

Advent Missalette



Our Lady Queen of Peace Parish

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Cover picture (Artist: Flemish painter Jan van Eyck, *ca.* 1390-1425):

This picture shows God the Almighty Father wearing His treble crown as Emperor of all Creation. Like that of the Pope, the bejewelled tiers on this tiara represent His temporal and spiritual authority and His universal jurisdiction. He carries a sceptre which brings to mind Aaron's rod, except that this is a rod that blooms into spiritual jewellery. Advent is said to be the Season of the Father because it is the time of preparation for the coming of Christ as prophesied in the Old Testament, when only the Fatherhood of God had been revealed. (See back cover for images and more details.)

NOTES

1. Traditional Latin Masses in our community are celebrated in accordance with the terms regarding the 1962 Roman Missal as set forth in the apostolic letter “*Summorum Pontificum*”, given *motu proprio* by Pope Benedict XVI on 7 July, 2007. They are never *Dialogue Masses*. All responses are said by the Altar Server(s) and/or sung by the Choir, with the congregation singing along for certain parts when it is able. At spoken Masses, faithful in the pews are asked not to make any of the responses audibly.
2. Please observe the correct postures during Mass. These are indicated in blue outlined text (e.g. as **[KNEEL]**, **[STAND]** or **[SIT]**) whenever changed.
3. Places where bowing at the neck is expected are indicated in the text in small capital letters. A bow from the waist is likewise indicated as an *inclination*.
4. A black cross symbol (✠) is a sign for the Celebrant alone; a red cross (✠) indicates when both Priest and Congregation make the Sign of the Cross.
5. Please observe great reverence for the **Real Presence** of Jesus in the Tabernacle or on the Altar. Refrain from talking or taking pictures or from or any other action which may distract others in their prayers. Applause, in particular, is never apposite during a Traditional Latin Mass or other Liturgy.
6. Prepare yourself prayerfully before the beginning of Mass. It is usual for faithful to offer prayers of thanksgiving and adoration both immediately after distribution of the Blessed Sacrament and, for a time, after Mass, whether one is receiving Sacramentally or only spiritually. An excellent way of preparing oneself before Mass is to pray the devotion(s) at the end of this booklet.
7. When the Celebrant passes your pew in procession or recession, please bow the neck as he passes. When receiving aspersed holy water, please incline from the waist and make the Sign of the Cross. When receiving incense, please stand and incline from the waist as the Thurifer censes you.
8. If the Creed is sung in the solemn form, the Celebrant and Acolytes will reverence the Altar at the foot before proceeding to the sedilia. Please do not genuflect at this point. Instead, genuflect with them when the Celebrant does so at the Altar.
9. A collection is taken at the Offertory only on Sundays and current Holydays of Obligation. In the Dominion of Canada, these are Christmas Day and New Year’s Day.

FOREWORD: About the Missalettes

Advent is the first Season of the Liturgical Year. It begins on the eve of the fourth Sunday prior to Christmas Day. This can mean on any date on or between 27th November and 3rd December. The function of the Season is to prepare for the First Coming of the Christ, for His Nativity at Bethlehem. This great event in our salvation history was foretold by the prophets and prefigured by the patriarchs of the first covenant with the Jews. Therefore, the lections prepare our souls in a parallel way. The Season is also regarded as the reign of the Almighty Father because it refers to the time before which the Trinitarian nature of God was revealed to man.

This Missalette for Advent is the first in a series of seasonal community Mass booklets which, together, provide the text of the Sunday and important feastday Ordinary and Propers for the entire liturgical year. The booklets are our attempt to enable all those attending the Traditional Mass to participate more fully and receive the spiritual fruits of the Mass. It is our desire to contribute to the restoration of the traditional liturgy and devotions. That is why you will find at the end of each missalette traditional devotions which we highly recommend to be prayed devoutly and meditatively before or after Mass. A copy of each devotion can be downloaded from our website, the address of which is provided on the back cover.

A missalette is a short handmissal. It pertains to only a temporal or thematic portion of the thicker handmissals which are used by many people. Missals and missalettes are both prayer books which allow one to follow the Mass along with its Celebrant and Altar Servers.

The fruits or graces we receive by attending Mass are greatest when we participate spiritually. We should conform our intentions to those of our Lord, making our own sacrifices for Him as, through the hands of the Priest, He perpetuates His perfect intention to Sacrifice Himself to save mankind. At the Mass, this holy intention is achieved in an unbloody manner so as to make the fruits of the Passion at Calvary accessible both to the living and the dead. At Mass, we also call to mind the Last Supper, at which the Sacrifice of Calvary was anticipated, and are formed in the Word given unto us in Holy Writ and at Sermons. Following the prayers along with the Celebrant is ideally the most fruitful way to participate in the Mass. For that reason, we need the text which one finds in a missal.

Each missalette consists of four parts, as follows: (1) An information section; (2) The **Ordinary** of the Mass; (3) the **Propers** of the Mass; and (4) **Devotions** proper to the season or feasts.

The *Ordinary* of the Mass consists of those prayers which are usually said at Mass, and it includes some seasonal adjustments. Minor changes which occur

occasionally will be explained along the way. The *Propers* of the Mass are those prayers which characterise particular Masses from day to day. They may be said to be “proper” to that day. The *Ordinary* and the particular *Propers* for the day make up the complete Mass. In the Traditional Latin Mass, the Sermon, if given, and distribution of Holy Communion, when given, are not parts of the Mass but pertain to it.

There are generally three forms of celebration for a Traditional Latin Mass. These are the *Missa Solemnis*, the *Missa Cantata* and the *Missa Lecta*. A *Missa Solemnis* (known in Canada and other Commonwealth countries as a High Mass) is a Sung Mass celebrated by a Priest, with the assistance of a Deacon and Subdeacon, and with the help of Servers. A *Missa Cantata* is any other Sung (Low) Mass. It has a solemn form when a Master of Ceremonies is present and a simple form when one is not. Incense is proper to a *Missa Solemnis* and is now common at a *Missa Cantata* as well. A *Missa Lecta* is a spoken Low Mass without incense. This Missalette contains all that is needed to follow a *Missa Cantata* or a *Missa Lecta*. In the rare event that a *Missa Solemnis* be celebrated, an Addendum will be provided.

In this Missalette, the term *Sung Mass* refers to any Mass that is sung; the term *Spoken Mass* refers to other Masses. Spoken Masses are often celebrated on special occasions in our community, usually for important feastdays of Our Lord or the Blessed Virgin. In these Missalettes, we use textual coloration, bracketing and different font types to help the reader navigate through the texts, rubrics, postures and options. To this end we have adopted the following conventions:

- **Black** printing presents the text of the Mass (whether Sung or Spoken).
- **Blue** text indicates **postures** for the faithful to follow.
- **Red** highlights comments that aid in understanding the prayers or the actions of Priest or Server(s). **Bolded black text adds commentary.**
- **A yellow highlighted text area always refers to the Propers.**
- **A blue highlighted area refers to texts which are said only when specified.**
- **Grey highlighted areas are skipped at indicated Masses or when there is no incensing.**
- Directions for the congregation are enclosed in square brackets [...]. Reverencings are also rendered in small capital letters (e.g. [BOW], [INCLINE], [GENUFLECT]). Postures are printed in blue (e.g. **KNEEL, SIT, STAND**). A *bow* is a bending of the neck, while an *inclination* is made from the waist.

INTRODUCTION

THE SEASON OF ADVENT

Advent is derived from a Latin word meaning *a coming*. It refers to a twofold coming of our Lord and Saviour Jesus Christ so as to enable an arrival of the elect into the Kingdom of the Father. The Incarnation of Christ in grace is completed by His emergence into our world at Christmas. This is the First Coming of the Messias. It was prefigured in the patriarchs and foretold by the prophets of old, and it is the promise which they awaited in the Limbus Patrum. But this Coming of Christ would be meaningless were it not fulfilled by His Second Coming in glory, which the same fathers and seers also revealed, and which will be implored by the remnant of faithful at the end of time, when they seek deliverance from the Antichrist. So the First Coming is only a preparation for the Second. That is why, on the very First Sunday of Advent, it is the Second Coming of Christ that is proclaimed in the Gospel lection. The purpose of our Lord's divine insertion into history is explained in the liturgy before its means is revealed. These two arrivals of God are connected to each other by a third, which is His return into our world at His Glorious Resurrection: having died and having descended into that same Limbo, He returns to this middle world for forty days to prove our own coming, our entrance into the Beatific Vision.¹ Hence He makes possible our salvation and then leads us to it.

THE PROPER CHARACTER OF ADVENT

Because Advent is a period of anticipation, of yearning for the Birth of Christ, it is also a time to prepare for Him by prayer and by penance, by almsgiving and fasting and other mortifications. As Advent represents the period during which the patriarchs and prophets waited for the Messias, the Church sees it as symbolising the reign of God the Father and His covenant with the Israelites, for, before the time of our Lord, the divinity of Christ and that of the Holy Ghost had not yet been manifested. In our secularised world, Advent is treated as the beginning of Christmas itself: houses and shops are decorated with ornaments (even before Advent now), Christmas trees appear in the November gloom and businesses hold 'Christmas' parties which were formerly scheduled only for the period between Christmas and New Year's Day. Such jubilation militates directly against the proper disposition for Christians during this Season. At one time, the Church insisted on a fast for all the weekdays of Advent and even veiled the statues in Church, as during Lent. In present law,

¹ Christ's arrivals into and departures from His Creation are more numerous than many people consider. He enters our world materially at the Annunciation and socially at Christmas; leaves it at the Crucifixion to enter the Limbus Patrum; returns to this world at the Resurrection; leaves it at the Ascension, entering into Heaven with the fathers whom He has liberated; returns in His divine Spirit at Pentecost (for all Persons of God act together); returns also in the Eucharist at each Mass and to the hearts of faithful through prayer; returns at the end of time; and then departs to Heaven with the saved. It may even be inferred from Scripture that, between the time of the Resurrection and the Ascension, Christ moves between Heaven and earth several times.

the liturgical colour is penitential purple on Seasonal Sundays and ferial days, the *Gloria* is suppressed at Mass, flowers are normally excluded from the church and, usually, the organ may only be played to support voices, all other instruments being banned. The *Alleluia* following the Gradual is also suppressed during Advent on the ferial days of the Season. However, this Season is not as penitential as Lent, so, for example, the Glory in the Introit and the one after the Lavabo are retained at all Masses.

Advent is also a time of writing and sending Christmas cards, of shopping for gifts to give others and of cleaning and preparing a house for the coming festive season. It is a laborious time, not a period of merrymaking.

LIGHTING HOUSES AT ADVENT

The practice of lighting houses at Christmas comes from Catholic Ireland. Before the time of electric lighting for houses and streets, buildings everywhere were hard to discern after sunset. Throughout the year, candles were put in the windows of inns to welcome travellers and solicit their business, but it would be too expensive for most houses to be lighted. During penal times in Ireland, the ministry of priests was illegal and they were hunted by the Government. At Christmas, faithful would unlock their doors and place single white candles in their windows to let priests know that it was safe to enter secretly to say Mass or distribute Holy Communion. They could afford to do this on one very important day of the darksome winter. When the civil authorities would inquire about it, they were told that the candle represented Christ coming to the family of the house at Christmas, and so it did, for the Eucharistic Lord did indeed arrive there. In time, three white candles would be displayed to represent the persons of the Holy Family (two tall candles of differing heights plus a much shorter one).

None of this lighting would appear, of course, before Christmas Eve. Eventually, it became a custom to light the house for Christmastide but not during the rest of the year (except to welcome an expected guest). Early in the twentieth century, coloured electric lights became available and houses came to be completely lighted in bright celebratory colours.² Christians have, since

² These are normally red, green, yellow and blue, all apt in symbolising Advent and the coming of Christmas given the traditional associations of those colours. Some people today, moreover, are now restoring to these the original white candles in the window (usually as white electric candles), thereby completing the Christmas colours (red, white, green). Blue is regarded as the heavenly colour (of the sky) and is associated with Advent (as it is with Ascension Thursday) because Christ leapt down from His celestial throne in heaven into the womb of the most pure Virgin (and, at one time, blue vestments were worn in Northern Europe for Advent rather than violet). Gold represents the glory of God, “the Brightness of Eternal Light” (O Antiphon for the 21st of December, cf. Wisdom 7. 26), being necessarily the colour of the “Sun of Justice” (*ibidem*; cf. Malachias 4. 2), a title of Christ relating to His Second Coming, which is the end or purpose of the First one and to which, again, the Church adverts in the Gospel on the very First Sunday of Advent.

then, placed a new meaning on these lights. Since Christ is the Light of the world, we light our houses to signal His coming. It might perhaps be suggested that we illumine our own souls to prepare for the Nativity of Jesus under His star (and the other stars in the sky surround the Star of Bethlehem much as the hosts of bright angels encompass the throne of God). So the coloured lights on buildings may contribute to Christian symbolism, but only when they are not displayed before the eve of the First Sunday of Advent. In Catholic culture, November before Advent is the doleful time of mist and murk; it is the month dedicated to the Holy souls in Purgatory, including, in Canada, our fallen servicemen honoured at Remembrance Day. That should not change.

SPIRITUAL DISPOSITIONS DURING ADVENT

The first and greatest of the Advent traditions is prayer, fasting, abstinence from meat, almsgiving and mortification of the flesh. The Lenten fast is traditionally one of obligation; that of Advent has been, for many generations, an opportunity to make sacrifice for Christ entirely out of love of God, without having any duty to do so. What we do out of love is obviously much greater than what we are bound to do. Fasting, if undertaken, should be self-imposed on weekdays but never on the Sundays of Advent or on the Feast of the Immaculate Conception of our Lady. In Canada, it was required until recent decades to abstain entirely from meat on Wednesdays in the Season. On the Ember days in Advent, there was, until the 1970s, an obligation to fast.

THE *O* ANTIPHONS

Another tradition is the recitation of the seven *O* Antiphons, said or sung one per day from the seventeenth to the twenty-third day of December inclusive. These are known as the ‘golden days’. They form a pre-Christmas Octave to prepare for Christmas. The Antiphons have been said before Vespers likely beginning in the sixth century. Each Antiphon has a tripartite structure. In the first clause, Christ is addressed as Messiah by one of his titles from the Old Testament. This is followed by a description of His attributes or actions from the words of the Prophet Isaias. The third clause is a plea for deliverance, opening with the imprecatory verb “come”. The *O Antiphons* are printed in this booklet between the Ordinary and the Propers, as they are thematically proper to the Season. The Litany of the Infant of Prague is printed at the end of the booklet. It is especially suited to Advent because, more than some other litanies of the Infant Jesus, it emphasises penitence and the Last Judgement.

FEAST OF THE IMMACULATE CONCEPTION

Most or all of Advent comes in the month of December, in which falls the Feast of the Immaculate Conception of our Lady. This is the highest festival of the

Holy Mother of God in the Latin Church, and was a holyday of obligation in Canada and in most countries before the 1970s. It is customarily celebrated with great ceremony each year in our Latin Mass community. On this day, flowers are allowed in the sanctuary and the organ may play even solo. It is traditional to display white lilies (but they will not be Easter lilies). The entire month of December is dedicated to the Immaculate Conception by the Church. That is especially appropriate because Advent is a time of anticipation, and the purity of our Lady is the vessel through which the purity of Christ has come to us in this world. Mary connects us to Jesus, just as the prophets of the Old Testament and St. John the Baptist do. Therefore, all of them are honoured in the month of December; all of them look to the coming of Christ.

THE ADVENT GREETING

The standard greeting at Advent is *Have a Blessed Advent* or just *Blessed Advent*. It is never proper to wish anyone a Merry or a Happy Christmas before Christmas Eve. It is the blessings of Advent that make Christmas merry!

THE PROCESSION

STAND AS THE PROCESSION ENTERS THE NAVE.

During the Procession, bow to the Celebrant as he passes your pew. At a typical Sung Mass, the Servers will include a Thurifer, Boat-bearer, Crucifer, Acolytes, Master of Ceremonies and Celebrant. There may also be extra Torchbearers and perhaps an Aspersory-bearer.

THE ASPERSION BEFORE SUNG MASS ON SUNDAYS

REMAIN STANDING

For Advent, the Antiphon *Asperges me* and its Responsory *Miserere me* are chanted during the Aspersion before Sunday Mass, as they are for most of the liturgical year. Following this, the Lesser Doxology *Gloria Patri* is sung, after which the Antiphon and Responsory are repeated. Then follow versicles and responses ("Ostende nobis") and a final prayer ("Exaudi nos"). An Aspersion is never strictly required, even at a *Missa Solemnis*. Immediately before the principal Sunday Sung Mass, the Celebrant begins by intoning the Antiphon, which is continued by the Choir. He then sprinkles the Altar, the Clergy, the Servers and the Choir and other faithful with holy water. The cope will be the colour of the day, which is violet on the Sundays of the Season and white or gold if the Feast of the Immaculate Conception of the Blessed Virgin Mary falls on a Sunday. (A white or gold cope may generally be used on days of a festal character in place of green or red but never to substitute for violet or black.) On the Third Sunday of Advent, known as 'Gaudete Sunday', a rose-coloured cope may be used in place of violet. The Priest asperses the people on his left side as he walks up and down the central aisle, or he may asperse everyone and only as he proceeds from the sanctuary to the west end of the nave. If there be no cope of the right colour, the Priest wears only alb and stole. In some countries, the Priest may wear the biretta while incensing. The Priest may be assisted in the Aspersion by one or two Acolytes and, should there be room, by the Master of Ceremonies.

ANTIPHON AND RESPONSORY

ASPERGES ME, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.	THOU SHALT SPRINKLE ME, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall become whiter than snow.
MISERERE ME, Deus, secundum magnam misericordiam tuam.	HAVE MERCY ON ME, O God, according to Thy great mercy.

LESSER DOXOLOGY

The Celebrant, Acolytes and Master of Ceremonies turn to the Altar and incline for the Glory.

✠. [INCLINE] Gloria Patri, et Filio, et Spiritui Sancto.	✠. [INCLINE] Glory be to the Father, and to the Son, and to the Holy Ghost.
℟. Sicut erat in principio, et nunc, et semper: et in sæcula sæculorum.	℟. As it was in the beginning, is now, and ever shall be, world without end.
Amen.	Amen.

The Antiphon and Responsory is now repeated.

Returning to the Altar, the Celebrant sings:

✠. Ostende nobis, Domine, misericordiam tuam.	✠. Show unto us, O Lord, Thy mercy.
℟. Et salutare tuum da nobis.	℟. And give unto us Thy salvation.
✠. Domine, exaudi orationem meam.	✠. O Lord, hear my prayer.
℟. Et clamor meus ad te veniat.	℟. And let my cry come unto Thee.
✠. Dominus vobiscum.	✠. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.

Oremus.

EXAUDI NOS, Domine sancte, Pater omnipotens, æterne Deus, et mittere digneris sanctum Angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.
℟. Amen.

Let us pray.

HEAR US, O Holy Lord, Father Almighty, Eternal God: and mayest Thou deign to send Thy holy angel from Heaven, who may guard, favour, protect, visit and defend all those dwelling in this habitation. Through Christ our Lord.
℟. Amen.

The people are seated as the Celebrant goes to the sedilia to replace his cope with the chasuble and maniple of the colour of the day. This will be violet on the Sundays and weekdays of the Season except that, on the Third Sunday, 'Gaudete Sunday', by way of substitution, it may be rose-coloured. On the Feast of the Immaculate Conception of our Lady, it will be white or gold. When the Celebrant and servers genuflect at the foot of the Altar, the congregation kneels.

THE HOLY SACRIFICE OF THE MASS: THE ORDINARY

MASS OF THE CATECHUMENS

The Choir sings the Introit to begin the Mass. Meanwhile, the Celebrant and Ministers recite in a vox mediocris [moderate voice] the preparatory prayers at the foot of the Altar.

PRAYERS AT THE FOOT OF THE ALTAR

KNEEL AS THE CELEBRANT GENUFLECTS AT THE FOOT.

IN NOMINE PATRIS, ✠ et Filii, et
Spiritus Sancti. Amen.

℣. Introibo ad altare Dei.

℟. Ad Deum qui lætificat juventutem
meam.

IN THE NAME OF THE FATHER, ✠
and of the Son, and of the Holy Ghost.
Amen.

℣. I will go in unto the Altar of God.

℟. To God, Who giveth joy to my youth.

JUDICA ME

(PSALM 42)

The Celebrant joins his hands before his breast, and begins the Antiphon Judica me.

℣. JUDICA ME, Deus, et discerne
causam meam de gente non sancta:
ab homine iniquo et doloso erue me.

℟. Quia tu es, Deus, fortitudo mea:
quare me repulisti, et quare tristis
incedo, dum affligit me inimicus?

℣. Emitte lucem tuam et veritatem
tuam: ipsa me deduxerunt et
adduxerunt in montem sanctum tuum,
et in tabernacula tua.

℟. Et introibo ad altare Dei: ad
Deum qui lætificat juventutem
meam.

℣. Confitebor tibi in cithara, Deus,
Deus meus: quare tristis es, anima
mea, et quare conturbas me?

℟. Spera in Deo, quoniam adhuc
confitebor illi: salutare vultus mei,
et Deus meus.

℣. [INCLINING, AS SERVERS BOW] Gloria
Patri, et Filio, et Spiritui Sancto.

℟. Sicut erat in principio, et nunc, et

℣. JUDGE ME, O God, and distinguish my
cause from the nation that is not holy: deliver
me from the unjust and deceitful man.

℟. For Thou, O God, art my strength: why
hast Thou cast me off? and why do I go
sorrowful whilst the enemy afflicteth me?

℣. Send forth Thy light and Thy truth: they
have led me, and brought me unto Thy
holy hill, and into Thy tabernacles.

℟. And I will go in unto the Altar of God:
unto God, Who giveth joy to my youth.

℣. I will praise Thee upon the harp, O
God, my God: why art thou sad, O my
soul, and why dost thou disquiet me?

℟. Hope thou in God, for I will yet praise
Him: Who is the salvation of my
countenance, and my God.

℣. [BOWING] Glory be to the Father, and to
the Son, and to the Holy Ghost.

℟. As it was in the beginning, is now, and

semper: et in sæcula sæculorum.

Amen.

℣. Introibo ad altare Dei.

℟. Ad Deum qui lætificat
juventutem meam.

℣. Adjutorium nostrum ✠ in nomine ℣. Our ✠ help is in the Name of the Lord.
Domini.

℟. Qui fecit cœlum et terram.

ever shall be, world without end.

Amen.

℣. I will go in unto the Altar of God.

℟. To God, Who giveth joy to my youth.

℟. Who hath made Heaven and earth.

THE CONFITEOR

℣. Confiteor Deo omnipotenti. . . .

℟. Misereatur tui omnipotens Deus, et
dimissis peccatis tuis, perducatur te ad
vitam æternam.

℣. Amen.

℣. I confess to Almighty God. . . .

℟. May Almighty God have mercy
upon thee, forgive thee thy sins and
bring thee to life everlasting.

℣. Amen.

The Servers say the Confiteor.

CONFITEOR Deo omnipotenti,
beatæ Mariæ semper Virgini, beato
Michæli Archangelo, beato Joanni
Baptistæ, sanctis Apostolis Petro et
Paulo, omnibus Sanctis, et tibi,
pater: quia peccavi nimis
cogitatione, verbo et opere: [The
breast is struck on the underlined
words.] mea culpa, mea culpa, mea
maxima culpa. Ideo precor beatam
Mariam semper Virginem, beatum
Michaellem Archangelum, beatum
Joannem Baptistam, sanctos
Apostolos Petrum et Paulum, omnes
Sanctos, et te, pater, orare pro me ad
Dominum Deum nostrum.

[BOWING DEEPLY THROUGHOUT] I
CONFESS to Almighty God, to blessed
Mary, ever-Virgin, to blessed Michael the
Archangel, to blessed John the Baptist, to
the holy Apostles Peter and Paul, to all
the saints, and to thee, father, that I have
sinned exceedingly, in thought, word and
deed: [The breast is struck on the
underlined words] through my fault,
through my fault, through my most
grievous fault. Therefore, I beseech
blessed Mary, ever-Virgin, blessed
Michael the Archangel, blessed John the
Baptist, the holy Apostles Peter and Paul,
all the saints, and thee, father, to pray to
the Lord our God for me.

The Celebrant joins his hands and pleads mercy while all the faithful remain bowed:

℣. Misereatur vestri omnipotens
Deus, et dimissis peccatis vestris,
perducatur vos ad vitam æternam.
℟. Amen.

℣. May Almighty God have mercy
upon you, forgive you your sins and
bring you to life everlasting.
℟. Amen.

The Servers and faithful unbow and the Priest imparts the absolution:

℣. Indulgentiam ✠ absolutionem et
remissionem peccatorum nostrorum
tribuat nobis omnipotens et misericors
Dominus. ℟. Amen.

℣. [UNBOW] MAY the Almighty and
merciful Lord grant us pardon, ✠
absolution and remission of our sins.
℟. Amen.

He bows his head and continues, while the faithful bow slightly:

✠. Deus, tu conversus vivificabis nos. **✠.** Thou wilt turn, O God, and bring us to life.
℟. Et plebs tua lætabitur in te. **℟.** And Thy people shall rejoice in Thee.
✠. Ostende nobis, Domine, misericordiam tuam. **✠.** Show us, O Lord, Thy mercy.
℟. Et salutare tuum da nobis. **℟.** And grant us Thy salvation.
✠. Domine, exaudi orationem meam. **✠.** O Lord, hear my prayer.
℟. Et clamor meus ad te veniat. **℟.** And let my cry come unto Thee.
✠. Dominus vobiscum. **✠.** The Lord be with you.
℟. Et cum spiritu tuo. **℟.** And with thy spirit. [UNBOW]
The Celebrant extends and joins his hands and says (in the vox secreta):
✠. Oremus. **✠.** Let us pray.

PRAYER FOR PURITY

Then, going up to the Altar, he says quietly (in the vox secreta):

AUFER a nobis, quæsumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.
 TAKE away from us our iniquities, we entreat Thee, O Lord, that with pure minds we may worthily enter into the Holy of Holies. Through Christ our Lord. Amen.

PRAYER FOR PEACE

He kisses the Altar in the middle, where the relics of the saints are enclosed, joins his hands and bows down over the Altar, continuing silently:

ORAMUS TE, Domine, per merita Sanctorum tuorum, quorum reliquiæ hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.
 WE BESEECH THEE, O Lord, by the merits of Thy Saints, whose relics are here, and of all the Saints, that Thou wilt deign to pardon me all my sins. Amen.

At any sung Mass, the Celebrant may bless incense in a vox secreta.

Ab illo bene✠dicaris, in cuius honore Be ✠blessed by Him in whose honour cremaberis. Amen. thou art burnt. Amen.

THE INTROIT

The Celebrant makes the Sign of the Cross (✠) and he recites the Introit Antiphon in the vox mediocris.

Turn to INTROIT in the Proper of the Mass.

THE KYRIE

The Choir and faithful sing (at a Sung Mass) the Kyrie, which the Celebrant says in the vox mediocris alternately with the Servers at the centre of the Altar or at the Epistle side. If the sung Kyrie is especially long, the Celebrant may go to the sedilia, in which case the faithful stand as he leaves the Altar, sit when he is seated and rise when he returns from thence.

✠. Kyrie, eleison.

✠. Kyrie, eleison.

✠. Kyrie, eleison.

✠. Christe, eleison.

✠. Christe, eleison.

✠. Christe, eleison.

✠. Kyrie, eleison.

✠. Kyrie, eleison.

✠. Kyrie, eleison.

✠. Lord, have mercy on us.

✠. Lord, have mercy on us.

✠. Lord, have mercy on us.

✠. Christ, have mercy on us.

✠. Christ, have mercy on us.

✠. Christ, have mercy on us.

✠. Lord, have mercy on us.

✠. Lord, have mercy on us.

✠. Lord, have mercy on us.

THE GLORIA

The following Gloria is suppressed on the Sundays and ferial weekdays of Advent, even or the more joyous Third Sunday, ‘Gaudete Sunday’. However, it is said on all the feastdays occurring in Advent, including the Feast of the Immaculate Conception of the Blessed Virgin Mary, and even when that Feast falls on a Sunday.

At the middle of the Altar, the Celebrant, extending and then joining his hands and inclining slightly, intones the Gloria at a Sung Mass, which the Choir continues at Laudamus te. The Celebrant reads the Gloria in a moderate voice. When the Celebrant goes to the sedilia, the congregation sits when he is seated there and rises as he leaves the sedilia to return to the Altar.

STAND AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

[INCLINE] GLORIA IN EXCELSIS DEO. Et in terra pax hominibus bonæ voluntatis. [OPTIONAL BOW]

Laudamus te. Benedicimus te. [BOW]

Adoramus te. Glorificamus te. [BOW]

Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omnipotens.

Domine Fili unigenite, [BOW] Jesu Christe.

Domine Deus, Agnus Dei, Filius

Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata

mundi, [INCLINE] suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis.

Quoniam tu solus Sanctus. Tu solus

Dominus. Tu solus Altissimus, [BOW]

Jesu Christe. Cum Sancto Spiritu, ✠ in gloria Dei Patris. Amen.

[INCLINE] GLORY TO GOD ON HIGH

And on earth, peace to men of good

will. [OPTIONAL BOW] We praise

Thee. We bless Thee. [BOW] We adore

Thee. We glorify Thee. We give Thee

[BOW] thanks for Thy great glory. Lord

God, Heavenly King, God the Father

Almighty. Lord [BOW] Jesus Christ,

Only-begotten Son. Lord God, Lamb of God, Son of the Father. Thou Who

takest away the sins of the world, have

mercy on us. Thou Who takest away the

sins of the world, [INCLINE] receive

our prayer. Thou Who sittest at the

right hand of the Father, have mercy on

us. For Thou alone art holy. Thou alone

art the Lord. Thou alone, O [BOW]

Jesus Christ, art most high. With the

Holy Ghost, ✠ in the glory of God the

Father. Amen.

The Celebrant kisses the Altar, and turning toward the faithful, sings or says aloud:

✠ Dominus vobiscum.
✠ Et cum spiritu tuo.
✠ Oremus.

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

THE COLLECT

The Celebrant returns to the Epistle horn and, raising his hands to the Missal, he sings the Collect(s) at a Sung Mass or, at a Spoken Mass, he says it/them in the vox clara: Oremus. . .

Turn to COLLECT in the Proper of the Mass.

The Choir (Sung Mass) or Server(s) respond: Amen.

THE EPISTLE OR LESSON

In the same way, the Epistle or Lesson is then chanted or recited in a clear voice.

Turn to EPISTLE or LESSON in the Proper of the Mass.

SIT AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

And the assistants respond:

✠ Deo gratias.

✠ Thanks be to God.

THE GRADUAL AND ALLELUIA.

After the Epistle or Lesson, the Choir, at a Sung Mass, chants these Propers.

The Celebrant reads them in a moderate voice.

Turn to the GRADUAL and ALLELUIA in the Proper of the Mass.

The Alleluia is said on all Sundays in the Season and on feastdays, but it is suppressed on Seasonal weekdays.

BLESSING OF INCENSE BEFORE THE GOSPEL

At a Sung Mass, the Celebrant may bless incense quietly so as to cense the Missal:

Ab illo ✠ benedicaris, in cuius honore
cremaberis. Amen.

Be ✠ blessed by Him in whose honour
thou art burnt. Amen.

MUNDA COR MEUM

The Munda cor meum is said by the Celebrant (unless there be a Deacon at a Missa Solemnis, in which case the text differs slightly).

MUNDA COR MEUM ac labia mea,
omnipotens Deus, qui labia Isaiae
Prophetæ calculo mundasti ignito: ita
me tua grata miseratione dignare
mundare, ut sanctum Evangelium
tuum digne valeam nuntiare. Per
Christum Dominum nostrum. Amen.

CLEANSE MY HEART and my lips, O
Almighty God, Who didst cleanse the
lips of the prophet Isaiahs with a burning
coal; through Thy gracious mercy so
purify me that I may worthily proclaim
Thy holy Gospel. Through Christ our
Lord. Amen.

Jube, Domine benedicere.
Dominus sit in corde meo, et in labiis
meis: ut digne et competenter
annuntiem Evangelium suum. Amen.

Pray, Lord, a blessing.
May the Lord be in my heart and on
my lips that I may worthily and fittingly
proclaim His Gospel. Amen.

THE GOSPEL

The Gospel is then (incensed and) sung by the Celebrant at a Missa Cantata (or by the Deacon at a Missa Solemnis) or said in a clear voice at a Spoken Mass.

STAND.

[Make the Sign of the Cross on forehead, lips and heart at the Response.]

✠. Dominus vobiscum.

✠. The Lord be with you.

✠. Et cum spiritu tuo.

✠. And with thy spirit.

✠. ✠ Sequentia (vel Initium) sancti Evangelii secundum N.

✠. ✠ The continuation (or beginning) of the holy Gospel according to N.

✠. Gloria ✠ tibi, ✠ Domine. ✠

✠. Glory ✠ to Thee, ✠ O Lord. ✠

Turn to GOSPEL in the Proper of the Mass.

At the end of the Gospel, the Assistants respond:

✠. Laus tibi, Christe.

✠. Praise be to Thee, O Christ.

Then the Celebrant kisses the book, saying:

Per evangelica dicta, deleantur nostra delicta.

Through the words of the Gospel, may our sins be blotted out.

(THE SERMON)

Wait for the Celebrant to reach the floor of the sanctuary and then

SIT for the Sermon on Sundays and major feastdays.

After the Celebrant reaches the predella again,

STAND for the CREED

THE CREDO

The Creed is sung or said only on the Sundays of Advent and on the first- and second-class feasts of the Season.

The Celebrant returns to the Altar and, at Sung Masses, he intones Credo, which the Choir (and faithful may) sing(s). At Spoken Masses, the Creed is said in the vox clara. When Jesum Christum is said, bow to the Altar Cross with the Celebrant. Genuflect with the Celebrant when he does so at the Altar. When he says simul adoratur, incline thereat. At the end, at Et vitam venturi sæculi, make the Sign of the Cross. Do not genuflect when the Celebrant and Ministers reverence the Cross at the foot during the sung Credo. Sit when the Celebrant is seated, and rise as he returns to the Altar.

CREDO IN UNUM DEUM, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum [BOW] Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem

I BELIEVE IN ONE GOD, the Father Almighty, maker of Heaven and earth, and of all things visible and invisible. And in one Lord [BOW] Jesus Christ, the Only-begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made: consubstantial with the Father; by Whom all things were made. Who for us men, and for our salvation,


descendit de cœlis.

[GENUFLECT]

ET INCARNATUS EST DE
SPIRITU SANCTO EX MARIA
VIRGINE: ET HOMO FACTUS
EST. [OPTIONAL BOW ON

UNDERLINED TEXT.]

Crucifixus etiam pro nobis: sub
Pontio Pilato passus et sepultus est.
Et resurrexit tertia die, secundum
Scripturas. Et ascendit in cœlum:
sedet ad dexteram Patris. Et iterum
venturus est cum gloria iudicare
vivos et mortuos: cujus regni non
erit finis.


Et in Spiritum Sanctum, Dominum
et vivificantem: qui ex Patre Filioque
procedit. Qui cum Patre et Filio
simul **[INCLINE]** adoratur, et
conglorificatur: qui locutus est per
Prophetas. Et unam, sanctam,
catholicam et apostolicam
Ecclesiam. Confiteor unum baptisma
in remissionem peccatorum. Et
exspecto resurrectionem mortuorum.
Et vitam  venturi sæculi. Amen.

came down from Heaven.

[GENUFLECT]

AND BECAME INCARNATE BY
THE HOLY GHOST OF THE
VIRGIN MARY: AND WAS
MADE MAN. [OPTIONAL BOW ON
UNDERLINED TEXT.]

He was also crucified for us,
suffered under Pontius Pilate and
was buried. And on the third day,
He rose again according to the
Scriptures. He ascended into
Heaven, and sitteth at the right hand
of the Father. He shall come again
in glory to judge the living and the
dead: and His kingdom will have
no end.

And in the Holy Ghost, the Lord
and Giver of life: Who proceedeth
from the Father and the Son. Who
together with the Father and the
Son is **[INCLINE]** adored and
glorified: Who spoke through the
Prophets. And in One, Holy,
Catholic and Apostolic Church. I
confess one Baptism for the
forgiveness of sins. And I await the
resurrection of the dead, and the life
 of the world to come. Amen.

THE MASS OF THE FAITHFUL

**The Mass of the Faithful is divided into three parts:
Offertory, Canon and Communion Rite.**

REMAIN STANDING.

The Celebrant kisses the Altar, and turning to the faithful, sings or says clearly:

℣. Dominus vobiscum.

℣. The Lord be with you.

℟. Et cum spiritu tuo.

℟. And with thy spirit.

℣. Oremus.

℣. Let us pray.

THE OFFERTORY OF THE MASS

THE OFFERTORY ANTIPHON

The Choir sings the Offertory Antiphon, which is recited silently by the Celebrant.
SIT.

Turn to OFFERTORY in the Proper of the Mass.

[The bell is rung once as a local custom in some places.]

The Celebrant takes the paten with the host, and offers up the host, saying in the vox secreta:

SUSCIPE, SANCTE PATER,
omnipotens æterne Deus, hanc
immaculatam hostiam, quam ego
indignus famulus tuus offero tibi Deo
meo vivo et vero, pro innumerabilibus
peccatis et offensionibus et negligentibus
meis, et pro omnibus circumstantibus,
sed et pro omnibus fidelibus christianis
vivis atque defunctis: ut mihi et illis
proficiat ad salutem in vitam æternam.
Amen.

ACCEPT, O HOLY FATHER,
Almighty and Eternal God, this
spotless Host, which I, Thine unworthy
servant, offer unto Thee, my living and
true God, to atone for my countless
sins, offences and negligences: on
behalf of all here present and likewise
for all faithful Christians, living and
dead, that it may avail both me and
them as a means of salvation, unto life
eternal. Amen.

Making the Sign of the Cross with the paten, he places the host upon the corporal. The wine and water are poured into the Chalice in remembrance of the water and blood which flowed from the side of Jesus when pierced by the soldier's lance. The Celebrant blesses the water before it is mixed, saying quietly:

DEUS, ✠ qui humanæ substantiæ
dignitatem mirabiliter condidisti, et
mirabilis reformasti: da nobis per
hujus aquæ et vini mysterium, ejus
divinitatis esse consortes, qui
humanitatis nostræ fieri dignatus est
particeps Jesus Christus Filius tuus
Dominus noster: Qui tecum vivit
et regnat in unitate Spiritus Sancti
Deus: per omnia sæcula sæculorum.
Amen.

O GOD, ✠ Who, in creating man didst
exalt his nature very wonderfully and
yet more wonderfully didst establish it
anew; by the Mystery signified in the
mingling of this water and wine, grant
us to have part in the Godhead of Him
Who hath deigned to become a partaker
of our humanity, Jesus Christ, Thy Son,
our Lord, Who liveth and reigneth with
Thee in the unity of the Holy Ghost,
God, for ever and ever. Amen.

Returning to the middle of the Altar, the Celebrant takes the Chalice and offers it to God, saying silently:

OFFERIMUS TIBI, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinæ majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.	WE OFFER UNTO THEE, O Lord, the Chalice of salvation, entreating Thy mercy that our offering may ascend with a sweet fragrance in the sight of Thy divine Majesty, for our own salvation, and for that of the whole world. Amen.
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The Celebrant makes the Signum Crucis with the Chalice, places it upon the corporal, and covers it with the pall. With his hands joined upon the Altar, he bows slightly and says quietly:

IN SPIRITU HUMILITATIS, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.	HUMBLED IN SPIRIT and contrite of heart, may we find favour with Thee, O Lord: and may our Sacrifice be so offered this day in Thy sight as to be pleasing to Thee, O Lord God.
--	---

Raising his eyes and extending and then joining his hands, he makes the Signum Crucis over host and chalice, invoking the Holy Ghost silently:

VENI, sanctificator omnipotens, æterne Deus: et benedic hoc sacrificium, tuo sancto nomini præparatum.	COME, O Sanctifier, Almighty and Eternal God, and bless ✠ this sacrifice, which is prepared for the glory of Thy holy Name.
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Should there be no incensing, skip the shaded area and proceed directly to the Lavabo.

THE OFFERTORY INCENSING

The Celebrant now usually blesses incense at a Sung Mass.

PER INTERCESSIONEM beati Michaelis Archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus bene ✠ dicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.	BY THE INTERCESSION of blessed Michael the Archangel, who standeth at the right side of the Altar of incense, and of all His Elect, may the Lord deign to bless ✠ this incense and to receive it as an odour of sweetness: through Christ our Lord. Amen.
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The Celebrant incenses the bread and wine:

INCENSUM istud a te benedictum ascendat ad te, Domine: et descendat super nos misericordia tua.	MAY this incense, which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.
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Then he incenses the Altar:

DIRIGATUR, Domine, oratio mea, sicut incensum, in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis: ut non declinet cor meum in verba malitiæ, ad excusandas, excusationes in peccatis.	LET my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips. May my heart not incline to evil words, to make excuses for sins.
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Returning the thurible, the Celebrant says:

ACCENDAT in nobis Dominus ignem
sui amoris, et flammam æternæ
caritatis. Amen.

MAY the Lord enkindle within us the
fire of His love, and the flame of
everlasting charity. Amen.

The Celebrant is now censed, followed by other Clergy, Servers, and the Choir and faithful.

STAND for the incensing when the Thurifer approaches the chancel step.

Incline and bless yourself to receive the incense and then be seated.

THE LAVABO

The Celebrant washes his fingers as a sign of purity, reciting Psalm 25. 6-12 silently:

LAVABO inter innocentes manus
meas: et circumdabo altare tuum,
Domine: ut audiam vocem laudis,
et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuæ,
et locum habitationis gloriæ tuæ. Ne
perdas cum impiis, Deus, animam
meam, et cum viris sanguinum
vitam meam: In quorum manibus
iniquitates sum: dextera eorum repleta
est muneribus. Ego autem in innocentia
mea ingressus sum: redime me, et
miserere mei. Pes meus stetit in
directo: in ecclesiis benedicam te,
Domine.
Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et
semper: et in sæcula sæculorum.
Amen.

I WILL wash my hands among the
innocent, and I will encompass Thine
Altar, O Lord. That I may hear the
voice of Thy praise, and tell of all Thy
wondrous works. I have loved, O Lord,
the beauty of Thy house, and the place
where Thy glory dwelleth. Take not
away my soul, O God, with the wicked,
nor my life with men of blood, in
whose hands are iniquities, their right
hand is filled with gifts. But as for me,
I have walked in my innocence; redeem
me, and have mercy on me. My foot
hath stood in the right way; in the
churches I will bless Thee, O Lord.
Glory be to the Father, and to the Son,
and to the Holy Ghost. As it was in the
beginning, is now, and ever shall be,
world without end. Amen.

THE PRAYER TO THE HOLY TRINITY

Bowing down before the middle of the Altar, he joins his hands, saying in the vox secreta:

SUSCIPE, SANCTA TRINITAS, hanc
oblationem, quam tibi offerimus ob
memoriam passionis, resurrectionis et
ascensionis Jesu Christi Domini nostri:
et in honorem beatæ Mariæ semper
Virginis, et beati Joannis Baptistæ, et
sanctorum Apostolorum Petri et Pauli,
et istorum, et omnium Sanctorum: ut
illis proficiat ad honorem, nobis autem
ad salutem: et illi pro nobis intercedere
dignentur in cœlis, quorum memoriam
agimus in terris. Per eundem Christum
Dominum nostrum. Amen.

RECEIVE, O HOLY TRINITY, this
oblation which we make to Thee in
memory of the Passion, Resurrection,
and Ascension of our Lord Jesus
Christ; and in honour of blessed Mary
ever-Virgin, of blessed John the
Baptist, the holy Apostles Peter and
Paul, of these and of all the saints. To
them let it bring honour, and to us
salvation, and may they whom we are
commemorating here on earth deign to
plead for us in Heaven. Through the
same Christ our Lord. Amen.

THE ORATE FRATRES

He kisses the Altar; then, turning toward the faithful, he says the first two words in a clear voice and then faces the Altar and joins his hands while concluding the prayer in the vox mediocris.

✠. ORATE FRATRES: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

✠. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ. ✠. Amen.

✠. PRAY, BRETHREN, that my Sacrifice and yours may be acceptable to God the Father Almighty.

✠. May the Lord accept the Sacrifice from thy hands, to the praise and glory of His Name, for our benefit and for that of all His holy Church.

✠. Amen.

Raising his voice, the Celebrant says in the vox clara:

✠. Oremus.

✠. Let us pray.

THE SECRET

Then with outstretched hands, the Celebrant says the Secret(s) silently:

Turn to SECRET in the Proper of the Mass.

He concludes in a vox clara:

✠. Per omnia sæcula sæculorum.

✠. Amen.

✠. For ever and ever.

✠. Amen.

STAND for the Preface at any Sung Mass; otherwise, remain SEATED.

THE DIALOGUE TO THE PREFACE

Holding his hands over the Altar, the Celebrant chants (or says in a clear voice):

✠. Dominus vobiscum.

✠. Et cum spiritu tuo.

✠. The Lord be with you.

✠. And with thy spirit.

Raising his hands:

✠. Sursum corda.

✠. Habemus ad Dominum.

✠. Lift up your hearts.

✠. We have lifted them up to the Lord.

Joining his hands before his breast, he bows:

✠. Gratias agamus [BOW] Domino Deo nostro.

✠. Dignum et justum est.

✠. Let us give thanks [BOW] to the Lord our God.

✠. It is meet and just so to do.

PREFACE OF THE MOST HOLY TRINITY

The Sundays of the Season use the Preface of the Most Holy Trinity.

On the Feast of the Immaculate Conception of our Lady, the Preface of the Blessed Virgin Mary is said in place of this Preface. Turn to its proper to find this.

With his hands extended, the Celebrant chants or reads aloud the Preface.

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte Pater omnipotens æterne Deus: Qui cum

IT IS TRULY meet and just and profitable for our salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord,

unigenito Filio tuo, et Spiritu Sancto, Father almighty, eternal God; Who, unus es Deus, unus es Dominus: non together with Thine only-begotten Son and the Holy Ghost, art one God, one in unius singularitate personæ, sed in Lord: not in the oneness of a single unius Trinitate substantiæ. Quod enim Person, but in the Trinity of one de tua gloria, revelante te, credimus, substance. For what we believe by Thy hoc de Filio tuo, hoc de Spiritu revelation of Thy glory, the same do we Sancto, sine differentia discretionis believe of Thy Son, the same of the Holy sentimus. Ut in confessione veræ, Ghost, without difference or separation. So sempiternæque Deitatis, et in personis that, in confessing the true and eternal proprietas, et in essentia unitas, et in Godhead, we should adore distinction in maiestate adoretur æqualitas. Quam persons, unity in essence, and equality in laudant Angeli atque Archangeli, Majesty: Which the Angels and Cherubim quoque ac Seraphim: qui Archangels, the Cherubim also and non cessant clamare quotidie, una Seraphim do praise, nor cease to cry out in voce dicentes: one voice:

THE SANCTUS

The Celebrant again joins his hands, and bowing, says the Sanctus in the vox clara, which the Choir and the faithful sing at Sung Masses. At the Benedictus qui venit, make the Sign of the Cross. The sacring bell is rung thrice at the Sanctus.

KNEEL.

ⲁ SANCTUS, ⲁ SANCTUS, ⲁ
SANCTUS DOMINUS DEUS
SABAOOTH. PLENI SUNT CÆLI ET
TERRA GLORIA TUA. HOSANNA
IN EXCELSIS. BENEDICTUS, ✠
QUI VENIT IN NOMINE DOMINI.
HOSANNA IN EXCELSIS.

ⲁ HOLY, ⲁ HOLY, ⲁ HOLY,
LORD GOD OF HOSTS! HEAVEN
AND EARTH ARE FULL OF THY
GLORY! HOSANNA IN THE
HIGHEST! BLESSED ✠ IS HE WHO
COMETH IN THE NAME OF THE
LORD! HOSANNA IN THE
HIGHEST!

THE CANON OF THE MASS

The Celebrant, extending, raising and joining his hands, and then raising his eyes towards Heaven and bowing low over the Altar, begins the Canon, saying it entirely in the vox secreta:

FOR THE CHURCH

TE IGITUR, clementissime Pater, per Jesum Christum, Filium tuum, Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas, hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

MOST MERCIFUL FATHER, we humbly pray and beseech Thee, through Jesus Christ Thy Son, our Lord, to accept and bless these ✠ gifts, these ✠ presents, these holy unspotted ✠ Sacrifices, which we offer up to Thee, in the first place, for Thy Holy Catholic Church, that it may please Thee to grant her peace, and to preserve, unite and govern her throughout the world; as also for Thy servant N. our Pope and N. our bishop, and for all orthodox believers and all who profess the Catholic and Apostolic faith.

COMMEMORATION OF THE LIVING

Mention here the names of faithful for whom you offer the Divine Victim.

MEMENTO, DOMINE, famulorum famularumque tuarum N. et N. [BOW] et omnium circumstantium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ: tibi que reddunt vota sua æterno Deo, vivo et vero.

BE MINDFUL, O LORD, of Thy servants and handmaids, N. and N., [BOW] and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this Sacrifice of praise for themselves and all those dear to them, for the redemption of their souls and the hope of their safety and salvation: who now pay their vows to Thee, the eternal, living and true God.

INVOCATION OF THE SAINTS: THE COMMUNICANTES

STANDARD COMMUNICANTES

The Standard Communicantes is used every day in Advent without exception.

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beati Joseph, ejusdem Virginis Sponsi et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andrea, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani,

IN COMMUNION with, and honouring the memory, in the first place, of the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ; also, blessed Joseph, her Spouse; and likewise of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian,

Laurentii, Chrysogoni, Joannis et Pauli,
Cosmæ et Damiani: et omnium
Sanctorum tuorum; quorum meritis
precibus concedas, ut in omnibus
protectionis tuæ muniamur auxilio.

He joins his hands, saying:

Per eundem Christum Dominum
nostrum. Amen.

Lawrence, Chrysogonus, John and Paul,
Cosmas and Damian, and of all Thy
saints. Grant for the sake of their merits
and prayers that, in all things, we may be
guarded and helped by Thy protection.

Through the same Christ our Lord.
Amen.

THE CONSECRATION

OBLATION OF THE VICTIM TO GOD

The Celebrant spreads both hands over the oblation as the bell is rung once:

☩ HANC IGITUR oblationem
servitutis nostræ, sed et cunctæ
familiæ tuæ, quæsumus, Domine, ut
placatus accipias: diesque nostros in
tua pace disponas, atque ab æterna
damnatione nos eripi, et in electorum
tuorum jubeas grege numerari. Per
Christum Dominum nostrum. Amen.

☩ WE THEREFORE beseech Thee, O
Lord, graciously to accept this oblation of
our service and that of Thy whole
household, granting them remission of all
their sins: Order our days in Thy peace, and
command that we be rescued from eternal
damnation and numbered in the flock of
Thine elect. Through Christ our Lord.
Amen.

THE EPICLESIS

INVOCATION OF THE HOLY GHOST TO BLESS THE OFFERINGS

In most Western traditional Rites of Mass, as here, the Epiclesis occurs before the Consecration. In the Traditional Roman Mass, the Holy Ghost is not invoked by Name.

QUAM OBLATIONEM tu, Deus, in
omnibus, quæsumus, bene☩dictam,
adscrip☩tam, ra☩tam, rationabilem,
acceptabilemque facere digneris: ut
nobis Con☩opus, et San☩guis fiat
dilectissimi Filii tui Domini nostri
Jesu Christi.

HUMBLY WE PRAY Thee, O God, be
pleased to make this same offering
wholly ☩blessed, to ☩consecrate it and
☩approve it, making it reasonable and
acceptable, that it may become for us ☩
the Body and ☩Blood of Thy dearly
beloved Son, our Lord Jesus Christ.

WORDS OF CONSECRATION AND ELEVATION

QUI PRIDIE quam pateretur,
accepit panem in sanctas ac
venerabiles manus suas, et elevatis
oculis in cælum ad te Deum Patrem
suum omnipotentem, tibi gratias
agens, bene ☩dixit, fregit, deditque
discipulis suis, dicens: Accipite, et
manducate ex hoc omnes.

WHO, the day before He suffered,
took bread into His Holy and
venerable hands, and having lifted
His eyes to Heaven, to Thee, God,
His Almighty Father, giving thanks
to Thee, ☩blessed it, broke it, and
gave it to His disciples, saying:
Take and eat ye all of this.

Now the Priest bows low and pronounces the Words of Consecration slowly and without pausing.

HOC EST ENIM CORPUS MEUM.

🕯 *The Celebrant genuflects to adore the Sacred Host; rising, he elevates It 🕯 🕯 🕯 ; and then, placing It on the corporal, genuflects again 🕯 to adore. In Masses having incense, at the Elevation, the Thurifer imparts three double-swings of incense. From this point, except upon taking the Sacred Host, the Priest never disjoins his fingers and thumbs until he washes his hands (after communicating the people). At the Elevation, it is customary for the faithful to bow the neck and say silently, My Lord and my God. Then, uncovering the Chalice and taking it with both hands, the Celebrant says:*

SIMILI modo, postquam cœnatum est, IN LIKE manner, after He had accipiens et hunc præclarum Calicem in sanctas ac venerabiles manus suas: accipiens et hunc præclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, bene✠dixit, giving thanks to Thee, He ✠blessed deditque discipulis suis, dicens, it, and gave it to His disciples, Accipite, eo bibite ex eo omnes. saying: Take and drink ye all of this.

**HIC EST ENIM CALIX
SANGUINIS MEI, NOVI ET
ÆTERNI TESTAMENTI:
MYSTERIUM FIDEI:
QUI PRO VOBIS ET PRO
MULTIS EFFUNDETUR IN
REMISSIONEM
PECCATORUM.**

**FOR THIS IS THE CHALICE
OF MY BLOOD, OF THE NEW
AND ETERNAL TESTAMENT:
THE MYSTERY OF FAITH:
WHICH SHALL BE SHED FOR
YOU AND FOR MANY UNTO
THE REMISSION OF SINS.**

THE MEMORIAL

Now the Priest says in a low voice:

Hæc quotiescumque feceritis, in mei memoriam facietis. As often as ye shall do these things, ye shall do them in remembrance of Me.

The Celebrant genuflects, 🕯 elevates the Chalice 🕯 🕯 🕯 and, setting It down, he covers It and genuflects 🕯 to adore again. At Masses with incense, it is imparted in three double-swings of the thurible. At the Elevation, it is customary for faithful to bow the neck and say silently Be mindful, O Lord, of Thy creature, whom Thou hast redeemed by Thy most Precious Blood.

* THE ANAMNESIS *

OBLATION OF THE VICTIM TO GOD

With hands held apart, the Celebrant proceeds:

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, nec non et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis: offerimus præclaræ majestati tuæ de AND now, O Lord, we, Thy servants, and with us all Thy holy people, calling to mind the blessed Passion of this same Christ, Thy Son, our Lord, likewise His Resurrection from the grave, and also His glorious Ascension into Heaven, do offer unto Thy most sovereign Majesty

tuis donis ac datis, hostiam ✠ puram,
hostiam ✠ sanctam, hostiam ✠
immaculatam, Panem ✠ sanctum vitæ
æternæ, et Calicem ✠ salutis
perpetuæ.

out of the gifts Thou hast bestowed upon
us, a pure ✠ Victim, a holy ✠ Victim, a
spotless ✠ Victim, the holy ✠ Bread of
life eternal, and the Chalice ✠ of
everlasting Salvation.

PLEA FOR ACCEPTANCE OF OUR OFFERING

SUPRA quæ propitio ac sereno vultu
respicere digneris: et accepta habere,
sicuti accepta habere dignatus es
munera pueri tui justi Abel, et
sacrificium Patriarchæ nostri Abrahæ:
et quod tibi obtulit summus sacerdos
tuus Melchisedech, sanctum
sacrificium, immaculatam hostiam.

DEIGN to look upon them with a
favourable and gracious countenance,
and to accept them as Thou didst accept
the offerings of Thy just servant Abel,
and the sacrifice of our Patriarch
Abraham, and that which Thy high
priest Melchisedech offered up to Thee,
a holy Sacrifice, an immaculate victim.

PLEA FOR GRACES AND BLESSINGS

Bowing down, with hands joined and placed upon the Altar, the Celebrant says:

SUPPLICES te rogamus,
omnipotens Deus: jube hæc
perferri per manus sancti Angeli
tui in sublime altare tuum, in
conspectu divinæ majestatis tuæ:
ut quoque ex hac altaris
participatione, sacrosanctum Filii
tui Con✠pus, et San✠guinem
sumpserimus, omni benedictione
cœlesti et gratia repleamur. Per
eundem Christum Dominum
nostrum. Amen.

HUMBLY, we beseech Thee,
Almighty God, to command that
these our offerings be carried by the
hands of Thy holy Angel to Thine
Altar on high in the sight of Thy
divine Majesty, so that those of us
who shall receive the most sacred
Body ✠ and Blood ✠ of Thy Son by
partaking thereof from this Altar may
be filled with every grace and
Heavenly blessing. Through Christ
our Lord. Amen.

COMMEMORATION OF THE DEAD

The Priest offers the Blessed Sacrament for the comfort of the souls detained in Purgatory, and invokes the saints. Pray for deceased relatives and friends here.

MEMENTO etiam, Domine,
famulorum famularumque tuarum
N. et N., qui nos præcesserunt cum
signo fidei, et dormiunt in somno
pacis. Ipsis, Domine, et omnibus in
Christo quiescentibus, locum
refrigerii, lucis et pacis, ut
indulgeas, deprecamur. [BOW] Per

BE MINDFUL, also, O Lord, of
Thy servants and handmaids N. and
N. who have gone before us with
the sign of faith and who sleep the
sleep of peace. To these, O Lord,
and to all who rest in Christ, grant,
we beseech Thee, a place of
refreshment, light, and peace. [BOW]

eundem Christum Dominum
nostrum. Amen.

Through the same Christ our Lord.
Amen.

* * *

PLEA FOR ETERNAL HAPPINESS

Striking his breast once and raising his voice for the first three words, the Celebrant continues:

NOBIS QUOQUE PECCATORIBUS

famulis tuis, de multitudine
miserationum tuarum sperantibus, partem
aliquam et societatem donare digneris,
cum tuis sanctis Apostolis et Martyribus:
cum Joanne, Stephano, Matthia, Barnaba,
Ignatio, Alexandro, Marcellino, Petro,
Felicite, Perpetua, Agatha, Lucia,
Agnete, Cæcilia, Anastasia et omnibus
Sanctis tuis: intra quorum nos
consortium, non æstimator meriti, sed
venię, quæsumus, largitor admitte

TO US ALSO, Thy sinful servants, who
put our trust in the multitude of Thy
mercies, vouchsafe to grant some part
and fellowship with Thy Holy Apostles
and Martyrs: with John, Stephen,
Matthias, Barnabas, Ignatius, Alexander,
Marcellinus, Peter, Felicity, Perpetua,
Agatha, Lucy, Agnes, Cecilia, Anastasia
and all Thy saints. Into their company we
beseech Thee to admit us, not
considering our merits, but freely
pardoning our offences.

The Celebrant joins his hands:

Per Christum Dominum nostrum.

Through Christ our Lord.

THE FINAL DOXOLOGY

The Celebrant thrice signs the Cross over the Host and the Chalice, saying:

PER quem hæc omnia, Domine,
semper bona creas, sancti✠ficas,
vivi✠ficas, bene✠dicis, et præstas
nobis.

THROUGH Whom, O Lord, Thou dost
create, ✠ sanctify, ✠ quicken, ✠ bless
and bestow upon us all these good things.

THE MINOR ELEVATION

He uncovers the Chalice and genuflects. Then, taking the Sacred Host in his right hand, and holding the Chalice in his left, he makes the Sign of the Cross over the Chalice thrice and then twice more between himself and the Chalice.

Per ipso✠sum, et cum ipso✠ et in ipso✠ Through ✠ Him, and with ✠ Him and in
est tibi Deo Patri ✠ omnipotenti, in ✠ Him, is unto Thee, God the Father
unitate Spiritus ✠ Sancti, omnis honor Almighty, in the unity of the Holy ✠
et gloria: Ghost, all honour and glory,

Now the Celebrant replaces the Host and covers the Chalice. He genuflects again, raising his voice to say:

✠. Per omnia sæcula sæculorum.
✠. Amen.

✠. For ever and ever.
✠. Amen

THE COMMUNION RITE OF HOLY MASS

THE PATER NOSTER

STAND AT SUNG MASSES; OTHERWISE, REMAIN KNEELING.

The Priest joins his hands and chants or says clearly:

OREMUS:

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

PATER NOSTER, qui es in cœlis:
Sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, sicut in cœlo, et in terra.

Panem nostrum quotidianum da nobis hodie: Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem:

℟. Sed libera nos a malo.

℣. Amen.

LET US PRAY.

Taught by our Saviour's command and formed by the word of God, we dare to say:

OUR FATHER, Who art in Heaven, hallowed be Thy Name; Thy Kingdom come; Thy will be done on earth as it is in Heaven.

Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation.

℟. But deliver us from evil.

The priest concludes silently:

℣. Amen.

THE EMBOLISM

Taking the paten between his first and second finger, the Priest says the Embolism silently:

LIBERA NOS, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut, ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

DELIVER US, we beseech Thee, O Lord, from all evils, past, present and to come; and by the intercession of the blessed and glorious Mary, ever-Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the Saints, ✠ mercifully grant us peace in our days, that through the bounteous help of Thy mercy, we may be always free from sin and safe from all disquiet.

THE FRACTION

He places the paten under the Sacred Host, uncovers the Chalice, and genuflects; rising, he breaks the Host over the Chalice saying in a vox secreta:

Per eundem Dominum nostrum Jesum Christum Filium tuum.

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

℣. Per omnia sæcula sæculorum.
℟. Amen.

Through the same Jesus Christ, Thy Son, our Lord.

He breaks off a Particle from the divided Host, continuing:

Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God.

He concludes aloud:

℣. For ever and ever.
℟. Amen.

THE PAX

He makes the Sign of the Cross with a small Particle over the Chalice, saying in a vox mediocris:

✠. Pax ✠ Domini sit ✠ semper
vobis ✠ cum.

✠. Et cum spiritu tuo.

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

✠. And with thy spirit.

THE COMMINGLING OF THE SACRED SPECIES

He places the Particle in the Chalice, saying silently:

HÆC commixtio et consecratio
Corporis et Sanguinis Domini
nostri Jesu Christi, fiat accipientibus
nobis in vitam æternam. Amen.

MAY this mingling and hallowing of the
Body and Blood of our Lord Jesus Christ
be for us who receive it a source of
eternal life. Amen.

THE AGNUS DEI

The Celebrant covers the Chalice, genuflects, and then bows down and strikes his breast thrice to say the Agnus Dei, which the Choir and the faithful sing. (At a Missa Solemnis, the Celebrant and Ministers exchange the Sign of Peace.)

KNEEL AT A SUNG MASS; OTHERWISE, REMAIN KNEELING.

AGNUS DEI, qui tollis peccata mundi: LAMB OF GOD, Who takest away the
miserere nobis. sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi: Lamb of God, Who takest away the
miserere nobis. sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi: Lamb of God, Who takest away the
dona nobis pacem. sins of the world, grant us Thy peace.

THE PRAYER FOR PEACE

With joined hands resting on the Altar and his eyes directed toward the Sacrament, bowing, he says the following three prayers in the vox secreta:

DOMINE Jesu Christe, qui dixisti
Apostolis tuis: Pacem relinquo vobis,
pacem meam do vobis; ne respicias
peccata mea, sed fidem Ecclesiæ tuæ;
eamque secundum voluntatem tuam
pacificare et coadunare digneris: Qui
vivis et regnas Deus per omnia sæcula
sæculorum. Amen.

O LORD, Jesus Christ, Who didst say
to Thine Apostles: Peace I leave you,
My peace I give unto you: look not
upon my sins, but upon the faith of Thy
Church; and deign to give her that
peace and unity which is agreeable to
Thy will, God, Who livest and reignest,
world without end. Amen.

At a Missa Solemnis, the Kiss of Peace is given to the Deacon, who bears it to the Ministers.

[✠. Pax tecum.

✠. Et cum spiritu tuo.]

[✠. Peace be with thee.

✠. And with thy spirit.]

THE PRAYER FOR SANCTIFICATION

The Celebrant then continues silently:

DOMINE Jesu Christe, Fili Dei vivi,
qui ex voluntate Patris, cooperante

O LORD Jesus Christ, Son of the living
God, Who, by the will of the Father and

Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis, et a te numquam separari permittas: Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.	the co-operation of the Holy Ghost, hast, by Thy death, given life to the world: deliver me by this, Thy most sacred Body and Blood, from all my iniquities and from every evil; make me cling always to Thy commandments, and permit me never to be separated from Thee. Who with the same God, the Father and the Holy Ghost, livest and reignest, God, world without end. Amen.
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THE PRAYER FOR GRACE

PERCEPTIO Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.	LET not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgement and condemnation; but through Thy mercy, may it be unto me a safeguard and a healing remedy both of soul and body: Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, for ever and ever. Amen.
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THE PRAYERS AT THE COMMUNION: THE COMMUNION OF THE PRIEST

He genuflects, and taking the Host, says quietly:

PANEM cœlestem accipiam, et nomen Domini invocabo.	I WILL take the Bread of Heaven, and will call upon the Name of the Lord.
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🔔🔔🔔 *Striking his breast, he says the Domine, non sum dignus thrice, beginning audibly:*
DOMINE, NON SUM DIGNUS, ut LORD, I AM NOT WORTHY that Thou
 intres sub tectum meum: sed tantum shouldst enter under my roof; but only say
 dic verbo, et sanabitur anima mea. the word, and my soul shall be healed.

Making the Sign of the Cross with the Host over the paten, he says in a vox secreta:

CORPUS DOMINI nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.	MAY THE BODY OF OUR LORD Jesus Christ preserve my soul unto life everlasting. Amen.
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*He uncovers the Chalice, genuflects, collects any Fragments remaining
and purifies the paten over the Chalice, saying silently:*

QUID retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo.	WHAT return shall I make to the Lord for all the things that He hast given unto me? I will take the Chalice of salvation,
---	---

Laudans invocabo Dominum, et ab inimicis meis salvus ero.

and call upon the Name of the Lord. I will call upon the Lord and give praise: and I shall be saved from mine enemies.

He makes the Sign of the Cross with the Chalice, while saying silently:

SANGUIS Domini nostri Jesu Christi MAY THE BLOOD of our Lord Jesus
custodiat animam meam in vitam Christ preserve my soul unto life
æternam. Amen. everlasting. Amen.

If the people are to be communicated, Mass is now 'suspended' for this.

In some places, the Servers say a second Confiteor before being communicated.

The Celebrant genuflects, elevates a Particle of the Host, turns to the faithful and says aloud:

ECCE AGNUS DEI, ecce qui tollit BEHOLD THE LAMB OF GOD, behold
peccata mundi. Him who taketh away the sins of the world.

The Communicants adore the Sacred Host and strike their breasts three times (while the bells are rung thrice in some places) saying:

DOMINE, NON SUM DIGNUS, ut LORD, I AM NOT WORTHY that Thou
intres sub tectum meum: sed tantum shouldst enter under my roof; but only say
dic verbo, et sanabitur anima mea. the word, and my soul shall be healed.

The Celebrant then goes to the Altar rail and says to each communicant in the vox mediocris:

CORPUS DOMINI nostri Jesu MAY THE BODY OF OUR LORD Jesus
Christi custodiat animam tuam in Christ preserve your soul unto life
vitam æternam. Amen. everlasting. Amen.

Those attending are reminded that only Baptized Catholics who are in the state of grace and have observed the Eucharistic Fast may receive Holy Communion. It is a precept of the Church that Holy Communion be received at least once every year. Traditionally, this was to be done on or after Ash Wednesday and before Trinity Sunday. The Blessed Sacrament is received in the kneeling position (unless there be a disability) and only on the tongue. The Communicant does not say Amen before or after receiving. Communicants return to the pews to kneel for a prayer of Thanksgiving, together with those who have received a spiritual communion. They sit when this prayer is ended. Mass resumes after the congregation is communicated.*

***ACT OF SPIRITUAL COMMUNION:**

O my Jesus, I believe that Thou art present in the holy Sacrament of the Altar. I love Thee above all things and I desire to receive Thee into my soul. Since I cannot (*or do not*) now receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee and I unite myself to Thee as if Thou wert already there. Never permit me to be separated from Thee.

THE ABLUTION PRAYERS

SIT AFTER FINISHING YOUR THANKSGIVING.

Wine is poured into the Chalice; the Celebrant drinks it and says silently:

QUOD ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.	GRANT, O Lord, that what we have taken with our mouth, we may receive with a pure mind; and that, from a temporal gift, it may become for us an eternal remedy.
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*Wine and water are poured into the Chalice over the fingers of the Celebrant,
who says silently:*

CORPUS TUUM, Domine, quod sumpsi, et Sanguis, quem potavi, adhæreat visceribus meis: et præsta; ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in sæcula sæculorum. Amen.	MAY THY BODY, O Lord, which I have received and Thy Blood which I have drunk, cleave to my inmost parts, and grant that no stain of sin remain in me, whom these pure and holy Sacraments have refreshed. Who livest and reignest for ever and ever. Amen.
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THE COMMUNION ANTIPHON

*During the distribution of Holy Communion, the Choir sings the Communion Antiphon, which
is later recited silently by the Celebrant at the Epistle horn of the Altar.*

Turn to COMMUNION in the Proper of the Mass.

*He returns to the middle of the Altar, kisses the Altar, and then turns to the faithful and says
aloud or sings:*

✠. Dominus vobiscum.	✠. The Lord be with you.
✠. Et cum spiritu tuo.	✠. And with thy spirit.
✠. Oremus.	✠. Let us pray.

THE POSTCOMMUNION

The Celebrant returns to the Epistle horn and sings or says aloud the Postcommunion(s):

STAND AT A SUNG MASS; OTHERWISE, REMAIN SEATED.

Turn to POSTCOMMUNION in the Proper of the Mass.

✠. Dominus vobiscum.	✠. The Lord be with you.
✠. Et cum spiritu tuo.	✠. And with thy spirit.

THE DISMISSAL

The Dismissal is then sung or said aloud.

✠. Ite, Missa est.	✠. Go, the Mass is ended.
✠. Deo gratias.	✠. Thanks be to God.

THE PLACEAT TIBI

KNEEL.

Bowing before the Altar, the Celebrant pleads silently that God may accept the Sacrifice to effect the forgiveness of particular sins. This prayer reiterates the propitiatory nature of the Sacrifice as defined at the Council of Trent. Its content is essential and infallible teaching:

PLACEAT TIBI, sancta Trinitas,
obsequium servitutis meæ: et
præsta; ut sacrificium, quod oculis
tuæ majestatis indignus obtuli, tibi
sit acceptabile, mihi que et omnibus,
pro quibus illud obtuli, sit, te
miserante, propitiabile. Per
Christum Dominum nostrum.
Amen.

MAY THE TRIBUTE of my homage be
pleasing to Thee, O most holy Trinity.
Grant that the Sacrifice which I, unworthy
as I am, have offered in the presence of
Thy Majesty, may be acceptable to Thee.
Through Thy mercy may it bring
forgiveness to me and to all for whom I
have offered it. Through Christ our Lord.
Amen.

THE LAST BLESSING

He kisses the Altar and, raising his eyes, extending, raising and joining his hands, he bows and turns to the faithful, imparting this blessing in a vox clara:

BENEDICAT VOS OMNIPOTENS DEUS,
Pater, et Filius, ✠ et Spiritus Sanctus.
✠. Amen

MAY ALMIGHTY GOD BLESS YOU: the
Father, the Son, ✠ and the Holy Ghost.
✠. Amen.

THE LAST GOSPEL: St. John 1. 1-14

STAND.

The Celebrant traces the Signum Crucis on the Altar and then on his forehead, lips and breast, the people doing the same. Then he continues in the vox mediocris:

✠. Dominus vobiscum.

✠. Et cum spiritu tuo.

✠. ✠ Initium Sancti Evangelii
secundum Joannem.

✠. ✠ Gloria ✠ tibi, ✠ Domine.

IN PRINCIPIO erat Verbum, et
Verbum erat apud Deum, et Deus
erat Verbum. Hoc erat in principio
apud Deum. Omnia per ipsum
facta sunt: et sine ipso factum est
nihil, quod factum est: in ipso vita
erat, et vita erat lux hominum; et
lux in tenebris lucet, et tenebræ
eam non comprehenderunt.
Fuit homo missus a Deo, cui nomen
erat Joannes. Hic venit in
testimonium, ut testimonium
perhiberet de lumine, ut omnes
crederent per illum. Non erat ille lux,

✠. The Lord be with you.

✠. And with thy spirit.

✠. ✠ The beginning of the holy Gospel
according to Saint John.

✠. Glory ✠ to ✠ Thee, ✠ O Lord

IN THE BEGINNING was the Word,
and the Word was with God, and the
Word was God. The same was in the
beginning with God. All things were
made by Him; and without Him was not
any thing made that was made. In Him
was life; and the life was the Light of
men. And the Light shineth in darkness;
and the darkness comprehended it not.
There was a man sent from God, whose
name was John. The same came for a
witness, to bear witness of the Light, that
all men through Him might believe. He
was not that Light, but was sent to bear

sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt.

witness of that Light. That was the true Light, which lighteth every man that cometh into the world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe in His Name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

GENUFLECT

ET VERBUM CARO FACTUM EST

et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.
℟. Deo gratias.

AND THE WORD WAS MADE FLESH

and dwelt among us, and we beheld His glory, the glory as it were, of the Only-begotten of the Father, full of grace and truth. ℟. Thanks be to God.

RECESSION

As the Celebrant passes your pew, bow to him.

Remain standing as long as the Choir is chanting, even after the Procession leaves the nave. KNEEL for thanksgiving after Mass only after the Choir finishes.

PRIVATE PRAYER FOR THE QUEEN OF CANADA AND THE ROYAL FAMILY

(This Prayer is said publicly only in England and Wales but may be used privately in any of Her Majesty's realms.)

℣. Domine, salvam fac reginam
nostram Elisabeth.

℟. Et exaudi nos in die, qua
invocaverimus te.

Oremus. Quaesumus omnipotens Deus, ut famula tua Elisabeth regina nostra, qui tua miseratione suscepit regni gubernacula, virtutum etiam omnium percipiat incrementa; quibus decentur ornata, et vitiorum monstra devitare et ad te, qui via, veritas, et vita es, cum principe consorte et prole regia, gratiosa valeat pervenire. Per Christum Dominum nostrum. ℟. Amen.

℣. O Lord, save Elizabeth our Queen.

℟. And hear us, in the day when we
call upon Thee.

Let us pray. Almighty God, we pray for Thy servant Elizabeth our Queen, now by Thy mercy reigning over us. Adorn her yet more with every virtue, remove all evil from her path, that, with her consort, and all the royal family, she may come at last in grace to Thee, Who art the way, the truth and the life. Through Christ our Lord.

℟. Amen.

O ANTIPHONS

These are sung or said each day in turn immediately before Vespers (six o'clock in the evening). They form a pre-Christmas Octave of preparation for Christmas. Each invokes Christ by one of His divine titles, and this is followed by a description of the Messiah or one of His attributes, and a plea that He come to enlighten and deliver us.

17th December

(Ecclesiasticus 24. 5; Wisdom 8. 1)

O WISDOM, Who didst come out of the mouth of the Most High, reaching from end to end and ordering all things mightily and sweetly: come and teach us the way of prudence.

18th December

(Exodus 3. 2; 20. 1)

O ADONAI, and Leader of the House of Israel, Who didst appear to Moses in the flame of the burning bush, and didst give unto Him the Law on Sinai: come, and with an outstretched arm, redeem us.

19th December

(Isaias 11. 10)

O ROOT OF JESSE, Who dost stand for an ensign of the people, before Whom kings shall keep silence, and unto Whom the Gentiles shall make their supplication: come to deliver us, and tarry not.

20th December

(Isaias 22. 22; Apocalypse 3. 7; St. Luke 1. 79)

O KEY OF DAVID, and Sceptre of the House of Israel, Who dost open and no man doth shut, Who dost shut and no man doth open: come and bring forth from his prison-house the captive that sitteth in darkness and in the shadow of death.

21st December

(Wisdom 7. 26; Malachias 4. 2; Psalm 106. 10)

O DAWN OF THE EAST, Brightness of the Light Eternal and Sun of Justice: come and enlighten them that sit in darkness and in the shadow of death.

22nd December

(Aggeus 2. 8; Ephesians 2. 14, 20)

O KING OF THE GENTILES and the Desired of them, Thou Cornerstone that dost make both one: come and deliver man, whom Thou didst form out of the dust of the earth.

23rd December

(Isaias 7. 14; 33. 22)

O EMMANUEL, our King and Lawgiver, the Expected of the Nations and their Saviour: come to save us, O Lord our God.

THE HOLY SACRIFICE OF THE MASS: THE PROPERs

FIRST SUNDAY OF ADVENT

FIRST-CLASS FEAST

VIOLET VESTMENTS

On the Sundays of Advent, normally the *Gloria* is suppressed, the organ is silenced except to support voices, other instruments are banned, and flowers are forbidden in the sanctuary. However, this is a Season of joyful hope as well as one of penitential preparation. Therefore, the Glory is retained in the Introit and at the Lavabo, and an Alleluia with versicle is said after the Gradual (but only on Sundays). The Preface of the Most Holy Trinity is used on Sundays.

Introit (Psalm 24. 1, 3).

To Thee ✠ have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on Thee shall be confounded. *Versé 4.* Show, O Lord, Thy ways to me: and teach me Thy paths. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. To Thee have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on Thee shall be confounded. *Kyrie. The Gloria is suppressed.*

Collect

Stir up Thy power, we beseech Thee, O Lord, and come: that from the threatening dangers of our sins, we may deserve to be rescued by Thy protection and to be saved by Thy deliverance: Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Epistle (Romans 13. 11-14).

Brethren, know that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is passed and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 24. 3, 4).

All they that wait on Thee shall not be confounded, O Lord. Show, O Lord, Thy ways to me: and teach me Thy paths.

Alleluia, alleluia. Show us, O Lord, Thy mercy; and grant us Thy salvation. Alleluia.

Gospel (St. Luke 21. 25-33).

At that time, Jesus said to His disciples: There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of confusion of the roaring of the sea and of the waves: men withering away for fear and expectation of what shall come upon the whole world. For the powers of Heaven shall be moved. And then they shall see the Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. And He spoke to them a similitude: See the fig tree and all the trees: when they now shoot forth their fruit, you know that summer is nigh. So you also, when you shall see these things come to pass, know that the Kingdom of God is at hand. Amen, I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away: but My words shall not pass away. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 24. 1-3).

To Thee have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait for Thee shall be confounded.

Secret

May these holy Mysteries, O Lord, cleanse us by their powerful virtue and make us come with greater purity to Him Who is their source. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Communion Verse (Psalm 84. 13).

The Lord will give goodness: and our earth shall yield her fruit.

Priest: The Lord be with you. Servers: And with thy spirit. Priest: Let us pray.

Postcommunion Verse

May we receive, O Lord, Thy mercy in the midst of Thy temple, that we may prepare with due honour for the approaching feast of our redemption. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

SECOND SUNDAY OF ADVENT

FIRST-CLASS FEAST

VIOLET VESTMENTS

On the Sundays of Advent, normally the *Gloria* is suppressed, the organ is silenced except to support voices, other instruments are banned, and flowers are forbidden in the sanctuary. However, this is a Season of joyful hope as well as one of penitential preparation. Therefore, the Glory is retained in the Introit and at the Lavabo, and an Alleluia with versicle is said after the Gradual (but only on Sundays). The Preface of the Most Holy Trinity is used on Sundays.

Introit (Isaias 30. 30).

People ✠ of Sion, behold, the Lord shall come to save the nations: and the Lord shall make the glory of His voice to be heard in the joy of your heart. *Psalms* 79. 2. Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. People of Sion, behold, the Lord shall come to save the nations: and the Lord shall make the glory of His voice to be heard in the joy of your heart. *Kyrie. The Gloria is suppressed.*

Collect

Stir up our hearts, O Lord, to prepare the ways of Thine only-begotten Son: that, through His coming, we may deserve to serve Thee with purified minds: Who liveth and reigneth with God the Father in the unity of the Holy Ghost, God, world without end. *Response: Amen.*

Epistle (Romans 15. 4-13).

Brethren, What things soever were written, were written for our edification: that, through patience and the comfort of the Scriptures, we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ: that, with one mind and with one mouth, you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honour of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: but that the Gentiles are to glorify God for His mercy, as it is written: Therefore, will I confess to Thee, O Lord, among the Gentiles, and will sing to Thy Name. And again He saith: Rejoice, ye Gentiles, with His people. And again: Praise the Lord, all ye Gentiles, and magnify Him, all ye people. And again, Isaias saith: There shall be a root of Jesse; and He that shall rise up to rule the Gentiles, in Him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing: that you may abound in hope, and in the power of the Holy Ghost. *Response: Deo gratias.*

Gradual and Alleluia (Psalm 49. 2, 3, 5; Psalm 121. 1).

Out of Sion, the loveliness of His beauty: God shall come manifestly. Gather ye together His saints to Him, who have set His covenant before sacrifices.

Alleluia, alleluia. I rejoiced at the things that were said to me: We shall go unto the house of the Lord. Alleluia.

Gospel (St. Matthew 11. 2-10).

At that time, when John had heard in prison the works of Christ, sending two of his disciples, he said to Him: Art Thou He that art to come, or look we for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them: and blessed is he that shall not be scandalised in Me. And when they went their way, Jesus began to say to the multitudes concerning John: What went you out into the desert to see? A reed shaken with the wind? But what went you out to see? A man clothed in soft garments? Behold, they that are clothed in soft garments are in the houses of kings. But what went you out to see? A Prophet? Yea, I tell you, and more than a Prophet. For this is he of whom it is written: Behold I send Thy angel before My face, who shall prepare Thy way before Thee. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 84. 7-8).

Thou wilt turn, O God, and bring us to life, and Thy people shall rejoice in Thee: show us, O God, Thy mercy, and grant us Thy salvation.

Secret

Be appeased, we beseech Thee, O Lord, by the prayers and sacrifices of our humility: and where merits of ours to plead for us are lacking, do Thou by Thine aid assist us. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Communion Verse (Baruch 5. 5; 4. 36).

Arise, O Jerusalem, and stand on high, and behold the joy that cometh to thee from thy God.

Priest: The Lord be with you. Servers: And with thy spirit. Priest: Let us pray.

Postcommunion Verse

Filled with the food of spiritual nourishment, we humbly entreat Thee, O Lord, that, by our partaking of this Mystery, Thou wouldst teach us to despise the things of earth, and to love those of Heaven. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

THIRD SUNDAY OF ADVENT

(KNOWN AS ‘GAUDETE SUNDAY’ FROM ITS INCIPIT)

FIRST-CLASS FEAST

VIOLET OR ROSE VESTMENTS

This day is known from its incipit as ‘Gaudete’ [Rejoice] Sunday. Its tone is joyful and it is meant to leaven with joy the penitential Season of Advent, to relax its rigours, before intensifying them all the more just before Christmas arrives (especially in the Ember Days to come later in the week and in the fast and abstinence day on the eve of Christmas). In this way, there is a parallel here with Lætare Sunday in Lent. On these two days alone (and not on any ferial days in the weeks following them), rose-coloured vestments may be substituted for violet, the organ may be played solo (other instruments being still banned) and flowers may adorn the Altar. They should ideally be faded red roses. Despite these exceptions, the *Gloria* remains suppressed so as to reserve it for the angels’ acclamation on Christmas Eve. The Preface of the Most Holy Trinity is used on this day as on the other Sundays of the Season.

Introit (Philippians 4. 4-6).

Rejoice ☩ in the Lord always: again, I say, rejoice. Let your modesty be known to all men: for the Lord is nigh. Be nothing solicitous: but in every thing by prayer let your petitions be known to God. *Psalm 84. 2.* Lord, Thou hast blest Thy land: Thou hast turned away the captivity of Jacob. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. Rejoice in the Lord always: again, I say, rejoice. Let your modesty be known to all men: for the Lord is nigh. Be nothing solicitous: but in every thing by prayer let your petitions be known to God. *Kyrie. The Gloria remains suppressed.*

Collect

Incline Thine ear, we beseech Thee, O Lord, to our petitions: and, by the grace of Thy visitation, enlighten the darkness of our minds: Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. *Response: Amen.*

Epistle (Philippians 4. 4-7).

Brethren, Rejoice in the Lord always: again I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous: but in every thing, by prayer and supplications, with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord. *Response: Deo gratias.*

Gradual and Alleluia (Psalm 79. 2, 3, 6).

Thou, O Lord, that sittest upon the Cherubim, stir up Thy might, and come, Give ear, O Thou that rulest Israel: that ledest Joseph like a sheep.

Alleluia, alleluia. Stir up, O Lord, Thy might, and come to save us. Alleluia.

Gospel (St. John 1. 19-28).

At that time, Jesus sent from Jerusalem Priests and Levites to John, to ask him: Who art thou? And he confessed, and did not deny; and he confessed: I am not the Christ. And they asked him: What then? Art thou not Elias? And he said: I am not. Art thou the Prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Isaias. And they that were sent were of the Pharisees. And they asked him, and said to him: Why then dost thou baptise, if thou be not Christ, nor Elias, nor the Prophet? John answered them, saying: I baptise with water: but there hath stood one in the midst of you, whom you know not. The same is He that shall come after Me, who is preferred before Me: the latchet of whose shoe I am not worthy to loose. These things were done in Bethania, beyond the Jordan, where John was baptising. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 84. 2, 3).

Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob: Thou hast forgiven the iniquity of Thy people.

Secret

May the Sacrifice of our devotion, we beseech Thee, O Lord, be continually offered up to Thee. May it both complete the institution of the holy Mysteries, and wondrously accomplish in us Thy salvation. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Communion Verse (Isaias 35. 4).

Say: Ye fainthearted, take courage and fear not: behold our God will come, and will save us.

Priest: The Lord be with you. Servers: And with thy spirit. Priest: Let us pray.

Postcommunion Verse

We implore, O Lord, Thy mercy: that these divine helps may expiate our sins, and prepare us for the approaching feast. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

FOURTH SUNDAY OF ADVENT

(KNOWN AS 'RORATE SUNDAY' FROM ITS INCIPIT)

FIRST-CLASS FEAST

VIOLET VESTMENTS

On the Sundays of Advent, normally the *Gloria* is suppressed, the organ is silenced except to support voices, other instruments are banned, and flowers are forbidden in the sanctuary. However, this is a Season of joyful hope as well as one of penitential preparation. Therefore, the Glory is retained in the Introit and at the Lavabo, and an Alleluia with versicle is said after the Gradual (but only on Sundays). The Preface of the Most Holy Trinity is used on Sundays.

Introit (Isaias 45. 8).

Drop down dew, ☩ ye heavens, from above, and let the clouds rain the Just: let the earth be opened and bud forth a Saviour. *Psalm 18. 2.* The heavens show forth the glory of God: and the firmament declareth the work of His hands. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. Drop down dew, ye heavens, from above, and let the clouds rain the Just: let the earth be opened and bud forth a Saviour. *Kyrie. The Gloria is suppressed.*

Collect

O Lord, we beseech Thee, stir up Thy power, and come, and with great might succour us: that, by the help of Thy grace, that which is hindered by our sins may be hastened by Thy merciful forgiveness: Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. *Response: Amen.*

Epistle (I Corinthians 4. 1-5).

Brethren, let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God. Here now it is required among the dispensers that a man be found faithful. But, to me, it is a very small thing to be judged by you or man's day: but neither do I judge my own self. For I am not conscious to myself of anything: yet am I not hereby justified, but He that judgeth me is the Lord. Therefore, judge not before the time, until the Lord come: Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God. *Response: Deo gratias.*

Gradual and Alleluia (Psalm 144. 18, 21).

The Lord is nigh unto all them that call upon Him: to all that call upon Him in truth. My mouth shall speak the praise of the Lord: and let all flesh bless His Holy Name.

Alleluia, alleluia. Come, O Lord, and tarry not: forgive the sins of Thy people Israel. Alleluia.

Gospel (St. Luke 3. 1-6).

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanius tetrarch of Abilina, under the high priests Annas and Caiphas: the word of the Lord was made unto John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it was written in the book of the sayings of Isaias the Prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord: make straight His paths: every valley shall be filled: and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (St. Luke 1. 28, 42).

Hail Mary, full of grace; the Lord is with thee: blessed art thou amongst, women, and blessed is the fruit of thy womb.

Secret

O Lord, we beseech Thee, look down favourably upon these present Sacrifices: that they may profit us unto both devotion and salvation. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end.

Response: Amen.

Communion Verse (Isaias 7. 14).

Behold, a Virgin shall conceive and bear a Son: and His Name shall be called Emmanuel.

Priest: The Lord be with you. Servers: And with thy spirit. Priest: Let us pray.

Postcommunion Verse

Having received Thy gifts, we beseech Thee, O Lord, that as we frequent this Mystery, so the work of our salvation may advance. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

FEAST OF THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY

FIRST-CLASS FEAST

WHITE VESTMENTS

The Solemnity of the Immaculate Conception of the Blessed Virgin Mary, instituted by Blessed Pope Pius IX on this day in 1854, is the premier feast of our Lady. It was a holyday of obligation in Canada and most countries before the 1970s and remains so in the universal calendar of the Roman Church. It had its own vigil and its own common octave before 1962. When this Feast coincides with the first-class Mass of the Second Sunday in Advent, as it does in 2013, for instance, it displaces it and the Sunday is only commemorated at Collect, Secret and Postcommunion. Despite being in Advent, the *Gloria* is restored at Mass and flowers may and should decorate the Altar and sanctuary but only for the feastday itself. It is customary to display white lilies of purity (these will not be Easter lilies). The organ may play even solo at this Mass and other instruments are also permitted. It is appropriate that this Feast be celebrated in Advent (nine months to the day before the Feast of our Lady's Nativity) because the pre-ordained redemption of Mary was made by God an essential and fitting condition for His own Immaculate Conception in her most pure womb. Hence St. Mary is a preparation for Jesus, just as Advent is a preparation for His First Coming at Christmas.

Introit (Isaias 61. 10).

I will greatly ✠ rejoice in the Lord, and my soul shall be joyful in my God: for He hath clothed me with the garments of salvation, and with the robe of justice He hath covered me, as a bride adorned with her jewels. *Psalm 29. 2.* I will extol Thee, O Lord, for Thou hast upheld me: and hast not made mine enemies to rejoice over me. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. I will greatly rejoice in the Lord, and my soul shall be joyful in my God: for He hath clothed me with the garments of salvation, and with the robe of justice He hath covered me, as a bride adorned with her jewels. *Kyrie & Gloria.*

Collects of the Immaculate Conception and of Advent

O God, Who, by the Immaculate Conception of the Virgin, didst prepare for Thy Son a worthy habitation, we beseech Thee, that, as Thou didst preserve her from every stain by the foreseen death of this Thy Son, so Thou wouldst grant that we also, being cleansed from guilt by her intercession, may come to Thee. Through the same Jesus Christ, Thy Son, Who liveth and reigneth with God the Father in the unity of the Holy Ghost, God, world without end.

Response: Amen.

On any day but Friday or Saturday, this Collect following is said; otherwise, the one given hereafter it is used.

Stir up our hearts, O Lord, to prepare the ways of Thine only-begotten Son: that through His coming we may deserve to serve Thee with purified minds: Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

On Friday and on Saturday, the following Collect is used instead of the one immediately foregoing.

Stir up Thy power, we beseech Thee, O Lord, and come: that from the threatening dangers of our sins, we may deserve to be rescued by Thy protection and to be saved by Thy deliverance: Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end.

Response: Amen.

Epistle (Proverbs 8. 22-35).

The Lord possessed me in the beginning of His ways, before He made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters yet sprung out; the mountains, with their huge bulk had not as yet been established: before the hills, I was brought forth; He had not yet made the earth, nor the rivers, nor the poles of the world. When He prepared the heavens, I was there; when, with a certain law and compass, He enclosed the depths; when He established the sky above, and poised the fountains of waters; when He compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when He balanced the foundations of the earth; I was with Him, forming all things, and was delighted every day, playing before Him at all times, playing in the world: and my delight is to be with the children of men. Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

Response: Deo gratias.

Gradual and Alleluia (Judith 13. 23; Canticle 4. 7).

Blessed art thou, O Virgin Mary, by the Lord the Most High God, above all women upon the earth. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people.

Alleluia, alleluia. Thou art all fair, O Mary, and the original stain was never in thee. Alleluia.

Gospel (St. Luke 1. 26-28).

At that time: the Angel Gabriel was sent from God into a city of Galilee called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the Angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou amongst women. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (St. Luke 1. 28).

Hail Mary, full of grace; the Lord is with thee; blessed art thou amongst women, alleluia.

Secrets of the Immaculate Conception and of Advent

Receive the saving Victim, which we offer to Thee, O Lord, on the Solemnity of the Immaculate Conception of the Blessed Virgin Mary: and grant that, as we confess that, by Thy preserving grace, she was kept free from every stain; so, by her intercession, we may be delivered from all

our faults. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

On any day but Friday or Saturday, this Secret following is said; otherwise, the one given hereafter it is used.

Be appeased, we beseech Thee, O Lord, by the prayers and sacrifices of our humility: and where merits of ours to plead for us are lacking, do Thou by Thine aid assist us. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

On Friday or Saturday, this Secret following is used.

May these holy Mysteries, O Lord, cleanse us by their powerful virtue and make us come with greater purity to Him Who is their source. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Preface of the Blessed Virgin Mary

It is truly meet and just, right and for our salvation, that we should at all times and in all places give Thanks to Thee, holy Lord, Father almighty, eternal God: and that we should praise and bless and proclaim Thee in the Immaculate Conception of the Blessed Mary, ever Virgin: who conceived Thine only-begotten Son by the overshadowing of the Holy Ghost, and the glory of her virginity still abiding, gave forth to the world the eternal Light, Jesus Christ our Lord: Through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The Heavens and the hosts of Heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: Sanctus, 🕊 Sanctus, 🕊 Sanctus, 🕊

Communion Verse

Glorious things are told of thee, O Mary, for He Who is mighty hath done great things to thee.

Priest: The Lord be with you. Servers: And with thy spirit. Priest: Let us pray.

Postcommunions of the Immaculate Conception and of Advent

May the Sacraments which we have received, O Lord our God, heal in us the wounds of that sin, from which Thou didst uniquely preserve blessed Mary, conceived immaculate. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

On any day but Friday or Saturday, this Postcommunion following is said; otherwise, the one given hereafter it is used.

Filled with the food of spiritual nourishment, we humbly entreat Thee, O Lord, that, by our partaking of this Mystery, Thou wouldst teach us to despise the things of earth, and to love those of Heaven. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

On Friday or Saturday, this Postcommunion following is used.

May we receive, O Lord, Thy mercy in the midst of Thy temple, that we may prepare with due honour for the approaching feast of our redemption. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

Traditional Seasonal Devotions

LITANY OF THE MIRACULOUS INFANT OF PRAGUE

(To be said before an image of the Miraculous Infant of Prague. For private use only.)

Lord, have mercy on us. *Christ, have mercy on us.*

Lord, have mercy on us. Christ, hear us. *Christ, graciously hear us..*

God the Father of Heaven, *have mercy on us.*

God the Son, Redeemer of the world, *have mercy on us.*

God the Holy Ghost, *have mercy on us.*

Holy Trinity, One God, *have mercy on us.*

O merciful Infant Jesus, *have mercy on us.*

O Infant Jesus, true God, *have mercy on us.*

O Infant Jesus, Whose omnipotence is shown in miracles, *have mercy on us.*

O Infant Jesus, Whose wisdom searches our hearts and minds, *&c.*

O Infant Jesus, Whose kindness is ever ready to send us aid,

O Infant Jesus, Whose providence leads us to our final end,

O Infant Jesus, Whose truth enlightens the darkness of our hearts,

O Infant Jesus, Whose generosity enriches the poor,

O Infant Jesus, Whose friendship is comfort to the sad of heart,

O Infant Jesus, Whose mercy forgives the sins of men,

O Infant Jesus, Whose strength invigorates us,

O Infant Jesus, Whose power protects us from harm,

O Infant Jesus, Whose justice deters us from evil.

O Infant Jesus, Whose power conquers Hell,

O Infant Jesus, Whose lovely image draws our hearts and minds,

O Infant Jesus, Whose magnificence embraces the entire world with Thy hand,

O Infant Jesus, Whose heart inflamed with love enkindles our cold hearts,

O Infant Jesus, Whose outstretched little hand of mercy fills us with all blessings,

O Infant Jesus, Whose sweetest and most holy Name rejoices the hearts
of the faithful,

O Infant Jesus, Whose glory fills all the world,

Be merciful, *spare us, O Infant Jesus.*

Be merciful, *graciously hear us, O Infant Jesus.*

From all evil, *deliver us, O Infant Jesus.*

From all sin, *deliver us, O Infant Jesus.*

From all distrust of Thine infinite goodness, *deliver us, O Infant Jesus.*

From all doubts about Thy miraculous power, *deliver us, O Infant Jesus.*

From all lukewarmness in worshipping Thee, *deliver us, O Infant Jesus.*

From all want and need, *deliver us, O Infant Jesus.*

By all the mysteries of Thy Holy Childhood, *deliver us, O Infant Jesus.*

We poor sinners, pray to Thee, *hear us.*

Through the help of Mary, Thy Virgin Mother, and Joseph, Thy foster-father,
we pray Thee, please hear us.

That Thou wouldst bring us to true repentance,
we pray Thee, please hear us.

That Thou wouldst forgive us our sins, *we pray Thee, please hear us.*

That Thou wouldst absolve us from punishment for our sins, *&c.*

That Thou wouldst preserve and increase in us love and devotion to
Thy Holy Infancy,

That Thou wouldst never withdraw Thy merciful hand from us,

That Thou wouldst keep us eternally grateful for the many graces
we have received,

That Thou wouldst move us more and more to love Thy divine Heart,

That Thou wouldst graciously hear all who call upon Thee with confidence,

That Thou wouldst preserve peace for our country,

That Thou wouldst deliver us from any evil that threatens us,

That Thou wouldst repay with eternal life those who are generous toward Thee,

That Thou wouldst grant us blessings at the hour of death,

That Thou wouldst pronounce a merciful sentence on us at the Judgement,

That Thou wouldst remain our comfort through Thy holy image,

Jesus, Son of God and Holy Mary, *hear us, we pray.*

Lamb of God, Who takest away the sins of the world, *spare us, O Infant Jesus.*

Lamb of God, Who takest away the sins of the world,
graciously hear us, O Infant Jesus.

Lamb of God, Who takest away the sins of the world,
have mercy on us, O Infant Jesus.

✠. Infant Jesus, *hear us.*

✠. Infant Jesus, *graciously hear us.*

Our Father, *&c.*

Let us pray.

O Miraculous Infant Jesus, prostrate before Thy sacred image, we beseech Thee to look mercifully upon our troubled hearts. Let Thy tender heart, so inclined to pity, be softened at our prayers, and grant us that grace for which we ardently implore Thee. Take from us all affliction and despair, all trials and misfortunes with which we are laden. For Thy sacred Infancy's sake, hear our prayers and send us consolation and aid, that we may praise Thee, with the Father and the Holy Ghost, forever and ever. Amen.

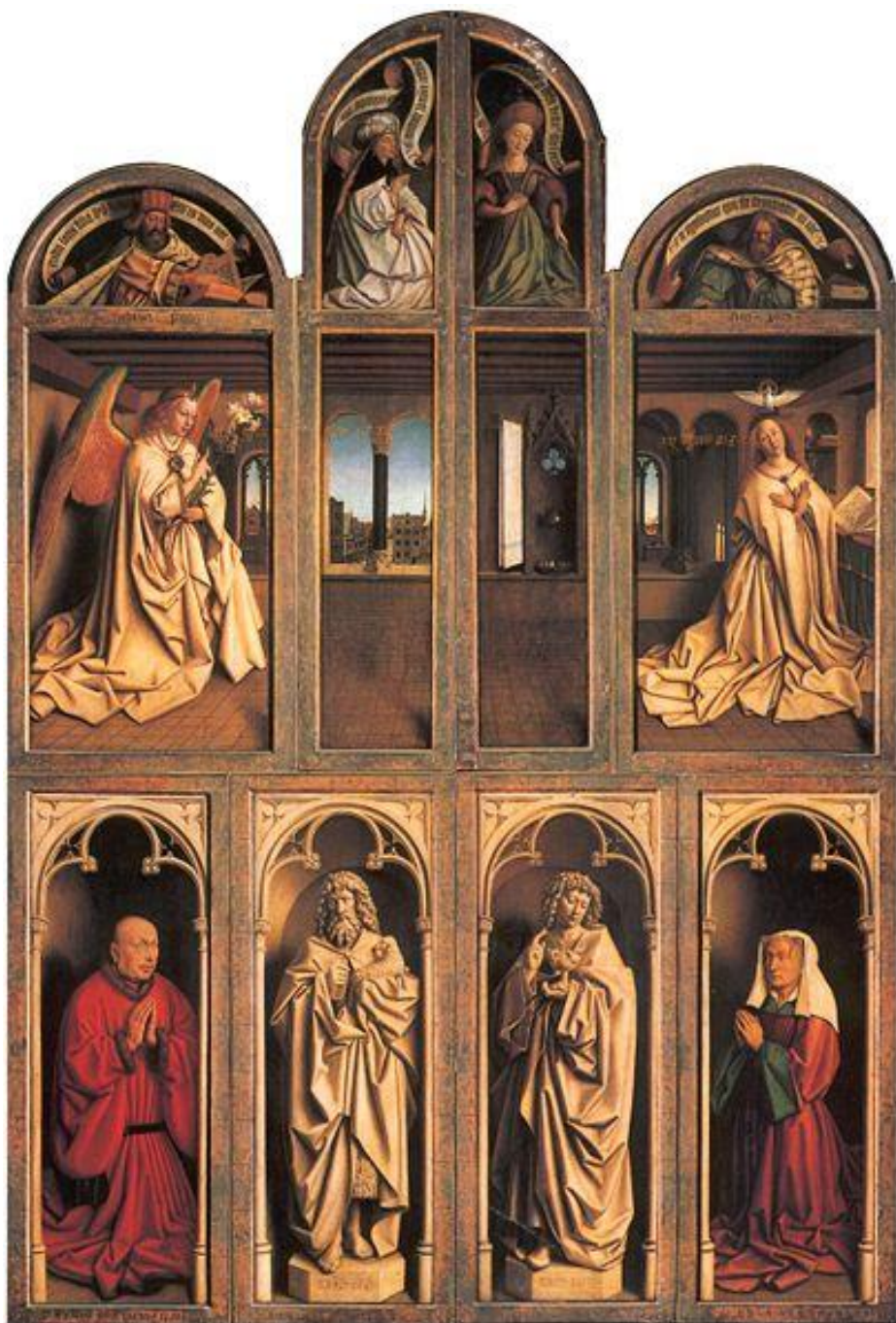
Jan van Eyck's famous masterpiece: Adoration of the Mystic Lamb

The cover picture only shows the upper section of the central inside panel from a twelve-part polyptych, eight panels of which are hinged and can be infolded. It is taken from a retable known as the *Ghent Altarpiece*, painted between 1430 and 1432. It measures eleven by fifteen feet (3.5 m. x 4.6 m.). This Altarpiece has a rich history, which is described on many websites.

Credit: http://en.wikipedia.org/wiki/Ghent_Altarpiece



(Completely unfolded)



(Completely infolded)

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- <http://maternalheart.org/> and
- <http://missale.heliohost.org/>

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