



DOMINICA IN ALBIS

LOW SUNDAY – DOMINICA IN ALBIS

VIDI AQUAM

Vidi aquam egredientem de templo, a latere *I saw water flowing out of the Temple, from its*
 dextro, Alleluia: Et omnes ad quos pervenit *right side, Alleluia: And all to whom this water*
 aqua ista, salvi facti sunt, Et dicent: Alleluia, *came were saved, And they shall say: Alleluia,*
 Alleluia. *Alleluia.*

Confitemini Domino, quoniam bonus, quoniam *Give thanks to the Lord for he is good for the*
 in saeculum misericordia ejus. Gloria Patri, et *world [is] in his mercy.*

Filio, et Spiritui Sancto, Sicut erat in principio, *Glory to the Father, and to the Son, and to the*
 et nunc, et semper, et in saecula saeculorum. *Holy Spirit, As it was in the beginning, is now,*
 Amen. *and ever shall be, world without end. Amen.*

Vidi aquam egredientem de templo, a latere *I saw water flowing out of the Temple, from its*
 dextro, Alleluia: Et omnes ad quos pervenit *right side, Alleluia: And all to whom this water*
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 Alleluia. *Alleluia.*

P. Osténde nobis, Dómine, misericórdiam tuam. *P. Show us, O Lord, Thy mercy.*

S. Et salutáre tuum da nobis. *S. And grant us Thy salvation.*

P. Dómine, exáudi oratiónem meam. *P. O Lord, hear my prayer.*

S. Et clamor meus ad te véniat. *S. And let my cry come unto Thee.*

P. Dóminus vobíscum. *P. The Lord be with you.*

S. Et cum spírítu tuo. *S. And with thy spirit.*

P. Orémus. Exáudi nos, Dómine sancte, Pater *P. Let us pray.*

omnípotens, ætérne Deus, et mittere dignéris *Hear us, O holy Lord, almighty Father,*
 sanctum Angelum tuum de cælis, qui custódiat, *everlasting God, and vouchsafe to send Thy*
 fóveat, prótegat, vísitet, atque deféndat omnes *holy Angel from heaven, to guard, cherish,*
 habitántes in hoc habitáculo. Per Christum *protect, visit and defend all that are assembled*
 Dóminum nostrum. *in this place: Through Christ our Lord.*

S. Amen *S. Amen*

INTROIT 1 Pet 2:2

Quasi modo géniti infántes, allelúja: *As newborn babes, alleluia, desire the rational*
 rationábiles, sine dolo lac concupíscite, allelúja, *milk without guile, alleluia, alleluia, alleluia.*

allelúja, allelúja. Ps 80:2. Exsultáte Deo, *Ps. 80. 2 Rejoice to God our Helper; sing aloud*
 adjutóri nostro: jubiláte Deo Jacob. V. Glória *to the God of Jacob. V. Glory be... As newborn*
 Patri.. R. Quasi modo géniti infántes, allelúja *babes, alleluia, desire the rational milk without*
 etc. *guile, alleluia, alleluia, alleluia.*

COLLECT

Præsta, quæsumus, omnipotens Deus: ut, qui paschalia festa perégimus, hæc, te largiente, moribus et vita teneamus. Per Dóminum nostrum Jesum Christum, Fílium tuum: qui tecum vivit et regnat in unitate Spíritus Sancti Deus, per ómnia sæcula sæculórum.

Grant, we beseech Thee, almighty God, that we who have celebrated the Paschal Feast, may, by Thy bounty, retain its fruits in our daily habits and behavior. Through Jesus Christ, thy Son our Lord, Who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end.

EPISTLE 1 John 5:4-10

Léctio Epístolæ beáti Joánnis Apóstoli. Caríssimi: Omne, quod natum est ex Deo, vincit mundum: et hæc est victória, quæ vincit mundum, fides nostra. Quis est, qui vincit mundum, nisi qui credit, quóniam Jesus est Fílius Dei? Hic est, qui venit per aquam et sánguinem, Jesus Christus: non in aqua solum, sed in aqua et ságuine. Et Spíritus est, qui testificátur, quóniam Christus est véritas. Quóniam tres sunt, qui testimónium dant in cœlo: Pater, Verbum, et Spíritus Sanctus: et hi tres unum sunt. Et tres sunt, qui testimónium dant in terra: Spíritus, et aqua, et sanguis: et hi tres unum sunt. Si testimónium hóminum accípiamus, testimónium Dei majus est: quóniam hoc est testimónium Dei, quod majus est: quóniam testificátus est de Fílio suo. Qui credit in Fílium Dei, habet testimónium Dei in se.

Lesson from the first letter of St John the Apostle. Dearly beloved, Whatsoever is born of God overcometh the world: and this is the victory, which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is He that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth that Christ is the truth. And there are three who give testimony in heaven: the Father, the Word and the Holy Ghost: and these three are one. And there are three that give testimony on earth: the Spirit and the water and the blood; and these three are one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God, which is greater, because He hath testified of His Son. He that believeth in the Son of God hath the testimony of God in himself.

ALLELUIA

Allelúja, allelúja. Matt 28:7 In die resurrectionis meæ, dicit Dóminus, præcedam vos in Galilæam. Allelúja. Joannes 20:26 Post dies octo, jánuis clausis, stetit Jesus in médio discipulórum suórum, et dixit: Pax vobis. Allelúja.

Alleluia, alleluia. Matt 28:7 V. On the day of My Resurrection, saith the Lord, I will go before you into Galilee. Alleluia. John 20:26 After eight days, the doors being shut, Jesus stood in the midst of His disciples and said: Peace be to you. Alleluia.

GOSPEL St. John 20. 19-31

In illo témpore: Cum sero esset die illo, una sabbatórum, et fores essent clausæ, ubi erant discipuli congregáti propter metum Judæórum: venit Jesus, et stetit in médio, et dixit eis: Pax vobis. Et cum hoc dixisset, osténdit eis manus et latus. Gavísi sunt ergo discipuli, viso Dómino. Dixit ergo eis íterum: Pax vobis. Sicut misit me Pater, et ego mitto vos. Hæc cum dixisset, insufflávít, et dixit eis: Accípíte Spíritum Sanctum: quorum remiséritis peccáta, remittúntur eis; et quorum retinuéritis, reténta sunt. Thomas autem unus ex duódecim, qui dicitur Dídymus, non erat cum eis, quando venit Jesus. Dixérunt ergo ei álii discipuli: Vídimus Dóminum. Ille

At that time, when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came, and stood in the midst and said to them: Peace be to you. And when He had said this, He showed them His hands and His side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent Me, I also send you. When He had said this, He breathed on them, and He said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. Now Thomas, one of the Twelve, who is called Didymus, was not with them when Jesus came. The other

autem dixit eis: Nisi videro in manibus ejus fixuram clavorum, et mittam digitum meum in locum clavorum, et mittam manum meam in latus ejus, non credam. Et post dies octo, iterum erant discipuli ejus intus, et Thomas cum eis. Venit Jesus, januis clausis, et stetit in medio, et dixit: Pax vobis. Deinde dicit Thomae: Infer digitum tuum huc et vide manus meas, et affer manum tuam et mitte in latus meum: et noli esse incredulus, sed fidelis. Respondit Thomas et dixit ei: Dominus meus et Deus meus. Dixit ei Jesus: Quia vidisti me, Thoma, credidisti: beati, qui non viderunt, et crediderunt. Multa quidem et alia signa fecit Jesus in conspectu discipulorum suorum, quae non sunt scripta in libro hoc. Haec autem scripta sunt, ut credatis, quia Jesus est Christus, Filius Dei: et ut credentes vitam habeatis in nomine ejus.

disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days, again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then He saith to Thomas: Put in thy finger hither, and see My hands, and bring hither thy hand, and put into My side; and be not faithless, but believing. Thomas answered and said to Him: my Lord and my God. Jesus saith to him: Because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of His disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God; and that, believing, you may have life in His Name.

OFFERTORY *Matt 28:2; 28:5-6*

Angelus Domini descendit de caelo, et dixit mulieribus: Quem quaeritis, surrexit, sicut dixit, alleluja.

An Angel of the Lord descended from heaven, and said to the women; He whom you seek is risen, as He said. Alleluia.

SECRET

Suscipe munera, Domine, quaesumus, exultantis Ecclesiae: et, cui causam tanti gaudii praestitisti, perpetuae fructum concede laetitia. Per Dominum.

Receive, we beseech Thee, O Lord, the gifts of Thine exultant Church: and to her whom Thou hast given cause for so great joy, grant the fruit of perpetual happiness. Through our Lord.

PREFACE OF PASCHALTIDE

Vere dignum et justum est, aequum et salutare: Te quidem, Domine, omni tempore, sed in hoc potissimum gloriosius praedicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit et vitam resurgendo reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus cumque omni militia caelestis exercitus hymnum gloriae tuae canimus, sine fine dicentes:

It is truly meet and just, right and for our salvation, at all times to praise Thee, O Lord, but more gloriously especially in this season when Christ our Pasch was sacrificed. For He is the Lamb Who hath taken away the sins of the world: Who by dying hath destroyed our death: and by rising again hath restored us to life. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing the hymn of Thy glory, evermore saying:

COMMUNION ANTIPHON *St. John 20:27*

Mitte manum tuam, et cognosce loca clavorum, alleluja: et noli esse incredulus, sed fidelis, alleluja, alleluja.

Put in thy hand, and know the place of the nails, alleluia; and be not faithless, but believing, alleluia, alleluia.

POSTCOMMUNION COLLECT

Quaesumus, Domine, Deus noster: ut sacrosancta mysteria, quae pro reparationis nostrae munimine contulisti; et praesens nobis remedium esse facias et futurum. Per Dominum.

We beseech Thee, O Lord, our God, to make the most holy Mysteries which Thou hast given us as a defense of our renewal, a remedy for us now, and in the future. Through our Lord.

TODAY'S REFLECTIONS

THE EPISTLE: As in his gospel, so in his epistles, and especially in this, St. John proves the divinity of Christ which had been denied by some heretics. He says that Christ had come to purify all men from sin by water and blood, that is, by His blood shed on the cross for our reconciliation, and by the water of baptism to which He has given the power, the divine effect of His blood, and has thus proved Himself the divine Redeemer. This His divine dignity is attested by the Holy Ghost who lived in Christ and worked through Him with His fulness, and when sent by Him after our Lord's Ascension, produced most wonderful effect in the apostles and the faithful. As now on earth three, the Spirit, water, and blood, give testimony of Christ's divinity and agree in it, so also in heaven three, the Father, who calls Him His beloved Son, (Matt. III. 17.) the Word, or the Son Himself, who wrought so many miracles, the Holy Ghost, when He descended upon Him at the baptism in the Jordan, (Luke III. 22.) give testimony of His divinity, and these also agree with one another in their testimony. If Christ is truly God, then we must believe in Him, and this faith must be a living one, that is, it must prove fertile in good works, and this faith conquers the world by teaching us to love God above all, to despise the world with its pleasures, and to overcome it by indifference. Let us strive to have such faith, and we shall overcome all temptations and gain the eternal crown.

THE GOSPEL: *Why does Christ so often wish peace to the apostles?* To show that He only, by His death and resurrection, has made peace between God and man, and that His followers should be known by their harmony. (John XIII. 35.) There is a threefold peace: peace with God, by avoiding sin; peace with ourselves, that is, a good conscience; peace with our neighbor, by the exercise of charity. This threefold peace is necessary for our salvation. *Why did Jesus breathe upon the apostles when giving them the power to forgive sin?* To show that as bodily life was once given to Adam by the breath of God, so should the spiritual life be given henceforth by the apostles and their successors, through the Holy Ghost in the Sacrament of Penance, to the children of Adam who were spiritually dead. *Why did God permit Thomas to doubt the Resurrection of Christ?* That Thomas, as well as we, says St. Gregory, should be strengthened in humble belief in the Resurrection of Christ, and that all doubts should be removed. *Had Thomas true faith when with his own eyes he saw Christ?* Yes, for he saw Christ only in His humanity, and yet testified to His divinity by exclaiming: My Lord and my God! *Is it true, meritorious faith not to be ready to believe before seeing that which is to be believed?* By no means; for faith consists precisely in firmly holding as true that which is not seen. Therefore Christ calls him blessed who has not seen and yet believes. *When is faith true and meritorious?* That is true faith which firmly believes all that God has revealed, whether written or unwritten, and when one lives in accordance with that faith; for faith in Jesus simply does not save us, when that which He has commanded is not performed. (Matt VII, 21.; James II. 20.) That faith is meritorious which without doubting and without hesitation willingly submits the understanding to revealed truths which it cannot comprehend, and this for the love of Gods who is eternal truth and cannot deceive. *Whence do we know for certain that God has revealed certain things?* From the Church of Christ which alone preserves the revealed word of God faithfully and uncorrupted, as it is contained in the Bible and in tradition; by the Holy Ghost all truth is given to the Church, and Christ remains with her until the end of the world. (Matt. XXVIII. 20.) *Has the Church of Christ any marks by which it may be known?* Christ's Church has these four marks: it is One, it is Holy, it is Catholic, and it is Apostolic. *How is the Church one?* The Church is one, because all its members agree in one faith, are all in one communion, and are all under one head. (Matt. XVI, 18.; Eph. IV. 37.) *How is the Church Holy?* The Church is Holy, in her Founder, Jesus Christ, and by teaching a holy doctrine, by inviting all to a holy life, and by the eminent holiness of so many thousands of her children. *How is the Church Catholic?* The Church is Catholic or Universal, because she subsists in all ages, teaches all nations, (Matt. XXVII. 19, 20.) and maintains all truth. *How is the Church Apostolic?* The Church is Apostolic, because she comes down by a perpetual succession from the apostles of Christ, and has her doctrines her orders, and her mission from them. *Which is this true Church?* The Roman Catholic Church, for she alone has these marks. She is One in her head, the Pope of Rome, in her doctrine, and in her Sacraments, which is evident since she excludes all those who do not accept all her dogmas. She is Holy, for Christ her Founder is holy; and her doctrine and Sacraments lead to holiness, as shown by the multitude of her saints whose sanctity God arms by great miracles. No sect has saints. She is Catholic or Universal, for she has been in existence always from the times of the apostles, as is clearly shown by the fact that from the times of the apostles there have always been some who separated from her and founded sects. The Catholic Church has always existed, and cannot perish or become corrupt, since Christ has promised to remain with her to the end of the world; she is also spread over the whole world, is always being announced to all nations, and is fitted for all generations and for all people. She is Apostolic, for she accepts no doctrine which does not come from the apostles, and she can prove that the ministers of the Church, the bishops, have come down in unbroken succession from the apostles. *Can those who remain outside the Catholic Church be saved?* The Council of Trent (Sess. V. in the Introduction) assigns the Catholic faith as the one without which it is impossible to please God, and the Roman Catechism teaches: (I part. art. 9.) "The Church is also called Catholic or Universal, because all who desire eternal salvation must cling to, and embrace her, like those who entered the ark to escape perishing in the flood." According to this doctrine of the Church, which the holy Fathers affirm, only those idolaters and obstinate heretics are excluded from salvation who knowingly deny the truth, and will not enter the Church. The Catholic Church does not condemn the unbelievers, she prays for them, leaves judgment to the Lord, who alone knows the heart, and knows whether the error is culpable or not, and she calls on all her members to pray for their enlightenment. *Are we then already saved, if we belong to the true Church?* No, we must also live up to the faith which she teaches make good use of all means of salvation, regard and honor all her regulations and commands, for otherwise the words of Christ will be verified in us: And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom (the true Church) shall be cast out into exterior darkness. (Matt. VIII. 11.)