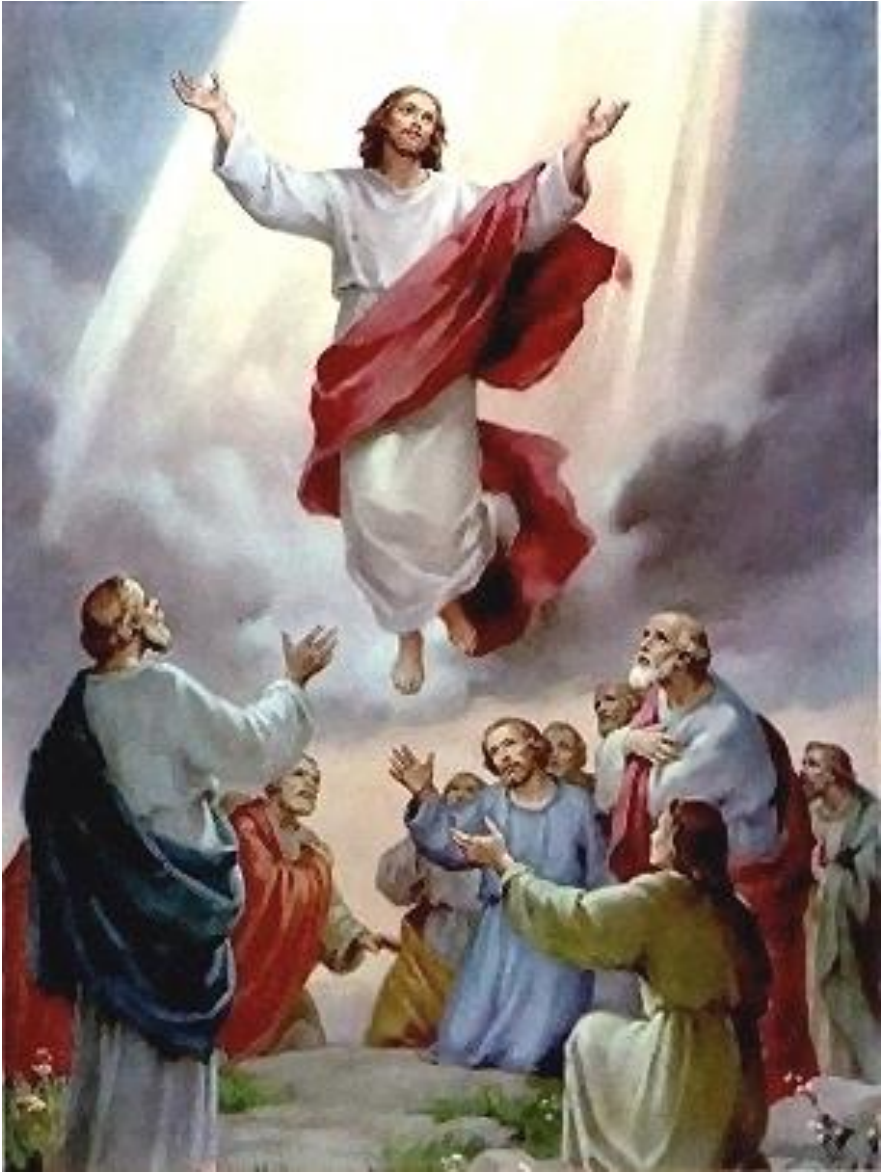


Ascension Thursday through Trinity Week  
Missalette



Our Lady Queen of Peace Parish

## TABLE OF CONTENTS

Page No.	Description
i	Notes
ii	About the Missalettes
iv	<b>INTRODUCTION</b>
1	The Procession and the Aspersions before Sung Mass
3	<b>THE HOLY SACRIFICE OF THE MASS: THE ORDINARY</b>
3	<b>MASS OF THE CATACHUMENS</b>
3	Prayers at the Foot of the Altar
5	Prayers for Purity and Peace, and Introit
6	Kyrie , Gloria and Collect
6	Epistle or Lesson to Gospel
8	Creed
9	<b>MASS OF THE FAITHFUL</b>
9	Offertory Antiphon and Prayers to the Secret
13	Preface to Sanctus
13	Canon of the Mass
15	Consecration
19	Communion Rite
19	Pater to the commingling of the Sacred Species
20	Agnus Dei
22	Prayers of Communication
23	Ablutions to the Recession
26	<b>THE PROPERS of Ascension Thursday through Trinity Week</b>
26	<b>FEAST OF THE ASCENSION OF OUR LORD</b>
29	<b>SUNDAY AFTER THE ASCENSION</b>
32	<b>FEAST OF PENTECOST, OR WHITSUNDAY</b>
35	<b>EMBER FIRDAY IN WHITSUNTIDE</b>
38	<b>FEAST OF THE MOST HOLY TRINITY</b>
40	<b>FERIAL MASS OF THE FRIDAY AFTER TRINITY SUNDAY</b>
42	<b>EXTRA PROPERS FOT SS. PHILIP AND JAMES THE LESS, APOSTLES</b>
43	<b>TRADITIONAL SEASONAL DEVOTIONS:</b>
43	<b>LITANY OF THE HOLY SPIRIT</b>
45	<b>LITANY OF JESUS GLORIFIED</b>

The cover depicts the Ascension of our Lord into Heaven after forty days sojourning with the Apostles and disciples. The Ascension is mentioned by two of the four evangelists, SS. Mark and Luke. The latter then reveals more about it in the Acts of the Apostles. After giving the Apostles their appointment, Jesus blessed them near the top of Mt. Olivet and, as He did so, he was taken up into the heavens until he disappeared in a cloud. In the Old Testament, the Jews were lead safely through the desert by God Who was hidden in a cloud by day and in a pillar of fire by night. Christ leads us from the desert of this world into the Heaven of heavens.

## 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 devotions 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.

# About the Missalettes

## FOREWORD: About the Missalettes

The second and third parts of the Paschal Season are known as Ascensiontide and Whitsuntide. Ascensiontide is a period of ten days extending from Ascension Thursday to the Vigil of Pentecost; Whitsuntide is the eight days comprising the Octave of Pentecost. The Solemn Feast of Pentecost ranks after Easter as the second most important festival of the Christian calendar. It is more august than Christmas. It is also among the oldest of the feasts of the Church, coming to us presumably from the very day of its occurrence in about A.D. 30, fifty days after Easter. The Feast of the Ascension of our Lord forty days after Easter and ten days before Pentecost connects the two. Christ had to rise to His place of glory at the right hand of the Father before He and the Father would send the Divine Consoler, their Divine Love, upon us. The Feast of the Holy Trinity on the Octave Day of Pentecost celebrates all three Persons of God together; it brings them together liturgically to show Their spiritual co-operation in our Redemption.

This Missalette, the eighth in a series of seasonal community Mass booklets, provides the text of the Mass for Ascension Thursday and the Sunday following, for Pentecost Sunday and the Ember Friday in its Octave, and for Trinity Sunday and for Trinity Sunday, the last of which begins the Season of the time after Pentecost. These 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 (both Sung and 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).
  - **A yellow highlighted text area always refers to the Propers**
  - **Grey highlighted areas are skipped at indicated Masses or when there is no incensing**
- 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 Paschal Season extends from Easter Sunday to the eve of Trinity Sunday. It embraces periods known usually as Eastertide,<sup>1</sup> Ascensiontide and Whitsuntide.<sup>2</sup> This is the most glorious time in the Church calendar, as it celebrates the Resurrection of Christ from the dead to redeem mankind; His Ascension to the right hand of the Father, where He is enthroned for eternity; and the sending forth of the Holy Ghost from the Father and the Son so that the Divine Presence might remain with the faithful until the end of time. One of the most obvious features of the liturgy during this Season is the repetition of Alleluias. They appear in various numbers during Introsits, at Offertory and Communion Versicles, and with verses that replace the usual Graduals.

## **ASCENSION THURSDAY AND ASCENSIONTIDE**

Ascension Thursday is the second solemn feast in the Paschal Season. It is a holyday of obligation on the universal calendar of the Church and was observed as such in Canada and in most countries until the 1970s. This Feast in white vestments marks an essential change, from the time when the risen Christ walked with His apostles and disciples, to the timeless thereafter when He returned to Heaven, bringing with Him His glorified Manhood. Scripture asserts that this period spanned forty days. The Ascension must occur owing to Christ's dignity, which demands that, as God, He take His rightful place with the Heavenly Father. By rising into glory, He also opens Heaven to mankind, bringing with Him an escort of the souls freed at the Resurrection from the Limbus Patrum. It is also from His throne in Heaven that Christ perpetually manifests to the Father His perfect will to Sacrifice Himself at every Mass, that the merits He earned at Calvary may be applied to those who rightly ask for them, and for those for whom they pray, whether in Purgatory or here on earth.

The customary colours associated with Ascension are cerulean blue and white, calling to mind the heavens and the cloud in which our Lord disappeared, thereby also reminding us of a passage from the Old Testament: I will go before the people in a pillar of cloud by day and in a pillar of fire by night to lead them by day and enlighten them at night

---

<sup>1</sup> Although this term may also refer to the entire Season.

<sup>2</sup> Although this term may also refer to the entire period running from Pentecost to Advent.

(Exodus 13. 21-22). In view of the Resurrection, God now leads the faithful to Heaven and not merely to the land of milk and honey.

The most obvious distinctive feature of the Ascension Day Mass is the extinguishing of the Paschal Candle. This takes place immediately after the chanting of the Gospel. It symbolises the departure of our Blessed Lord into Heaven from the Mount of Olives. There is also a special Communicantes for Ascension Thursday and a distinctive Preface that is used throughout Ascensontide, the period of ten days ending at Pentecost.

## **PENTECOST AND WHITSUNTIDE**

Pentecost, the coming of the Holy Ghost into the world, is the birthday of the Church and, after Easter, it is the greatest day in the calendar, outranking even Christmas. It also commemorates God's revelation to Moses of the first law (fifty days after the Jewish Passover, which corresponds to Easter), that is completed by the New Law of the Gospels. Pentecost marks both an ending and a beginning: it ends the Redemptive work of Christ by applying to souls their original rights to divine life; and it begins the life of the Church in the world by which men help convert and save others. It was at Pentecost, in the Cenacle, that the apostles' souls were quickened, filled with life, and received a commission to mediate God's grace to the world by conferring Baptism and the other Sacraments and by preaching and good works. On the very first Pentecost, fifty days after the Resurrection of Christ and ten days after His glorious Ascension into Heaven, St. Peter, the Chief of the Apostles and first Pope, converted a crowd of three thousand souls, and the other apostles made similar converts. By a miracle of grace, the apostles preached in Aramaic and yet all the listeners heard the message in their own tongues. This miraculous translation in language signals a religious conversion: the very grammar of thought has been spiritualised. The gift of fluency in languages, represented literally by the descent of tongues of fire onto the apostles, also suggests the mission of the Church to preach to all nations in their own dialects and cultures.

Owing to this emphasis on conversion, faithful have always been Baptized both at Easter and at Pentecost. For that reason, the Church would be filled with catechumens in their white Baptismal garments, and so the day gained the alternate name of White Sunday, or Whitsunday, even though its liturgical colour is red after the tongues of fire in divine love. Like Easter, the Feast has a privileged Octave and even its own Whitsun Triduum. The Octave of Pentecost is popularly known as 'Whitsuntide'.

There is a special Preface and Communicantes for Whitsuntide, and a special form of the Hanc Igitur used only during Easter and Pentecost Weeks. There is also a beautiful Sequence said during the Octave of Pentecost, the *Veni, Sancte Spiritus*; it is an invocation of the Holy Ghost. Pentecost and Christmas are the

only two days of the year during which, at a sung Mass, the Priest genuflects with the servers during the chanted Creed. (He stands at this point for Easter in order to honour the Resurrection.) It is customary to display a large number of red roses on Pentecost Sunday. They represent the tongues of fire which descended on the apostles at the Cenacle. At one time, they were released onto the people as a shower from the roof.

## **FEAST OF THE MOST HOLY TRINITY**

In the first part of the liturgical year, the Church commemorates God the Father during Advent, God the Son from Christmas to the Ascension, and then God the Holy Ghost at Pentecost. At the last of these feasts, the apostles receive their commission to Baptize all nations in the Triune Unity of God. Hence it was appropriate eventually to celebrate the Blessed Trinity at the very beginning of the time after Pentecost, for each Person of the Trinity is known for a beginning: Creation, Redemption and Sanctification. A Mass to honour the Blessed Trinity was first composed in the seventh century but was only made universal by Pope John XXII in 1334.

The Mass for Trinity Sunday normalises the propers. The Introits return to their standard form, sans Alleluias; Graduals resume in place of an Alleluia and Versicle; Offertory and Communion Versicles lose their Alleluias; and the Preface of the Holy Trinity is said and will continue on most Sunday Masses even unto Advent. This liturgical pattern resumes in Epiphanytide for, originally, the Christmas Season was merely an interruption in the Time after Pentecost.

## **DEVOTIONS**

Three great litanies pertain to the three main feasts celebrated in this booklet. The first two of them are printed together at its close. These are the “Litany of Jesus Glorified”, for Ascensiontide, and the “Litany of the Holy Spirit”, for Pentecost. The Litany of the Most Holy Trinity will appear in the booklets for the time after Pentecost. Most Traditionalists in English use the default name ‘Holy Ghost’ to refer to the Third Person of the Most Blessed Trinity but they use the alternate term ‘Holy Spirit’ for useful variation and specifically in certain prayers where the first form, owing to the connotations and usages of *Ghost*, would be awkward. The particular Litany here uses the term ‘Holy Spirit’ in its petitions for the latter reason. The ‘Holy Ghost’ form is especially used for the *Signum Crucis* and in the Lesser Doxology (Glory be to the Father, and to the Son and to the Holy Ghost). Both forms are used in the English translation of the *Veni, Creator Spiritus*: “Come, Holy Ghost . . . . Send forth Thy Spirit . . . . O God, Who hath taught the hearts of the faithful by the light of the Holy Spirit, grant that, by the gifts of the same Spirit . . . .”. The Litany of the Holy Spirit is commonly said on Mondays throughout the year as well as during the Octave of Pentecost, as Mondays are dedicated to the Third Person of the Holy Trinity. The Novena to the Holy Ghost conveniently fits into all the days of Ascensiontide after Ascension Thursday.



# 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

At any sacred place, an Aspersion is imparted only on Sundays and only before the principal Mass offered in the Traditional Latin Rite. An Aspersion is never strictly required, even at a *Missa Solemnis*. On the Sunday after Ascension Thursday and also on Pentecost Sunday, the Antiphon *Vidi Aquam* and its Responsory *Confitemini Domino* are chanted. On Trinity Sunday, they are replaced by the Antiphon *Asperges me* and its Responsory *Miserere me*. Following the Antiphon and Responsory proper to the Sunday, the Lesser Doxology *Gloria Patri* is sung, and then is repeated the Antiphon and Responsory proper to the Sunday. After this follows invariable versicles and responses in dialogue ("Ostende nobis") and finally by the Celebrant's closing prayer ("Exaudi nos").

After the procession to the Altar, the Celebrant begins the rite by kneeling and 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 liturgical colour of the day, which is white for the Sunday after the Ascension and for Trinity Sunday; it is red for Pentecost. Gold may substitute for white or red on these occasions. If there be no cope of the right colour, the Priest wears only alb and stole. The Priest asperses the people on his left side as he walks up and down the central aisle, or he may asperse everyone only as he proceeds from the sanctuary to the west end of the nave. In some places, the Priest may wear the biretta while aspersing. He may be assisted in the Aspersion by one or two Acolytes who hold aside his cope and one of whom carries the aspersory; and, if there be room, by a Master of Ceremonies, who hands him and takes from him the aspergillum.

## ANTIPHON AND RESPONSORY

The following Antiphon and Responsory are used on the Sunday after Ascension Thursday and on Pentecost Sunday. For Trinity Sunday, please follow the text after the next shaded box.

VIDI AQUAM egredientem de templo a latere dextro, alleluia: et omnes ad quos pervenit aqua ista salvi facti sunt et dicent: alleluia, alleluia.	I SAW WATER flowing from the right side of the temple, alleluia: and all they to whom that water came were saved; and they shall say: alleluia, alleluia.
--	--

*CONFITEMINI DOMINO, quoniam  
bonus: quoniam in sæculum  
misericordia ejus.*

Praise the Lord, for He is good; for His  
mercy endureth forever.

The following Antiphon and Responsory are used on Trinity Sunday.

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. Amen.

℟. As it was in the beginning, is now,  
and ever shall be, world without end.  
Amen.

*The Antiphon and Responsory of the respective Sunday is now repeated.*

*Returning to the Altar, the Celebrant sings:*

✠. Ostende nobis, Domine,  
misericordiam tuam. Allelúia.

✠. Show unto us, O Lord, Thy  
mercy. Alleluia.

℟. Et salutare tuum da nobis. Allelúia.

℟. And give unto us Thy salvation.  
Alleluia.

✠. 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.

### Let us pray.

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.

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.

℟. Amen.

*The people are seated as the Celebrant goes to the sedilia to replace his cope with the chasuble and mantle of the colour of the day. This will be white or gold on the Sunday after Ascension Day and on Trinity Sunday; red or gold on Pentecost Sunday. 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.

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

✠ Introibo ad altare Dei.

✠ I will go in unto the Altar of God.

✠ Ad Deum qui lætificat juventutem meam.

✠ 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.

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

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

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

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

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

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

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

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

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

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

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

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

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

✠ Sicut erat in principio, et nunc, et

✠ 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 Domini.

✠ Qui fecit cælum 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.

✠ Our ✠ help is in the Name of the Lord.

✠ Who hath made Heaven and earth.

## THE CONFITEOR

✠ Confiteor Deo omnipotenti . . .

✠ Misereatur tui omnipotens Deus, et  
dimissis peccatis tuis, perducat 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  
Michaelem 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,  
perducat 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.

✠ Et plebs tua lætabitur in te.

✠ Ostende nobis, Domine, misericordiam tuam.

✠ Et salutare tuum da nobis.

✠ Domine, exaudi orationem meam.

✠ Et clamor meus ad te veniat.

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ Thou wilt turn, O God, and bring us to life.

✠ And Thy people shall rejoice in Thee.

✠ Show us, O Lord, Thy mercy.

✠ And grant us Thy salvation.

✠ O Lord, hear my prayer.

✠ And let my cry come unto Thee.

✠ The Lord be with you.

✠ And with thy spirit. [UNBOW]

✠ Oremus

✠ Let us pray.

*The Celebrant extends and joins his hands and says in the vox clara:*

## PRAYER FOR PURITY

*Then, going up to the Altar, he says quietly in a 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. The use of incense is never strictly required, however, even at a High Mass.*

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

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

## THE INTROIT

*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.**

(In Ascensiontide and on Pentecost Sunday, alleluias close each verse of the Introit before the Glory. They do not appear on Trinity Sunday or thereafter.)

## THE KYRIE

*The Choir and faithful sing the Kyrie, which the Celebrant says in the vox mediocris alternately with the Servers at the centre of the Altar. 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 Gloria is said every day in this Season up to and including Trinity Sunday, even on the Ember Days in Whitsuntide. It is not said on the ferial Friday or other ferial days after Trinity 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 saying or chanting Laudamus te, Adoramus te, Gratus agimus tibi, Jesu Christe (twice), and Suscipe deprecationem, the head is bowed; and finally, on saying Cum Sancto Spiritu, the Sign of the Cross is made. 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. [BOW] Laudamus te. Benedicimus te. [BOW] Adoramus te. Glorificamus te. [BOW] Gratus agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cælestis, 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, [BOW] 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. [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, [BOW] 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 COLLECT

*The Celebrant returns to the Epistle horn and, raising his hands to the Missal, he sings the Collect at a Sung Mass or, at a Spoken Mass, he says it 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 recited in a clear voice.*

**Turn to EPISTLE in the Proper of the Mass.**

**SIT AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.**

## THE TWO ALLELUIA VERSICLES OR 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.*

*For Ascension Thursday and the ferial days and Sunday following it, and for Pentecost Sunday and the Ember Friday in its Octave, two versicles with Alleluias replace the standard Gradual and Alleluia. On Trinity Sunday and thereafter, the standard Gradual and Alleluia returns.*

**Turn to the TWO ALLELUIAS or the GRADUAL and ALLELUIA in the Proper of the Mass.**

## THE SEQUENCE

*On each day of Pentecost Week, the Sequence "Veni, Sancte Spiritus" is said or sung.*

**Turn to the SEQUENCE in the Proper of The Mass**

## BLESSING OF INCENSE BEFORE THE GOSPEL

*At any 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 incense, if used, is blessed as before, and 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.  
Jube, Domine benedicere.  
Dominus sit in corde meo, et in labiis  
meis: ut digne et competenter  
annuntiem Evangelium suum. 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.  
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.

✠ Et cum spiritu tuo.

✠ ✠ Sequentia Sancti Evangelii  
secundum N.

✠ ✠ Gloria ✠ tibi, ✠ Domine.

✠ The Lord be with you.

✠ And with thy spirit.

✠ ✠ The continuation of the holy  
Gospel according to N.

✠ ✠ Glory ✠ to Thee, ✠ O Lord.

**Turn to GOSPEL in the *Proper of the Mass.***

*At the end of the Gospel, the Celebrant kisses the book, saying:*

Per evangelica dicta, deleantur nostra  
delicta.

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

*And the assistants respond:*

✠ Laus tibi, Christe.

✠ Praise be to Thee, O Christ.

*On Ascension Thursday, a server now extinguishes the Paschal Candle. It is removed altogether after Mass.*

**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 said on Ascension Thursday and the Sunday following the Ascension, on Trinity Sunday and every day in the Octave of Pentecost. It is not said on ferial days outside the Octave of Pentecost.

*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 Jesus Christ is said, bow to the Altar Cross with the Celebrant. When he says simul adoratur, incline thereto. 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] Jesus  
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 descendit de  
cœlis.

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, came down from  
Heaven.



[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 cælum: 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 expecto  
resurrectionem mortuorum.  
Et vitam ✠ venturi sæculi. Amen.

[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.

*On Pentecost Sunday and on Christmas Day alone, the Celebrant genuflects rather than bows  
at the foot to reverence the Incarnation.*

# 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.

## 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.**

*From Ascension Thursday to but not including Trinity Sunday, an "Alleluia" is added to  
the end of the Offertory Versicle.*

[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, ACCEPT, O HOLY FATHER,  
omnipotens æterne Deus, hanc Almighty and Eternal God, this  
immaculatam hostiam, quam ego spotless Host, which I, Thine unworthy  
indignus famulus tuus offero tibi Deo servant, offer unto Thee, my living and  
meo vivo et vero, pro innumerabilibus true God, to atone for my countless  
peccatis, et offensionibus, et sins, offences and negligences: on  
negligentiis meis, et pro omnibus behalf of all here present and likewise  
circumstantibus, sed et pro omnibus for all faithful Christians, living and  
fidelibus christianis vivis atque dead, that it may avail both me and  
defunctis: ut mihi et illis proficiat ad them as a means of salvation, unto life  
salutem in vitam æternam. Amen. 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 mirabilius 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.

*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 sacrificum 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.

*Skip the shaded area and go to the Lavabo, if there is no incensing*

## THE OFFERTORY INCENSING

*The Celebrant now usually blesses the incense at a Sung Mass.*

PER INTERCESSIONEM beatæ  
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.

*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.

*Then he incenses the Altar:*

DIRIGATUR, Domine, oratio mea, sicut  
incensum, in conspectu tuo: elevatio  
manuum mearum sacrificium  
vespertinum.

LET my prayer, O Lord, be directed  
as incense in Thy sight: the lifting up  
of my hands as an evening sacrifice.

Pone, Domine, custodiam ori meo, et  
ostium circumstantiæ labiis meis. Ut non  
declinet cor meum in verba malitiæ, ad  
excusandas, excusationes in peccatis.

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.

*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 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

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

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.

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 the vox mediocris and then faces the Altar and joins his hands while concluding the prayer silently.*  
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 BRETHERN, 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.

## THE SECRET

*Then with outstretched hands, the Celebrant says the Secret silently:*

**Turn to SECRET in the Proper of the Mass.**

*He concludes in a vox clara:*

✠ Per omnia sæcula sæculorum.

✠ For ever and ever.

✠ Amen.

✠ 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:*

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

*Raising his hands:*

✠ Sursum corda.

✠ Lift up your hearts.

✠ Habemus ad Dominum.

✠ We have lifted them up to the Lord.

*Joining his hands before his breast, he bows:*

✠ Gratias agamus [BOW] Domino Deo nostro.

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

✠ Dignum et justum est.

✠ It is meet and just so to do.

## THE PREFACE

*The Masses of Ascensiontide and of Whitsuntide have special Prefaces. Trinity Sunday uses the Preface of the Most Holy Trinity. Ferial days in the same week use the Common Preface; some feastsdays use special Prefaces.*

Turn to PREFACE in the *Proper of the Mass.*

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

## 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 Altar bells are rung thrice at the Sanctus.*

### KNEEL.

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

♠ HOLY, ♠ HOLY, ♠ 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 ✠

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

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.

✠ 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

### ASCENSION THURSDAY COMMUNICANTES

*The Ascension Thursday Communicantes is used on Ascension Thursday alone and on no other day in Ascensiontide or otherwise.*

Communicantes, et diem sacratissimum  
 celebrantes, quo Dominus noster,  
 unigenitus Filius tuus, unitam sibi  
 fragilitatis nostræ substantiam, in  
 gloriæ tuæ dextera collocavit; sed et  
 memoriam venerantes, in primis  
 gloriosæ semper Virginis Mariæ,  
 Genitricis ejusdem Dei et Domini nostri  
 Jesu Christi: sed et beati Joseph,  
 ejusdem Virginis Sponsi, . . .  
 [continue at \*]

Communicating, and keeping the most  
 holy day on which Thine only-begotten  
 Son our Lord established at the right  
 hand of Thy glory the substance of our  
 frail human nature, which He had taken  
 to Himself; and also reverencing the  
 memory, first, of the glorious Mary,  
 ever-Virgin, Mother of the same God  
 our Lord Jesus Christ; as also of the  
 blessed Joseph, her spouse, . . .  
 [continue at \*]

### WHITSUNTIDE COMMUNICANTES

*The Whitsuntide Communicantes is used only on the days in Pentecost Week.*  
 Communicantes, et diem sacratissimum  
 Communicating, and keeping the most

Pentecostes celebrantes, quo Spiritus Sanctus Apostolis, innumeris linguis apparuit: sed et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis ejusdem Dei et Domini nostri Jesu Christi: sed et beati Joseph, ejusdem Virginis Sponsi, . . . [continue at \*]

holy day of Pentecost, whereon the Holy Ghost appeared to the Apostles in countless tongues; and also reverencing the memory, first, of the glorious Mary, ever-Virgin, Mother of the same God our Lord Jesus Christ; as also of the blessed Joseph, her spouse, . . . [continue at \*]

## STANDARD COMMUNICANTES

*The Standard Communicantes is used in Ascensiontide after Ascension Thursday and on Trinity Sunday and the days following it in the same week.*

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beati Joseph, ejusdem Virginis Sponsi, . . . [continue at \*]

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; . . . [continue at \*]

\* ... et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani: et omnium sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio.

\*... 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, 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.

*He joins his hands, saying:*

Per eundem Christum Dominum nostrum. Amen.

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,

☪ WE THEREFORE beseech Thee, O Lord, graciously to accept this oblation of our service and that of Thy whole household,

*On each day in Pentecost Week, add the following words:*

quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua, which we make to Thee on behalf of these whom Thou hast vouchsafed to

et Spiritu Sancto, tribuens eis remissionem omnium peccatorum, 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.

bring to a new birth by water and the Holy Ghost, 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 specifically by Name.*

QUAM OBLATIONEM tu, Deus, in omnibus, quæsumus, bene✠dictam, adscrip✠tam, ra✠tam, rationabilem, acceptabilemque facere digneris: ut nobis Cor✠pus, 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 cœlum 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.**

**FOR THIS IS  
MY BODY.**

🔔 *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: item tibi gratias agens, bene✠dixit, deditque discipulis suis, dicens: Accipite, eo bibite ex eo omnes.

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

supped, taking also into His holy and venerable hands this goodly Chalice, giving thanks to Thee, He ✠ blessed it, and gave it to His disciples, saying: Take and drink ye all of this.

**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.*

### 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, necnon et ab inferis Resurrectionis, sed et in cœlos gloriosæ ascensionis: offerimus præclaræ majestati tuæ de tuis donis, ac datis hostiam ✠ puram, hostiam ✠ sanctam, hostiam ✠ immaculatam, Panem ✠ sanctum vitæ æternæ, et Calicem ✠ salutis perpetuæ.

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 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

DEIGN to look upon them with a favourable and gracious countenance, and to accept them as Thou didst accept

es munera pueri tui justī Abel, et sacrificium Patriarchæ nostrī Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

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 Corporis, et sanguinem 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. Ipsi, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. [BOW] Per eundem Christum Dominum nostrum. Amen.

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] 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, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia,

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.

Anastasia, et omnibus sanctis tuis:  
intra quorum nos consortium, non  
æstimator meriti, sed veniæ,  
quæsumus, largitor admitte

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, sanctifi✠cas,  
vivi✠ficas, bene✠dicens, 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 ip✠sum, et cum ip✠so, et in  
ip✠so, est tibi Deo Patri ✠  
omnipotenti in unitate Spiritus ✠  
Sancti, omnis honor et gloria,

Through ✠ Him, and with ✠ Him and  
in ✠ Him, is unto Thee, God the Father  
Almighty, in the unity of the Holy ✠  
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.

LET US PRAY.

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

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

PATER NOSTER, qui es in cœlis:  
sanctificetur nomen tuum: adveniat  
regnum tuum: fiat voluntas tua, sicut  
in cœlo, et in terra.

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

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

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.

℞ Sed libera nos a malo.

℣ Amen.

*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.

℞ But deliver us from evil.

℣ Amen.

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.

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

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

Qui tecum vivit et regnat in unitate  
Spiritus Sancti Deus.

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

*He concludes aloud:*

℣ Per omnia sæcula sæculorum.

℞ Amen.

℣ 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:  
miserere nobis.

Agnus Dei, qui tollis peccata mundi:  
dona nobis pacem.

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

Lamb of God, Who takest away the  
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.

*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.

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.

✠ 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  
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.

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

## 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

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

Deo Patre in unitate Spiritus Sancti,  
Deus, per omnia sæcula sæculorum.  
Amen.

reignest with God the Father, in the  
unity of the Holy Ghost, God, for ever  
and ever. Amen.

## THE PRAYERS AT THE COMMUNION: THE COMMUNION OF THE PRIEST

*He genuflects, and taking the Host, says quietly:*

PANEM cœlestem accipiam, et nomen I WILL take the Bread of Heaven, and  
Domini invocabo. will call upon the Name of the Lord.

🔔🔔🔔 *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 MAY THE BODY OF OUR LORD  
custodiat animam meam in vitam Jesus Christ preserve my soul unto life  
æternam. Amen. everlasting. Amen.

*He uncovers the Chalice, genuflects, collects any Fragments remaining  
and purifies the paten over the Chalice, saying silently:*

QUID retribuam Domino pro omnibus WHAT return shall I make to the Lord  
quæ retribuit mihi? Calicem salutaris for all the things that He hast given unto  
accipiam, et nomen Domini invocabo. me? I will take the Chalice of salvation,  
Laudans invocabo Dominum, et ab and call upon the Name of the Lord. I will  
inimicis meis salvus ero. 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.*

## 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, GRANT, O Lord, that what we have taken  
pura mente capiamus: et de munere with our mouth, we may receive with a  
temporali fiat nobis remedium pure mind; and that, from a temporal gift,  
sempiternum. it may become for us an eternal remedy.

*Wine and water are poured into the Chalice over the fingers of the Celebrant, who says silently:*

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

## 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.**

**One Alleluia is added to the end of the Communion Versicle on Ascension Thursday; two on each of the Sunday after the Ascension and Pentecost Sunday. There is none on Holy Trinity Sunday.**

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

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

✠ The Lord be with you.  
✠ And with thy spirit.  
LET US PRAY.

## THE POSTCOMMUNION PRAYER

*The Celebrant returns to the Epistle horn and sings or says aloud the Postcommunion:  
STAND AT A SUNG MASS; OTHERWISE, REMAIN SEATED.*

**Turn to POSTCOMMUNION in the Proper of the Mass.**

✠ Dominus vobiscum.  
✠ Et cum spiritu tuo.

✠ The Lord be with you.  
✠ And with thy spirit.

## THE DISMISSAL

*The Dismissal is then sung or said aloud.*

✠ Ite, Missa est.  
✠ Deo gratias.

✠ Go, the Mass is ended.  
✠ 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 meae: 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.

✠ The Lord be with you.  
✠ And with thy spirit.



✠ ✠ 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 tenebrae 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, sed ut testimonium perhiberet de lumine. Erat lux vera quae illuminat omnem 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.

### ET VERBUM CARO FACTUM EST

et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigenti a Patre, plenum gratiae et veritatis.  
✠ Deo gratias.

✠ ✠ 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 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 on 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

### 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.**

# THE HOLY SACRIFICE OF THE MASS: THE PROPERS

## THE PROPERS OF ASCENSION THURSDAY TO TRINITY SUNDAY

### FEAST OF THE ASCENSION OF OUR LORD

FIRST-CLASS FEAST

WHITE VESTMENTS

Ascension Thursday is a holyday of obligation in the universal calendar of the Church and was observed as such in Canada and most other countries before the 1970s. It has a special form for the Communicantes (included hereunder) which is not said on any other day of the year. It also includes a Preface which is only said for the ten days of Ascensontide. Nine Alleluias are said throughout the propers, and the Paschal Candle is extinguished after the Gospel and then removed altogether after Mass. The colours of Ascensontide, traditionally reflected in sanctuary floral displays, are cerulean blue and white. Before the Second World War, Ascension Day was known commonly as ‘Holy Thursday’, a name later transferred to refer to Maundy Thursday.

When a fourth-class ferial Mass (white vestments) is to be said on Friday, the day after Ascension Thursday, this same Mass is celebrated except that there is no Creed and the standard Communicantes is used in the Canon. If any fourth-class feast concurs with the ferial Mass, it must be commemorated at Collect, Secret and Postcommunion. See the special notes hereafter.

#### **Introit** (Acts 1. 11).

Ye men ✠ of Galilee, why wonder you, looking up to Heaven?, alleluia. He shall so come as you have seen Him going up into Heaven, alleluia, alleluia, alleluia. *Psalm 44. 2.* O clap your hands all ye nations; shout unto God, with the voice of exultation. 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. Ye men of Galilee, why wonder you, looking up to Heaven?, alleluia. He shall so come as you have seen Him going up into Heaven, alleluia, alleluia, alleluia. *Kyrie & Gloria.*

#### **Collect**

Grant, we beseech Thee, Almighty God: that we, who believe Thine only-begotten Son, our Redeemer, to have ascended on this day into Heaven, may also ourselves dwell in mind amid Heavenly things. Through the same 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 the day after Ascension Thursday, if there be a concurring fourth-class feastday, it will be commemorated here at a ferial Mass. See any insert supplied for this. Note, however, that a Votive Mass of the Sacred Heart or of the Holy Cross may be said on the Friday instead.*

**Lesson** (Acts 1. 1-11).

The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments to the Holy Ghost to the apostles whom He had chosen, He was taken up: to whom also He showed Himself alive after His Passion by many proofs, for forty days appearing to them and speaking of the Kingdom of God, and eating together with them, He commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith He) by My mouth; for John indeed baptised with water, but you shall be Baptised with the Holy Ghost not many days hence. They therefore who were come together asked Him, saying: Lord, wilt Thou at this time restore again the Kingdom of Israel? But He said to them: It is not for you to know the times or moments which the Father hath put in His own power: but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth. And when He had said these things, while they looked on, He was raised up: and a cloud received Him out of their sight. And while they were beholding Him going up to Heaven, behold two men stood by them in white garments, who also said, Ye men of Galilee, why stand you looking up to heaven? This Jesus, Who is taken up from you into Heaven, shall so come as you have seen Him going into Heaven. *Response:* Deo gratias.

**Alleluias** (Psalms 46. 6; 67. 18).

Alleluia, alleluia. God is ascended with jubilee, and the Lord with the sound of a trumpet. Alleluia. The Lord is in Sinai, in the holy place; ascending on high, He hath led captivity captive. Alleluia.

**Gospel** (St. Mark 16. 14-20).

At that time, Jesus appeared to the eleven as they were at table: and He upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen Him after He was risen again. And He said to them: Go ye into the whole world and preach the Gospel to every creature. He that believeth and is Baptised shall be saved: but he that believeth not shall be condemned. And these signs shall follow them that believe: In my Name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands

upon the sick, and they shall recover. And the Lord Jesus, after He had spoken to them, was taken up into Heaven and sitteth on the right hand of God. But they going forth preached everywhere, the Lord working withal, and confirming the word with signs that followed. *Response:* Laus tibi, Christe. (The Paschal candle is extinguished on Ascension Thursday only.) *The Creed is said on Ascension Thursday but not on the next day, a Friday.*

### **Offertory Verse** (Psalm 46. 6).

God is ascended with jubilee, and the Lord with the sound of a trumpet, alleluia.

### **Secret**

Accept, O Lord, the gifts we offer up to Thee, for the glorious Ascension of Thy Son: and mercifully grant, that we may be freed from present perils and attain to everlasting life. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

*On Friday the day after Ascension Thursday, if there be a concurring fourth-class feastday, it will be commemorated here at a ferial Mass. See any insert supplied for this. Note, however, that a Votive Mass of the Sacred Heart or of the Holy Cross may be said on the Friday instead.*

### **Preface for Ascensiontide**

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: through Christ our Lord. Who after His Resurrection appeared openly to all His disciples and in the sight of them all was taken up into Heaven, that He might make us sharers in His own Divinity. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing a hymn to Thy glory, evermore saying: Sanctus, 🕯 Sanctus, 🕯 Sanctus, 🕯 . . . .

### **Communicantes for Ascension Thursday:**

See the Ordinary. On Friday, the day after Ascension Thursday, the standard Communicantes is used. See the Ordinary for this too.

### **Communion Verse** (Psalm 67. 33, 34).

Sing ye to the Lord, Who mounteth above the heaven of heavens to the East, alleluia. Priest: The Lord be with you. Servers: And with thy spirit. Priest: Let us pray.

### **Postcommunion Verse**

Grant us, we beseech Thee, Almighty and merciful God, that we may obtain the invisible effects of what we have received under visible signs. 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 the day after Ascension Thursday, if there be a concurring fourth-class feastday, it will be commemorated here at a ferial Mass. See any insert supplied for this. Note, however, that a Votive Mass of the Sacred Heart or of the Holy Cross may be said on the Friday instead.*

# SUNDAY AFTER THE ASCENSION OF OUR LORD

SECOND-CLASS FEAST

WHITE VESTMENTS

The Sunday after Ascension Thursday uses the Preface of Ascensiontide but, since 1962, has reverted to the normal Communicantes in the Canon. When Mass is sung, if an aspersion be given, the Vidi Aquam is used. The propers add an Alleluia to the nine chanted on Ascension Thursday, perhaps to suggest the arrival of Christ as King of the nine choirs of angels. Two Alleluias with versicles continue to replace the standard Gradual and Alleluia of most Masses.

On a ferial Friday of this week (in white vestments), this Mass is repeated without the Creed, and any concurring fourth-class feastdays must be commemorated at Collect, Secret and Postcommunion. See the special notes hereafter.

**Introit** (Psalm 26. 7-9).

Hear, ✠ O Lord, my voice with which I have cried to Thee, alleluia; my heart hath said to Thee: I have sought Thy face. Thy face, O Lord, I will seek: turn not away Thy face from me, alleluia, alleluia. *Verse 1.* The Lord is my light and my salvation: whom shall I fear? 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. Hear, O Lord, my voice with which I have cried to Thee, alleluia; my heart hath said to Thee: I have sought Thy face. Thy face, O Lord, I will seek: turn not away Thy face from me, alleluia, alleluia. *Kyrie & Gloria.*

**Collect**

O Almighty and everlasting God, make us always bear towards Thee a devoted will, and serve Thy Majesty with a sincere heart. Through the same 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 the Friday of this same week, if a ferial Mass is to be said, any concurring fourth-class feast will be commemorated here. See any insert supplied for this. Note, however, that a Votive Mass of the Sacred Heart or of the Holy Cross may be said on the Friday instead.*

**Epistle** (I Peter 4. 7-11).

Dearly beloved, be prudent and watch in prayers. But before all things, have a constant mutual charity among yourselves: for charity covereth a multitude of sins. Using hospitality one towards another, without murmuring: as every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. If any man

speak, let him speak, as the words of God: if any minister, let him do it, as of the power which God administereth: that, in all things God may be honoured through Jesus Christ our Lord. *Response:* Deo gratias.

**Alleluias** (Psalm 46. 9; St. John 14. 18).

Alleluia, alleluia. The Lord hath reigned over all the nations; God sitteth on His holy throne. Alleluia. I will not leave you orphans: I go away, and I come unto you, and your heart shall rejoice. Alleluia.

**Gospel** (St. John 15. 26, 27; 16. 1-4).

At that time, Jesus said to His disciples: When the Paraclete cometh, Whom I will send you from the Father, the Spirit of Truth, Who proceedeth from the Father, He shall give testimony of Me: and you shall give testimony because you are with Me from the beginning. These things I have spoken to you, that you may not be scandalised. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor Me. But these things I have told you, that, when the hour shall come, you may remember that I told you of them. *Response:* Laus tibi, Christe. *The Creed is said on Sunday but not on the Friday following in the same week.*

**Offertory Verse** (Psalm 46. 6).

God is ascended with jubilee, and the Lord with the sound of a trumpet, alleluia.

**Secret**

May these spotless Sacrifices purify us, O Lord, and give to our minds the strength of Heavenly grace. Through our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

*On the Friday of this same week, if a ferial Mass is to be said, any concurring fourth-class feast will be commemorated here. See any insert supplied for this. Note, however, that a Votive Mass of the Sacred Heart or of the Holy Cross may be said on the Friday instead.*

**Preface for the Ascension**

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: through Christ our Lord. Who, after His Resurrection appeared openly to all His disciples and in the sight of them all was taken up into Heaven, that He might make us sharers in His own Divinity. And therefore with Angels and

Archangels, with Thrones and Dominations, and with all the hosts of the Heavenly army, we sing a hymn to Thy glory, evermore saying: Sanctus, 🛎 Sanctus, 🛎 Sanctus, 🛎 . . . . (The standard Communicantes is used in the Canon.)

**Communion Verse** (St. John 17. 12, 13, 15).

Father, while I was with them, I kept them whom Thou gavest Me, alleluia; but now I come to Thee: I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil, alleluia, alleluia.

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

**Postcommunion Verse**

Grant, we beseech Thee, O Lord, that we may be ever grateful for having filled us with Thy sacred Gifts. 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 the Friday of this same week, if a ferial Mass is to be said, any concurring fourth-class feast will be commemorated here. See any insert supplied for this. Note, however, that a Votive Mass of the Sacred Heart or of the Holy Cross may be said on the Friday instead.*

# FEAST OF PENTECOST, OR WHITSUNDAY

FIRST-CLASS FEAST

RED VESTMENTS



Pentecost is the grandest feast of the Church except for Easter, even outranking Christmas. It is also one of the oldest feasts, dating to the very year of our Blessed Lord's Resurrection, and it is the birthday of the Church. It is customary to adorn the sanctuary with red roses to symbolise the tongues of fire that descended on the apostles at the Cenacle on this day. There are eleven Alleluias chanted at this Mass to represent the eleven apostles left on Pentecost Day. If there be an aspersion before a sung Mass, the Vidi Aquam is used for the last time in the liturgical year in place of the Asperges Me. There is a special Preface and a special Communicantes for Whitsuntide, the Octave of Pentecost, and a special form of the Hanc Igitur is used only in Easter and Pentecost weeks. If the Creed be chanted, when the Priest reverences the Altar Cross at the foot, he genuflects rather than bows. This is done only on Pentecost weeks and on Christmas Day. During the Alleluias, all the faithful genuflect at the invocation of the Holy Ghost: "Veni, Sancte Spiritus". Most importantly of all, a special Sequence, beginning with the "Veni, Sancte Spiritus", is added before the Gospel of this Mass and is used throughout its

Octave. On the Friday in Pentecost Week, this same Mass is used, the only difference being that it will not include an Aspersion before Mass

## Introit (Wisdom 1. 7).

The Spirit ✠ of the Lord hath filled the whole world, alleluia; and that, which containeth all things, hath knowledge of the voice, alleluia, alleluia, alleluia. *Psalm 67. 2.* Let God arise, and let His enemies be scattered; and let them that hate Him flee from before His face. 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 Spirit of the Lord hath filled the whole world, alleluia; and that, which containeth all things, hath knowledge of the voice, alleluia, alleluia, alleluia. *Kyrie & Gloria every day in the Octave.*

## Collect

O God, Who this day hast taught the hearts of the faithful by the light of the Holy Spirit, grant that, by the gift of the same Spirit, we may be always truly wise and ever rejoice in His consolation. Through the same Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the same Holy Ghost, God, world without end. *Response:* Amen.

## Lesson (Acts 2. 1-11).

When the days of the Pentecost were all accomplished, they were all together in one place; and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were



sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling in Jerusalem Jews, devout men, out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed, and wondered, saying: Behold, are not all these that speak Galileans? And how have we heard every man our own tongue wherein we were born? Parthians and Medes, and Elamites, and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome, Jews also and Proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.  
*Response: Deo gratias.*

### **Alleluias** (Psalm 103. 30).

Alleluia, alleluia. Send forth Thy Spirit, and they shall be created, and Thou shalt renew the face of the earth. Alleluia. **[Genuflect for these words:]** Come, Holy Ghost, fill the hearts of Thy faithful: and kindle in them the fire of Thy love.

### **Sequence**

Come, Thou Holy Spirit, come, and from Thy celestial home, shed a ray of light  
divine.

Come, Thou father of the poor, come, Thou source of all our store, come, within our  
bosoms shine.

Thou of comforters the best, Thou the soul's delightful guest, sweet refreshment here  
below.

In our labour rest most sweet, pleasant coolness in the heat, solace in the midst of woe.  
O most blessed Light divine, shine within these hearts of Thine, and our inmost being  
fill.

Where Thou art not, man hath nought, nothing good in deed or thought, nothing free  
from taint of ill.

Heal our wounds, our strength renew, on our dryness pour Thy dew, wash the stains of  
guilt away.

On Thy faithful who adore, and confess Thee evermore, in Thy sevenfold gifts descend.  
Give them virtue's sure reward, give them Thy salvation, Lord, give  
them joys that never end. Amen. Alleluia.

### **Gospel** (St. John 14. 23-31).

At that time, Jesus said to His disciples: If any one love Me, he will keep My word, and My Father will love him, and We will come to him and will make Our abode in him: he that loveth Me not, keepeth not My words. And the word which you have heard is not Mine; but the Father's Who sent Me. These things have I spoken to you, abiding with you. But the Paraclete, the

Holy Ghost, Whom the Father will send in My Name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, My peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come unto you. If you loved Me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in Me he hath not any thing. But that the world may know that I love the Father, and as the Father hath given me commandment, so do I. *Response: Laus tibi, Christe. The Creed is said every day in the Octave of Pentecost. On Pentecost Sunday, the Priest genuflects at the foot at "descendit de cœlis" in the Sung Creed. This is done only on Pentecost Sunday and on Christmas Day.*

**Offertory Verse** (Psalm 67. 29, 30).

Confirm, O God, what Thou hast wrought in us; from Thy temple, which is in Jerusalem, kings shall offer presents to Thee, alleluia.

**Secret**

Sanctify, O Lord, we beseech Thee, the gifts we offer Thee; and cleanse our hearts by the light of the Holy Spirit. Through our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the same Holy Ghost, God, world without end. Amen.

**Preface for Pentecost**

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: through Christ our Lord. Who, ascending above all the heavens and sitting at Thy right hand, this day poured out the promised Holy Spirit upon the children of adoption. Wherefore, the whole world doth rejoice with overflowing joy; and Heavenly hosts also and angelic Powers sing together a hymn to Thy glory, evermore saying: Sanctus, 🕊 Sanctus, 🕊 Sanctus, 🕊 . . . .

**Communicantes for Whitsuntide:** See the Ordinary.

**Special Hanc Igitur of Eastertide & Whitsuntide:** See the Ordinary.

**Communion Verse** (Acts 2. 2, 4).

Suddenly there came a sound from heaven, as of a mighty wind coming where they were all sitting, alleluia: and they were all filled with the Holy Ghost, speaking the wonderful works of God, alleluia, alleluia.

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

**Postcommunion Verse**

May the infusion of the Holy Spirit, O Lord, cleanse our hearts, and render them fruitful by the inward sprinkling of His dew. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the same Holy Ghost, world without end. *Response: Amen.*

# EMBER FRIDAY IN WHITSUNTIDE

FIRST-CLASS FEAST

RED VESTMENTS

The ember days in Whitsuntide have festive features owing to their position as days in the Octave of the Solemn Feast of Pentecost. For example, there are Alleluias not only in the Introit (where one would expect them throughout the Season but also at the Offertory and Communion Versicles in the minor propers. The Sequence of Pentecost is also said on this day and every day in the Octave. There are two Whitsuntide Alleluias to replace the standard Gradual and Alleluia after the Epistle. For the second of these, all the faithful kneel. This day was known as Whit Friday before 1962 but was elevated in that year to a Feast of the First Class, a status now enjoyed by every day in Whitsuntide. It remains traditional to abstain from meat on Whit Friday and to observe partial abstinence on Whit Wednesday and Whit Saturday, as they are ember days.

## **Introit** (Psalm 70. 8, 23).

Let my mouth ✠ be filled with Thy praise, alleluia; that I may sing, alleluia; my lips shall rejoice when I shall sing to Thee, alleluia, alleluia. *Verses 1, 2.* In Thee, O Lord, have I hoped, let me never be put to confusion: deliver me in Thy justice, and rescue 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. Let my mouth be filled with Thy praise, alleluia; that I may sing, alleluia; my lips shall rejoice when I shall sing to Thee, alleluia, alleluia. *Kyrie & Gloria.*

## **Collect**

O merciful God, we beseech Thee, that Thy Church, which was gathered together by the Holy Spirit, may nowise be troubled by hostile attack. 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.

## **Lesson** (Joel 2. 23, 24, 26, 27).

Thus saith the Lord: O children of Sion, rejoice and be joyful in the Lord your God: because He hath given you a teacher of justice, and He will make the early and the latter rain to come down to you, as in the beginning. And the floors shall be filled with wheat, and the presses shall overflow with wine and oil. And you shall eat in plenty and shall be filled: and you shall praise the Name of the Lord your God, Who hath done wonders with you: and my people shall not be confounded for ever. And you shall know that I am in the midst of Israel: and I am the Lord your God, and there is none besides: and My people shall not be confounded for ever: saith the Lord almighty. *Response:* Deo gratias.

**Alleluias** (Wisdom 12. 1).

Alleluia, alleluia. O how good and sweet is Thy Spirit, O Lord, within us!  
Alleluia.

*(Here all kneel.)* Come, Holy Ghost, fill the hearts of Thy faithful: and enkindle in them the fire of Thy love.

**Sequence of Pentecost:** *Veni, Sancte Spiritus.*

Come, Thou Holy Spirit, come, and from Thy celestial home,  
shed a ray of light divine.

Come, Thou father of the poor, come, Thou source of all our store,  
come, within our bosoms shine.

Thou of comforters the best, Thou the soul's delightful guest,  
sweet refreshment here below.

In our labour rest most sweet, pleasant coolness in the heat,  
solace in the midst of woe.

O most blessed Light divine, shine within these hearts of Thine,  
and our inmost being fill.

Where Thou art not, man hath nought, nothing good in deed or thought,  
nothing free from taint of ill.

Heal our wounds, our strength renew, on our dryness pour Thy dew,  
wash the stains of guilt away.

On Thy faithful who adore, and confess Thee evermore,  
in Thy sevenfold gifts descend.

Give them virtue's sure reward, give them Thy salvation, Lord,  
give them joys that never end.

Amen. Alleluia.

**Gospel** (St. Luke 5. 17-26).

At that time, it came to pass on a certain day that Jesus sat teaching. And there were Pharisees and doctors of the law sitting by, that were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was to heal them. And, behold, men brought in a bed a man who had the palsy: and they sought means to bring him in, and to lay him before Him. And when they could not find by what way they might bring him in because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst before Jesus. Whose faith, when He saw, he said: Man, thy sins are forgiven thee. And the scribes and Pharisees began to think, saying: Who is this Who speaketh blasphemies? Who can forgive sins, but God alone? And when Jesus knew their thoughts, answering, He said to them: What is it you think in your hearts? Which is easier to say: Thy sins are forgiven thee, or to say: Arise, and walk? But that you may know that the Son of Man

hath power on earth to forgive sins (He saith to the sick of the palsy): I say to thee, arise, take up thy bed, and go in to thy house. And immediately, rising up before them, he took up the bed on which he lay, and he went away to his own house, glorifying God. And all were astonished, and they glorified God. And they were filled with fear, saying: We have seen wonderful things today. *Response:* Laus tibi, Christe. *Creed.*

**Offertory Verse** (Psalm 145. 2).

Praise the Lord, O my soul: in my life, I will praise the Lord: I will sing to my God as long as I shall be, alleluia.

**Secret**

May the Sacrifice which we offer up in Thy sight, O Lord, be consumed by that divine fire which, through the Holy Spirit, enkindled the hearts of the disciples of Christ Thy Son. Through the same 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. Amen.

**Preface for Pentecost**

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: through Christ our Lord. Who ascending above all the heavens and sitting at Thy right hand, this day poured out the promised Holy Spirit upon the children of adoption. Wherefore, the whole world doth rejoice with overflowing joy; and Heavenly hosts also and angelic Powers sing together a hymn to Thy glory, evermore saying: Sanctus, 🕊 Sanctus, 🕊 Sanctus, 🕊 . . . .

**Communicantes for Whitsuntide:** See the Ordinary.

**Special Hanc Igitur of Easter & Pentecost:** See the Ordinary.

**Communion Verse** (St. John 14. 18).

I will not leave you orphans: I will come to you again, alleluia; and your heart shall rejoice, alleluia.

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

**Postcommunion Verse**

Having received, O Lord, the gifts of Thy sacred Mysteries, we humbly beseech Thee that this Sacrifice which Thou hast commanded to be offered in memory of Thee, may strengthen us in our weakness. Who with Thee, liveth and reigneth in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

# THE FEAST OF THE MOST HOLY TRINITY

FIRST-CLASS FEAST

WHITE VESTMENTS

The Feast of the Most Blessed Trinity marks a time of liturgical change, and it sets a formula for the Masses to follow for about six months to come. The Alleluias which had marked the Introit and Offertory and Communion Versicles disappear; a Gradual and Alleluia return (from Epiphanytide), the *Asperges me* resumes on Sundays and, in devotional life, the Angelus is restored to take the place of the Regina Cœli. Perhaps most noticeable of all is that the Preface of the Most Holy Trinity is used at every Sunday Mass of the Season which follows, even to and through Advent. For this reason, at one time (in the Late Middle Ages and Renaissance), the Season after Pentecost was sometimes known as 'Trinitytide'.

**Introit** (*cf.* Tobias 12.6).

Blessed be ✠ the Holy Trinity, and undivided Unity: we will give glory to Him, because He hath shown His mercy to us. *Psalm 8. 2.* O Lord, our Lord, how wonderful is Thy Name in all the earth! 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. Blessed be the Holy Trinity, and undivided Unity: we will give glory to Him, because He hath shown His mercy to us. *Kyrie & Gloria.*

**Collect**

O Almighty and everlasting God, Who hast enabled Thy servants, in confessing the true Faith, to acknowledge the glory of the Eternal Trinity, and in the power of Majesty to adore its Unity: we beseech Thee, that by steadfastness in the same Faith, we may ever be defended against all adversity. 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.

**Epistle** (Romans 11. 33-36).

O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgements, and how unsearchable His ways! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and recompense shall be made him? For of Him, and by Him, and in Him, are all things: to Him be glory forever. Amen. *Response:* Deo gratias.

**Gradual and Alleluia** (Daniel 3. 55, 56; 3. 52).

Blessed art Thou, O Lord, that beholdest the depths and sittest above the cherubim. Blessed art Thou, O Lord, in the firmament of Heaven, and worthy of praise forever.

Alleluia, alleluia. Blessed art Thou, O Lord, the God of our fathers, and worthy to be praised for ever. Alleluia.

**Gospel** (St. Matthew 28. 18-20).

At that time, Jesus said to His disciples: All power is given to Me in Heaven and on earth. Going therefore, teach ye all nations, Baptising them in the Name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world. *Response:* Laus tibi, Christe. *Creed.*

**Offertory Verse** (Cf. Tobias 12. 6).

Blessed be God the Father, and the only-begotten Son of God, and also the Holy Spirit; because He hath shown His mercy to us.

**Secret**

Sanctify, we beseech Thee, O Lord, our God, by the invocation of Thy Holy Name, the Sacrifice we offer, and by it make us an everlasting offering unto Thee. Through our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

**Preface of the Most Holy Trinity**

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: Who, together with Thine only begotten Son and the Holy Ghost, art one God, one Lord: not in the Oneness of a single Person, but in the Trinity of one Substance. For what by Thy revelation we believe of Thy glory, the same do we believe of thy Son, the same of the Holy Ghost, without difference or separation; so that in confessing the true and eternal Godhead, in It we should adore distinction in Persons, unity in Essence, and equality in Majesty: in praise of which Angels and Archangels, Cherubim also and Seraphim, day by day exclaim, without end and with one voice saying: Sanctus, 🛎 Sanctus, 🛎 Sanctus, 🛎 . . . .

**Communion Verse** (Tobias 12. 6).

We bless the God of Heaven, and before all living, we will praise Him: because He has shown His mercy to us.

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

**Postcommunion Verse**

O Lord, our God, may our reception of this Sacrament and our acknowledgement of the Holy and Eternal Trinity and its undivided Unity be of avail to us for health of mind and body. 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.

# FERIAL MASS OF THE FRIDAY AFTER TRINITY SUNDAY

## FOURTH CLASS

## GREEN VESTMENTS

On the ferial days in the week of Trinity Sunday, the old Mass of the First Sunday after Pentecost is offered, but without Gloria or Creed. Since 1334, this Mass is only offered on ferial days of the week, as it has been displaced on the Sunday after Pentecost by the Feast of the Most Blessed Trinity. It is not said at all on feasts of the first, second or third class. When feasts of the fourth class concur and the ferial Mass is to be said, the other feast(s) must be commemorated at Collect, Secret and Postcommunion. These will be made available as needed on inserts.

### **Introit** (Psalm 12. 6).

O Lord, I have hoped in Thy mercy: my heart hath rejoiced in Thy salvation; I will sing unto the Lord, who giveth me good things. *Verse 1.* How long, O Lord, wilt Thou forget me unto the end? How long dost Thou turn away Thy face from 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. O Lord, I have hoped in Thy mercy: my heart hath rejoiced in Thy salvation; I will sing unto the Lord, who giveth me good things. *Kyrie.* The *Gloria* is suppressed.

### **Collect**

O God, the strength of those who put their trust in Thee, receive our prayers, and since, without Thee, weak man can do nothing, help us with Thy grace to keep Thy commandments and thus please Thee in will and in deed. Through our Lord Jesus Christ, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. *Response:* Amen.

### **Epistle** (I John, 4. 8-21).

Dearly beloved: God is charity. By this hath the charity of God appeared towards us, because God hath sent His only-begotten Son into the world, that we may live by Him. In this is charity: not as though we had loved God, but because He hath first loved us, and sent us His Son to be a propitiation for our sins. My dearest, if God hath so loved us, we also ought to love one another. No man hath seen God at any time. If we love one another, God abideth in us and His charity is perfected in us. In this, we know that we abide in Him, and He in us; because He hath given us of His Spirit. And we have seen, and do testify, that the Father hath sent His Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we have known, and believed the charity which God hath to us. God is charity: and he that abideth in charity, abideth in God, and God in him. In this is the charity of God perfected with us, that we may have confidence in the day of judgement: because as He is, we also are in the world. Fear is not in charity, but perfect charity casteth out fear: because fear hath pain: and he that feareth is not perfected in charity. Let us therefore love God, because God first hath loved us. If any man say: I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God, Whom he seeth not? And this commandment we have from God, that he who loveth God love also his neighbour.



**Gradual and Alleluia** (Psalm 40. 5, 2; Psalm 5, 2).

I said, O Lord, be Thou merciful to me; heal my soul, for I have sinned against Thee. Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day.

Alleluia, alleluia. Give ear to my words, O Lord, understand my cry. Alleluia.

**Gospel** (St. Luke 6. 36-42).

At that time, Jesus said to His disciples: Be ye merciful, as your Father also is merciful. Judge not and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given unto you: good measure, and pressed down, and shaken together, and running over, shall they give into your bosom. For with the same measure that you mete withal, it shall be measured to you again. And He spoke also to them a similitude: Can the blind lead the blind? Do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect if he be as his master. And why seest thou the mote in thy brother's eye: but the beam that is in thine own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thine eye, when thou thyself seest not the beam in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye: and then shalt thou see clearly to pull out the mote from thy brother's eye.




**Offertory** (Psalm 5. 3, 4).

Hearken to the voice of my prayer, O my King and my God: for to Thee will I pray, O Lord.

**Secret**

Receive with favour, we beseech Thee, O Lord, our Sacrifices now being offered, and grant us their unceasing help. Through our Lord Jesus Christ, Thy Son, Who livest and reignest with Thee, in the unity of the Holy Ghost, world without end. Amen.

**Common Preface**

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, through 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 Versicle** (Psalm 9. 2, 3).

I will speak of all Thy marvellous works: I will be glad and rejoice in Thee: I will sing unto Thy Name, O Thou Most High.

**Postcommunion**

Filled with Thy precious gifts, we beseech Thee, O Lord, that we may obtain salutary graces and never cease from Thy praise. Through our Lord Jesus Christ, Who livest and reignest with Thee, world without end. *Response:* Amen.

## EXTRA PROPER FOR SS. PHILIP AND JAMES THE LESS, APOSTLES

When the Feast of SS. Philip and James on 11th May falls on the Sunday Ascension Thursday, it must be commemorated at the Collect, Secret and Postcommunion. When the Feast itself is celebrated on a weekday, the colour of the vestments will be red. This Feast may not be commemorated during the Octaves of Easter or Pentecost or on Low Sunday or Ascension Thursday. Before 1956, these apostles were honoured for countless centuries on 1st May. Pope Pius XII instituted the Feast of St. Joseph the Workman on that day and transferred SS. Philip and James to 11th May.

St. Philip, who came from Behtsaida in Galilee, was crucified in Phrygia in about A.D. 87. St. James the Less was so called because he was shorter than was the other St. James, known as James the Greater. St. James the Less, honoured this day with St. Philip, came from Cana in Galilee. He was a kinsman of Jesus Christ. He was hurled from the terrace of the temple in Jerusalem in A.D. 93 and then his head was broken with a club, which is his attribute. He was the first Bishop of Jerusalem and wrote one of the Epistles of the New Testament.

### **Collect of SS. Philip and James**

O God, Who dost gladden us by the annual festival of Thine Apostles Philip and James: grant, we beseech Thee, that we who rejoice in their merits may be taught by their example. 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.

### **Secret of SS. Philip and James**

Graciously receive, O Lord, the gifts we bring on the festival of Thine Apostles Philip and James: and turn away from us all the evils which we deserve. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

### **Postcommunion of SS. Philip and James**

We beseech Thee, O Lord, that we, who have been filled with these saving Mysteries, may be helped by the prayers of the saints whose festival we are keeping. 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.

# Traditional Seasonal Devotions

## LITANY OF THE HOLY SPIRIT

(For private use only.)

This Litany is traditionally said during the Octave of Pentecost and on Mondays throughout the year.

Lord, have mercy. *Lord, have mercy.*  
Christ, have mercy. *Christ, have mercy.*  
Lord, have mercy. *Lord, have mercy.*  
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.*

Holy Spirit, Who proceedest from the Father and the Son,  
*enter our hearts.*

Holy Spirit, Who art equal to the Father and the Son, *enter our hearts.*

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

Ray of Heavenly light, *have mercy on us.*

Author of all good, *have mercy on us.*

Source of Heavenly water, *&c.*

Consuming fire,

Ardent charity,

Spiritual unction,

Spirit of love and truth,

Spirit of wisdom and understanding,

Spirit of counsel and fortitude,

Spirit of knowledge and piety,

Spirit of the fear of the Lord,

Spirit of grace and prayer,

Spirit of peace and meekness,

Spirit of modesty and innocence,

Holy Spirit, the Comforter,

Holy Spirit, the Sanctifier,

Holy Spirit, Who governest the Church,

Gift of God the Most High,

Spirit Who fillest the universe,  
Spirit of the adoption of the children of God,  
Holy Spirit, *inspire us with horror of sin.*  
Holy Spirit, *come and renew the face of the earth.*  
Holy Spirit, *shed Thy light into our souls.*  
Holy Spirit, *engrave Thy law in our hearts.*  
Holy Spirit, *enflame us with the flame of Thy love.*  
Holy Spirit, *open to us the treasures of Thy graces.*  
Holy Spirit, *teach us to pray well.*  
Holy Spirit, *enlighten us with Thy Heavenly inspirations.*  
Holy Spirit, *lead us in the way of salvation.*  
Holy Spirit, *grant us the only necessary knowledge.*  
Holy Spirit, *inspire in us the practice of good.*  
Holy Spirit, *grant us the merits of all virtues.*  
Holy Spirit, *make us persevere in justice.*  
Holy Spirit, *be our everlasting reward.*

Lamb of God, Who takest away the sins of the world,  
*send us Thy Holy Spirit.*

Lamb of God, Who takest away the sins of the world,  
*pour down into our souls the gifts of the Holy Spirit.*

Lamb of God, Who takest away the sins of the world,  
*grant us the spirit of wisdom and piety.*

✠ Come, Holy Ghost, fill the hearts of Thy faithful.  
✠ *And enkindle in them the fire of Thy love.*

Let us pray.

Grant, O merciful Father, that Thy divine Spirit may enlighten, inflame and purify us, and that He may penetrate us with His Heavenly dew and make us fruitful in good works, through our Lord Jesus Christ Thy Son, Who with Thee, in the unity of the same Spirit, liveth and reigneth forever and ever.

✠ *Amen.*

## THE LITANY OF JESUS GLORIFIED

(For private use only.)

This Litany is especially said over the ten days of Ascensiontide.

Lord, have mercy. *Lord, have mercy.*

Christ, have mercy. *Christ, have mercy.*

Lord, have mercy. *Lord, have mercy.*

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.*

Jesus, King of Glory, *have mercy on us.*

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

Jesus, Prince and Saviour, *have mercy on us.*

Jesus, blessed and only mighty, &c.

Jesus, Who only hast immortality,

Jesus, Who didst ascend into Heaven,

Jesus, Who didst ascend above the stars into the Heaven of heavens,

Jesus, Who didst ascend to Thy Father and our Father, to Thy God and our God,

Jesus, Who ledst captivity captive,

Jesus, Who despoiledst principalities and powers, triumphing over them,

Jesus, Who art exalted by the right hand of God,

Jesus, Who art exalted far above all principality and power,

Jesus, to Whom all power is given in Heaven and earth,

Jesus, Who art seated at the right hand of the Father,

Jesus, Who art crowned with glory and honour,

Jesus, Who art glorified with the glory which Thou hadst with the Father  
before the world was,

Jesus, Who art glorified in Thy Sacred Humanity,  
at the right hand of the Majesty on high,

Jesus, Who must reign until Thou hast put all things under Thy feet,

Jesus, Whose throne is for ever and ever,

Jesus, Who art adored by all the angels of God,

Jesus, Who art anointed with the oil of gladness above Thy fellows,

Jesus, Who art the happiness of the blessed,

Jesus, in Whose presence is life,

Jesus, Who hast opened the Kingdom of Heaven to all believers,

Jesus, Who hast entered into Heaven itself for us,

Jesus, the Mediator of the New Testament,

Jesus, our High Priest forever according to the order of Melchisedech,

Jesus, Who always livest to make intercession for us,

Jesus, Who art able to save forever those that come unto God by Thee,

Jesus, Head over all the Church,

Jesus, Who didst send down the Holy Ghost on Thy disciples,  
Jesus, Who didst promise that whatsoever we asked in Thy Name Thou wouldst do it,  
Jesus, Who art gone up into Heaven,  
    and yet art present with us in the Sacrament of the Altar,  
Jesus, Who didst assume Thy blessed mother with glory into Heaven,  
Jesus, Who didst crown her with the brightest diadem of glory,  
Jesus, Who art gone to prepare a place for us,  
Jesus, Who shall come again in like manner as Thou wentest away,  
Jesus, Who didst promise new heavens and a new earth, wherein dwelleth justice,  
Jesus, Who livest for ever,  
Jesus, Son of God,

We sinners, *beseech Thee, hear us.*

That we may seek the things that are above, and not the things that are upon earth,  
*we beseech Thee, hear us.*

That Thou wouldst cleanse our consciences from dead works to serve the living God,  
*we beseech Thee, hear us.*

That we may live the rest of our time in the flesh, not after the desires of men,  
    but according to the will of God, *&c.*

That Thou wouldst dwell in our hearts by faith,

That Thou wouldst come unto us, and make Thy abode with us,

That we may hold fast the confession of our hope without wavering,

That Thou wouldst pour down Thy benedictions upon Thy Church,

That Thou wouldst order all things for the good of them that love Thee,

That Thou wouldst draw all men unto Thee,

That Thou wouldst fill our hearts with love and devotion to Thy most holy mother,

That Thou wouldst give us confidence in the prayers of all Thy saints,

That Thou wouldst come again and take us to Thyself,

    that where Thou art, we may be also,

That, when Thou shalt appear, we may receive a never-fading crown of glory,

That we may behold Thy glory,

That in Thy light we may see light,

That Thou wouldst have mercy on the souls of the faithful departed,

That Thou wouldst let the light of Thy countenance shine upon them,

That Thou wouldst admit them to the joy of the Beatific Vision,

That Thou wouldst hasten the day of Thy appearing,

That Thou wouldst hear us from Thy holy place,

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

Lamb of God, Who takest away the sins of the world, *graciously hear us, O Lord.*

Lamb of God, Who takest away the sins of the world, *have mercy on us.*

Christ hear us. *Christ, graciously hear us.*

℣ God is ascended with jubilee. Alleluia.

℟ And the Lord with the sound of the trumpet. Alleluia.

Let us pray.

Grant, we beseech Thee, Almighty God, that we who believe that Thine only-begotten Son hath ascended (this day) into Heaven, may ourselves also in heart and mind thither ascend, and dwell in Heavenly places. Through the same Lord Jesus Christ, Who livest and reignest with Thee, in the unity of the Holy Ghost, God, world without end.

℟ Amen.



## ACKNOWLEDGEMENTS

We gratefully acknowledge the following organisations which freely make available the products of their labour:

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

We have used some of their materials and adapted it for our needs.

We likewise make our seasonal missalettes available at no cost for the benefit of other Traditional Latin Mass communities.

For further information, visit our website: <http://latinmassvictoria.com/>

Newly formed Traditional Latin Mass communities may benefit from what we have produced. They are free to download copy and make modifications to suit their own needs or preferences.

We do not copyright the products of our labour and ask anyone using our resources in modified format to act generously likewise. We offer our efforts up for the greater glory of Holy Mother Church.

Our web site lists a copy in p.d.f. format. Some may find it easier to make changes to a WORD document rather than to a p.d.f. document. Anyone wishing to receive a copy in Microsoft WORD format can request this by the e-mail; address provided on our web site, <http://latinmassvictoria.com>

Information about lay-out and printing in a 5.5 in. x 8.5 in. can also be obtained by e-mail; address on our website.

**Please return this booklet after use.**