: "Your Will be done!" May Your Will be done in Your own way, in Your own time.

May I ever make my own the prayer of Holy Mother Church: "Let the ears of Your mercy, O Lord, be open to the prayers of Your suppliants; and, that You may grant the desires of those who seek, make them ask what is pleasing to You."

Do I realize that what is not heard in my prayers, is what proceeds from myself? Jesus, acting in me, will never ask for what He has condemned as worthless, and what has no purpose but to flatter or gratify my fallen nature.

I must not deceive myself by thinking that no prayer is real except that which is expressed in words, and of which I can give an account to myself, and by persuading myself that I am not praying if there is nothing in my mind or heart that I can perceive or feel.

My real prayer is already found in germ and substance in my will before it passes into thoughts and words. St. Anthony says that the best method of

praying is "when praying, you do not think that you pray."

What renders this way of praying most excellent is that my self-love can find nothing in it to rest upon, and cannot sully the purity of my prayer by its touch.

Prayer, to be effective, must have these properties:
Useful, pure, winged, devout, persistent, loving,
just,

Common, brief, in Christ's name, with hope, place,
zeal.—Cardinal Hugo.

Prayer should be for some salutary object, free from all evil thoughts, uplifted by alms and fasting, humble, constant, with true affection for God, for a righteous purpose, in the person of the Church so as to be profitable to all, in faith through the merits of Christ, in a place conducive to prayer, and with fervor of purpose.

Et clamor meus ad te veniat (Ps. 101:2).

And let my cry come to you.

LET my cry come to You! It is not enough that I solicit the intercession of the saints in heaven, on earth, and in purgatory, in my behalf. I must also formulate my own prayer to prove my desire and earnestness to You, my God.

And what better words can I find to express my extreme need of Your speedy and constant help than

the words of the Psalmist, who composed the above words?

“O Lord, hear my prayer, and let my cry come to you. Hide not your face from me in the day of my distress. Incline your ear to me; in the day when I shall call, answer me speedily. For my days vanish like smoke and my bones burn like fire. . . . My days are like a lengthening shadow, and I wither like grass” (Ps. 101:2-4,12).

“Hide not Your face from me.” You, my God, hide Your face when I ask for things that are to my disadvantage or harm to receive from You. Therefore, in order that I may ask aright for the right things, give me the spirit of true prayer. Then You will no longer turn away from me, that is, refuse my petition by turning Your back, as it were, on me, but You will show me Your countenance by lovingly bestowing what I ask for.

“Bend Your ear to me” today, whilst I call upon You in true repentance and sorrow for my sins.

“Answer me speedily.” Hear me right soon, because my days vanish like smoke. Yes, the days of my past life have been blackened by sins and infidelities, and, unless You give me the grace to do penance for them now, it may be too late. Perhaps the sand in the hourglass of my life has almost run out! Lord, hear my earnest pleading!

“Happy the man to whom the Lord imputes not guilt, in whose spirit there is no guile” (Ps. 31:2).

"My days are like a lengthening shadow." St. Bernard bids me note that the Psalmist does not say, "My days have set like the sun," for the sun, as soon as its course is over, leaves tangible results behind it in the life and warmth it has bestowed. But a shadow in no way affects the objects over which it passes. In like manner the life of a sinner is of no profit to mankind.

"I wither like grass." Grass, when it has been cut down, is carried away in a wagon, is given as food to cattle, is made into beds for men and animals to lie on. So also when Death, the grim reaper, swings his scythe to cut the slender thread of my earthly life, I, too, shall wither like grass, I shall be carried away in a hearse, to become the food of worms in the grave, and to be trodden under foot by those who walk over my grave without a thought of me or my soul.

"Withered and dried up like grass is my heart; I forgot to eat my bread" (Ps. 101:5). I forgot to eat my bread, the food that my soul needs—the words of heavenly wisdom from Your mouth, and the Bread of Life, Your own Sacred Body in Holy Communion, and my daily meat—the doing of Your will.

I have forgotten, or neglected to heed Your words: "Not by bread alone does man live, but by every word that comes forth from the mouth of God" (St. Matth. 4:4), or to follow Your example: "My

food is to do the will of him who sent me, to accomplish his work" (St. John 4:34).

My grief and anxiety consume me. All my youthful vigor and strength have dried up. My heart is burnt up by the fire of my passions. To Your prophet You said, as he stood at a place full of dry bones, "Prophesy concerning these bones; and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord to these bones: Behold I will send spirit into you and you shall live . . . and you shall know that I am the Lord" (Ezech. 37:4-6).

At my earnest request let Your life-giving and life-restoring word give new life to my dried-up, shrivelled soul.

12. DECEMBER

Dominus vobiscum!

May the Lord be with you!

IN THE SECRECY of her chamber the Virgin Mary kneels in intimate communion with God. As the lily's waxen cup holds up to the morning sun a sparkling drop of crystal dew, so her pure heart, having collected, as it were, all the ardent longings of the hoary patriarchs and enlightened prophets for the Redeemer, sends these on the wings of prayer to the effulgent throne of the Triune God of Mercy.

A flash—and a celestial messenger stands before her with an unheard-of greeting and a wondrous answer to her fervent petition. "Hail, full of grace,

the Lord is with thee, blessed art thou among women," he salutes her. Her humility marvels, her mind seeks light, her will submits to God's decree, and at the same instant the Holy Spirit forms the human nature of the Father's only Son from her untainted flesh. Truly, the Lord is with her in a most wonderful way.

Since that blessed moment God has dwelt in a special way in His creation, wherein His omnipresent essence had dwelt since His Spirit first moved over the waters. From the moment of the Incarnation, Jesus has lived on earth either corporally or sacramentally, in the very midst of, yes, as a member of, His vast family of redeemed children.

Where God is, there He is present with His truth and His grace, with His favor and help, with His love and His mercy with His blessing and peace. To have Him with us Who is our God, our Redeemer, our Comforter, our felicity, our Supreme Good and last end, our One and All—what can be better, what can be greater, what more full of bliss? What more does God desire than to be with us now, that we may be with Him forever hereafter? What greater blessing than this could anyone wish us? None.

Hence, during the Holy Sacrifice of the Mass the priest eight times expresses his fervent wish—"Dominus vobiscum—The Lord be with you." It is a wish coming from Christ, for before each salutation the minister kisses the altar stone, a symbol of Christ.

When the priest says these words, as mediator between God and man, he desires and prays that God may especially bless and favor those who assist at the Holy Sacrifice, that He may graciously dwell, act, and reign in them, and impart to them His powerful help and assistance. Where the Lord is, there He produces the most happy results, there He imparts manifold gifts, graces, blessings. By these words, therefore, are wished all the goods which are connected with the presence of the Lord.

May the Lord be with you as Pardoning Father, when on bended knee you contritely acknowledge your sinfulness, your misery, your need, and unite your humble heart with the Victim about to be slain mystically on the altar.

May the Lord be with you as Divine Counsellor, to enable you to pray efficaciously and to ask from God what is proper and profitable for salvation.

May the Lord be with you as the Spirit of Truth, to teach you interiorly by His heavenly unction and light, that you may understand and love the wonderful sublimity and depth, as well as the unfathomable riches of the word of God in the Gospel.

May the Lord be with you as Priest, to assist you with His grace and power, in order that with a lively faith and proper disposition of soul you may offer yourself as an acceptable gift to the Most High, in union with the Eucharistic Sacrifice.

May the Lord be with you as the Giver of all grace,

to fill your soul sweetly and powerfully with the heavenly breath of grace, that it may rid itself of earthly defilement, raise itself above the barrenness of earth, and soar upward to join the chant of praise of the blessed spirits.

May the Lord be with you as the Bread of Life, that contains within Itself all sweetness and the pledge of true, everlasting life.

May the Lord be with you as the Good Shepherd, to assist you with His grace and shield you during the course of the day—in joy and in sorrow, in fatigue and in labor, and remain with you when the day draws to a close and evening comes, so that you may “watch with Christ and rest in peace.”

May the Lord be with you as safe Escort through the shadows of the valley of death into the light of the kingdom of God, to see “the glory of the only-begotten of the Father, full of grace and truth.”

These are the manifold blessings which the representative of Christ wishes me in the name of Christ, and with the firm assurance of fulfillment, for, with God to wish is to do. I spend a short half hour with God at Holy Mass, and He remains with me the live-long day and through the restful hours of the night. But how will He be with those who wantonly despise His blessed company by refusing to attend Sunday Mass, who prefer to begin their race for pleasure without Him? They may meet Him just around the bend of the road—as their Judge.

Et cum spiritu tuo.

And with your spirit.

WITH these words I reply to the priest's ardent wish that "the Lord may be with me." May he also be with you in the very center of your priestly heart.

But, I may also include myself in this wish. For that is the desire of Your Heart, that each one of Your children should possess You most intimately in the very center of his being.

And, if You are with me so intimately and day after day, must I not also acquire "Your spirit"? But what is Your spirit?

At Your baptism in the Jordan Your precursor attested: "I beheld the Spirit descending as a dove from heaven, and it abode upon him" (St. John 1:32).

In the synagogue at Nazareth You, my Savior, applied to yourself the words you read from the Prophet Isaias (ch. 61): "The Spirit of the Lord is upon me; because he has anointed me; to bring good news to the poor he has sent me, to proclaim to the captives release, and sight to the blind; to set at liberty the oppressed, to proclaim the acceptable year of the Lord, and the day of recompense" (St. Luke 4:18-19).

By this I am to understand that the Holy Spirit descended on Your human nature in all His fullness, that is, with all the graces, gifts and virtues in all

the perfection and fullness that a human soul can receive them. It is this divine influence by which the human intellect, in fact, all man's spiritual powers are equipped and spurred on with determination and energy to strive for good and to avoid evil according to God's Will.

"The spirit of the Lord came upon Samson, and he tore the lion as he would have torn a kid in pieces, having nothing at all in his hand. And the spirit of the Lord came upon him, and he went down to Ascalon, and slew there thirty men, whose garments he took away and gave to them that had declared the riddle" (Judges 14:6,19).

"Immediately the spirit drove him (Christ) forth into the desert" (St. Mark 1:12).

By this action of the Holy Spirit I am to understand the movement in You, O Jesus, to fulfill the will of Your Father most perfectly.

But You did not receive this spirit for Yourself alone, but also for Your mystical body, the Church. The true members of the Church do not live according to their own spirit, but according to the spirit of You, their Head.

Your spirit is different from ours, which seeks and loves more what is carnal than what is spiritual. "My thoughts are not your thoughts: nor your ways, my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above

your ways, and my thoughts above your thoughts” (Is. 55:8-9).

O Jesus, as Son of God, before Your incarnation, You possessed the same exalted majesty as Your heavenly Father, which was incapable of any subjection, and hence You could not adore and honor Your Father by humility and submission. Therefore You resolved to assume a state in which You could do so, and thus honor Him in the most perfect manner and also to reconcile lost mankind to Him. You saw that it would please Your Father immensely if You would assume the guilt of mankind. In this way, by Your humility and obedience You would restore to Your Father the honor of which Adam had robbed Him by his pride and disobedience.

Therefore You most willingly acceded to the good pleasure of Your Father, and inspired Your human nature, which in time You clothed Your divinity, with this wonderful and admirable sentiment, and Your human nature received this disposition entirely and offered itself most perfectly to do and suffer everything that was necessary to fulfill the will of Your Father, to restore His honor and glory, and to save all men.

“It is now no longer I that live, but Christ lives in me” (Gal. 2:20).

“You, however, are not carnal but spiritual, if indeed the spirit of God dwells in you” (Rom. 8:9).

Oremus!

Let us pray!

THIS is God's invitation to me. Jesus tells me that I "must always pray and not lose heart" (St. Luke 18:1), and St. Paul: "Pray without ceasing" (I Thess. 5:17). But why and how?

Prayer is to my soul and its spiritual life what air and light are to the life of my body.

By prayer I acknowledge God to be the only source of my real good. "By prayer man displays reverence towards God in as much as in praying he subjects himself to the Lord and professes that he needs God as the source of all that which constitutes a good for him" (St. Thomas).

As the development of my life is meant to be an unbroken progress towards my final happiness, I ought to be receiving continually that which gradually prepares my soul for this end. That is, I must be constantly receiving what God is prepared and eager to give.

God will not force His gifts upon me. He will not give me these gifts unless I desire them and unless my desire for them is expressed in the form of a petition. Prayer is the expression of my desire for God's gifts and the recognition that I depend wholly on God's help for each step on the road to my final goal.

Prayer, therefore, is an essential means to my salvation: if it is lacking, all other means are ineffectual.

In order to fulfill this essential obligation of praying at all times, I must know how to pray. Prayer is the expression of a desire. St. Thomas says that "it is, in some sort, an interpretation of our desire before God." It is something that arises from me in presence of a want for something that I feel powerless to procure for myself from my own resources.

By asking a person for something, I imply that I recognize him to be in a position to grant me what I desire. He may be able to do so, yet he may be unwilling to grant my petition. God has assured me that this is not the case with Him. "Ask and you shall receive" (St. John 16:24).

Hence I can trust God to bestow on me all that I *need* to attain my life's purpose. By creating me for sharing in His own happiness, He, by this very fact, undertakes to give me all that is necessary for me to gain that happiness.

God, in His generosity, does not content Himself with giving what is sufficient by way of means: very often He gives superabundantly.

But I may not expect that God will listen to my requests when these do not bear on what makes for a good life. God gives His help to me in order that I may have a good life, but not merely a good time. He will supply all my needs, but not all my wants.

All that is necessary for me to reach my goal comprises all my needs. In granting His gifts to me, God consults my interests, not my fancies.

“Those things only do we rightly ask for in prayer which we can justly look for” (St. Thomas).

God is always disposed to give me all that makes me good. I am truly good if I have developed into what I ought to be.

If I would but look closely at my manner of praying, I would see that I am rather trying to conform God’s Will to mine, instead of conforming my will to His. “Thy Will be done!”

The first gift I should ask of God is the “spirit of prayer.” Prayer is a supernatural act and must, therefore, have its beginning in grace and not in any natural inclination. Prayer that is real prayer is always prompted by the Holy Ghost. Being prompted by Him it will always present before God the true needs of my soul.

“In our perversity we ask for wrong things in the wrong way” (St. Augustine). Is that the matter with and of my prayers?

“All our prayers ought to be directed to the obtaining of grace and glory” (St. Thomas).

In prayer I must always speak to God with reverence, with perseverance, for my soul’s needs, for what is necessary for salvation. My temporal needs must be made subject to the need of obtaining grace now and glory hereafter.

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