

Commemoration is made, in Lent, of the Feria.

Secreta

ILLO nos caritátis igne, Deus miserátor, infláma, quo succénsa beáta Antónia, terréna despéxit, et sola cæléstia desiderávit. Per Dóminum.

Commemoration as above.

Postcommunio

BEÁTÆ Antóniæ, quæsumus, Dómine, intercessiónibus adjuvémur; ut illic nostra fixa sint corda, ubi vera sunt gáudia. Per Dóminum.

Commemoration as above.

Secret

OMERCIFUL God, inflame us with that fire of love burning with which blessed Antonia despised earthly things and desired only heavenly things. Through our Lord.

Postcommunion

GRANT that we may be helped through the intercession of blessed Antonia, we beseech Thee, O Lord, so that our hearts may be directed where true joys are. Through our Lord.

FEASTS OF MARCH

ON THE FIRST FRIDAY IN MARCH

THE MYSTERIES OF THE WAY OF THE CROSS OF
OUR LORD JESUS CHRIST

(Double of the Second Class)

After the example of our Holy Father Francis, the Friars Minor always deeply venerated the bitter sufferings and death of the Saviour, and since the days of St. Francis, they have been in Palestine almost uninterruptedly, guarding the Holy Places. St. Bonaventure composed an office in honor of the sufferings of Christ, and St. Leonard of Port Maurice was noted for his zeal in spreading devotion to the Passion. In 1906 the Franciscans were permitted by Pius X to celebrate the Feast of the Way of the Cross.

Introitus. Hebr. 12:1

CURRÁMUS ad propósitum nobis certámen, aspiciéntes in auctórem fídei et consummatórem, Jesum; qui, propósito sibi gáudio, sustínuit crucem, confusi-

Introit. Hebr. 12:1

LET us run to the fight proposed to us; looking on Jesus, the author and finisher of faith, who having joy set before Him, endured the cross, despising the shame. *Ps. 117:1.*

one contempta. *Ps. 117:1.*
 Confitemini Dómino; quóniam bonus, quóniam in sæculum misericórdia ejus.
V. Glória Patri.

Oratio

DEUS, qui nos ínclita passióne Fílii tui per viam crucis ad ætérnam glóriam pervenire docuísti: concéde propítius; ut, quem piis ad Calváriæ locum sociámus afféctibus, in suis etiám triúmphis pépetim subsequámur. Qui tecum.

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Léctio Isaíæ Prophétæ.
Is. 53:6-12

OMNES nos quasi oves errávimus, unusquisque in viam suam declinávit: et pósuit Dóminus in eo iniquitátem ómnium nostrum. Oblátus est quia ipse vóluit, et non apéruit os suum: sicut ovis ad occisiónem ducétur, et quasi agnus coram tondénte se obmutéscet, et non apériet os suum. De angústia, et de júdicio sublátus est: generatióem ejus quis enarrábit? quia abscíssus est de terra vivéntium: propter scelus pópuli mei percússi eum. Et dabit ímpios pro sepultúra, et dívitem pro morte sua: eo quod iniquitátem non fécerit, neque dolus fúerit in ore ejus. Et Dóminus vóluit contétere eum in infirmitáte: si posúerit pro peccáto ánimam

Give praise to the Lord, for He is good: for His mercy endureth forever. *V.* Glory be to the Father.

Collect

O GOD, who hast taught us through the illustrious Passion of Thy Son, to arrive at eternal glory by the way of the cross; mercifully grant that we may follow Him eternally in His triumph whom we accompany to Mount Calvary with pious devotion. Who with Thee liveth and reigneth.

Lesson from Isaías the Prophet.
Is. 53:6-12

ALL we like sheep have gone astray, everyone hath turned aside into his own way: and the Lord hath laid on Him the iniquity of us all. He was offered because it was His own will, and He opened not His mouth: He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before His shearer, and He shall not open His mouth. He was taken away from distress, and from judgment; who shall declare His generation? Because He is cut off out of the land of the living: for the wickedness of My people have I struck Him. And He shall give the ungodly for His burial, and the rich for His death: because He hath done no iniquity, neither was there deceit in His mouth. And the Lord was pleased to bruise

suam, vidébit semen longævum, et volúntas Dómini in manu ejus dirigétur. Pro eo quod laborávit ánima ejus, vidébit et saturábitur: in sciéntia sua justificábit ipse justus servus meus multos, et iniquitátes eórum ipse portábit. Ideo dispértiam ei plúrimos: et fórtium dívidet spólia, pro eo quod trádidit in mortem ánimam suam, et cum scelerátis reputátus est: et ipse peccáta multórum tulit, et pro transgressóribus rogávit.

Graduale. Hebr. 13:12, 13

Jesus ut sanctificáret per suum sánguinem pópulum, extra portam passus est. *V.* Exeámus ígitur ad eum extra castra, impropérium ejus portántes.

Tractus. 1 Petr. 2:22-24

Christus peccátum non fecit, nec invéntus est dolus in ore ejus. *V.* Qui cum maledicerétur, non maledicébat; cum paterétur, non comminabátur; tradébat autem judicánti se injúste. *V.* Qui peccáta nostra ipse pértulit in córpore suo super lignum; ut, peccátis mórtui, justítiae vivámus.

Sequence as below.

In Votive Masses before Septuagesima or after Pentecost, the Tract is omitted and after the Gradual the following is said:

Him in infirmity. If He shall lay down His life for sin, He shall see a long-lived seed, and the will of the Lord shall be prosperous in His hand. Because His soul hath labored, He shall see and be filled; by His knowledge shall this My just servant justify many, and He shall bear their iniquities. Therefore will I distribute to Him very many, and He shall divide the spoils of the strong, because He hath delivered His soul unto death, and was reputed with the wicked; and He hath borne the sins of many, and hath prayed for the transgressors.

Gradual. Hebr. 13:12, 13

Jesus, that He might sanctify the people by His own blood, suffered without the gate. *V.* Let us go forth therefore to Him without the camp, bearing His reproach.

Tract. 1 Petr. 2:22-24

Christ did no sin, neither was guile found in His mouth. *V.* Who, when He was reviled, did not revile: when He suffered, He threatened not: but delivered Himself to him that judged Him unjustly. *V.* Who His own self bore our sins in His body upon the tree: that we, being dead to sin, should live to justice.

Allelúja, allelúja. *V. 1 Petr. 4:13.* Communicántes Christi passióibus gaudéte, ut et in revelatióne glóriæ ejus gaudeátis exsultántes. Allelúja.

During Paschal Time, the place the following is said:

Allelúja, allelúja. *V. Luc. 24:7.* Oppórtuit Fílium hóminis tradi in manus hóminum peccatórum, et crucifígi, et die tértia resúrgere. Allelúja. *V. Adorámus te, Christe, et benedícimus tibi, quia per sanctam crucem tuam redemísti mundum. Allelúja.*

Alleluia, alleluia. *V. 1 Pet. 4:13.* If you partake of the sufferings of Christ, rejoice that when His glory shall be revealed, you may also be glad with exceeding joy. Alleluia.

Gradual is omitted and in its

Alleluia, alleluia. *V. Luke 24:7.* It behooved the Son of Man to be delivered into the hands of sinful men, and be crucified, and the third day rise again. Alleluia. *V. We adore Thee, O Christ, and we bless Thee, because by Thy holy cross Thou hast redeemed the world. Alleluia.*

Sequentia

To be omitted in Votive Masses

CHRISTI mortem, Christiáne,

Sero plangas atque mane,
Et in planctu gáudeas.

Diligéntem pone mentem
Super Christum patiéntem,
Ut sibi condóleas.

Quam despéctus, quam de-
jéctus
Rex cælórum est efféctus,
Ut salváret sæculum!

Esurívit et sitívit,
Pauper et egénus ívit,
Ad usque patíbulum.

Sequence

MOURN the death of Christ,
O Christian,
Night and morning show con-
trition,
And in weeping find thy joy.

Concentrate upon Him duly,
On the suffering Christ, that
truly
Thou mayest ever mourn for
Him.

How despised and how dejected
Was the God-King who ef-
fected
Our release from Satan's
thrall!

Cruel hunger, thirst all-burning,
Tortured Jesus, but He, yearn-
ing
For our love, did suffer all.

<p>Cum dedúctus est Imménsus, Et in cruce tunc suspén- sus, Fugérunt discípułi.</p>	<p>When the Mighty One, forsaken Both by God and man, was taken To the cross, the Apostles fled.</p>
<p>Manus, pedes perfodérunt, Et acéto potavérunt Summum Regem sæculi.</p>	<p>Hands and feet with nails were riven; Bitter gall as drink was given To the King of Glory dread.</p>
<p>Cujus óculi beáti Sunt in cruce obtenebráti, Et vultus expálluit.</p>	<p>Blessed eyes, once clear and tender, Now their light to death sur- render; Gentle face now groweth pale.</p>
<p>Suo córpori tunc nudo Non remánsit pulchritúdo, Decor omnis ábfuit.</p>	<p>Body, once so fair exceeding, Hangeth naked, torn and bleeding — Pain doth beauty now assail.</p>
<p>Propter hóminum peccáta, Sua caro cruciáta Fuit inter vérbera.</p>	<p>For the sins of men Christ dieth; For their souls to God He crieth, While He suffereth mortal pain.</p>
<p>Membra sua sunt disténta, Propter áspera torménta Et illáta vúlnera.</p>	<p>All His members are distended, All by cruel wounds tor- mented; Streameth blood from every vein.</p>
<p>Inter magnos cruciátus Est in cruce lacrimátus, Et emísit spíritum.</p>	<p>Thus upon the cross expiring Weepeth Christ, yet naught desiring But His spirit forth to send.</p>
<p>Suspirémus et fleámus, Toto corde doleámus Super Unigénitum.</p>	<p>Let us now with tears and mourning, Over Christ our love out- pouring, Comfort Him unto the end.</p>

Hinc nostrórum peccatórum
Gloríus Rex cælórum
Nobis donet véniam.

Atque secum perferéntes
Cruce[m], ducat gestiéntes
Ad æté[r]nam glóriam.
Amen.

✠ Sequéntia sancti Evangéllii
secúndum Joánnem.

Joann. 19:12-20

IN ILLO témpore: Quærébat Pilátus dimittere Jesum, Judæi autem clamábant dicéntes: Si hunc dimittis, non es amícus Cæsaris. Omnis enim, qui se regem facit, contradícit Cæsari. Pilátus autem cum audisset hos sermónes, addúxit foras Jesum: et sedit pro tribunáli, in loco qui dicitur Lithóstrotos, hebráice autem Gáb-batha. Erat autem Parascéve Paschæ, hora quasi sexta, et dicit Judæis: Ecce Rex vester. Illi autem clamábant: Tolle, tolle, crucifíge eum. Dicit eis Pilátus: Regem vestrum crucifígam? Respondérunt pontífices: Non habémus regem, nisi Cæsarem. Tunc ergo trádidit eis illum, ut crucifigerétur. Suscepérunt autem Jesum et eduxérunt. Et bájulans sibi cruce[m], exiit in eum, qui dicitur Calváriæ, locum, hebráice autem Gólgotha: ubi crucifixerunt eum, et cum eo álios duos,

Jesus, glorious King of Splendor,
By Thy love and mercy tender,
Set us free from every stain.

Thus, our daily crosses bearing,
And with Thee our sorrow sharing,
Lead us to our heavenly gain.
Amen.

✠ Continuation of the holy Gospel according to John.

John 19:12-20

AT THAT time: Pilate sought to release Jesus. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was the Parascève of the Pasch, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with Him; away with Him; crucify Him. Pilate saith to them: Shall I crucify your King? The chief priests answered: We have no king but Cæsar. Then therefore he delivered Him to them to be crucified. And they took Jesus and led Him forth. And bearing His own cross, He went forth to that place which is called Calvary, but in Hebrew Golgotha, where they crucified

hinc et hinc, médium autem Jesum. Scripsit autem et titulum Pilátus: et pósuit super crucem. Erat autem scriptum: Jesus Nazarénus, Rex Judæorum. Hunc ergo titulum multi Judæorum legérunt: quia prope civitatem erat locus, ubi crucifixus est Jesus.

Him, and with Him two others, one on each side and Jesus in the midst. And Pilate wrote a title also, and he put it on the cross. And the writing was: Jesus of Nazareth, The King of the Jews. This title, therefore many of the Jews did read; because the place where Jesus was crucified was nigh to the city.

The Creed is said.

Offertorium. Phil. 2:8

Christus Dóminus humiliávit semetípsum, factus pro nobis obédiens usque ad mortem, mortem autem crucis.

Secreta

MISERICÓRDIAM tuam, Deus, errántibus a salútis trámite per oblatiónem sui clemens Agnus obtíneat: qui mundus ad víctimam ductus, in ara crucis ómnium máculas immolátus abstérsit. Qui tecum.

*Commemoration as above.
Preface of the Cross.*

Communio. 1 Petr. 2:21

Christus passus est pro nobis, relínquens exéplum, ut sequámur vestígia ejus.

Postcommunio

MEMÓRIA passiónis Filii tui, miséricors Deus, in sacris acta mystérijs: sic ómnium mentem

Offertory. Phil. 2:8

Christ the Lord humbled Himself, becoming obedient for us unto death, even to the death of the cross.

Secret

MAY the gentle Lamb through His self-oblation obtain Thy mercy, O God, for those straying from the path of salvation; who, led to the slaughter without blemish, through His sacrifice on the altar of the cross wiped out the sins of all. Who with Thee liveth and reigneth.

Communio. 1 Pet. 2:21

Christ suffered for us, leaving an example that we should follow His steps.

Postcommunio

MAY the commemoration of the Passion of Thy Son which has been celebrated in these sacred mysteries, O merci-

iva perlúminet ac firma
 oectus inflámmet; ut, ipsíus
 idéliter obsequéntes móni-
 is, post eum crucem nostram
 olénti semper ánimo per-
 erámus. Qui tecum.

ful God, so enlighten in its vi-
 tality the spirit of all, and in its
 strength so inflame their heart,
 that we, faithfully following
 His precepts, may ever willingly
 carry our cross after Him. Who
 with Thee liveth and reigneth.

Commemoration as above.

MARCH 2

BL. AGNES OF PRAGUE

Virgin, of the Second Order

(Semi-double)

Agnes, the daughter of King Ottokar I of Bohemia, spent the greater part of her childhood in the cloister. Many sought her hand in marriage, but she fled to Pope Gregory IX and through him obtained permission to retire to a convent of the Poor Clares, and thus to give herself to her heavenly Bridegroom. Her life was one of singular perfection, and she died in 1282 full of grace and merit.

Mass Dilexisti, from the Common of Virgins, in the third place, with the following:

Oratio

DEUS, qui beátam Agné-
 tem Virgínam per re-
 gálíum delíciárum contémp-
 um et húmílem tuæ crucis
 equélam ad cælum subli-
 násti: tríbue nobis, quæsu-
 nus; ut, ejus précibus et
 mitatióne, ætérnæ glóriæ me-
 eámur esse partícipes. Qui
 vivis.

Collect

O GOD, who didst raise
 blessed Agnes the Virgin,
 to heaven through a contempt
 for royal delights and a humble
 following of Thy cross: grant
 us, we beseech Thee, that
 through her intercession and
 example we may deserve to be-
 come partakers of eternal glory.
 Who livest and reignest.

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MARCH 5

ST. JOHN JOSEPH OF THE CROSS

Confessor, of the First Order

(Major Double)

John Joseph was born on the island of Ischia, in the Bay of Naples. Even as a boy he practised extraordinary virtue and self-denial. At the age of sixteen he entered the reform movement of St. Peter Alcantara. St. Francis became his exemplar in humility