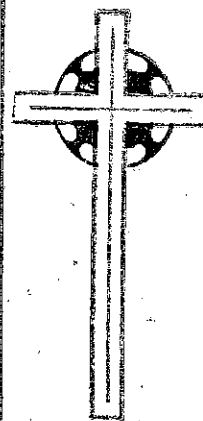


THE
CATHOLIC
YEAR-BOOK
CALENDAR AND BLOTTER

1938

Church of
SAINTS JOHN FISHER AND
THOMAS MORE
BURLEY-IN-WHARFEDALE



CHURCH OF
SAINTS JOHN FISHER AND
THOMAS MORE
BURLEY-IN-WHARFEDALE

Parish Priest :
REV. F. W. LE FEVRE

SERVICES

SUNDAYS—

Holy Mass - - 8-20 and 10-30 a.m.
Benediction - - - 3 and 6-30 p.m.

HOLY DAYS—

Holy Mass - - - 7-30 and 9 a.m.

WEEK-DAYS—

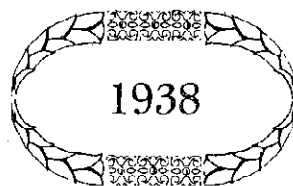
Holy Mass - - - - 7-30 a.m.
Benediction—Thursdays - - 7-30 p.m.

CONFESSIONS—

Saturdays - - - - 6 to 8 p.m.

CHURCH OF
Saints John Fisher and Thomas More
Burley-in-Wharfedale

Catholic Year Book
Calendar and
Blotter



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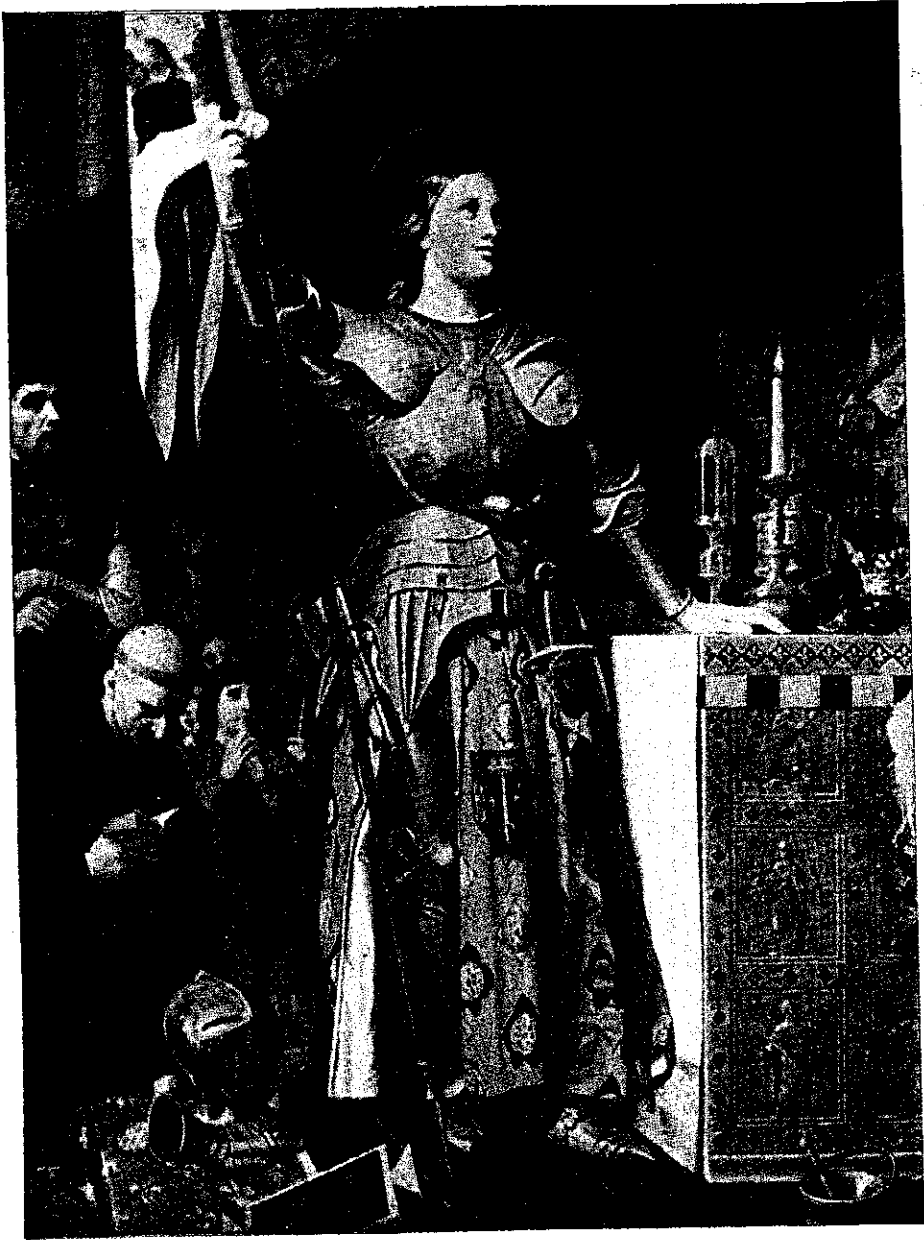
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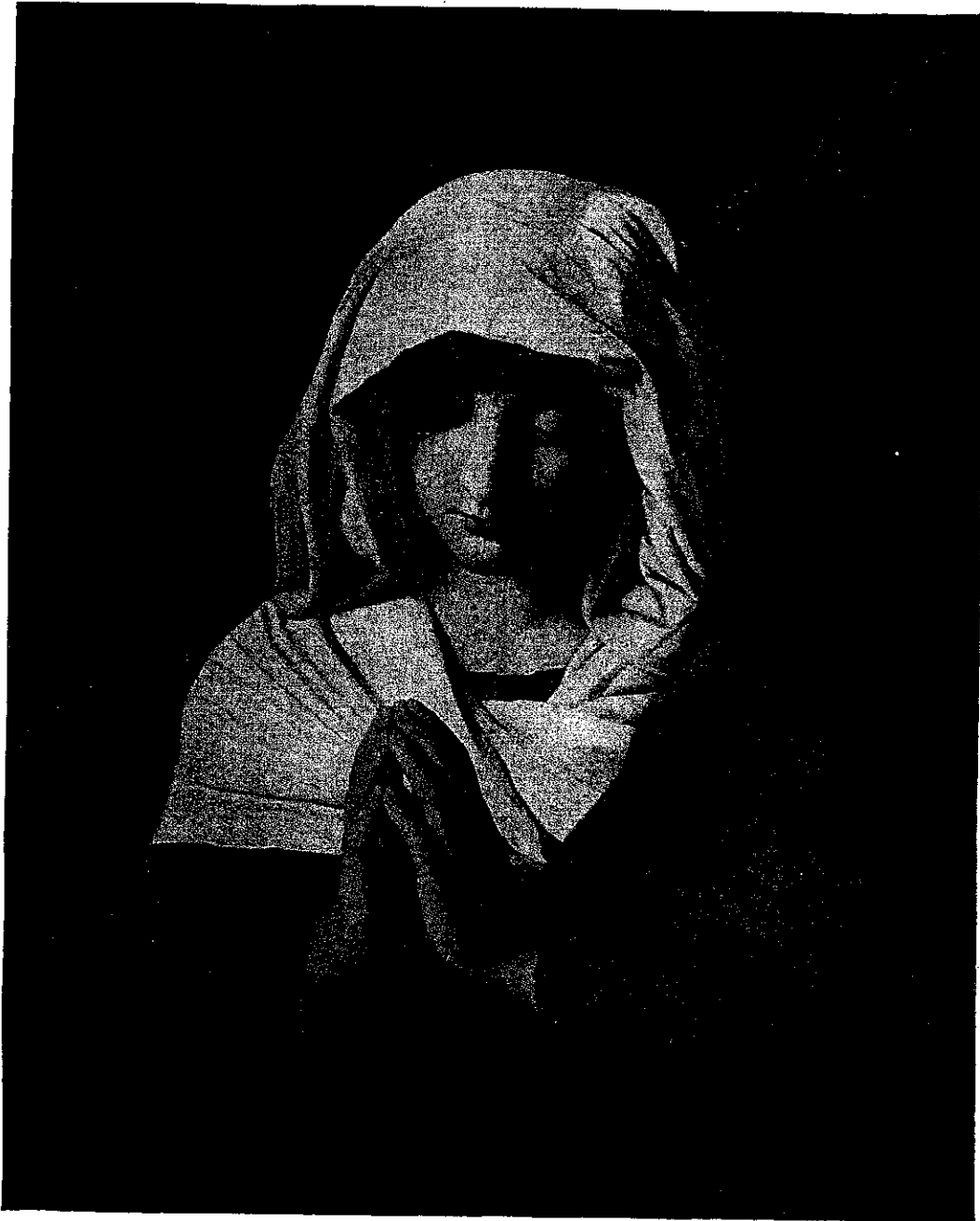
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St. Joan of Arc

By Ingres

Jean Auguste Ingres, a painter of the French School, was born at Montauban in 1780. He studied in Rome and Florence, and was influenced by the work of Raphael. He was made Commander of the Legion of Honour, and died in Paris in 1867.



The Madonna
in Prayer
(By Sassoferrato)

Giovanni Battista Salvi (1605—1685), a painter of the Roman School, assumed the name Sassoferrato from his birthplace. He was a pupil of his father, Tarquinio, and came under the influence of Carracci and Domenichino. The picture shown above is a beautiful half length, full face study of Our Lady, with hands joined and head bowed in prayer. The artist has succeeded in conveying the infinite sweetness, modesty, and piety of Mary.

SAINTLY LIVES OUTLINED

Inspiring Examples of Holiness

St. Anne

St. Anne and her spouse Joachim were of the royal house of David. Few details of her life have come down to us, but tradition relates that they were childless, and this was regarded as a grave misfortune among the Jews. For long years Anne prayed unceasingly that she might receive the joys of maternity. At length this holy union was favoured with a daughter whom all generations would call blessed.

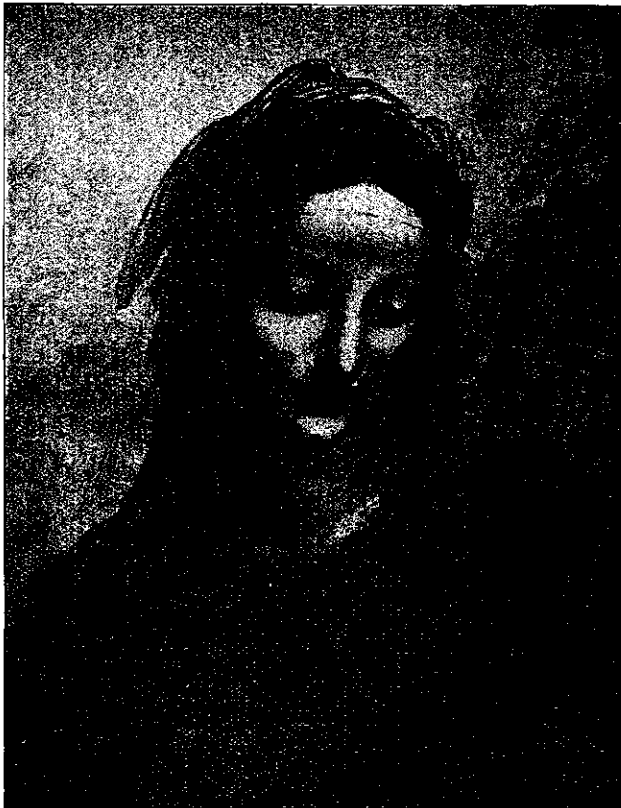
If recorded history can give us few particulars of the life of St. Anne, we have much evidence of the high honour in which she has been esteemed since early times. St. John Damascene says of her: "Thrice blessed art thou, Saint Anne, who didst receive from God and bring forth the blessed child from whence proceeded Christ, the flower of life. All pious lips bless thee in thy daughter, all languages glorify thy child."

St. Jerome writes of her: "Anne is the glorious tree from which sprang a branch under divine influence. She is the blessed barren woman, the happy mother among mothers, of whom was born the shining temple of God, the sanctuary of the Holy Ghost, the Mother of God."

St. Hugh of Lincoln had a great devotion to Saint Anne. When in his last sickness he was crossing from France to England he invoked the mother of Mary, and the breeze, which had died away, suddenly filled the sails.

The relics of St. Anne were carried from the Holy Land to France and placed in a deep crypt at Apt, to preserve them from the ravages of the vandals and other marauding people who invaded France during several centuries. Pope Adrian I. received a letter from Charlemagne detailing the circumstances under which the relics were afterwards discovered. While the Cathedral of Apt, after its desecration, was being re-consecrated in the presence of an impressive gathering, a young boy who had been blind and dumb from birth appeared to be hearing unnatural sounds. He knocked on the altar steps, and signed to those about him that they should dig below. His persistent signs induced them to begin digging, and at last they found themselves beyond a door in a passage leading to an ornamental grotto. A sweet fragrance as of pleasant aromatic spices met them, and they came upon the secret tomb containing a casket of cypress, in which lay the body of St. Anne.

St. Anne is the especial patron of mothers, married people, and widows, and she is invoked by the childless, by the poor, and by sailors.



St. Anne

St. Thomas Aquinas

St. Thomas Aquinas, the Angelic Doctor, was born of noble parents at Aquino, in Italy, in 1226, the year in which St. Francis of Assisi departed this life.

At the age of nineteen he received the Dominican habit at Naples, where he was being instructed. On his way to Paris, where he asked to be removed, he was intercepted by his two brothers, who were acting under their parents' instructions to stop his further progress towards the religious life. He was brought back, and became a prisoner for two years in a tower of his father's castle, where the pleadings of his mother and sisters and the threats and ruses of his brothers failed to shake him from his vocation. The brothers went so far as to tempt him to sin by introducing a wicked person into the tower. On discovering this he seized a burning brand and drove the tempter from the place. His wonderful patience and steadfastness triumphed in the end, and his sisters lowered him from the tower in a basket, and he was able to make his way to his Dominican friends.

He then went to Cologne to study, and to Paris, where he became an eminent teacher of philosophy and theology. He had striven to conceal his talents, and allowed himself to be called the "dumb ox," but his brilliant defence of a thesis led Albert the Great to exclaim, "The bellowing of this dumb ox will one day be heard throughout the world."

He was ordained priest at Cologne in 1250, and his zeal for the spiritual welfare of his relations was

remarkable. One of his sisters afterwards became a nun, and his two brothers became sincere penitents.

At the age of thirty-one, and with great reluctance, he accepted a Doctorate in 1257, and devoted the rest of his life to preaching, teaching, writing, and praying. The See of Naples fell vacant and was offered to him, but he begged leave to decline it.

He possessed the most precious intellectual gifts, combined with a restless piety. Prayer, he said, had taught him more than study. He had a marvellous devotion to the Blessed Sacrament and, on the invitation of Pope Urban, composed the beautiful Office and hymns for Corpus Christi.

In 1274 he set out to be present at a General Council to be held at Lyons, but his strength failed him and, desiring to die in a religious house, he was conveyed to the Cistercian Abbey of Fossa Nuova. Here he lingered for some weeks, and then passed away on 7th March, at the age of forty-eight.

"I cannot understand," he used to say, "how a man can ever smile who is in a state of mortal sin."

SAINTLY LIVES OUTLINED—Continued

St. Joseph

St. Joseph, the greatest of God's Saints, was born of the royal house of David. Nevertheless, he lived his life as an obscure carpenter, labouring by his hands and attracting no notice among his neighbours. He was a just man, pure and innocent, as became the husband of Mary, and God raised him to the highest sanctity. His life fitted him to be the spouse of the Virgin Mother and foster-father and guardian of Jesus Christ. His gentleness and tenderness made him a worthy protector of the child Jesus; he was prudent and a lover of silence, faithful and obedient to the Divine calls.

When he learned that Mary bore within her womb the Lord of Heaven, he feared to take her as his wife, but an angel bade him fear not, and all doubts vanished. When Herod sought the life of the Divine Infant, an angel told Joseph in a dream to fly with the Child and His mother into Egypt. Joseph at once obeyed. When the danger passed, the angel spoke again, and the faithful Joseph returned to the peace of Nazareth. Here for long years he lived, uniting with his domestic care and daily labour the continual contemplation of heavenly things, until his work was done, and the great Saint breathed his last in the arms of Jesus and Mary.

St. Joseph, the protector of Jesus in his home at Nazareth, and a lover of all children, is the chosen model and guardian of every true Christian family. The three days' loss of the Divine Child was to him a renewal and consecration of his paternity. At this moment Mary could dare to give her spouse the name of father, and say to her Son at the finding in the Temple, "Thy father and I have sought Thee sorrowing."

St Thomas

OF CANTERBURY

St. Thomas was born at London in 1119. His father was Gilbert Becket, a young gentleman who, through the spirit of penance in the time of the Crusades, undertook a journey to Jerusalem. Here he fell into the hands of the Saracens, and was for eighteen months a prisoner, or rather slave to one of their leaders, known as an Admiral. The Admiral had an only daughter, who was much taken with the excellent qualities of Gilbert, his wisdom, and virtue. She enquired of Becket concerning his country and his religion, and he replied that he came from London, in England, and gave a concise account of what the Christian doctrine was. She asked if he would be willing to die for his God, and he told her he should with the greatest joy lay down his life for the love of God. This answer touched her exceedingly, and she conceived on the spot a desire of becoming a Christian.

Some time afterwards Becket and his companions escaped from prison and, eluding their pursuers, made their way safely to England. The Admiral's daughter, who kept her resolution of embracing his religion, did not stay long behind. With the assistance of some English pilgrims she travelled to London,

and was directed to the house of Becket. After being instructed and baptised by the name of Matildes, she was married to Becket in St. Paul's Church by the Bishop of London.

Thomas, their son, revealed many excellent qualities from childhood. His father committed him to the care of a monastery of Canons Regular, and afterwards he performed his higher studies in Paris.

Upon his return he was employed by Theobald, Archbishop of Canterbury, who sent him on several occasions to Rome, and at length made him his Archdeacon. When Henry II. ascended the throne Thomas was appointed to the office of Chancellor of the Kingdom.

His worldly greatness, however, did not puff up the Saint with pride, neither did the pleasures of the Court enervate his virtue.

When Archbishop Theobald died in 1162, the Chancellor was pitched upon as his successor, and although he strenuously opposed it, he finally agreed, on being assured by the Cardinal of Pisa, the Pope's Legate, that it was the will of God. Upon this he was ordained priest on Whit-Saturday, 1162, and on Trinity Sunday was consecrated Archbishop.

He presently put off the courtier and put on the prelate, and became a perfect model of all pastoral virtues, embracing a laborious and penitential life. He reprehended the vices of great ones with a courage becoming his station, and he showed upon all occasions a steady zeal and invincible fortitude in the cause of God and the Church.

By degrees this zeal drew down on the Saint the King's indignation, and gradually a deep gulf separated them. St. Thomas repaired to the Continent to submit his case to the Pope, and remained abroad, in virtual banishment, for seven years. At length the King relented, and St. Thomas was called home, but, as it proved, to die a martyr.

On Christmas Day the Saint gave a moving discourse to his people on the text, "On earth peace to men of good will," and plainly told them that he was soon to leave them, for the time of his death was at hand, words which drew sighs and tears from all his hearers. On the 29th of December, the day after the feast of the Holy Innocents, the assassins arrived at Canterbury. The Archbishop

had gone into the church for vespers, and his ecclesiastics would have barricaded the doors against the violence of the murderers, but the Saint objected that the church would not be turned into a castle or a camp. When the assassins, with drawn swords, entered and cried out "Where is the traitor?" no one answered. When they asked "Where is the Archbishop?" the Saint advanced, saying "Here am I, the Archbishop, but no traitor."

Then with violence they set upon him, using their swords and putting him to death. Thus was the servant of God martyred in the 52nd year of his age, in the year 1170. He was privately buried by the monks the next morning, who upon stripping him in order to put on his pontifical robes, found a long and rough hair-shirt next his skin.



St. Joseph

SAINTLY LIVES OUTLINED—Continued

St. Margaret, Queen of Scotland

Edmund Ironsides, King of England, was treacherously murdered in 1017 by Count Edric. Then Canute the Dane was acknowledged King of all England, and guardian of the little sons of the murdered monarch. These youthful princes were sent, for safety, to the court of Hungary, where they were treated with the utmost kindness by the saintly King Stephen, and educated in a manner befitting their royal station.

Edmund, the elder of the two, died in childhood; but his younger brother, Edward, grew up and married Agatha, sister to King Stephen of Hungary. This princess was endowed with many virtues and gifts of mind and heart. She had three children, Edgar, known in history as Atheling; Christine, who became a nun; and Margaret, who became Queen of Scotland.

Margaret, when very young learnt to despise worldly vanities, and to walk in the path of virtue and truth. When she was come to woman's estate, sailing from England she was driven upon the coast of Scotland, where Malcolm III. was reigning.

The King was taken with her extraordinary endowments, both of mind and body, and desired to have her in marriage. She consented, and was married in 1070 at Dunfermline, where she afterwards erected a noble church in honour of the Blessed Trinity.

This blessed Queen, though obliged by her station to live in the world, was nevertheless free from the love of the world and of the things of the world. She made such use of her temporal store as to set no part of her affection on it, was no way puffed up with her royalty, and chose a life of mortification preferably to a life of pleasure.

She educated her children in the fear and love of God, pouring forth prayers and tears for them night and day. Her conversation was so pious as to edify all who came near her, and to bring many to the love and practice of Christian piety.

Of this number was the King himself, whom she brought to an imitation of all her virtues. He learnt from her often to watch the night in prayer. She excited him to works of justice, mercy, alms deeds, and other virtues. This turned to the great advantage of the whole kingdom. By the means of this excellent lady many abuses were corrected, new bishoprics erected, the observance of the Lord's Day enforced, and ecclesiastical discipline restored or established. Before her time the Scots began their Lent on the Monday after Ash Wednesday, keeping thirty-six days instead of forty, till she brought them over to conformity with the universal Church.

Her confessor relates that, when she appeared abroad, whole

crowds of the poor, of orphans and widows, flocked about her, as their most loving mother, and she suffered none of them to go away sad. She made free with the King's treasures to feed the poor, which he always took in good part. She ransomed many English who were detained in captivity and slavery in different parts of Scotland. Great was her veneration for hermits and recluses serving Christ in solitary cells, whom she often visited, recommending herself to their prayers, and relieving them in their necessities.

Every year she kept two Lents of forty days each, the one at the usual time, the other before Christmas, and both with

incredible rigour. At all times, before she took a meal she fed four and twenty poor, and waited on them herself, and this in whatever place she happened to be. As to her own eating, it was so sparing that it barely sufficed to maintain life. She seemed rather to taste than to eat her meat.

Her confessor relates that, having a premonition of her death, she spoke thus to him: Farewell, for I shall not be here long. You will stay some little time behind me. Two things I have to desire of you. The one is, that as long as you live you remember my poor soul in your Masses and prayers. The other, that you take care of my children, and teach them to fear and love God.

Four days before she died, King Malcolm was on an expedition in Northumberland, and was treacherously slain, with Prince Edward, his son. The Queen, knowing in spirit, was observed to be more sad that day than ordinary, and she remarked, "Perhaps this day a greater evil has happened to Scotland than any this long time past."

Her son Edgar returned from the army, and she asked of him how his father and brother fared. Fearing to hasten her death, he replied that they were both well, but she knew the truth, and was not deceived, and lifted up her hands to God in prayer.

She died on the 10th June, 1093, and was buried

at Dunfermline, in the church of the Blessed Trinity, which she had built. Her husband Malcolm was also buried in the same church. When religion was changed in Scotland and the relics of the Saints destroyed, these were privately rescued and afterwards given to Philip II. of Spain, who deposited them in the new church of his Royal Palace of the Escorial. The head of St. Margaret was carried to Edinburgh to Queen Mary Stuart, and after her flight into England came into the hands of a Benedictine monk, who gave it into the care of the Scots College at Douay, in Flanders. A beautiful statue to St. Margaret of Scotland has in recent years been erected at Lourdes, of which the above is an illustration.



St. Margaret, Queen of Scotland

SAINTLY LIVES OUTLINED—Continued

St. Winefride

St. Winefride's well, at Holywell in Wales, is every year the venue of many pilgrimages, and numerous miracles are recorded as having taken place there. Winefride, who lived and suffered martyrdom in the seventh century, was born of noble parents in Wales. As a child her religious upbringing was entrusted to St. Beuno, who was deeply impressed by the early signs of sanctity and holiness in the young maiden. She determined to vow her virginity to God, and after receiving the veil at the hands of St. Beuno she retired with a number of young companions to a convent which her father had erected near their home.

Her natural charms and graces had aroused the amorous ardour of Caradoc, a prince in Wales, who sought her in marriage, and her decision to withdraw from the world sent him into a rage. He reproached her with violent words and cruel insults, and finally attacked her with naked sword, putting her to death by cutting off her head.

An ancient writer records that where Winefride fell there sprung up a fountain of clear water, which bears her name to this day. The stones of its basin were stained red as blood, and a fragrant moss grew on its sides under the stream. He relates also how the earth opened to swallow up the murderous prince, and how at the prayer of St. Beuno St. Winefride returned to life, bearing on her neck the mark of her martyrdom, a red scar which traced the passage of his weapon.

The holiness of St. Winefride and her miraculous power are well attested and beyond dispute. Year after year crippled and ailing persons suffering from all manner of diseases and infirmities are brought to St. Winefride's well and made whole. Among the more celebrated miracles effected there was the cure of a Wigan boy named Lucas. He had fallen from a high crane and received such severe head injuries that he lost his speech and hearing, and was pronounced by several doctors to be permanently afflicted. In September, 1875, he was taken by his father to Holywell, and after bathing in its waters both his speech and hearing were recovered. The miraculous cure created a profound sensation in the district, and crowds of visitors besieged the inn where the boy and his parents were staying.

St. Teresa

Mary Frances Teresa Martin was born of saintly parents at Alencon on 2nd January, 1873. Her father, in his youth, wished to become a Cistercian, and her mother a nun. God, however, ordained otherwise, and the union brought forth nine children, of whom four died in childhood. The remaining five daughters, Marie, Pauline, Leonie, Coline, and Teresa, were to consecrate themselves to God.

After the death of his wife in 1877 M. Martin moved from Alencon to Lisieux, to have his growing girls under the care of his sister, who lived there.

When she was eight and a half years old, Teresa entered the Benedictine Abbey as a day student. In 1882 her sister Pauline entered the Carmelite Convent, and this grievous separation prostrated Teresa with a grave illness, from which

she was miraculously cured. She returned to the boarding school, and on 8th May, 1884, she made her First Communion, and was confirmed in the following month.

Already she had shown great piety, and gave signs of a religious vocation. Speaking of this, Teresa says: "At last the divine call became so insistent that, had it been necessary for me to go through fire and water, I would have thrown myself into it for the sake of following my Divine Master."

On the Day of Pentecost, 1887, she told her father of her aspirations and hopes, and he did all in his power to help her. But to gain admission to Carmel at the age of fifteen was no easy matter. Her advances were turned down by the Superior of the Order and by the Bishop. As she was about to take part in a diocesan pilgrimage to Rome she decided to appeal to the Holy Father. Here, again, she was

disappointed, and received no encouragement from Leo XIII., and had to return to Lisieux without having made any progress. Finally a special permission was granted by the Prioress to admit Teresa at once, but her entrance was delayed until Lent was over, owing to the rigour of the fasts in the convent at that holy season.

Then began the real life of resignation, devotion, and sacrifice for which she had yearned so long. This Angel of Carmel, however, was not to remain on earth for very long. On Good Friday, 1896, she heard "the distant murmur which announced the approach of the Bridegroom." She contracted haemorrhage of the lungs, and for over a year bore patiently a great amount of physical suffering, passing away on 30th September, 1897.

St. Augustine

St. Augustine, one of the most pious and intellectual among the Doctors of the Church, is a wonderful example of penitence. He was born in North Africa in the year 354, his father being a pagan and his mother, Monica, a most devoted Christian. The boy was unbaptized in childhood, and, while he displayed unusual gifts of intellect, led a life of deception, selfishness, and pleasure that well-nigh broke his mother's heart. She spent her days in prayer, and finally her humility and piety impressed her husband, who in

his declining years embraced her faith and died a true Christian. Augustine tells us in his "Confessions" that as a boy he frequently deceived his parents, practised cheating at games, gave way to pride when he shone at his studies, and was quick to anger. At school it quickly became plain that he was capable of learning faster than his masters could teach him. Augustine was still unbaptized, and steeped in heresy. Until the age of twenty-eight he devoted himself to the teaching of rhetoric, and he went to Rome, where he opened a school, and latterly moved to Milan, where he came under the influence of the great Saint, Ambrose. He tells us that now he found the pearl of faith, and determined to abandon his wayward life. He returned to Monica a changed man, and his conversion was to prove enduring and complete.

Never has the Christian Church had in its ranks a more competent champion against all heresies. His theological and devotional works are among the world's greatest literary treasures. He died in 430, after having laboured in the service of God for forty years.



St. Columba

St. Columba was born at Gartan, Tyrconnel, in 521. In the year 565 he turned his attention to the people of Scotland, and founded a famous monastery on the small island of Iona, which for centuries furnished missionaries and prelates for many parts of Great Britain and the Continent. Its monks took a leading part in the conversion of England.



Madonna della Sedia

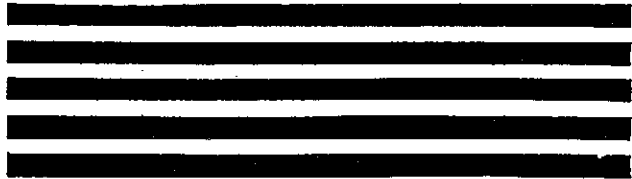
By Raphael

Raffaello Santi was born at Urbino, Italy, in 1483. After studying under his father he associated with the most celebrated painters of his age, Viti, Pian di Meleto, Perugino, and Pintoricchio. He was called to Rome in 1508 to decorate the Vatican, and later was appointed architect of St. Peter's. He died in Rome in 1520.

The Archangel Gabriel

By Melozzo da Forlì

Melozzo da Forlì, or Degli Ambrosi, was born in 1438 at Forlì, in Italy, and was a pupil of Piero della Francesca. The Archangel Gabriel is one of his most famous studies, and hangs in the Uffizi Gallery, Florence. Other examples of his work may be seen in the National Gallery, London.



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CALENDAR - 1938

JANUARY

FEBRUARY

MARCH

APRIL

MAY

JUNE

1 S—The Circumcision. Hol. of Obligation.	1 Tu—S. Ignatius, B.M.	1 Tu—S. David of Wales, B.C.	1 F—S. Hugh, B.C.	1 S—Second after Easter. SS. Philip and James, App.	1 W—S. Wistan, M.
2 S—The Most Holy Name.	2 W—Purification of B.V.M. Candlemas. Day of Devotion.	2 W—Ash Wednesday. 1st day of Lent. Abst.	2 S—S. Francis of Paula, C.	2 M—S. Athanasius, B.C.D.	2 Th—SS. Marcellinus, Peter and Erasmus, M.M.
3 M—Octave of S. John.	3 Th—S. Blaise, B.M.	3 Th—S. Aelred, Ab.	3 S—Passion Sunday.	3 Tu—Finding of the Holy Cross. Day of Dev.	3 F—S. Clothilda, Queen. Ab.
4 Tu—Octave of Holy Innocent.	4 F—S. Andrew Corsini, B.C. Abst.	4 F—S. Casimir, C. Abst.	4 M—S. Isidore, B.C.D.	4 W—Solemnity of S. Joseph	4 S—Vigil of Pentecost. Fast. No Abst.
5 W—S. Telesphorus, P.M.	5 S—S. Agatha, V.M.	5 S—SS. Adrian and Eusebius, M.M.	5 Tu—S. Vincent Ferrer, C.	5 Th—S. Pius V., P.C.	5 S—Pentecost or Whit-sunday.
6 Th—The Epiphany. Hol. of Obligation.	6 S—Fifth after Epiphany.	6 S—First in Lent.	6 W—S. William, Ab. Abst.	6 F—S. John before the Latin Gate. Abst.	6 M—Whit Monday. Day of Dev.
7 F—S. Lucian, M. Abst.	7 M—S. Romuald, Ab.	7 M—S. Thomas Aquinas, C.D.	7 Th—The Seven Dolours of Our Lady. Abst.	7 S—S. Stanislaus, B.M.	7 Tu—Whit Tuesday. Day of Dev.
8 S—S. Appollinaris.	8 Tu—S. John of God, C.	8 Tu—S. John of God, C.	8 F—S. Mary of Cleophas, C.	8 S—Third after Easter.	8 W—S. William of York, B.C. Ember Day. Fast.
9 S—First after Epiphany. The Holy Family.	9 W—S. Frances of Rome, Widow. Ember Day. Fast and Abstinence.	9 W—S. Frances of Rome, Widow. Ember Day. Fast and Abstinence.	9 S—S. Mary of Cleophas, C.	9 M—S. Gregory Nazianzen, B.C.D.	9 Th—SS. Primum and Felician, M.M.
10 M—S. William, B.C.	10 Th—S. Scholastica, V.	10 Th—The Forty Martyrs.	10 S—Palm Sunday.	10 Tu—S. Antoninus, B.C.	10 F—S. Margaret of Scotland, Queen. Ember Day. Fast and Abst.
11 Tu—S. Hyginus, P.M.	11 F—Our Lady of Lourdes. Abst.	11 F—S. Sophonius, B.C. Ember Day. Fast and Abst.	11 M—S. Leo the Great, P.C.D.	11 W—Octave of S. Joseph. Companions, M.M.	11 S—S. Barnabas, Ap. Ember Day. Fast.
12 W—S. Bennet Bishop, Ab.	12 S—The Seven Servite Founders.	12 S—S. Gregory the Great, P.C.D. Day of Dev. Ember Day. Fast and Abst.	12 Tu—S. Julius I., P.C.	12 Th—SS. Nereus and Companions, M.M.	12 S—Trinity Sunday.
13 Th—Octave of Epiphany.	13 S—Septuagesima Sunday.	13 S—Second in Lent.	13 W—S. Hermengild, M. Abst.	13 F—S. Robert, C.D. Abst.	13 M—S. Anthony of Padua, C.
14 F—S. Kentigern, B.O. Ab.	14 M—S. Valentine, M.	14 M—S. Matilda, Empress.	14 Th—Maundy Thursday. Abst.	14 S—S. Boniface, M.	14 Tu—S. Basil the Great, B.C.D.
15 S—S. Paul, Hermit.	15 Tu—SS. Faustinus and Jovita, M.M.	15 Tu—S. Zachary, P.C.	15 F—Good Friday. Abst.	15 S—Fourth after Easter.	15 W—SS. Vitus and Companions, M.M.
16 S—Second after Epiphany.	16 W—S. Juliana, V.M.	16 W—S. Julian, M. Abst.	16 S—Holy Saturday.	16 M—S. Ubald, B.C.	16 Th—Corpus Christi. Hol. of Obligation.
17 M—S. Anthony, Ab.	17 Th—S. Flavian, B.C.	17 Th—S. Patrick, B.C.	17 S—Easter Sunday.	17 Tu—S. Paschal Baylon, C.	17 F—SS. Botolph, Ab., and Adolph, B.C. Abst.
18 Tu—S. Peter's Chair at Rome.	18 F—S. Simeon, B.M. Abst.	18 F—S. Cyril of Jerusalem, B.C.D. Abst.	18 M—Easter Monday.	18 W—S. Venantius, M.	18 S—S. Ephraem, C.D.
19 W—SS. Maritus and Comps. M.M.	19 S—S. Conrad, C.	19 S—S. Joseph, Spouse of B.V.M. Day of Dev.	19 Tu—Easter Tuesday.	19 Th—S. Peter Celestine, P.C.	19 S—Second after Pentecost.
20 Th—SS. Fabian and Sebastian, M.M.	20 S—Sexagesima Sunday.	20 S—Third in Lent.	20 W—S. Egbert, C.	20 F—S. Bernardine of Siena, C. Abst.	20 M—S. Silverius, P.M.
21 F—S. Agnes, V.M. Abst.	21 M—S. Severian, M.	21 M—S. Benedict, Ab.	21 Th—S. Anselm, B.C.D.	21 S—S. Godric, C.	21 Tu—S. Aloysius Gonzaga, O.
22 S—SS. Vincent and Anastasius, M.M.	22 Tu—S. Peter's Chair at Antioch.	22 Tu—S. Catharine of Sweden, V.	22 F—SS. Soter and Caius, Popes, M.M.	22 S—Fifth after Easter.	22 W—S. Paulinus, B.C.
23 S—Third after Epiphany.	23 W—S. Peter Damian, R.O.D.	23 W—S. Edelwald, C. Abst.	23 S—S. George, M., Patron of England. Day of Dev.	23 M—S. Julia, V.M.	23 Th—Oct. of Corpus Christi. Abst.
24 M—S. Timothy, B.M.	24 Th—S. Matthias, Ap. Day of Devotion.	24 Th—S. Gabriel, Arch. Abst.	24 S—Low Sunday.	24 W—S. Gregory VII., P.C.	24 F—Sacred Heart of Jesus. Nativity of S. John. Day of Dev. Abst.
25 Tu—Con. of S. Paul, Ap.	25 F—S. Walburge, V., Abb. Abst.	25 F—The Annunciation. Abst.	25 M—S. Mark, Evangelist.	25 Th—Ascension Day.	25 S—S. William, Ab.
26 W—S. Polycarp, B.M.	26 S—S. Victor, C.	26 S—S. Dismas, C.	26 Tu—SS. Cletus and Marcellinus, Popes, M.M.	26 F—S. Bede the Venerable, C.D. Abst.	26 S—Third after Pentecost.
27 Th—S. John Chrysostom, B.C.D.	27 S—Quinquagesima Sunday.	27 S—Fourth in Lent.	27 W—S. Peter Canisius, C.D.	27 S—S. Augustina of Canterbury, B.C. Day of Dev.	27 M—Within the Octave.
28 F—S. Agnes, II. Abst.	28 M—S. Oswald, B.C.	28 M—S. John Capistran, O.	28 Th—S. Paul of the Cross, C.	28 S—S. Augustina of Canterbury, B.C. Day of Dev.	28 Tu—S. Irenaeus, B.M.
29 S—S. Francis of Sales.		29 Tu—S. Eustace, Ab.	29 F—S. Peter, M.	29 S—Sunday within Octave of Ascension.	29 W—SS. Peter and Paul, App. Hol. of Obl.
30 S—Fourth after Epiphany.		30 W—S. Osburga, V. Abst.	30 S—S. Catharine of Siena, V.	30 M—S. Felix I., P.M.	30 Th—Commemoration of S. Paul.
31 M—S. Peter Nolasco, C.		31 Th—S. Guy, B.C.		31 Tu—S. Angela of Merici, V.	

JULY

AUGUST

SEPTEMBER

OCTOBER

NOVEMBER

DECEMBER

1 F—The Most Precious Blood. Oct. of Sacred Heart. Abst.	1 M—S. Peter's Chains.	1 Th—S. Giles, Ab.	1 S—S. Remigius, B.O.	1 Tu—All Saints. H. of O.	1 Th—Of the Feria.
2 S—Visitation of B.V.M.	2 Tu—S. Alphonsus Ligouri, B.O.D.	2 F—S. Stephen of Hungary, King, C. Abst.	2 S—17th after Pentecost.	2 W—All Souls' Day.	2 F—S. Ibbiana, V.M.
3 S—4th after Pentecost.	3 W—The Finding of S. Stephen.	3 S—S. Simon Stylites, C.	3 M—S. Teresa, the Little Flower, V.	3 Th—S. Winefride of Holywell.	3 S—S. Francis Xavier, O.
4 M—S. Odo of Canterbury, B.C.	4 Th—S. Dominic, C.	4 S—13th after Pentecost.	4 Tu—S. Francis of Assisi, C.	4 F—S. Charles Borromeo, B.C. Abst.	4 S—2nd in Advent.
5 Tu—S. Anthony Mary Zaccaria, C.	5 F—S. Mary of the Snows. Abst.	5 M—S. Lawrence Justinian, B.C.	5 W—SS. Placid and Companions, M.M.	5 S—Of the Octave.	5 M—S. Sabbas, Ab.
6 W—Oct. of SS. Peter and Paul.	6 S—The Transfiguration.	6 Tu—S. Bees, V.	6 Th—S. Bruno, C.	6 S—22nd after Pentecost.	6 Tu—S. Nicholas, B.C.
7 Th—SS. Cyril and Methodius, B.B., CC.	7 S—9th after Pentecost.	7 W—S. Eunan, B.C.	7 F—The Holy Rosary. Abst.	7 M—S. Willibrord, B.C.	7 W—S. Aubrose, B.C.D.
8 F—S. Elizabeth of Portugal, Queen, C. Abst.	8 M—SS. Cyrilus and Companions, M.M.	8 Th—Nativity of B.V.M. Day of Devotion.	8 S—S. Bridget of Sweden, Widow.	8 Tu—Oct. of All Saints.	8 Th—The Immaculate Conception of B.V.M. Day of Devotion.
9 S—S. Ephrem of Edessa, O.D.	9 Tu—S. John Mary Vianney, C.	9 F—S. Peter Claver, C. Abst.	9 S—S. 18th after Pentecost.	9 W—Dedication of S. John Lateran.	9 F—S. Peter Fourier, C.
10 S—5th after Pentecost.	10 W—S. Lawrence, M. Day of Devotion.	10 S—S. Nicholas of Tolentino, C.	10 M—S. Francis Borgia, C.	10 Th—S. Andrew Avellino, C.	10 S—S. Melchisedes, P.M.
11 M—S. Pius I., P.M.	11 Th—SS. Tiburtius and Susanna, V., M.M.	11 S—14th after Pentecost.	11 Tu—Of Our Lady.	11 F—S. Martin of Tours, B.C. Abst.	11 S—3rd in Advent.
12 Tu—S. John Gualbert, Ab.	12 F—S. Clare, V. Abst.	12 M—Most Holy Name of Mary.	12 W—S. Wilfrid of York, O.	12 S—S. Martin I., P.M.	12 M—Of the Octave.
13 W—S. Anacletus, P.M.	13 S—SS. Hippolytus and Cassian, M.M. Vigil of Assumption. Fast.	13 Tu—Of Our Lady.	13 Th—S. Edward the Confessor, King.	13 S—23rd after Pentecost.	13 Tu—S. Lucy, V.M.
14 Th—S. Bonaventure, B.C.D.	14 S—10th after Pentecost.	14 W—Exaltation of the Holy Cross.	14 F—S. Callistus, P.M. Abst.	14 M—S. Josaphat, B.M.	14 W—Of the Octave. Emb. Day. Fast and Abst.
15 F—S. Henry, Emperor, C. Abst.	15 M—9th after Pentecost.	15 Th—The Seven Dolours of B.V.M.	15 S—S. Teresa, V.	15 Tu—S. Gertrude, V.	15 Th—Oct. of Immaculate Conception.
16 S—Our Lady of Mount Carmel.	16 Tu—S. Joachim, Father of B.V.M.	16 F—S. Cornelius and Cyprian, B.B., M. Abst.	16 S—19th after Pentecost.	16 W—S. Edmund of Canterbury, B.C.	16 F—S. Eusebius, B.M. Emb. Day. Fast and Abst.
17 S—6th after Pentecost.	17 W—S. Hyacinth, C.	17 S—Stigmata of S. Francis.	17 M—S. Margaret Mary Alacoque, V.	17 Th—S. Gregory Thaumaturgus, B.C.	17 S—Of the Feria. Ember Day. Fast.
18 M—S. Camillus of Lellis, C.	18 Th—S. Agapitus, M.	18 M—SS. Januarius and Comp., M.M.	18 Tu—S. Luke, Ap., Evan.	18 F—Ded. of Basilica of SS. Peter and Paul. Abst.	18 S—4th in Advent.
19 Tu—S. Vincent de Paul, C.	19 F—S. John Eudes, C. Abst.	19 M—SS. Eustace and Companions, M.M.	19 W—S. Peter of Alcantara, C.	19 S—S. Elizabeth of Hungary, Widow.	19 M—S. Samthana, Abbess.
20 W—S. Jerome Aemilian, C.	20 S—S. Bernard, Ab., C.D.	20 Tu—SS. Eustace and Companions, M.M.	20 Th—S. John Cantius, C.	20 S—24th and Last after Pentecost.	20 Tu—Vigil of S. Thomas.
21 Th—S. Praxedes, V.M.	21 S—11th after Pentecost.	21 W—S. Matthew, Ap. and Evan. Day of Dev. Ember. Fast and Abst.	21 F—S. Hilariion, Ab. Abst.	21 M—Presentation of B.V.M.	21 Tu—S. Thomas, Ap. Day of Devotion.
22 F—S. Mary Magdalen, Penitent. Abst.	22 M—Oct. of Assumption.	22 Th—S. Thomas of Villanova, B.C.	22 S—S. Mari, B.C.	22 Tu—S. Cecilia, V.M.	22 Th—Of the Feria.
23 S—Vigil of S. James.	23 Tu—S. Philip Benizi, C.	23 F—S. Linus, P.M. Ember Day. Fast and Abst.	23 S—S. Mari, B.C.	23 W—S. Clement, P.M.	23 F—Of the Feria. Abst.
24 S—7th after Pentecost.	24 W—S. Bartholomew, Ap. Day of Devotion.	24 S—Our Lady of Ransom. Ember Day. Fast.	24 Th—S. John of the Cross, C.D.	24 Th—S. John of the Cross, C.D.	24 S—Christmas Eve. Fast.
25 M—S. James, Ap. Day of Devotion.	25 Th—S. Louis, King, C.	25 S—16th after Pentecost.	25 F—S. Catherine, V.M. Abst.	25 F—S. Catherine, V.M. Abst.	25 S—Christmas Day.
26 Tu—S. Anne, Mother of B.V.M. Day of Dev.	26 F—S. Zephyrinus, P.M. Abst.	26 M—SS. Cyprian and Justina, M.M.	26 S—S. Sylvester, Ab.	26 S—S. Sylvester, Ab.	26 M—S. Stephen, First Martyr. Day of Dev.
27 W—S. Pantaleon, M.	27 S—S. Joseph Calasanctus, C.	27 Tu—SS. Cosmas and Damian, M.M.	27 S—1st Sunday in Advent.	27 S—1st Sunday in Advent.	27 Tu—S. John, Ap. and Evan. Day of Dev.
28 Th—SS. Nazarius and Celsus, M.M.	28 S—12th after Pentecost.	28 W—S. Wenceslaus, M.	28 M—Of the Feria.	28 M—Of the Feria.	28 W—The Holy Innocents, M.M. Day of Dev.
29 F—S. Martha, V. Abst.	29 M—Beheading of S. John Baptist.	29 Th—Dedic. of S. Michael, Arch. Day of Devotion.	29 Tu—Vigil of S. Andrew.	29 Tu—Vigil of S. Andrew.	29 Th—S. Thomas a Becket of Canterbury, B.M. Day of Devotion.
30 S—SS. Abdon and Sennen, M.M.	30 Tu—S. Rose of Lima, V.	30 F—S. Jerome, C.D. Abst.	30 W—S. Andrew, Ap. of Scotland. Day of Dev.	30 M—S. Felix I., P.M.	30 F—S. Egin of Worcester, B.C. Abst.
31 S—8th after Pentecost. S. Ignatius Loyola, C.	31 W—S. Raymond Nonnatus, O.			31 Tu—S. Andrew, Ap. of Scotland. Day of Dev.	31 S—S. Sylvester, P.M. Oct. of Christmas. Day of Devotion.