



**CONGREGATIO  
DIVINUM CARITAS**

**THE ORATORY OF  
SS. CUTHMAN & WILFRID OF SUSSEX**



**QUINQUAGESIMA SUNDAY**

## THE ANGELUS

V. The Angel of the Lord brought tidings to Mary

**R. And she conceived by the Holy Ghost.**

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

**R. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen**

V. Behold the handmaid of the Lord

**R. Be it done unto me according to Thy word**

*Hail Mary etc...*

V. And the Word was made flesh

**R. And dwelt amongst us**

*Hail Mary etc...*

V. Pray for us O holy Mother of God

**R. That we may be made worthy of the promises of Christ**

V. Let us pray; Pour forth we beseech Thee, O Lord, Thy grace into our hearts; that as we have known the Incarnation of Thy Son, Jesus Christ, by the message of an Angel, so by His Cross + and Passion may we come to know the glory of His Resurrection. Through Christ Our Lord.

**R. Amen.**

## ASPÉRGES

Aspérges me. Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

*Miserére mei, Deus, secúndum magnam misericórdiam tuam. P. Glória Patri, et Fílio, et Spirítui Sancto. S. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen.*

Aspérges me. Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

V. Osténde nobis, Dómine, misericórdiam tuam.

**R. Et salutáre tuum da nobis.**

V. Dómine, exáudi oratiónem meam.

**R. Et clamor meus ad te véniat.**

V. Dóminus vobíscum.

**R. Et cum spírítu tuo.**

V. Orémus. Exáudi nos, Dómine sancte, Pater omnípotens, ætérne Deus, et míttre dignéris sanctum Angelum tuum de cælis, qui custódiat, fóveat, prótegat, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. **R. Amen**

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

*Have mercy on me, O God, according to Thy great mercy. [Psalm 50] P. Glory be to the Father, and to the Son, and to the Holy Ghost.*

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

*V. Show us, O Lord, Thy mercy.*

**R. And grant us Thy salvation.**

*V. O Lord, hear my prayer.*

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

*V. The Lord be with you.*

**R. And with thy spirit.**

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

**R. Amen**

## THE PREPARATION

*V. In NOMINE + Patris, et Fílii, et Spírítus Sancti. Amen.*

*V. Introíbo ad altáre Dei.*

**R. Ad Deum qui lætíficat iuventútem meam.**

*V. Iúdica me, Deus, et discérne cáusam meam de gente non sancta: ab hómine iníquo et dolóso érue me.*

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

**ALL KNEEL** V. In the Name of the + Father, and of the Son, and of the Holy Ghost. Amen.

V. I will go unto the altar of God.

**R. Even unto the God, who giveth joy to my youth.**

V. Give sentence with me, O God, and defend my cause against the deceitful and wicked man.

**R. For Thou art the God of my strength, why hast Thou put me from Thee: and why go I so heavily, while the enemy oppresseth me?**

V. O send out Thy light and Thy truth, that they may lead me: and bring me unto Thy holy hill and to Thy

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

**R. Et introibo ad altáre Dei: ad Deum qui lætíficat iuventútem meam.**

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

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

*V. Glória Patri, et Filio, et Spiritui Sancto.*

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

*V. Introibo ad altáre Dei.*

**R. Ad Deum qui lætíficat iuventútem meam.**

*V. Adiutórium + nostrum in nómine Dómini.*

**R. Qui fecit cælum et terram.**

*The Priest then makes his Confession after which we say,*

**R. Misereátur tui omnípotens Deus, et dimissis peccátis tuis, perdúcat te ad vitam ætérnam.**

*V. Amen*

**R. Confíteor Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Ioánni Baptístæ, sanctis Apóstolis Petro et Páulo, ómnibus Sanctis, et tibi, Pater: quia peccávi nimis cogitatióne, verbo, et ópere: percutit sibi pectus ter, dicens: mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Virgínam, beátum Michaélem Archángelum, beátum Ioánnem Baptístam, sanctos Apóstolos Petrum et Páulum, omnes Sanctos, et te, Pater, oráre pro me ad Dóminum Deum nostrum.**

*V. Misereátur vestri omnípotens Deus, et dimissis peccátis vestris, perdúcat vos ad vitam ætérnam. R. Amen*

*V. Indulgéntiam + absolutiónem, et remissionem peccatórum nostrórum, tríbuat nobis omnípotens et miséricors Dóminus.*

**R. Amen.**

*V. Deus, tu convérsus vivificábis nos.*

**R. Et plebs tua lætábitur in te.**

*V. Osténde nobis Dómine, misericórdiam tuam.*

**R. Et salutáre tuum da nobis.**

*V. Dómine, exáudi oratióne meam.*

**R. Et clamor meus ad te véniat.**

dwelling.

**R. And that I may go unto the altar of God, even unto the God, who giveth joy to my youth: and upon the harp will I give thanks unto Thee, O God, my God.**

*V. Why art thou so heay, O my soul: and why art thou so disquieted within me?*

**R. O put thy trust in God: for I will yet give Him thanks, which is the help of my countenance, and my God.**

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

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

*V. I will go unto the Altar of God.*

**R. Even unto the God, who giveth joy to my youth.**

*V. Our + help is in the name of the Lord*

**R. Who hath made heaven and earth.**

*The Priest then makes his Confession after which we say,*

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

*V. Amen*

**R. [Bowing low] I confess to Almighty God, to Blessed Mary ever Virgin, to Blessed Michael the Archangel, to Blessed John Baptist, to the holy Apostles Peter and Paul, to the saints, and to you, Father: that I have sinned exceedinly in thought, word and deed: (striking the breast each time) through my fault, through my fault, through my own most grievous fault and I ask Blessed Mary ever Virgin, Blessed Michael the Archangel, Blessed John Baptist, the holy Apostles Peter and Paul, all the saints and you, Father, to pray for me to the Lord our God.**

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

*V. May the Almighty and merciful God grant unto us + pardon, absolution, and remission of our sins.*

**R. Amen.**

*V. Thou wilt turn, O God, and bring us to life.*

**R. And Thy people shall rejoice in Thee.**

*V. Show us, O Lord, Thy mercy.*

**R. And grant us Thy salvation.**

*V. O Lord, hear my prayer.*

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

V. *Dóminus vobiscum.*

R. *Et cum spírítu tuo.*

V. *Oremus...*

**INTROIT Psalm 30. 3, 4**

*Esto mihi in Deum protectórem, et in locum refúgii, ut salvum me fácias: quóniam firmaméntum meum et refúgium meum es tu: et propter nomen tuum dux mihi eris, et enútries me. Ps. 30. 2 In te, Dómine, sperávi, non confúndar in ætérnum: in justítia tua líbera me et éripe me. V. Glória Patri. Esto mihi...*

*Kyrie eleison; Kyrie eleison; Kyrie eleison;  
Christe eleison; Christe eleison; Christe eleison;  
Kyrie eleison; Kyrie eleison; Kyrie eleison.*

V. *Dominus Vobiscum*

R. *Et cum spírítu tuo*

V. *Oremus...*

**COLLECT**

*Préces nostras, quaésumus, Dómine, cleménter exáudi: atque a peccatórum vínculis absolútos, ab omni nos adversitáte custódi. Per Dóminum.*

**EPISTLE 1 Corinthians 13. 1-13 *Lectio Epistolae beati Pauli Apostoli ad Corinthios***

*Fratres: Si linguis hóminum loquar, et Angelórum, caritátem autem non hábeam, factus sum velut æs sonans, aut cýmbalum tinniens. Et si habúero prophétiam, et nóverim mystéria ómnia et omnem sciéntiam: et si habúero omnem fidem ita ut montes tránsferam, caritátem autem non habúero, nihil sum. Et si distribúero in cibos páuperum omnes facultátes meas, et si tradídero corpus meum, ita ut árdeam, caritátem autem non habúero, nihil mihi prodest. Cáritas pátiens est, benígna est: cáritas non æmulátur, non agit pérperam, non inflátur, non est ambitiósá, non quaérit quæ sua sunt, non irritáitur, non cógitat malum, non gaudet super iniquitáte, congáudet autem veritáti: ómnia suffert, ómnia credit, ómnia sperat, ómnia sústinet. Cáritas numquam éxcidit: sive prophetiæ evacuabúntur, sive línguæ cessábunt, sive sciéntia destruétur. Ex parte enim cognóscimus, et ex parte prophetámus. Cum autem vénerit quod perféctum est, evacuábitur quod ex parte est. Cum essem párvulus, loquébar ut párvulus, sapiébam ut párvulus, cogitábam ut párvulus. Quando autem factus sum vir, evacuávi quæ erant párvuli. Vidémus nunc per spéculum in ænígmate: tunc autem fácie ad fáciem. Nunc*

V. The Lord be with you.

R. **And with thy spirit.**

V. Let us pray...

Be Thou my God and defender, and a place of refuge that Thou mayest save me: For Thou are my upholder: my refuge and my Saviour; and for Thy holy Name's sake be Thou my leader and my sustainer. V. In Thee, O Lord, have I put my trust, Let me never be put to confusion. But rid me and deliver me in righteousness. Glory be etc. Be Thou...

**Lord, have mercy upon us x3**

**Christ, have mercy upon us x3**

**Lord, have mercy upon us x3**

V. The Lord be with you

R. **And with thy spirit**

V. Let us pray...

We beseech Thee, O Lord, graciously hear our prayers: and releasing us from the bonds of our sins, guard us from all adversity.

*Lesson from the Epistle of Blessed Paul the Apostle to the Corinthians.*

Brethren, Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall

*cognosco ex parte: tunc autem cognoscam sicut et cognitus sum. Nunc autem manent fides, spes, caritas, tria haec: major autem horum est caritas.*

**R. Deo gratias**

**GRADUAL Psalm 76. 15, 16**

*Tu es Deus qui facis mirabilia solus: notam fecisti in gentibus virtutem tuam. V. Liberasti in brachio tuo populum tuum, filios Israel et Joseph.*

**TRACT Psalm 99. 1, 2**

*Jubilate Deo, omnis terra: servite Domino in laetitia. V. Intrate in conspectu ejus in exultatione: scitote quod Dominus ipse est Deus. V. Ipse fecit nos, et non ipsi nos: nos autem populus ejus, et oves pascuae ejus.*

*V. Dominus Vobiscum*

**R. Et cum spiritu tuo**

*V. Sequentia sancti Evangelii secundum Lucam*

**R. Gloria tibi, Domine**

**GOSPEL St. Luke 18. 31-43**

*In illo tempore: Assumpsit Jesus duodecim, et ait illis: Ecce ascendemus Jerosolymam, et consummabuntur omnia, quae scripta sunt per prophetas de Filio hominis. Tradetur enim Gentibus, et illudetur, et flagellabitur, et conspuetur: et postquam flagellaverint, occident eum, et tertia die resurget. Et ipsi nihil horum intellexerunt, et erat verbum istud absconditum ab eis, et non intelligebant quae dicebantur. Factum est autem, cum appropinquaret Jericho, caecus quidam sedebat secus viam, mendicans. Et cum audiret turbam praetereuntem, interrogabat quid hoc esset. Dixérunt autem ei, quod Jesus Nazarenus transiret. Et clamavit, dicens: Jesu, Fili David, miserere mei. Et qui praebant, increpabant eum ut taceret. Ipse vero multo magis clamabat: Fili David, miserere mei. Stans autem Jesus, jussit illum adduci ad se. Et cum appropinquasset, interrogavit illum, dicens: Quid tibi vis faciam? At ille dixit: Domine, ut videam. Et Jesus dixit illi: Respice, fides tua te salvum fecit. Et confestim vidit, et sequebatur illum, magnificans Deum. Et omnis plebs ut vidit, dedit laudem Deo.*

**R. Laus tibi, Christi**

I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

**R. Thanks be to God**

Thou art the God that doeth wonders: And hast declared Thy power among the people. V. Thou has mightily delivered Thy people: Even the sons of Jacob and Joseph.

**ALL STAND**

O be joyful in the Lord, all ye lands: serve the Lord with gladness. V. Come before His presence with a song: Be ye sure that the Lord He is God. V. It is He that hath made us and not we ourselves: We are His people and the sheep of His pasture.

*V. The Lord be with you*

**R. And with thy spirit**

*V. The continuation of the holy Gospel according to St. Luke*

**R. Glory be to Thee, O Lord**

At that time; Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: And hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

**R. Praise be to Thee, O Christ**

*All sit for the homily. At the end of the homily, All stand*

*Credo in unum Deum, Patrem omnipotentem, Factorem cæli et terræ, Visibílium ómnium et invisibílium. Et in unum Dóminum Iesum Christum, Fílium Dei Unigénitum, Et ex Patre natum ante ómnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero, Génitum, non factum, consubstantiálem Patri: Per quem ómnia facta sunt. Qui propter nos hómines et propter nostram salutem Descéndit de cælis. [All kneel] Et incarnátus est de Spíritu Sancto Ex María Virgine, et homo factus est. Crucifíxus étiam pro nobis sub Póntio Piláto; Passus, et sepúltus est, Et resurréxit tértia die, secúndum Scriptúras, Et ascéndit in cælum, sedet ad déxteram Patris. Et iterum ventúrus est cum glória, Iudicáre vivos et mórtuos, Cuius regni non erit finis. Et in Spíritum Sanctum, Dóminum et vivificántem: Qui ex Patre procedit. [All bow] Qui cum Patre et Fílio simul adorátur et conglorificátur: Qui locútus est per prophétas. Et unam, sanctam, cathólicam et apostólicam Ecclésiám. Confíteor unum baptísma in remissionem peccatorum. Et expecto + resurrectionem mortuorum, Et vitam ventúri sæculi. Amen*

*V. Dominus Vobiscum  
R. Et cum spiritu tuo  
V. Oremus...*

**OFFERTORY Psalm 118. 12, 13**

*Benedíctus es, Dómine, doce me justificatiónes tuas: in lábiis meis pronuntiávi ómnia iudícia oris tui.*

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made; Who for us men, and for our salvation came down from heaven [All kneel], And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end. And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father, Who with the Father and the Son together [All bow] is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the + Resurrection of the dead, And the life of the world to come. Amen

V. The Lord be with you  
R. And with thy spirit  
V. Let us pray...

Blessed art Thou, O Lord, O teach me Thy statutes: with my lips have I been telling of all the judgements of Thy mouth.

**THE OFFERTORY**

*Whilst a motet is heard or a hymn sung, the Priest prepares and offers to God for His blessing, the bread and the wine that will become the Body, Blood, Soul and Divinity of Christ.*

1

**Love Divine, all loves excelling,  
Joy of heaven, to earth come down,  
Fix in us thy humble dwelling,  
All thy faithful mercies crown.**

3

**Come, almighty to deliver,  
Let us all thy grace receive;  
Suddenly return, and never,  
Never more thy temples leave.**

2

**Jesus, thou art all compassion,  
Pure unbounded love thou art;  
Visit us with thy salvation,  
Enter every trembling heart.**

4

**Thee we would be always blessing,  
Serve thee as thy hosts above,  
Pray, and praise thee, without ceasing,  
Glory in thy perfect love.**

**Finish then thy new creation  
Pure and spotless let us be;  
Let us see thy great salvation,  
Perfectly restored in thee,**

*When all is ready, ALL STAND the Priest will say,*

*V. Oráte fratres, ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.*

*R. Suscípíat Dóminus sacrificium de mánibus tuis ad láudem et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ.*

### SECRET

*Hæc hóstia, Dómine, quaésumus, emúndet nostra delícta: et ad sacrificium celebrándum, subditórum tibi cörpera mentésque sanctíficet. Per Dóminum. R. Amen*

*V. Dominus Vobiscum*

*R. Et cum spiritu tuo*

*V. Sursum corda*

*R. Habemus ad Dominum*

*V. Gratias agamus Domino Deo nostro*

*R. Dignum et justum est*

### PREFACE OF THE MOST HOLY TRINITY

*Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus. Qui cum unigénito Fílio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in unius singularitáte persónæ, sed in unius Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spíritu Sancto, sine différentia discretiónis sentímus. Ut in confessióne veræ sempiternaèque Deitátis, et in persónis proprietas, et in esséntia únitas, et in majestáte adorétur æquálitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes:*

*Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua! Hosánna in excélsis! Benedíctus qui venit in nómine Dómini. Hosánna in excélsis!*

**Changed from glory into glory,  
Till in heaven we take our place,  
Till we cast our crowns before thee,  
Lost in wonder, love, and praise!**

V. Pray, brethren, that my Sacrifice and yours may be acceptable to God the Father Almighty.

**R. May the Lord accept the Sacrifice at thy hands, to the praise and glory of His Name, to our benefit and that of all His holy Church.**

*ALL KNEEL*

Grant, O Lord, we pray Thee that this oblation may insuch wise cleanse us from all our sins: that we, Thy servants, being sanctified both in body and soul, may worthily offer unto Thee this our sacrifice. Through our Lord. **R. Amen**

V. The Lord be with you

**R. And with thy spirit**

V. Lift up your hearts

**R. We lift them up unto the Lord**

V. Let us give thanks unto the Lord our God

**R. It is meet and right so to do**

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God: Who art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. So that in confessing the true and everlasting Godhead, distinction in persons, unity in essence, and equality in majesty may be adored. Which the angels and archangels, the cherubim also and seraphim do praise: who cease not daily to cry out, with one voice saying:

**ALL: Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of Thy glory! Hosanna in the highest! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!**

### THE CANON OF THE MASS

*The Priest continues silently the Eucharistic Canon. The Canon or Eucharistic Prayer of the Gregorian Rite has been offered with substantially few changes since the Apostolic era. Concluding...*

*V. Per ómnia sæcula sæculorum.*

**R. Amen.**

*V. Oremus. Præceptis salutáribus móniti, et divína institutióne formáti, audémus dicere: Pater noster, qui es in cælis: Sanctificétur nomen tuum: Advéniat regnum tuum: Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum quotidiánum da nobis hódie: Et dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem...*

**R. Sed libera nos a malo.**

*V. Amen*

*The Priest continues with the Fraction, the "breaking of bread" concluding...*

*V. Per ómni sæcula sæculorum.*

**R. Amen.**

*V. Pax Dómini sit semper vobis cum.*

**R. Et cum spírítu tuo.**

**AGNUS DEI, qui tollis peccáta mundi: miserére nobis.**

**Agnus Dei, qui tollis peccáta mundi: miserére nobis.**

**Agnus Dei, qui tollis peccáta mundi: dona nobis pacem.**

*Then, the Priest presents the Body of Christ for all to see,*

*V. Ecce Agnus Dei, ecce qui tollit peccáta mundi.*

**R. Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea; Quod iterum, ac tertio repítit.**

*ALL ARE WELCOME to receive the Eucharist who believe that the Body, Blood, Soul and Divinity of Christ are present in the Bread and in the Wine. It is traditional for us to receive the Holy Communion kneeling in one kind only and preferably directly onto one's tongue. Please come forward for a blessing if you do not wish to receive the Eucharist; please cross your arms to indicate this to the Priest. During the Distribution, meditative music will be played. Afterward the Priest says,*

**COMMUNION ANTIPHON Psalm 77. 29, 30**

*Manducavérunt, et saturáti sunt nimis, et desidérium eórum áttulit eis Dóminus: non sunt fraudáti a desidério suo.*

V. Throughout all ages, world without end.

**R. Amen.**

V. Let us pray. Commanded by saving precepts and taught by divine institution, we are bold to say: *[the Priest continues alone...]*

Our Father, Which art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation... *[all continue...]*

**R. But deliver us from evil.**

V. Amen

V. Throughout all ages, world without end.

**R. Amen**

V. May the peace of the Lord be always with you.

**R. And with thy spirit.**

**LAMB OF GOD, Who takest away the sins of the world, have mercy upon us.**

**Lamb of God, Who takest away the sins of the world, have mercy upon us.**

**Lamb of God, Who takest away the sins of the world, grant us Thy peace.**

V. Behold the Lamb of God, behold Him Who taketh away the sins of the world.

**R. Lord, I am not worthy that Thou shouldst come under my roof; but speak the word only, and my soul shall be healed. X3 [Said striking one's chest each time.]**

They did eat and were all filled, for the Lord gave them their own desire: they were not disappointed of their lust.

**ALL STAND**

V. Dominus Vobiscum

R. Et cum spiritu tuo

V. Oremus...

**POSTCOMMUNION COLLECT**

*Quaeremus, omnipotens Deus, ut qui caelestia alimenta percipimus, per haec contra omnia adversa muniamur. R. Amen*

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

V. Benedicat vos omnipotens Deus, + Pater, et Filius, et Spiritus Sanctus.

R. Amen

*Here follows the "Last Gospel" the Prologue of the Gospel of St John*

V. Dominus Vobiscum

R. Et cum spiritu tuo

V. Sequentia sancti Evangelii secundum Ioannes

R. Gloria tibi, Domine

V. The Lord be with you

R. And with thy spirit

V. Let us pray...

We beseech Thee, Almighty God: that we who have received this heavenly food, may thereby be defended against all adversities. Through Our Lord. R. Amen

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

**ALL KNEEL** V. May almighty God bless you, + the Father, the Son and the Holy Ghost.

R. Amen

*At the end of the reading all say*

R. Deo gratias

R. Thanks be to God

1

Be Thou my Vision, O Lord of my heart;  
Naught be all else to me, save that Thou art  
Thou my best Thought, by day or by night,  
Waking or sleeping, Thy presence my light.

2

Be Thou my Wisdom, and Thou my true  
Word;  
I ever with Thee and Thou with me, Lord;  
Thou my great Father, I Thy true son;  
Thou in me dwelling, and I with Thee one.

3

Be Thou my battle Shield, Sword for the fight;  
Be Thou my Dignity, Thou my Delight;  
Thou my soul's Shelter, Thou my high Tower:  
Raise Thou me heavenward, O Power of my  
power.

4

High King of Heaven, after victory won,  
May I reach Heaven's joys, O bright Heaven's  
Sun!  
Heart of my own heart, whatever befall,  
Still be my Vision, O Ruler of all.

**TODAY'S REFLECTIONS**

*When the fulness of time came, the Son of God, who was also Son of Abraham, declared his Eternal Father's power, by saying, that he was about to raise up a new progeny of Abraham's children from the very stones, that is, from the Gentiles [St. Matth. iii. 9]. We Christians are this new generation. But, are we worthy children of our Father? - Let us listen to the Apostle of the Gentiles: By faith, Abraham, when called (by God), obeyed to go out into a place, which he was to receive for an inheritance: and he went out not knowing whither he went. By faith, he abode in the land, dwelling in tents, with Isaac and Jacob, the co-heirs of the same promise; for he looked for a City that hath foundations, whose builder and maker is God [Heb. xi. 8,9,10].*

*If, therefore, we be children of Abraham, we must, as the Church tells us, during Septuagesima, look upon ourselves as exiles on the earth, and dwell, by hope and desire, in that true country of ours, from which we are now banished, but towards which we are each day drawing nigher; if, like Abraham, we are faithful in those various stations allotted us by our Lord. We are commanded to use this world as though we used it not [I. Cor.*

vii. 31]; to have an abiding conviction of our not having here a lasting City [Heb. xiii. 14], and of the misery and danger we incur, when we forget that Death is one day to separate us from everything we possess in this life.

**THE INTROIT** is the prayer of mankind, blind and wretched as the poor man of Jericho; it asks for pity from its Redeemer, and beseeches him to guide and feed it.

**THE EPISTLE:** *How appropriate for this Sunday is the magnificent eulogy of Charity, here given by our Apostle! This virtue, which comprises the love both of God and our Neighbour, is the light of our souls. Without Charity, we are in darkness, and all our works are profitless. The very power of working miracles cannot give hope of salvation, unless he who does them have Charity. Unless we are in Charity, the most heroic acts of other virtues are but one snare more for our souls. Let us beseech our Lord to give us this light. But, let us not forget, that however richly he may bless us with it here below, the fulness of its brightness is reserved for when we are in heaven; and that the sunniest day we can have in this world, is but darkness when compared with the splendour of our eternal charity. Faith will then give place, for we shall be face-to-face with all Truth; Hope will have no object, for we shall possess all Good; charity alone will continue, and, for this reason, is greater than Faith and Hope, which must needs accompany her in this present life. This being the glorious destiny reserved for man, when redeemed and enlightened by Jesus, is it to be wondered at, that we should leave all things, in order to follow such a Master? What should surprise us, and what proves how degraded is our nature by sin, is to see Christians, who have been baptised in this Faith and this Hope, and have received the first-fruits of this Love, indulging, during these days, in every sort of worldliness, which is only the more dangerous because it is fashionable. It would seem as though they were making it their occupation to extinguish within their souls the last ray of heavenly light, like men that had made a covenant with darkness. If there be Charity within our souls, it will make us feel these offences that are committed against our God, and inspire us to pray to him to have mercy on these poor blind sinners, who are our brethren.*

In this epistle St. Paul speaks of the necessity, the excellence and the nature of true charity. He says that all natural and supernatural gifts, all good works, even martyrdom, cannot save us if we have not charity; because love alone can render our works pleasing to God. Without charity, therefore, though ever so many prayers be recited, fasts observed, and good deeds performed, nothing will be acceptable to God, or merit eternal life. Strive then, O Christian soul, to lead a pious life in love, and to remain always in the state of grace.

**Can faith alone, as the so-called Reformers assert, render man just and save him?** Faith alone, however strong, though it could move mountains, without love, that is, without good works performed for love of God and our neighbor, can never justify or save us. For, when St. Paul says, that man is justified by faith without works, (Rom. III. 28.; XI. 6.; Eph. II. 8. 9.) he means to refer to those works which were performed by command of the law of Moses, and which, as they were external and without true charity, were of no avail; he did not refer to those works which are performed in a state of grace with a lively, love-inspired faith. Therefore the same Apostle writes to the Galatians: (Gal. V. 6.) Faith only availeth which worketh by charity; to Titus: (Tit. III. 8.) It is a faithful saying: and these things I will have thee affirm constantly: that they who believe in God, may be careful to excel in good works. These things are good and profitable unto men; and he exhorts the Colossians (Colos. I. 10.) to be fruitful in every good work. St. James confirms the same by saying: (James II. 17-24.) So faith if it have not works, is dead in itself; by works man is justified and not by faith only. That this is the true doctrine of Christ is evident from His own words, when He says: "Every tree that bringeth not forth good fruit, shall be cut down and shall be cast into the fire." (Matt. VII. 19.) At the day of judgment Christ will demand good works from all men, (Matt. XXV. 35.) and will not judge them only according to their faith, but by their good works, which true faith must always produce. (Apoc. XX. 12.) Would Christ and His apostles demand good works, if faith alone be sufficient? "The devil's also believe and tremble," (James II. 19.) they believe, but they are not saved, and their faith but increases their torments. Therefore, the assertion that faith without good works is sufficient for justification and salvation, is plainly against the doctrine of Christ and His Church, and must of necessity lead man to vice and misery, as shown by the history of the unhappy separation of the sixteenth century.

**Are good works available which are performed in the state of mortal sin?** Good works performed while in a state of mortal sin avail nothing in regard to eternal life, writes St. Lawrence Justinian, but aid in moderating the punishment imposed for disobedience and the transgression of God's commandments. They bring temporal

goods, such as honor, long life, health, earthly happiness, etc.; they prevent us from falling deeper into sin, and prepare the heart for the reception of grace; so the pious Person writes: "Do as much good as you can, even though in the state of mortal sin, that God may give light to your heart."

**In the GRADUAL and TRACT,** the Church sings the praises of God's goodness towards his elect. He has set them free from the slavish yoke of the world, by enlightening them with his grace; they are his own children, the favoured sheep of his pasture.

**THE GOSPEL:** *Jesus tells his Apostles, that his bitter Passion is at hand; it is a mark of his confidence in them but, they understand not what he says. They are as yet too carnal-minded to appreciate Our Saviour's mission; still, they do not abandon him; they love him too much to think of separating from him. Greater by far than this, is the blindness of those false Christians, who, during these three days, not only do not think of the God, who shed his Blood and died for them, but are striving to efface from their souls every trace of the divine image! Let us adore that sweet Mercy, which has drawn us, as it did Abraham, from the midst of a sinful people; and let us, like the blind man of our Gospel, cry out to our Lord, beseeching him to grant us an increase of his holy light. This was his prayer: Lord that I may see. God has given us his light; but he gave it us, in order to excite within us the desire of seeing more and more clearly. He promised Abraham, that he would show him the place he had destined for him; may he grant us, also, to see the land of the living! But our first prayer must be, that he show us him self, as St. Augustine has so beautifully expressed it, that we may love him, and show us our own selves, that we may cease to love ourselves.*

**Why did Christ so often foretell His passion to His disciples?** Because He wanted to show how great was His desire to suffer for us, for we speak often of that which we crave; and because He wished His disciples when they should see Him treated as a criminal and martyred, not to think evil of Him, or imagine themselves deceived, but remember that He had foretold all minutely that all happened of His own will.

**Did not the disciples understand anything of what He predicted in regard to His future sufferings?** They may, certainly, have well understood He was to suffer, for which reason Peter tried to dissuade Him from it; (Matt. XVI. 22.) but they did not comprehend why or for what He would suffer, or how He would rise again. All this the Holy Ghost gave them to understand, after it had come to pass. (John XIV. 26.) The light of the Holy Ghost is of so much value, that without it even the clearest doctrines of faith are not understood.

**Why does Christ so often call Himself the Son of Man?** He wished to show, in the Jewish way of speaking, He was also man, a descendant of Adam, and that we should be humble, and not seek or desire high titles.

**Why did the blind man call Christ the Son of David?** Because, like all the Jews, he believed that the Messiah, according to humanity, would be of the house of David, as was promised. (Ps. CXXXI. 11.)

**Why did Christ ask the blind man: What wilt thou that I do to thee?** This He asked, not because He was unaware of the blind man's wish, but to enable him the better to prove his faith and hope that through Christ he would receive his sight; and to teach us how willing He is to help us, and how it pleases Him if we confidently place our wants before Him. We should learn from this blind man, who would not be restrained by the passing crowd in his ardent and reiterated request, not to pay attention, in the work we have commenced, to human respect, or human judgment, but to persevere, and not allow ourselves to be led astray by the world's mockery or contempt. We should also learn to be grateful to God, and faithfully cling to Him, if He has once opened the eyes of our mind, and healed our spiritual blindness, which is far more deplorable than physical blindness, for nothing can be more miserable than not to see and understand God, not to know what is necessary for our salvation, and what is pernicious.

**Why is this gospel read on this Sunday?** The Church wishes to remind us of the painful passion and death of Jesus, and to move us by the contemplation of those mysteries to avoid and despise the wicked, heathenish amusements of carnival, sinful pleasures which she has always condemned, because they come from dark paganism, and, to avert the people from them, commands that during the three days of carnival the Blessed Sacrament shall be exposed for public adoration, sermons given, and the faithful exhorted to have recourse at this time to the Sacraments of Penance and the Blessed Sacrament of the Altar, with the reception of which Pope Clement XIII. (Breve, 23. June 1765) connected a plenary indulgence. A true Catholic will conform to the

desire of his holy Church, considering the words which St. Augustine spoke, at this time, to the faithful, "*The heathens (as also the wordly people of our days) shout songs of love and merriment, but you should delight in the preaching of the word of God; they rush to the dramatic plays, but you should hasten to Church; they are intoxicated, but you should fast and be sober.*"

**THE OFFERTORY**, in which the Church prays that her children may have the light of life, which consists in knowing the Law of God. She would have our lips pronounce his doctrine and the divine commandments, which he has brought us from heaven.

**THE COMMUNION-ANTIPHON** commemorates the miracle of the Manna, which fed, in the desert, the descendants of Ahraham; and yet, this food, though it came from heaven, did not preserve them from death. The living Bread, which we have had given to us from heaven, gives eternal light to the soul: and he who eats it worthily, shall never die.

## INSTRUCTION ON LENT

**Who instituted Lent?** According to the fathers of the Church, Justin and Irenaeus, the fast before Easter was instituted and sanctified by Christ Himself; according to the saints Leo and Jerome, the holy apostles ordained it given by Jesus.

**Why has the Church instituted this fast forty days before Easter?** To imitate Christ who fasted forty days; to participate in His merits and sufferings; to subject our flesh by voluntary mortification to the spirit, and to mortify our evil desires as did St. Paul; (Col. I. 24.) to enable us to lead a pure life, and thus prepare for the holy festival of Easter, and the reception of the divine Lamb, Jesus: and, finally, to render God satisfaction for our sins, and do penance, as Pope Gregory says, for the sins of one whole year by one short fast, lasting only the tenth part of a year.

**Was the fast of Lent observed in early times as in the present?** Yes, but more strictly; for the people of the early ages not only abstained from meat, but also from all that which is connected with it, such as eggs, butter, cheese, etc., even from wine and fish, although this was not the general command of the Church; they fasted all day, and only ate in the evening after vespers, in remembrance of which, vespers are now said before dinner-time, because the Church, as a kind mother, now permits the supper to be changed into a dinner, and also allows something to be taken in the evening, that the body may not be too much weakened, and become unfit for labor.

How much does this ancient custom put to shame the Christians of to-day who think the fast in our times too severe! "*But,*" asks St. Ambrose, "*what sort of Christians are they? Christ, who never sinned fasted for our sins, and we will not fast for our own great and numerous offences?*"

**How should the holy season of Lent be spent?** As according to the teaching of St. Leo, the main thing in fasting is not that the body be deprived of food, but that the mind at the same time be withdrawn from wickedness, we should endeavor during Lent, not only to be temperate in eating and drinking, but especially to lead a modest life, sanctifying the days by persevering prayer and devoutly attending church.



**Quinquagesima**