

Immaculate Mary, conceived without sin, pray for us who have recourse to thee. In honor of the 100th anniversary of the Fatima apparitions, with gratitude for all the benefits that you have obtained for us and all those who love you, we humbly offer you this document.

The Mind of the Church on the Days of the 1917 Apparitions of the Blessed Virgin Mary in Fatima, Portugal as Expressed in the Propers of the Roman Rite of the Holy Sacrifice of the Mass (English translation)

Edited by Lauri Brown and Irene Keast

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Editors' Note:

Dear reader, much has been written about the 1917 apparitions in Fatima. Since the only sure voice in these troublesome times is that of holy Church, we thought that it would be useful to the remnant of Christians to see precisely, in a single document, what prayers the official liturgy put in the mouths of her children on those days in 1917. May God bless you and all who read it.

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The Mind of the Church on the Days of the 1917 Apparitions of the Blessed Virgin Mary in Fatima, Portugal as Expressed in the Propers of the Roman Rite of the Holy Sacrifice of the Mass (English translation)

May 13, 1917² – Fifth Sunday after Easter³

pp. 668-671

Semi-double – White vestments

The liturgy continues to sing of the Risen Christ and exhorts us in this Rogation Week to unite ourselves to His prayer, in which He asked almighty God that through His ascension, His Humanity might share in the glory which as God, He had possessed from all eternity (Offertory). We too shall some day share this glory which He has obtained, since He has freed us from sin by the efficacy of His blood (Introit, Alleluia, Communion). In contrast to the man who beheld himself in a glass and presently forgot what manner of man he was, we must look into the perfect law of liberty and constantly put it into practice (Epistle). And since at His departure Christ has left us a consolation in the power to pray “in His name,” “that our joy may be full,” ask of God through our Lord that we may not remain without fruit in His knowledge, believing that He “came out from God,” we may merit to enter with Him into His Father’s Kingdom.

Every parish priest celebrates Mass for the people of His parish.

Introit: Isa. xlviii. 20

Declare it with the voice of joy, and make it known, alleluia: declare it even to the ends of the earth: The Lord hath delivered His people, alleluia, alleluia. Ps. Shout with joy to God, all the earth, sing ye a psalm to His name: give glory to His praise. *℟*. Glory be to the Father.

² The feast of St. Robert Bellarmine (Bishop, Confessor and Doctor of the Church, d. 1621) was not on the liturgical calendar until after his canonization by Pius XI on June 29, 1930. Nevertheless, since his feast occurs on the anniversary of the first apparition, it is interesting to note that “by his controversial works, he dealt formidable blows to Protestantism, while by his catechism, translated into forty languages, he spread the knowledge of Christian doctrine in all countries of the world.” (Missal, p. 1207) Also interesting, given what we can now surmise about the probable main gist of the Third Secret of Fatima, is how explicitly the liturgy connects St. Robert Bellarmine with the Holy See in the Collect of his memorial Mass: “O God, who didst fill blessed Robert, Thy bishop and doctor, with wondrous learning and virtue that he might break the snares of errors and defend the Apostolic See: grant us by his merits and intercession, that we may grow in the love of truth and that the hearts of those in error may return to the unity of Thy Church. Through our Lord.” (Missal, p. 1207-1208.) – Ed.

³ The 5th Week of Easter features the Rogation Days on Monday, Tuesday, and Wednesday and Ascension Day on Thursday. For the historical notes on the Rogation Days, see Appendix I (page 18 of this document).

Collect

O God, from whom all good things do proceed, grant unto Thy humble servants, that by Thy holy inspiration, we may think those things that are right, and under Thy merciful guidance, may perform the same. Through our Lord. (Other Collects, p. 1715)

Epistle: James i. 22-27

The Christian ought not only to hear the Word of God but keep it throughout his life. We should bridle the tongue, practice charity, especially towards those who most need pity and place ourselves on guard against the world.

Lesson from the Epistle of blessed James the Apostle. Dearly beloved, be ye doers of the word and not hearers only, deceiving your own selves. For if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own countenance in a glass: for he beheld himself and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty and hath continued therein, not becoming a forgetful hearer but a doer of the work: this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue but deceiving his own heart, this man's religion is vain. Religion pure and undefiled before God and the Father is this: To visit the fatherless and widows in their tribulation and to keep one's self unspotted from this world.

The Paschal candle, which will be extinguished on Ascension Day, shines in our midst for forty days as a symbol of the Risen Christ: Lumen Christi.

Alleluia, alleluia. *V.* Christ is risen, and hath shone upon us, whom He redeemed with His blood. Alleluia. *V.* I came from the Father, and am come into the world: again I leave the world and I go to the Father. Alleluia.

Gospel: John xvi. 23-30

St. Augustine says: "He who thinks of Jesus Christ as he ought to think of Him, this man prays in His name and obtains what he asks, if he asks nothing contrary to His eternal salvation; he obtains, when it is good for him to obtain. There are graces which are never refused, but which are deferred and granted at a suitable time. In Christ's name we must ask for whatever helps us to win perfect joy, spiritual joy, and this we will do, if the object of our prayers is the truly happy life. To ask for anything else is to ask for nothing, for everything is but as nothing when compared with so great a good." (Matins)

✠ Continuation of the holy Gospel according to St. John. At that time Jesus saith to His disciples: Amen, amen, I say to you: If you ask the Father any thing in My name, He will give it you. Hitherto you have not asked any thing in My name: Ask, and you shall receive, that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in My name: and I say not to you that I will ask the Father for you: for the Father Himself loveth you, because you have loved Me and have believed that I came out from God. I came forth from the Father and am come into the world: again I leave the world and I go to the Father. His disciples say to Him: Behold, now Thou speakest plainly and speakest no proverb. Now we know that Thou knowest all things and Thou needest not that any man should ask Thee: by this we believe that Thou camest forth from God. **Creed.**

Offertory: Ps. lxxv. 8-9, 20

O bless the Lord our God, ye peoples, and make the voice of His praise to be heard: who hath set my soul to live, and hath not suffered my feet to be moved. Blessed be the Lord, who hath not turned away my prayer, nor His mercy from me, alleluia.

Secret

Receive, O Lord, the prayers and sacrifices of the faithful, that by these offices of loving devotion we may attain to heavenly glory. Through our Lord. (Other **Secrets**, p. 1715)

Communion: Ps. xcvi. 2

Sing unto the Lord, alleluia: sing unto the Lord, and bless His name: show forth His salvation from day to day, alleluia, alleluia.

Postcommunion

Grant us, O Lord, who have been nourished and strengthened at the heavenly table, both to desire that which is right, and to gain that which we desire. Through our Lord. (Other **Postcommunions**, p. 1715)

June 13, 1917⁴ – St. Anthony of Padua, Confessor⁵

pp. 1240-1241

Double – White vestments

“Always present and living in the Church, the Holy Ghost raised up, in the thirteenth century, the sons of Dominic and of Francis” writes Dom Guéranger. “These new hosts, organized for new needs, threw themselves into the arena, pursuing heretics, thundering against vice, mixing with the people whom they enrolled in crowds in their third orders, the assured refuge of Christian life. Of all the sons of the patriarch of Assisi, the best known, the most powerful before God and men, is Anthony, whose feast we are celebrating.” (Liturgical Year, June 13th.)

Born at Lisbon, of noble parents, he despised all riches (Gospel). Full of the Holy Ghost, who transformed the apostles, he entered the religious host so as to be able to fight for the faith and to be ready when the Master came (Gospel).

Living a retired life in Tuscany, he gave himself up to divine contemplation (Introit); he then received the mission to preach the Gospel. The wisdom of his doctrine and his eloquence caused him to be called the Ark of the Testament and the Hammer of Heretics. A year before his death he came to Padua where, loaded with merits, he died at the age of thirty-five in 1231, and was established by Jesus over all His riches (Communion).

Remembering how Anthony recovered, by divine intervention, a sacred book that had been stolen from him, let us ask this saint not only to make us recover earthly and perishable things, but also to obtain for us the spiritual help by which we may deserve to enjoy eternal riches (Collect)

⁴ Wednesday of the 2nd Week after Pentecost, within the Octave of Corpus Christi. – Ed.

⁵ St. Anthony is the patron saint of Portugal. – Ed.

Mass: Os justi, p. 1664, except [Collects from p. 1240-1241; Epistle: Spectaculum facti, p. 1668; and the verse after the Alleluia from p. 1240. – Ed.]

Introit: Psalm xxxvi. 30-31

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart. Ps. Be not emulous of evildoers: nor envy them that work iniquity *℟*. Glory be to the Father.

Collect

May the votive solemnity of blessed Anthony, Thy confessor, give joy to Thy Church, O God; that it may be ever defended by spiritual assistance and deserve to possess eternal joys. Through our Lord.

Epistle: I Corinthians iv. 9-14

St. Paul exposes the pride of the Corinthians, who wish to unite two things entirely opposite: the wisdom of man, and the wisdom of God, which is considered folly by the world. He then describes the hardships of the apostolic ministry.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians. Brethren, we are made a spectacle to the world, and to angels, and to men. We are fools for Christ's sake, but you are wise in Christ: we are weak, but you are strong: you are honourable, but we without honour. Even unto this hour we both hunger and thirst, and are naked, and are buffeted and have no fixed abode, and we labour, working with our own hands: we are reviled, and we bless: we are persecuted, and we suffer it: we are blasphemed, and we entreat: we are made as the refuse of this world, the off-scouring of all even until now. I write not these things to confound you, but I admonish you as my dearest children: in Christ Jesus our Lord.

Gradual: Psalm xci. 13, 14

The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus in the house of the Lord. *℟*. Ps. To show forth Thy mercy in the morning, and Thy truth in the night.

Alleluia, alleluia. *℟*. The Lord loved him, and adorned him: He clothed him with a robe of glory. Alleluia.

Gospel: Luke xii. 35-40

✠ Continuation of the holy Gospel according to St. Luke. At that time Jesus said to His disciples: Let your loins be girt and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding: that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the lord, when he cometh, shall find watching: amen I say to you that he will gird himself and make them sit down to meat, and passing will minister unto them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be you then also ready, for at what hour you think not the Son of man will come.

Offertory: Psalm lxxxviii. 25

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Secret

May this present offering, O Lord, avail Thy people unto salvation, for whom Thou hast vouchsafed to offer Thyself, a living victim to the Father, who with the same God the Father and the Holy Spirit, livest and reignest.

Communion: Matthew xxiv. 46-47

Blessed is that servant, whom when his lord shall come he shall find watching: amen I say to you, he shall place him over all his goods.

Postcommunion

Being filled with divine gifts, we beseech Thee, O Lord, that by the merits and intercession of blessed Anthony, Thy confessor, we may experience the effect of the salutary sacrifice. Through our Lord.

July 13, 1917⁶ – St. Anacletus, Pope and Martyr**p. 1314****Semi-double – Red vestments**

“At Rome,” says the Roman Martyrology, “feast of St. Anacletus, Pope and Martyr, who governed the Church of God and honoured it by his illustrious martyrdom.”

Participating in the fullness of the priesthood of Christ (Introit, Alleluia, Offertory) this holy Pontiff also shared in His sufferings (Epistle). Head of the Church, he trembled not before the prince of this world, and became one of the foundation stones of the Church in the first centuries (Gospel).

He decreed that all bishops should be consecrated by three bishops at least; that clerics should be publicly ordained by their own bishops and at their Mass of Ordination, they should all receive Holy Communion. He received the crown of martyrdom (Communion), after having occupied the Holy See about ten years, and was buried on the Vatican in 112.

Mass: *Sacerdotes, p. 1618. Gospel: Si quis venit, p. 1616.*

Introit: Daniel iii. 84, 87

O ye priests of the Lord, bless the Lord: Oh ye holy and humble of heart, praise God. *℣*. All ye works of the Lord, bless the Lord: praise and exalt Him above all forever. *℣*. Glory be to the Father.

Collect

O God, who givest us joy by the annual solemnity of Blessed Anacletus Thy Martyr and bishop, mercifully grant that we may rejoice in his protection whose birthday we celebrate. Through our Lord.

(Other Collects, p. 1712)

⁶ Friday of the 6th Week after Pentecost. – Ed.

Epistle: 2 Corinthians i. 3-7

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians. Brethren: Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation; that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God. For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound. Now whether we be in tribulation, it is for your exhortation and salvation: or whether we be comforted, it is for your consolation: or whether we be exhorted, it is for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer. That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation, in Christ Jesus our Lord.

Gradual: Psalm viii. 6-7

Thou has crowned him with glory and honour. *℟.* And hast set him over the works of Thy hands, O Lord.

Alleluia, alleluia. *℟.* This is the priest whom the Lord hath crowned. Alleluia.

Gospel: Luke xiv. 26-33

✠ Continuation of the holy Gospel according to St. Luke. At that time, Jesus said to His disciples: If any man come to Me and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be My disciple. For which of you, having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it: lest, after he hath laid the foundation and is not able to finish it, all that see it begin to mock him, saying: This man began to build and was not able to finish? Or what king about to go to make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him? Or else, while the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth cannot be My disciple.

Offertory: Psalm lxxxviii. 21-22

I have found David My servant, with My holy oil I have anointed him; for My hand shall help him, and My arm shall strengthen him.

Secret

Sanctify, O Lord, the offerings devoted to Thee, and appeased by the intercession of blessed Anacletus Thy martyr and bishop, and likewise by this sacrifice, look favourably upon us. Through our Lord.

(Other **Secrets**, p. 1713)

Communion: Psalm xx. 4

Thou hast set on his head, O Lord, a crown of precious stones.

Postcommunion

Grant us, O Lord, who have been nourished and strengthened at the heavenly table, both to desire that which is right, and to gain that which we desire. Through our Lord. (Other **Postcommunions**, p. 1713)

August 19, 1917⁷ – Twelfth Sunday after Pentecost⁸

pp. 846-850

Semi-double – Green vestments

Today if this Sunday is the nearest to August 1st the Church begins to read in the divine office the proverbs of Solomon.

These proverbs are useful “to know wisdom and instruction, to understand the words of prudence; and to receive the instruction of doctrine, justice, and judgment and equity: to give subtlety to little ones, to the young man knowledge and understanding” (1st Nocturn).

Solomon was only a type of Christ, the Incarnate wisdom, as indeed we read in today’s Gospel: “Blessed are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear and have not heard them.” “Blessed,” says St. Bede, “are the eyes that can recognize the mysteries of the Lord; of whom it is said ‘Thou hast revealed them to little ones.’” Blessed are the eyes of these little ones, to whom the Son has vouchsafed to reveal Himself and the Father. Here is a doctor of the law who, tempting our Lord, asks Him questions about eternal life (Gospel). But the snare that he spread for Jesus

⁷ The children were jailed on August 13 by Masonic government officials, who prevented them from going to the Cova da Iria for the apparition on that day. The children were released on August 15, 1917, the Feast of the Assumption. The Blessed Virgin Mary did not appear to the children until Sunday, August 19, 1917. Had the children not been detained, the apparition would have occurred on August 13, the feast of SS. Hippolytus and Cassian, Martyrs (Simple – Red vestments) with the Mass: *Salus autem*, p. 1636. The historical note for this feast reads: “The legend of the breviary tells us that Hippolytus, who was to guard St. Laurence in his prison, was converted by the saint. He was martyred about A.D. 258 and was buried not far from the tomb of St. Laurence, where a church was built in his honour. On the same day, Cassian of Imola, a schoolmaster, was delivered, with his hands tied behind his back, to his young pagan pupils who pierced him to death with their stilettos.” (p. 1390) Remarkably, the feast of a prison guard is celebrated on the very day the Fatima seers were imprisoned, along with the feast of a martyred schoolmaster, whose death-dealing pupils pose a striking contrast to the innocent children of Fatima. – Ed.

⁸ Beginning in 1925, the feast of St. John Eudes has been observed on the anniversary of the August apparition. According to the historical note in the Missal for his feast day, St. John Eudes was born in France on November 14, 1601 and had a special devotion to the Blessed Virgin from childhood on. At age fourteen, St. John Eudes consecrated himself to her with a vow of perpetual chastity. He was ordained on Christmas Day 1625 at the age of twenty-four. In 1643, he founded the Congregation of Jesus and Mary (Eudists); the following year, he founded the Sisters of our Lady of Charity (Sisters of the Good Shepherd). In addition, he also “founded several seminaries and preached many missions in France.” St. John Eudes died on August 19, 1680. He was beatified on April 25, 1909 by Pope St. Pius X, who also bestowed on him his grandest title: “Father, Doctor, and Apostle of the liturgical worship of the Sacred Hearts of Jesus and Mary.” St. John Eudes was canonized on May 31, 1925 by Pope Pius XI. It is interesting that two of the apparitions fell on days that would later become feast days of doctors of the Church (St. Robert Bellarmine) and of the liturgical worship of the Two Holy Hearts (St. John Eudes). Both were open days in 1917, and both occurred on a Sunday that year. – Ed.

Christ shows how true were the words our Redeemer had just uttered, when He said to His Father: "Thou hast hid these things from the wise and prudent and hast revealed them to little ones" (2nd Nocturn).

"The fear of the Lord," says Solomon, "is the beginning of wisdom...If sinners shall entice thee consent not to them. If they shall say: 'Come with us, let us hide snares for the innocent without cause: let us swallow him up alive like hell, and whole as one that goeth down into the pit. We shall find all precious substance: we shall fill our houses with spoils. My son, walk not with them: restrain thy foot from their paths. For their feet run to evil and make haste to shed blood. So the ways of every covetous man destroy the souls of the possessors" (1st Nocturn).

It was thus that the demons acted with regard to the first man, for when Adam fell into sin they stripped him of all his goods and covered him with wounds. For original sin deprives man of all the gifts of grace and wounds him in his very nature. His intelligence is less alert and his will weaker, for the concupiscence which reigns in his members carries him towards evil. To make him feel his impotence, for as St. Paul says, our sufficiency is from God (Epistle), almighty God instituted the Mosaic Law which gave him the commandments that faith enabled him to fulfil, but without supplying the sacramental help we enjoy in the New Dispensation.

Then man, understanding that he needs the divine assistance in order to be healed, to will what is good, to obtain it and to persevere in it to the end, looks towards heaven and cries: Incline unto my aid, O God: O Lord, make hast to help me: let my enemies be confounded and ashamed who seek my soul" (Introit). "Oh Lord the God of my salvation, I have cried in the day, and in the night before Thee" (Alleluia).

God resolved to come to man's assistance, and since the priests and Levites of the Old Law could not help him, He sent Jesus Christ, who according to St. Gregory's teaching, made Himself man's neighbor, clothing Himself with our humanity that He might heal it (3rd Nocturn). This is what the Epistle and Gospel tell us. The Law of Sinai, engraven as St. Paul explains, with letters upon stones, was a ministration of death, for as we have seen, it did not supply the strength necessary to perform what it commanded. Thus in the Offertory we see how Moses had to intercede with almighty God to appease His anger, provoked by the sins of His people. The law of grace was a ministration of justification, for the Holy Ghost, who was sent to the Church at Pentecost, the day on which the Old Law was abrogated, bestows the strength to observe the precepts of the decalogue and of the Church. As St. Paul says: "The letter killeth but the spirit quickeneth" (Epistle). The Gospel gives practical proof of this in the parable of the Good Samaritan. In the face of the impotence of the priesthood of the Old Law, represented by the priest and the Levite, the Good Samaritan, that is our Lord Himself sets up a new law, different from the first and comes Himself to the help of man. Physician of our souls, HE pours into our wounds the ointment of His grace, the oil of His sacraments and the wine of His Eucharist. Therefore, in a style full of imagery, the liturgy sings the loving kindnesses of God, who has made the earth bring forth bread that strengthens man, wine that rejoices his heart and oil that makes his face cheerful (Communion). As the Gradual says: I will bless the Lord at all times; His praise shall ever be in my mouth."

What God has done for us, we should do for our neighbor, following the example set us by the divine Samaritan. "There being," says St. Bede, "no closer relationship than that of head and members, we

should love him who is the imitation of Christ; we should be ready to render him every service both spiritual and temporal of which he has need.” Neither the Mosaic Law or the Gospel separate love towards God from that which we should have for our brethren, a love supernatural in its origin, since it is the gift of the Holy Ghost, and supernatural in its object, which is God in the person of our brethren. The neighbor of this wounded Jew was not, as the Jews thought, one connected to him by the tie of blood, but he who charitably bent over him to give him aid. That sense of union in Christ, which goes so far as to make us love those who hate us and pardon those who do us wrong, because God is in them or at least should be, is the true love of our neighbor. Made, by grace, partakers of the divine nature, we ought to imitate our heavenly Father, who appeased by the prayer of Moses, a type of our Redeemer, could only heap blessings upon the people who had offended Him. (Offertory, Communion).

United with Christ⁹, let us bend with Him over our suffering neighbor. This will be the best way to become, by divine mercy, qualified to serve almighty God in a fitting and laudable manner and raised up by His grace, we may run without hindrance, toward the heaven He has promised us (Collect). “Our Lord,” says the Venerable Bede, “affirms in the clearest way that there is only one love, and that it must not only be expressed in words but shown forth by good deeds. It is this that leads to eternal life.” (3rd Nocturn).

Every parish priest celebrates Mass for the people of His parish.

Introit: Ps. lxi. 2-3

Incline unto my aid, O God: O Lord, make haste to help me: let my enemies be confounded and ashamed, who seek my soul. Ps. Let them be turned backward and blush for shame, who desire evils to me. *V.* Glory be to the Father.

Collect

Almighty and merciful God, of whose gift it cometh that Thy faithful people do unto Thee true and laudable service; grant, we beseech Thee, that we may run without hindrance toward the attainment of Thy promises. Through our Lord.

(Second Collect: A cunctis, p. 1712. **Third Collect,** at the option of the priest.)

Epistle: 2 Cor. lii. 4-9

The glory of Moses’ ministry was very great; and miraculous rays of light burst forth from the face of the Lawgiver of the Old Law when he came down from Mount Sinai.

But this ministry was inferior to that of the Gospel. The first was temporary; the second was to replace it and to last forever. The first was written on tables of stone, it was the ministration of the letter; the second was entirely spiritual, the ministrations of the spirit. The first was often difficult to fulfil; the second is accompanied by the graces of the spirit of love dispensed to souls through the apostles.

⁹ Footnote on page 845: “It is because of this unity of Christians with Christ that our Lord is called the Samaritan, that is, the stranger, that the Gentiles would imitate Christ while the unbelieving Jews would despise Him.”

Therefore one is a ministration calling forth terrible judgments from God, and the other one that justifies men before God since it gives them the spirit that quickeneth.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians. Brethren: Such confidence we have through Christ towards God. Not that we are sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit: for the letter killeth, but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void: how shall not the ministration of the spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

Gradual: Ps. xxxiii. 2-3

I will bless the Lord at all times; His praise shall ever be in my mouth. *℟*. In the Lord shall my soul be praised: let the meek hear and rejoice.

Alleluia, alleluia. *℟*. O Lord the God of my salvation, I have cried in the day, and in the night before Thee. Alleluia.

Gospel: Luke x. 23-37

“The man who went down from Jerusalem to Jericho,” says St. Bede, “is Adam representing the human race. Jerusalem is the city of heavenly peace, of that happiness from which he has been separated by sin. The robbers are the devil and his angels, into whose hands Adam fell, because he went down. They stripped him and robbed him of the glory of immortality and the robe of innocence. The injuries they inflicted upon him are sins which, violating the integrity of human nature, let death in through half open wounds. They left him half dead because they deprived him of the blessedness of eternal life, although they could not abolish in him the faculty of reason by which he knew God. The priest and the Levite who saw the wounded man and passed by denote the priests and ministers of the Old Testament who could only show up the wounds of the sick world by the decrees of the law, but could not cure them because, as the apostle says, it was impossible for them to wash away sin with the blood of calves and lambs.

The good Samaritan (the word means guardian) is our Lord Himself. Having become man He is brought close to us by the great compassion He has shown toward us. The inn is the Church into which our Lord Himself brings man, as the good Samaritan brought in the wounded man on his beast, for no one can take part in the Church unless he is baptized, united to the Body of Christ, and carried like the lost sheep on the shoulders of the Good Shepherd.

The two pence are the two Testaments bearing the name and image of the eternal King. Christ is the fulfilment of the law. The two coins were given the next day to the innkeeper, because on the morrow of His resurrection, our Lord opened the eyes of the two disciples of Emmaus and of His apostles, that they might understand the Holy Scriptures. For on that next day the innkeeper received the two pence as a reward for his care of the wounded man, because the Holy Ghost descending upon the Church, taught the apostles all truth, that they in their turn, might be able to teach all nations and preach the Gospel” (Homily for today).

✠ Continuation of the holy Gospel according to St. Luke. At that time Jesus saith to His disciples: Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting Him, and saying: Master, what must I do to possess eternal life? But He said to him: What is written in the law? How readest thou? He answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said to him: Thou hast answered rightly: this do, and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbor? And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him went away, leaving him half dead: and it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him, and seeing him, was moved with compassion, and going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him: and the next day he took out two pence, and gave to the host and said: Take care of him, and whatsoever thou shalt spend over and above, I, at my return will repay thee. Which of these three, in thy opinion, was neighbor to him that fell among robbers? But he said: He that shewed mercy to him. And Jesus said: Go and do thou in like manner. **Creed.**

Offertory: Exodus xxxii. 11, 13, 14

Moses prayed in the sight of the Lord his God, and said: Why, O Lord, is Thy indignation enkindled against Thy people? Let the anger of Thy mind cease; remember Abraham, Isaac, and Jacob, to whom Thou didst swear to give a land flowing with milk and honey: and the Lord was appeased from doing the evil which He had spoken of doing against His people.

Secret

Mercifully regard, we beseech Thee, O Lord, the sacrifices, which we lay upon Thine altar: that they may obtain pardon for our sins, and give glory to Thy name. Through our Lord.

(**Second Secret:** Exaudi, p. 1713. **Third Secret,** at the option of the priest.)

Communion: Ps. xcv. 2

The earth shall be filled with the fruit of Thy works, O Lord, that Thou mayest bring bread out of the earth, and that wine may cheer the heart of man; that he may make the face cheerful with oil; and that bread may strengthen man's heart.

Postcommunion

May we be quickened, O Lord, by participation in this holy mystery, and may it grant us both the expiation of our sins and the strengthening of our souls. Through our Lord.

(**Second Postcommunion:** Mundet, p. 1713. **Third Postcommunion,** at the option of the priest.)

September 13, 1917¹⁰ – Feria Day

pp. 863-866

[Notes and Mass propers from the 15th Sunday after Pentecost]

The lessons in today's office are taken from the book of Job as often as this Sunday is the 1st or 2nd of September. This pious and wealthy personage of the land of Hus, endowed at first with every blessing, found himself suddenly overwhelmed with the most frightful calamities which mortal man can endure.

To summarize the Scripture narrative, Satan presented himself one day, before God, and said: "I have gone round about the earth, and walked through it, and have seen how Thou hast protected Job and his house and all that he possesses. But stretch forth Thy hand a little, and touch all that he hath: and see if he will not curse Thee to Thy face. Then the Lord said to Satan, Behold all that he hath is in thy hand; only spare his life."

And very soon Job had lost his flocks, his goods and his family, while he himself was stricken by Satan with "a very grievous" ulcer, from the "sole of the foot even to the top of his head".

Bearing in mind Satan's malice, the Church makes us ask that we may be defended "against all the attacks of the evil one" (Secret). His is the kingdom of death, and if almighty God allowed him his way, he would rob all beings of the life they possess. St Paul speaks of an affliction from which he suffered as "an angel of Satan sent to buffet me". And as we read in Holy Scripture, it was the devil who reduced Job to such a state that the holy man could cry: "Hell is my house: and I have made my bed in darkness. I have said to rottenness "Thou art my father; to worms my mother and sister." My flesh is consumed like a worm-eaten garment and my bones cleave to my skin."

Further, the Church applies to the dead the pressing appeal which Job made on this occasion to his friends. "Have pity upon me, you at least my friends, for the hand of the Lord hath stricken me." But his call met with no response and Job turns towards God and cries with a firm hope: "I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin: and in my flesh shall I see God. Whom I myself shall see and my eyes shall behold and not another. This my hope is laid up in my bosom."

Job also describes the joy with which he will one day hear the voice of God calling him to a new life: "Thou shalt call me and I will answer Thee; to the work of Thy hands Thou wilt reach out Thy right hand." "And the Lord accepted the face of Job... And the Lord gave Job twice as much as he had before... And the Lord blessed the latter end of Job more than the beginning."

The Church, of which Job is a type, prays that "it may be cleansed and fortified by Him" (Collect). In the psalm at the Introit she cries: "Bow down Thy ear, O Lord, to me and hear me: Have mercy on me, O Lord, for I have cried to Thee all day. Give joy to the soul of Thy servant; for to Thee, O Lord, have I lifted up my soul."

¹⁰ Thursday of the 15th week after Pentecost.

And at the Offertory: With expectation I have waited for the Lord, and He had regard to me; and He heard my prayer, and He put a new canticle into my mouth, a song to our God.

This “canticle” is the song of Christian souls risen again to the life of grace. “It is good to give praise to the Lord; and to sing to Thy name O most High... To show forth Thy mercy” (Gradual). “For the Lord is a great God, and a great King over all the earth” (Alleluia).

The Epistle, taken from St. Paul, is entirely devoted to the supernatural life, which the Holy Ghost, who was given to the Church at Pentecost, bestows upon or restores to souls. “If we live in the Spirit, let us also walk in the Spirit”, in other words, let us be humble, gently charitable to the alien, remembering how weak we ourselves are and that before the sovereign Judge we shall have to bear the weight of our own faults. Let us “communicate” generously of our temporal goods to those who instruct us in God’s life-giving word, never slackening our efforts, for God does not allow Himself to be mocked with impunity.

The harvest we shall reap at death will correspond to the seed we have sown in life; let us sow works full of the supernatural spirit and we shall reap eternal life. Let us never fail in doing good, and let us avoid the works of the flesh such as lack of charity, pride, avarice and lust; for those who commit sin are dead to the life of grace and will reap only corruption. In short let us escape from death and live a truly risen life.

The Gospel supplies similar teaching in relating the raising of the widow’s son at Naim. Our Lord, seeing the mother’s grief, is touched with compassion. Going up to the body and touching it, He says: “Young man, I say to thee arise,” and immediately “he that was dead sat up and began to speak.” And all present “glorified God saying: ‘A great prophet is risen up amongst us, and God hath visited His people’.”

The Word in becoming flesh, has drawn near to souls lying in the death of sin, and moved by the tears of our mother, the Church, has raised them to the life of grace; and in the Eucharist, He has placed in their bodies a germ of life, that they may rise again at the last day (Communion). “In soul and in body, O Lord, may we be ruled by the power working within us of the heavenly gift Thou hast vouchsafed to us; that the graces flowing therefrom and not the impulses of nature, may inspire all our actions” (Postcommunion).

Every parish priest celebrates Mass for the people of His parish.

Introit: Ps. lxxxv. 1, 2, 3

Bow down Thy ear, O Lord, to me and hear me: Save Thy servant, O my God, that trusteth in Thee: have mercy on me, O Lord, for I have cried to Thee all day. Ps. Give joy to the soul of Thy servant; for to Thee, O Lord, I have lifted up my soul. *V.* Glory be to the Father.

Collect

Let Thy continual pity cleanse and defend Thy Church, we beseech Thee, O Lord; and because it cannot continue in safety without Thee, govern it evermore by Thy help. Through our Lord.

(Second Collect: A cunctis, p. 1712. **Third Collect,** at the option of the priest.)

Epistle: Gal. v. 25, 26; vi 1-10

Endued with life by the Holy Ghost let us succor with anxious care those who are dead to the life of grace; let us also assist with our temporal goods those who by the word of truth spread abroad the life of the spirit and let us make the supernatural life we have received at our baptism grow daily more and more within ourselves.

Lesson from the Epistle of blessed Paul the Apostle to the Galatians. Brethren: If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vain-glory, provoking one another, envying one another. Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let everyone prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word, communicate to him that instructeth him, in all good things. Be not deceived: God is not mocked; for what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail; or in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

Gradual: Ps. xci. 2-3

It is good to give praise to the Lord; and to sing to Thy name, O most High. *℟.* To show forth Thy mercy in the morning, and Thy truth in the night.

Alleluia, alleluia. *℟.* For the Lord is a great God, and a great King over all the earth. Alleluia.

Gospel: Luke x. 23-37

"If," says St. Augustine, "the raising of this young man from the dead filled his widowed mother with joy, our Mother, the Church, rejoices too, when day by day she sees men rising from the dead. The widow's son was dead with the death of the body, but these others with the death of the soul. Men outwardly mourned the death of the former which took place before their eyes, but the hidden death of the latter was not cared for, or even perceived by the outside world. He who knew these dead souls cared for them, and He alone knew them who could restore their life. Did not Jesus say to the young man: 'Young man, I say to thee, Arise.' Was not this young man restored to his mother? In the same way if he who has committed sin, awakened and trembling at the word of truth, rises again at the word of Christ, he is restored to life.

Let him who see himself lying in this death take means to rise again with speed" (Homily of the day).

Explaining this same Gospel in the Matins for the Thursday of the fourth week in Lent, St. Ambrose says: "The dead man was carried to the tomb. For us this tomb consists of our bad habits, and Christ frees us from them. We shall escape from this tomb if we listen to the voice of God. And if there is a sin which we cannot ourselves wash away by our tears, may the Church, our Mother weep for us; she who intercedes for each of her children, like a widowed mother for her only son, for she experiences a spiritual grief which is all her own when she sees her children lured to death by mortal sin."

✘ Continuation of the holy Gospel according to St. Luke. At that time Jesus went into a city called Naim; and there went with Him His disciples, and a great multitude. And when He came nigh to the city, behold a dead man was carried out, the only son of this mother, and she was a widow, and much people of the city were with her. And when the Lord saw her, He had compassion on her, and said to her: Weep not. And He came near and touched the bier. And they that carried it stood still. And He said: Young man, I say to thee, Arise: and he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on them all: and they glorified God, saying: A great prophet is risen up amongst us, and God hath visited His people.

Offertory: Ps. xxxix. 2, 3, 4

With expectation I have waited for the Lord, and He had regard to me; and He heard my prayer, and He put a new canticle into my mouth, a song to our God.

Secret

May Thy sacraments, O Lord, be our safeguard, and ever defend us against the attacks of the evil one. Through our Lord.

(**Second Secret:** Exaudi, p. 1713. **Third Secret,** at the option of the priest.)

Communion: John vi. 52

The bread that I will give is My flesh for the life of the world.

Postcommunion

In soul and in body, O Lord, may we be ruled by the operation of this heavenly gift; that the graces flowing therefrom, and not the impulses of nature, may inspire all our actions. Through our Lord.

(**Second Postcommunion:** Mundet, p. 1713. **Third Postcommunion,** at the option of the priest.)

October 13, 1917¹¹ – St. Edward, King and Confessor

p. 1507

Semi-double – White vestments

Edward, called the Confessor, was a grandson of St. Edward, king and Martyr.

When he was raised to the throne of England “it was seen,” says a historian, “what can be done by a king who is the true father of his subjects. All those who approached him endeavoured to regulate their lives according to his. Neither ambition, nor the love of riches, nor any of the passions which are unfortunately so common among courtiers, were known at his court.” He was everywhere called the father of the orphans and of the poor, and he was never happier than when he could distribute alms

¹¹ Saturday of the 19th Week after Pentecost, Our Lady’s day. Notice that the six-month cycle of apparitions began on a Sunday and ended on a Saturday. The cycle includes the feast of a king, a pope, and the patron saint of the land where the Blessed Virgin Mary appeared, all three types of figures hated and scorned by the declared enemy of the Church, Freemasonry. – Ed.

(Epistle). He always granted what was requested of him in the name of St. John the Evangelist. He died A.D. 1066.

Mass: Os justi, p. 1664, except [Collect]

Introit: Psalm xxxvi. 30-31

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart. Ps. Be not emulous of evildoers: nor envy them that work iniquity. *℟*. Glory be to the Father.

Collect

O God, who hast crowned with glory everlasting the blessed King Edward, Thy confessor; grant us, we pray Thee, so to revere him on earth that we may reign with him in heaven. Through our Lord.

(Other Collects, p. 1712)

Epistle: Ecclesiasticus xxxi. 8-11

Lesson from the Book of Wisdom. Brethren: Blessed is the man who is found without blemish, and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he, and we will praise him? For he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting: he that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them: therefore are his goods established in the Lord, and all the Church of the saints shall declare his alms.

Gradual: Psalm xci. 13, 14

The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus in the house of the Lord. *℟*. Ps. To show forth Thy mercy in the morning, and Thy truth in the night.

Alleluia, alleluia. *℟*. Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life. Alleluia.

Gospel: Luke xii. 35-40

✠ Continuation of the holy Gospel according to St. Luke. At that time, Jesus said to His disciples: Let your loins be girt and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding: that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the lord, when he cometh, shall find watching: amen I say to you that he will gird himself and make them sit down to meat, and passing will minister unto them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be you then also ready, for at what hour you think not the Son of man will come.

Offertory: Psalm lxxxviii. 25

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Secret

We offer unto Thee, O Lord, the sacrifice of praise, in remembrance o Thy saints; through whose intercession we trust to be delivered both from present and future ills. Through our Lord.

(Other **Secrets**, p. 1713)

Communion: Matthew xxiv. 46-47

Blessed is that servant, whom when his lord shall come he shall find watching: amen I say to you, he shall place him over all his goods.

Postcommunion

Refreshed with this heavenly food and drink, we humbly beseech Thee, our God, that we may be protected by his prayers in whose remembrance we have received them. Through our Lord.

(Other **Postcommunions**, p. 1713)

THE LESSER LITANIES

In consequence of the public calamities that afflicted the Diocese of Vienne in Dauphiny in the fifth century, St. Mamertus instituted a solemn penitential procession on the Monday, Tuesday and Wednesday before Ascension Day. Under an Order of the Council of Orleans in 511 the devotion spread to the rest of France. In 816 Pope Leo III introduced it in Rome and soon after it became a general observance throughout the Church.

The litany of the Saints and the Psalms and Collects sung in procession on these days are supplications; hence the term Rogations applied to them. The object of these devotions is to appease the anger of God and avert the scourges of His justice and to draw down the blessings of God on the fruits of the earth.

Violet is used as a token of penance, and the Paschal candle is left unlighted. The Litany of Saints, consisting of ejaculations in the form of a dialogue, is an admirable manner of prayer which it should be our purpose to cultivate.

THE MASS OF ROGATION

Stations: Monday at St. Mary Major, Tuesday at St. John Lateran, Wednesday at St. Peter's.

The Mass throughout points to the efficacy of the prayer of the just man when humble, sure and persistent. Elias by prayer closed and opened the heavens (Epistle), and our Lord shows us by two parables that God gives His Holy Spirit to whosoever asks Him, because He is good (Gospel, Alleluia). In our afflictions let us place our trust in God and He will hear our prayers (Introit, Collect).