

Christmastide

Missalette



Our Lady Queen of Peace Parish

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NOTES

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

FOREWORD: About the Missalettes

Christmastide is the second Season of the Liturgical Year. It always begins on Christmas Eve at sunset and extends thereafter for twelve full days, to and including 5th January, which is sometimes known as 'Little Christmas'. The Twelve Days of Christmas therefore begin, not end, on the Feast of the Nativity of our Lord.

Christians decorate Christmas trees in their houses on 23rd or 24th December and attend Christmas parties over the Season and not during Advent. The birth of the New Year is also celebrated in the midst of this period. The Christmas Season symbolically opens the reign of Jesus Christ in our world. It is a time of great merrymaking and joy.

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

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

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

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

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

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

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

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

INTRODUCTION

Christmastide is a period of twelve days which begins on Christmas Eve and ends on the Eve of the Epiphany. It is anticipated by Advent and prolonged by the Season of Epiphany. It spans a period in which the birth of Christ is celebrated first by Mary and Joseph, then by the angels and the shepherds, and finally by the three kings. Three Masses are appointed for Christmas Day: one at midnight, one at dawn and one later in the day. The most ancient *Mass of the Nativity*, dating from early in the fourth century, is the third one; it is the Christmas Mass of mid-day. Christmas is set twelve days before the more ancient Feast of the Epiphany and three days after the latest date for the winter solstice, a period in which pagans celebrated the birth of the new sun. It marks a beginning, then, when, as St. Augustine observed, the days begin to lengthen, for Christ reverses the Fall and redeems mankind into new life. This is also why green, the floral sign of life is one of the three colours of the season. The other two are red and white. Red stands for the Precious Blood and Christ's human nature, for He was born to die by becoming Man so that we may live eternally in Heaven. White stands for His purity and His divinity: He is the Lamb without spot.

The Mass at midnight was first celebrated at Rome at the Basilica of St. Mary Major, in the fifth century. It has two Biblical origins. There was a Mass *in nocte* because the Gospel says that Christ was born at night. It was later set at midnight owing to a passage from the Old Testament which prophesies that "While all things were in quiet silence, and the night was in the midst of her course, Thy Almighty word leapt down from heaven from thy royal throne" (Wisdom, 18. 14-15). The birth of Christ in the middle of the night was seen as symbolic because Christ, *lumen de lumine* in the Creed, disperses the dark night of sin and spiritual death wrought by Adam and Eve. There is also a parallel here between the birth in the middle of the night and the birth in the season of darkness, the beginning of winter.

In Advent, the Gloria is suppressed to anticipate its proclamation by the angels in the Christmas Liturgy. Other changes come as well at the Midnight Mass. From this time, the organ plays in joyful tones and other instruments are restored. There is a special Preface for Christmastide, and a Communicantes for Christmas Day has a distinct form for the Midnight Mass. A long procession is especially appropriate for Midnight Mass, (suggesting the journeys of shepherds and kings). Incense will normally be used and finer vestments preferred. At our church, the servers reserve their red cassocks for the high feastdays such as this, especially appropriate for Christmas given the colours of the season.

During Christmastide, the sanctuary is adorned with flowers, and evergreens may appear both there and in the nave. It is customary at Christmas to display

red, white and pink 'Christmas carnations' near the Altar. They are said to refer to the *incarnation* of Christ. The sorrowful pink carnations represent the undying motherly love of the Blessed Virgin. There is an early mediæval legend according to which pink carnations cropped up along the Way of the Cross wherever our Lady's tears fell. They also represent the fusion of the divinity (white) and humanity (blood red) of Christ in the Virgin's womb. Poinsettias are a more recent custom for Christmas, coming from Central America. The brilliant red petals suggest the love of Christ, and the bracts are star-shaped, representing the Star of Bethlehem. Some poinsettias may be white, as white is one of the Christmas colours.

Evergreens are a symbol of Christ as the new Tree of Life, replacing the old Paradise Tree of the knowledge of good and evil. Trees have long represented the cycle of birth, death and rebirth, but evergreens suggest permanent life. Christ is seen as the Tree of Life in the Apocalypse (*cf.* 2. 7, 22. 2 & 19), where a central Tree in the New Jerusalem bears twelve fruits, regarded both as the spiritual twelve tribes of Israel and as the twelve apostles. A tree provides nourishment and shade, nurturing and comforting mankind. Christmas trees, like sanctuary flowers, should be live because they symbolise the living Christ. The star or angel above each tree translates it into Scripture. Decorations in early times included balls (the shape representing God's perfection), bells (figuring church bells) and apples from the Paradise Tree in the mediæval mystery play of Adam and Eve. Adam and Eve were once commemorated on Christmas Eve because Christ is regarded as the New Adam; Mary, as the New Eve. Our Lady's fiat before the Angel Gabriel and Christ's Sacrifice *on a tree* reversed the Fall. It was commonly said in the Middle Ages that the devil brought death and overcame by a living tree and was therefore overcome by a dead tree blossoming forth in spiritual fruit, and prefigured by Aaron's rod, a staff which bloomed. In the play, once said before the sanctuary in the crossing of larger cruciform churches in Germany, Eve would pluck an apple from a fir tree. When the Church banned mystery plays, the people brought the tree indoors and added to it decorations from the Christmas Light, a large decorated candle. The candle was transferred to the top of the tree and eventually came to illuminate a decorative star.

Holly and ivy are another Christmas floral symbol. the Ivy represents man 'clinging' to Another for support. The prickles of the holly and its red berries figure the Crown of Thorns and the Blood of Christ. The green ivy figures Jesus' everlastingness.

Christmas carols are a special feature of the season and should be distinguished from the more secular Christmas songs. The songs have a legitimate place in the culture but not a place in church, and even the carols are not proper to the Sacred Liturgy. In *De Musica Sacra*, 1958, Ven. Pius XII distinguished between sacred and religious music, the latter having been already

distinguished from secular music by Pope St. Pius X in *Tra le Solitudini* (1903). It is common to precede Christmas Midnight Mass with the singing of Christmas carols. It helps cheer the faithful for the joyous season, and caroling is a form of prayer: he who sings prays twice.

The proper greeting for Christmas is always “Merry Christmas” or (more in England) “Happy Christmas”. Christmas is a time of merrymaking and joviality. Happy Christmas to all!



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 may be imparted only on Sundays and only before the principal Mass offered in the Traditional Latin Rite. The Aspersion is not given even on Christmas Day unless Christmas falls on a Sunday, in which case it is imparted only before the midday Mass, at or after nine o'clock in the morning. An Aspersion is never strictly required, even at a *Missa Solemnis*. The Celebrant begins the rite by intoning the Antiphon *Asperges me*, which is continued by the Choir. He sprinkles with holy water the Altar, the Clergy, the Servers and the Choir and other faithful. As he proceeds, the Choir chants the Responsory *Miserere me* and the Lesser Doxology, *Gloria Patri*. The Antiphon and Responsory are repeated and are followed by versicles and responses in dialogue ("Ostende nobis") and finally by the Celebrant's closing prayer ("Exaudi nos").

The cope will exhibit the liturgical colour of the day, which will be white or red. White may substitute for red if need be; gold, for white or red. 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. If there be no cope of the right colour, the Priest wears only alb and stole. In some countries, the Priest may wear the biretta while 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

ASPERGES ME, Domine, hyssopo, et THOU SHALT SPRINKLE ME, O
mundabor: lavabis me, et super nivem Lord, with hyssop, and I shall be
dealbabor. cleansed; Thou shalt wash me, and I
shall become whiter than snow.
MISERERE ME, Deus, secundum HAVE MERCY ON ME, O God,
magnam misericordiam tuam. 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 ✠ [INCLINE] Glory be to the
Spiritui Sancto. 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,
semper: et in sæcula sæculorum. and ever shall be, world without end.
Amen. Amen.

The Antiphon and Responary is now repeated.

Returning to the Altar, the Celebrant sings:

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

Oremus.

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

Let us pray.

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

The people are seated as the Celebrant goes to the sedilia to replace his cope with the chasuble and maniple of the colour of the day. This will be red on the Feast of St. Stephen (26th December) and on the Feast of the Holy Innocents (28th December); otherwise, it will be white. Gold may substitute for red or white but it is ideally reserved for major feastdays. 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 secreta):

PRAYER FOR PURITY

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

AUFER a nobis, quæsumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

TAKE away from us our iniquities, we entreat Thee, O Lord, that with pure minds we may worthily enter into the Holy of Holies. Through Christ our Lord. Amen.

PRAYER FOR PEACE

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

ORAMUS TE, Domine, per merita Sanctorum tuorum, quorum reliquiæ hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.

WE BESEECH THEE, O Lord, by the merits of Thy Saints, whose relics are here, and of all the Saints, that Thou wilt deign to pardon me all my sins. Amen.

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

Ab illo bene✠ dicaris, in cuius honore cremaberis. Amen.

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

THE INTROIT

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

Turn to INTROIT in the Proper of the Mass.

THE KYRIE

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

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Christe, eleison.

✠ Christe, eleison.

✠ Christe, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Christ, have mercy on us.

✠ Christ, have mercy on us.

✠ Christ, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

THE GLORIA

The Gloria is said every day throughout Christmastide, without exception.

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

STAND AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

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

Laudamus te. Benedicimus te. [BOW]

Adoramus te. Glorificamus te. [BOW]

Gratias agimus tibi propter magnam

gloriam tuam. Domine Deus, Rex

cœlestis, Deus Pater omnipotens.

Domine Fili unigenite, [BOW] Jesu

Christe.

Domine Deus, Agnus Dei, Filius

Patris. Qui tollis peccata mundi,

miserere nobis. Qui tollis peccata

mundi, [INCLINE] suscipe

deprecationem nostram. Qui sedes ad

dexteram Patris, miserere nobis.

Quoniam tu solus Sanctus. Tu solus

Dominus. Tu solus Altissimus, [BOW]

Jesu Christe. Cum Sancto Spiritu, ✠

in gloria Dei Patris. Amen.

[INCLINE] GLORY TO GOD ON HIGH

And on earth, peace to men of good

will. [OPTIONAL BOW] We praise

Thee. We bless Thee. [BOW] We adore

Thee. We glorify Thee. We give Thee

[BOW] thanks for Thy great glory. Lord

God, Heavenly King, God the Father

Almighty. Lord [BOW] Jesus Christ,

Only-begotten Son. Lord God, Lamb of

God, Son of the Father. Thou Who

takest away the sins of the world, have

mercy on us. Thou Who takest away the

sins of the world, [INCLINE] receive

our prayer. Thou Who sittest at the

right hand of the Father, have mercy on

us. For Thou alone art holy. Thou alone

art the Lord. Thou alone, O [BOW]

Jesus Christ, art most high. With the

in Holy Ghost, ✠ in the glory of God the

Father. Amen.

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

∩ Dominus vobiscum.

⌘ Et cum spiritu tuo.

∩ Oremus.

∩ The Lord be with you.

⌘ And with thy spirit.

∩ Let us pray.

THE COLLECT

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

Turn to COLLECT in the Proper of the Mass.

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

THE EPISTLE OR LESSON

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

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

SIT AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

And the assistants respond:

⌘ Deo gratias.

⌘ Thanks be to God.

THE GRADUAL AND ALLELUIA.

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

The Celebrant reads them in a moderate voice.

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

The Alleluia, suppressed on the Seasonal weekdays of Advent, is said every day in Christmastide.

BLESSING OF INCENSE BEFORE THE GOSPEL

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

Ab illo ☩ benedicaris, in cujus honore
cremaberis. Amen.

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

MUNDA COR MEUM

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

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

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

Jube, Domine benedicere.

Pray, Lord, a blessing.

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

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

THE GOSPEL

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

STAND.

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

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

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

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

✠ Gloria ✠ tibi, ✠ Domine. ✠

✠ Glory ✠ to Thee, ✠ O Lord. ✠

Turn to GOSPEL in the Proper of the Mass.

At the end of the Gospel, the Assistants respond:

✠ Laus tibi, Christe.

✠ Praise be to Thee, O Christ.

Then the Celebrant kisses the book, saying:

Per evangelica dicta, deleantur nostra
delicta.

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

(THE SERMON)

**Wait for the Celebrant to reach the floor of the sanctuary and then
SIT for the Sermon on Sundays and major feastdays.**

After the Celebrant reaches the predella again,

STAND for the CREED

THE CREDO

The Creed is said every day in the Octave of Christmas, but it is not said on the ninth, tenth, eleventh or twelfth days of Christmas except when one of these is a Sunday or concurs with the Feast of the Holy Name of Jesus. At all Masses on Christmas Day, when the Priest reverences the Altar at the foot during a sung Creed, he genuflects with the Acolytes rather than makes the usual bow.

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

CREDO IN UNUM DEUM, Patrem
omnipotentem, factorem cœli et
terræ, visibillum omnium et
invisibillum. Et in unum Dominum
[BOW] Jesum Christum, Filium Dei
unigenitum. Et ex Patre natum ante
omnia sæcula. Deum de Deo,

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,

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.

[GENUFLECT]

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

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

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

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]

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

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

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

THE MASS OF THE FAITHFUL

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

REMAIN STANDING.

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

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

✠ Oremus.

✠ Let us pray.

THE OFFERTORY OF THE MASS

THE OFFERTORY ANTIPHON

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

SIT.

Turn to OFFERTORY in the Proper of the Mass.

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

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

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

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

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

DEUS, ✠ qui humanæ substantiæ
dignitatem mirabiliter condidisti, et
mirabiliter 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 WE OFFER UNTO THEE, O Lord, the salutaris, tuam deprecantes Chalice of salvation, entreating Thy clementiam: ut in conspectu divinae mercy that our offering may ascend with majestatis tuæ, pro nostra et totius a sweet fragrance in the sight of Thy mundi salute cum odore suavitatis divine Majesty, for our own salvation, ascendat. Amen. 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 HUMBLD IN SPIRIT and contrite of animo contrito suscipiamur a te, heart, may we find favour with Thee, O Domine: et sic fiat sacrificium nostrum Lord: and may our Sacrifice be so in conspectu tuo hodie, ut placeat tibi, offered this day in Thy sight as to be Domine Deus. 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, COME, O Sanctifier, Almighty and æterne Deus: et benedic hoc Eternal God, and bless this sacrifice, sacrificium, tuo sancto nomini which is prepared for the glory of Thy præparatum. holy Name.

Should there be no incensing, skip the shaded area and proceed directly to the Lavabo.

THE OFFERTORY INCENSING

The Celebrant now usually blesses incense at a Sung Mass.

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

The Celebrant incenses the bread and wine:

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

Then he incenses the Altar:

DIRIGATUR, Domine, oratio mea, sicut LET my prayer, O Lord, be directed as incensum, in conspectu tuo: elevatio incense in Thy sight: the lifting up of my manuum mearum sacrificium hands as an evening sacrifice.

Pone, Domine, custodiam ori meo, et Set a watch, O Lord, before my mouth, ostium circumstantiæ labiis meis: ut non and a door round about my lips. May my declinet cor meum in verba malitiæ, ad heart not incline to evil words, to make excusandas, excusationes in peccatis. 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 and bless yourself to receive the incense and then be seated.

THE LAVABO

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

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

Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et
semper: et in sæcula sæculorum.
Amen.

I WILL wash my hands among the
innocent, and I will encompass Thine
Altar, O Lord. That I may hear the
voice of Thy praise, and tell of all Thy
wondrous works. I have loved, O Lord,
the beauty of Thy house, and the place
where Thy glory dwelleth. Take not
away my soul, O God, with the wicked,
nor my life with men of blood, in
whose hands are iniquities, their right
hand is filled with gifts. But as for me,
I have walked in my innocence; redeem
me, and have mercy on me. My foot
hath stood in the right way; in the
churches I will bless Thee, O Lord.

Glory be to the Father, and to the Son,
and to the Holy Ghost. As it was in the
beginning, is now, and ever shall be,
world without end. Amen.

THE PRAYER TO THE HOLY TRINITY

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

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

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

THE ORATE FRATRES

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

✠ ORATE FRATRES: ut meum ac
vestrum sacrificium acceptabile fiat
apud Deum Patrem omnipotentem.
℞ Suscipiat Dominus sacrificium de
manibus tuis ad laudem et gloriam
nominis sui, ad utilitatem quoque
nostram, totiusque Ecclesiæ suæ
sanctæ. ✠ Amen.

✠ PRAY, BRETHREN, that my
Sacrifice and yours may be acceptable
to God the Father Almighty.
℞ May the Lord accept the Sacrifice
from thy hands, to the praise and glory
of His Name, for our benefit and for
that of all His holy Church.
✠ Amen.

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

Oem ✠ Oremus.

Let ✠ Let us pray.

THE SECRET

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

Turn to SECRET in the Proper of the Mass.

He concludes in a vox clara:

✠ Per omnia sæcula sæculorum.
℞ Amen.

✠ For ever and ever.
℞ Amen.

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

THE DIALOGUE TO THE PREFACE

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

✠ Dominus vobiscum.
℞ Et cum spiritu tuo.

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

Raising his hands:

✠ Sursum corda.
℞ Habemus ad Dominum.

✠ Lift up your hearts.
℞ We have lifted them up to the Lord.

Joining his hands before his breast, he bows:

✠ Gratias agamus [BOW] Domino Deo
nostro.
℞ Dignum et justum est.

✠ Let us give thanks [BOW] to the Lord
our God.
℞ It is meet and just so to do.

PREFACE OF THE NATIVITY

This Preface is used every day in Christmastide except at privileged Votive Masses on ferial days after the Octave of Christmas.

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

VERE DIGNUM ET JUSTUM EST, IT IS TRULY MEET AND JUST and æquum et salutare, nos tibi semper et ubique gratias agere: Domine, sanctæ Pater, omnipotens æterne Deus: Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis

profitable for our salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father Almighty, Eternal God; for, through the Mystery of the Word made flesh, new

infulsit: ut dum visibiliter Deum
cognosimus, per hunc in invisibilium
amorem rapiamur. Et ideo cum
Angelis et Archangelis, cum Thronis
et Dominationibus, cumque omni
militia cœlestis exercitus, hymnum
gloriæ tuæ canimus, sine fine
dicentes:

radiance from Thy glory hath so shone
on the eye of the soul, that the
recognition of our God made visible
draweth us to love what is invisible.
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:

THE SANCTUS

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

KNEEL.

♠ SANCTUS, ♠ SANCTUS, ♠
SANCTUS DOMINUS DEUS
SABAOTH. 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 ✠ munera, hæc ✠ sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

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

COMMEMORATION OF THE LIVING

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

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

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

INVOCATION OF THE SAINTS: THE COMMUNICANTES

CHRISTMAS COMMUNICANTES:

This is to be used for Christmas and the first eight days of Christmastide (to and including 1st January).

COMMUNICANTES, et diem sacratissimum celebrantes, quo (at Midnight Mass is said: Communicantes, et noctem sacratissimam celebrantes, qua) beatæ Mariæ intemerata virginitas huic mundo edidit Salvatorem: sed et memoriam venerantes, in primis ejusdem gloriosæ semper Virginis Mariæ, Genitricis ejusdem Dei et Domini nostri Jesu Christi: set et beati Joseph, ejusdem Virginis Sponsi, . . . [continue at *]

COMMUNICATING, and keeping this most holy day on which (at Midnight Christmas Mass is said: keeping this most holy night, in which) the spotless virginity of blessed Mary brought forth a Saviour to this world; and also reverencing the memory first of the same 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:

This is used on and after the Octave of Christmas (New Year's Day), including on the Feast of the Holy Name of Jesus:

COMMUNICANTES, et memoriam IN COMMUNION with, and
venerantes, in primis gloriosæ semper honouring the memory, in the first
Virginis Mariæ, Genitricis Dei et place, of the glorious ever-Virgin
Domini nostri Jesu Christi: sed et beati Mary, Mother of our God and Lord,
Joseph, ejusdem Virginis Sponsi, . . . Jesus Christ; also, blessed Joseph, her
[continue at *] Spouse; . . . [continue at *]

* . . . et beatorum Apostolorum ac * . . . and likewise of Thy blessed
Martyrum tuorum, Petri et Pauli, Apostles and Martyrs, Peter and Paul,
Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Andrew, James, John, Thomas, James,
Philippi, Bartholomæi, Matthæi, Simonis Philip, Bartholomew, Matthew, Simon
et Thaddæi: Lini, Cleti, Clementis, Xysti, and Thaddeus; Linus, Cletus, Clement,
Cornelii, Cypriani, Laurentii, Sixtus, Cornelius, Cyprian, Lawrence,
Chrysogoni, Joannis et Pauli, Cosmæ et Chrysogonus, John and Paul, Cosmas
Damiani: et omnium sanctorum and Damian, and of all Thy saints.
tuorum; quorum meritis precibusque Grant for the sake of their merits and
concedas, ut in omnibus protectionis prayers that, in all things, we may be
tuæ muniamur auxilio. guarded and helped by Thy protection.

He joins his hands, saying:

Per eundem Christum Dominum Through the same Christ our Lord.
nostrum. Amen. 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 ☪ WE THEREFORE beseech Thee, O Lord,
servitutis nostræ, sed et cunctæ graciously to accept this oblation of our
familiæ tuæ, quæsumus, Domine, ut service and that of Thy whole household,
placatus accipias: diesque nostros in granting them remission of all their sins:
tua pace disponas, atque ab æterna Order our days in Thy peace, and command
damnatione nos eripi, et in electorum that we be rescued from eternal damnation
tuorum jubeas grege numerari. Per and numbered in the flock of Thine elect.
Christum Dominum nostrum. Amen. Through Christ our Lord. Amen.

THE EPICLESIS

INVOCATION OF THE HOLY GHOST TO BLESS THE OFFERINGS

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

QUAM OBLATIONEM tu, Deus, in HUMBLY WE PRAY Thee, O God, be
omnibus, quæsumus, bene~~X~~dictam, pleased to make this same offering wholly
adscrip~~X~~tam, ra~~X~~tam, rationabilem, ~~X~~blessed, to ~~X~~ consecrate it and ~~X~~
acceptabilemque facere digneris: ut approve it, making it reasonable and
nobis Con~~X~~opus, et San~~X~~guis fiat acceptable, that it may become for us ~~X~~

dilectissimi Filii tui Domini nostri Jesu Christi.

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, 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.

IN LIKE manner, after He had 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.

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

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

THE MEMORIAL

Now the Priest says in a low voice:

Hæc quotiescumque feceritis, in mei memoriam facietis.

As often as ye shall do these things, ye shall do them in remembrance of Me.

The Celebrant genuflects, 🕯 elevates the Chalice 🕯 🕯 🕯 and, setting It down, he covers It and genuflects 🕯 to adore again. At Masses with incense, it is imparted in three double-swings of the thurible. At the Elevation, it is customary for faithful to bow the neck and say

silently Be mindful, O Lord, of Thy creature, whom Thou hast redeemed by Thy most Precious Blood.

*** THE ANAMNESIS ***

OBLATION OF THE VICTIM TO GOD

With hands held apart, the Celebrant proceeds:

UNDE et memores, Domine, nos
servi tui, sed et plebs tua sancta,
ejusdem Christi Filii tui Domini
nostri tam beatæ passionis, nec non et
ab inferis resurrectionis,
sed et in cœlos gloriosæ ascensionis:
offerimus præclaræ majestati tuæ de
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 es
munera pueri tui justî Abel, et
sacrificium Patriarchæ nostri Abrahæ:
et quod tibi obtulit summus sacerdos
tuus Melchisedech, sanctum
sacrificium, immaculatam hostiam.

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

PLEA FOR GRACES AND BLESSINGS

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

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

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

nostrum. Amen. 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 TO US ALSO, Thy sinful servants, who famulis tuis, de multitudine put our trust in the multitude of Thy miseracionum tuarum sperantibus, partem mercies, vouchsafe to grant some part aliquam et societatem donare digneris, and fellowship with Thy Holy Apostles cum tuis sanctis Apostolis et Martyribus: and Martyrs: with John, Stephen, cum Joanne, Stephano, Matthia, Barnaba, Matthias, Barnabas, Ignatius, Alexander, Ignatio, Alexandro, Marcellino, Petro, Marcellinus, Peter, Felicity, Perpetua, Felicitate, Perpetua, Agatha, Lucia, Agatha, Lucy, Agnes, Cecilia, Anastasia, Agnete, Cæcilia, Anastasia et omnibus and all Thy saints. Into their company we Sanctis tuis: intra quorum nos beseech Thee to admit us, not consortium, non æstimator meriti, sed considering our merits, but freely veniæ, quæsumus, largitor admitte 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 THROUGH Whom, O Lord, Thou dost bona creas, sanctiꝫficas, viviꝫficas, create, ꝫ sanctify, ꝫ quicken, ꝫ bless beneꝫdicis, et præstas nobis. 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 ipꝫsum, et cum ipꝫso et in ipꝫso Through ꝫ Him, and with ꝫ Him and in est tibi Deo Patri ꝫ omnipotenti, in ꝫ Him, is unto Thee, God the Father unitate Spiritus ꝫ Sancti, omnis honor et Almighty, in the unity of the Holy ꝫ Ghost, gloria: all honour and glory,

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

ꝫ Per omnia sæcula sæculorum. ꝫ For ever and ever.

℞ Amen.

℞ 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.

℞ But deliver us from evil.

The priest concludes silently:

℣. Amen.

℣. Amen.

THE EMBOLISM

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

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

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

THE FRACTION

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

Per eundem Dominum nostrum Jesum Christum Filium tuum.

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.

℣. For ever and ever.

℞ Amen.

℞ 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.

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

℞ Et cum spiritu tuo.

℞ And with thy spirit.

THE COMMINGLING OF THE SACRED SPECIES

He places the Particle in the Chalice, saying silently:

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

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

THE AGNUS DEI

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

KNEEL AT A SUNG MASS; OTHERWISE, REMAIN KNEELING.

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

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

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

THE PRAYER FOR PEACE

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

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

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

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

[[[[℣ Pax tecum.

[[[℣ Peace be with thee.

℞ Et cum spiritu tuo.]

℞ And with thy spirit.]

THE PRAYER FOR SANCTIFICATION

The Celebrant then continues silently:

DOMINE Jesu Christe, Fili Dei vivi, O LORD Jesus Christ, Son of the living

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.

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

LET not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgement and condemnation; but through Thy mercy, may it be unto me a safeguard and a healing remedy both of soul and body: Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, for ever and ever. Amen.

THE PRAYERS AT THE COMMUNION: THE COMMUNION OF THE PRIEST

He genuflects, and taking the Host, says quietly:

PANEM cœlestem accipiam, et nomen Domini invocabo.

I WILL take the Bread of Heaven, and will call upon the Name of the Lord.

🔔🔔🔔 *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 dic verbo, et sanabitur anima mea. shouldst enter under my roof; but only say the word, and my soul shall be healed.

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

CORPUS DOMINI nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

MAY THE BODY OF OUR LORD Jesus Christ preserve my soul unto life everlasting. Amen.

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

QUID retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris

WHAT return shall I make to the Lord for all the things that He hast given unto

accipiam, et nomen Domini invocabo.
Laudans invocabo Dominum, et ab
inimicis meis salvus ero.

me? I will take the Chalice of salvation,
and call upon the Name of the Lord. I will
call upon the Lord and give praise: and I
shall be saved from mine enemies.

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

SANGUIS Domini nostri Jesu Christi
custodiat animam meam in vitam
æternam. Amen.

MAY THE BLOOD of our Lord Jesus
Christ preserve my soul unto life
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
peccata mundi.

BEHOLD THE LAMB OF GOD, behold
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
intres sub tectum meum: sed tantum
dic verbo, et sanabitur anima mea.

LORD, I AM NOT WORTHY that Thou
shouldst enter under my roof; but only say
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
Christi custodiat animam tuam in
vitam æternam. Amen.

MAY THE BODY OF OUR LORD Jesus
Christ preserve your soul unto life
everlasting. Amen.

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

***ACT OF SPIRITUAL COMMUNION:**

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

THE ABLUTION PRAYERS

SIT AFTER FINISHING YOUR THANKSGIVING.

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

QUOD ore sumpsimus, Domine, 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.

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

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

THE POSTCOMMUNION

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

STAND AT A SUNG MASS; OTHERWISE, REMAIN SEATED.

Turn to POSTCOMMUNION in the Proper of the Mass.

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

THE DISMISSAL

The Dismissal is then sung or said aloud.

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

THE PLACEAT TIBI

KNEEL.

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

PLACEAT TIBI, sancta Trinitas,
obsequium servitutis 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.

✠ ✠ Initium Sancti Evangelii
secundum Joannem.

✠ ✠ Gloria ✠ tibi, ✠ Domine.

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

✠ The Lord be with you.

✠ And with thy spirit.

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

✠ Glory ✠ to ✠ Thee, ✠ O Lord

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

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

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

ET VERBUM CARO FACTUM EST

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

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

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

GENUFLECT

AND THE WORD WAS MADE FLESH

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

RECESSION

As the Celebrant passes your pew, bow to him.

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

PRIVATE PRAYER FOR THE QUEEN OF CANADA AND THE ROYAL FAMILY

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

℣. Domine, salvam fac reginam nostram Elisabeth.

℞ Et exaudi nos in die, qua invocaverimus te.

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

℣. O Lord, save Elizabeth our Queen.

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

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

℞ Amen.

THE HOLY SACRIFICE OF THE MASS: THE PROPERS

CHRISTMAS MIDNIGHT MASS

FIRST-CLASS FEAST

WHITE VESTMENTS

N.B. The Asperges is not chanted before this Mass even if Christmas falls on a Sunday. If Christmas falls on a Sunday, it may be sung only before the Midday Mass at or after 9.00 a.m.

Introit (Psalm 2. 7).

The Lord hath ✠ said to me: Thou art my Son, this day have I begotten Thee. *Verse 1.* Why have the Gentiles raged, and the people devised vain things? 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 Lord hath said to me: Thou art my Son, this day have I begotten Thee. *Kyrie & Gloria.*

Collect

O God, Who hast made this most holy night shine forth with the splendour of the true Light: grant, we beseech Thee, that we, who have known the mysteries of His light on earth, may enjoy also His happiness in Heaven: Who with Thee, liveth and reigneth in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Epistle (Titus 2. 11-15).

Dearly beloved: The grace of God our Saviour hath appeared to all men, instructing us, that, denying ungodliness and worldly desires, we should live soberly and justly and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ: Who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works. These things speak and exhort: in Christ Jesus our Lord. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 109. 3, 1; Psalm 2. 7).

With Thee is the principality in the day of Thy strength: in the brightness of the saints, from the womb before the day star, I begot Thee. The Lord said to my Lord: Sit thou at my right hand, until I make Thine enemies Thy footstool. Alleluia, alleluia. The Lord hath said to Me: Thou art my Son, this day have I begotten Thee. Alleluia.

Gospel (St. Luke 2. 1-14).

At that time, there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the Governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the City of Nazareth, into Judea to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished that she should be delivered. And she brought forth her firstborn Son and wrapped Him up in swaddling clothes, and laid Him in a manger: because there was no room for them in the inn. And there were in the same country shepherds watching and keeping the night watches over their flock. And, behold, an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all people: for this day is born to you a Saviour, Who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the Infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God and saying: Glory to God in the highest, and on earth peace to men of good will. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 95. 11, 13).

Let the heavens rejoice, and let the earth be glad before the face of the Lord: because He cometh.

Secret

May our offering on this day's feast be acceptable to Thee, O Lord, we beseech Thee: that by Thy bounteous grace, through this sacred interchange, we may be found like unto Him, in Whom our nature is united to Thee: Who with Thee, liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.

Preface of the Nativity: See the Ordinary.**Communion Verse** (Psalm 109. 3).

In the brightness of the saints, from the womb before the day star, I begot Thee. Priest: The Lord be with you. Servers: And with thy spirit. Priest: Let us pray.

Postcommunion Verse

Grant to us, we beseech Thee, O Lord, that we, who rejoice in celebrating by these Mysteries the birth of our Lord Jesus Christ, may, by worthy lives, deserve to attain unto fellowship with Him: Who with Thee, liveth and reigneth in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

FEAST OF ST. STEPHEN, PROTOMARTYR, 26th DECEMBER

SECOND-CLASS FEAST

RED VESTMENTS

N.B. If this Feastday falls on a Sunday, the Mass of the Sunday in the Octave of Christmas is said, *q.v.*

Introit (Psalm 118. 23, 86).

Princes sat, ✠ and spoke against me: and the wicked persecuted me: help me, O Lord my God, for Thy servant was employed in Thy justifications. *Verse 1.* Blessed are the undefiled in the way, who walk in the law of the 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. Princes sat, and spoke against me: and the wicked persecuted me: help me, O Lord my God, for Thy servant was employed in Thy justifications. *Kyrie & Gloria.*

Collects of St. Stephen and of the Third Mass of Christmas

Grant us, we beseech Thee, O Lord, so to imitate what we revere, that we may learn to love even our enemies: for we celebrate the Heavenly Birthday of him who knew how to pray for his very persecutors to our Lord, Jesus Christ, Thy Son, Who livest and reignest with Thee, in the unity of the Holy Ghost, world without end. *Response:* Amen.

Grant, we beseech Thee, Almighty God, that the new birth of Thine only-begotten Son in the flesh may set us free, who are held by the old bondage under the yoke of sin. 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. *Response:* Amen.

Lesson (Acts 6. 8-10, 27, 54-59).

In those days, Stephen, full of grace and fortitude, did great wonders and signs among the people. Now there arose some of that which is called the synagogue of the Libertines and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen: and they were not able to resist the wisdom and the spirit that spoke. Now, hearing these things, they were cut to the heart, and they gnashed with their teeth at him. But Stephen, being full of the Holy Ghost, looking up steadfastly to Heaven, saw the glory of God and Jesus standing on the right hand of God. And he said: Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. And they, crying out with a loud voice, stopped their ears and, with one accord, ran violently upon him. And casting him forth without the city, they stoned

him: and the witnesses laid down their garments at the feet of a young man, whose name was Saul. And they stoned Stephen, invoking and saying: Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 118. 23, 86, 117; Acts 7. 56).

Princes sat, and spoke against me: and the wicked persecuted me. Help me, O Lord my God: save me for Thy mercy's sake.

Alleluia, alleluia. I see the heavens opened, and Jesus standing on the right hand of the power of God. Alleluia.

Gospel (St. Matthew 23. 34-39).

At that time, Jesus said to the scribes and pharisees: Behold I send to you prophets and wise men and scribes, and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city: that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just even unto the blood of Zacharias, the son of Barachias, whom you killed between the temple and the altar. Amen I say to you, all these things shall come upon this generation. Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not? Behold your house shall be left to you desolate. For I say to you, you shall not see me henceforth, until you say: Blessed is He that cometh in the Name of the Lord. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Acts 6. 5; 7. 59).

The apostles chose Stephen to be a Levite, a man full of faith and of the Holy Ghost: whom the Jews stoned, invoking and saying: Lord Jesus, receive my spirit, alleluia.

Secrets of St. Stephen and of the Third Mass of Christmas

Receive, O Lord, our gifts, in commemoration of Thy saints: that as suffering made them glorious, so our devotion may render us innocent. 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. Amen.

Sanctify, O Lord, the gifts offered to Thee, by the new birth of Thine only-begotten Son: and cleanse us from the stains of our sins. Through the same our Lord Jesus Christ, Who is God, and liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

Preface of the Nativity: See the Ordinary.

In the Canon of the Mass, at the Commemoratio *pro defunctis* after the Consecration, the Priest will bow when he pronounces the name "Stephano".

Communion Verse (Acts 7. 55, 58, 60).

I see the heavens opened, and Jesus standing on the right hand of the power of God: Lord Jesus, receive my spirit, and lay not this sin to their charge.

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

Postcommunions for the Feast of St. Stephen and for the Third Mass of Christmas

May the Mysteries we have received, O Lord, help us and, through the intercession of blessed Stephen, Thy Martyr, establish us by Thine everlasting protection. 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.*

Grant, we beseech Thee, Almighty God, that, as the Saviour of the world, born on this day, is the author of our heavenly birth, so He may also be to us the Giver of immortality: Who, with Thee, liveth and reigneth in the unity of the Holy Ghost, God, world without end. *Response: Amen.*

**FEAST OF ST. JOHN THE DIVINE, APOSTLE AND EVANGELIST,
27th DECEMBER**

SECOND-CLASS FEAST

WHITE VESTMENTS

N.B. If this Feastday falls on a Sunday, the Mass of the Sunday in the Octave of Christmas is said, *q.v.*

Introit (Ecclesiasticus 15. 5).

In the midst ☩ of the Church, the Lord opened His mouth: and filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. *Psalm 91. 2.* It is good to give praise to the Lord: and to sing to Thy Name, O Most High. 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. In the midst of the Church, the Lord opened His mouth: and filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. *Kyrie & Gloria.*

Collect of St. John the Apostle & Evangelist, and of the Third Mass of Christmas

Of Thy goodness, O Lord, shine upon Thy Church, that, enlightened by the teachings of blessed John, Thine apostle and evangelist, she may attain to everlasting 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.

Grant, we beseech Thee, Almighty God, that the new birth of Thine only-begotten Son in the flesh may set us free, who are held under the old bondage under the yoke of sin. 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. *Response:* Amen.

Lesson (Ecclesiasticus 15. 1-6).

He that feareth God will do good: and he that possesseth justice shall lay hold on her, and she will meet him as an honourable mother. With the bread of life and of understanding she shall feed him and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved: and she shall hold him fast, and he shall not be confounded: and she shall exalt him among his neighbours, and, in the midst of the Church, she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory. The Lord our God shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name. *Response:* Deo gratias.

Gradual and Alleluia (St. John 21. 23, 19; 21. 24).

This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say: He should not die. But: So I will have him to remain till I come: follow thou Me.

Alleluia, alleluia. This is that disciple who giveth testimony of these things: and we know that his testimony is true. Alleluia.

Gospel (St. John 21. 19-24).

At that time, Jesus said to Peter: Follow Me. Peter, turning about, saw that disciple whom Jesus loved following, who also leaned on His breast at supper, and he said: Lord, who is he that shall betray Thee? Him therefore when Peter had seen, he saith to Jesus: Lord, and what shall this man do? Jesus saith to him: So I will have him to remain till I come, what is it to thee? Follow thou Me. This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him: He should not die; but: So I will have him to remain till I come: what is it to thee? This is that disciple who giveth testimony of these things, and hath written these things: and we know that his testimony is true. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 91. 13).

The just shall flourish like the palm tree: he shall be multiplied like the cedar that is in Libanus.

Secret of St. John the Apostle and Evangelist, and of the Third Mass of Christmas

Receive, O Lord, the gifts we bring to Thee on the feast of him, by whose protection, we hope to be delivered. 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. Amen.

Sanctify, O Lord, the gifts offered to Thee, by the new birth of Thine only-begotten Son: and cleanse us from the stains of our sins. 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 of the Nativity: See the Ordinary.

In the Canon of the Mass, during the Communicantes (which precedes the Consecration), the Priest will bow when he pronounces the name "Joannis".

Communion Verse (St. John 21. 23).

A saying therefore went abroad among the brethren, that that disciple should not die: and Jesus did not say: he should not die; but: So I will have him to remain till I come.

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

Postcommunions for St. John the Apostle & Evangelist, and for the Third Mass of Christmas

We who have been refreshed by Heavenly Food and Drink, humbly entreat Thee, O our God, that we may be strengthened also by the prayers of him, in whose commemoration, we have received Them. 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.

Grant, we beseech Thee, Almighty God, that, as the Saviour of the world, born on this day, is the Author of our heavenly birth, so He may also be to us the Giver of Immortality: Who with Thee, liveth and reigneth in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

FEAST OF THE HOLY INNOCENTS, OR 'CHILDERMAS', 28th DECEMBER

SECOND-CLASS FEAST

RED VESTMENTS

N.B. If this Feastday falls on a Sunday, the Mass of the Sunday in the Octave of Christmas is said, *q.v.*

Introit (Psalm 8. 3).

Out of the mouth ✠ of infants and sucklings, O God, Thou hast perfected praise, because of Thine enemies. *Verse 2.* O Lord, our God: how admirable is Thy Name in the whole 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. Out of the mouth of infants and sucklings, O God, Thou hast perfected praise, because of Thine enemies. *Kyrie & Gloria.*

Collect of the Holy Innocents (Childermas), and of the Third Mass of Christmas

O God, Whose praise the martyred Innocents on this day confessed, not by speaking, but by dying: destroy in us all the evils of sin, that our life may also proclaim by deeds Thy faith which our tongue professes. 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.

Grant, we beseech Thee, Almighty God, that the new birth of Thine only-begotten Son in the flesh may set us free, who are held by the old bondage under the yoke of sin. 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. *Response:* Amen.

Lesson (Apocalypse 14. 1-5).

In those days, I beheld a Lamb standing on Mount Sion, and with him an hundred forty-four thousand, having His Name and the Name of His Father written on their foreheads. And I heard a voice from Heaven, as the noise of many waters and as the voice of great thunder: and the voice which I heard was as the voice of harpers, harping on their harps. And they sung, as it were, a new canticle before the throne, and before the four living creatures and the ancients: and no man could say the canticle, but those hundred forty-four thousand who were purchased from the earth. These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever He goeth. These were

purchased from among men, the first fruits to God and to the Lamb: and in their mouth there was found no lie: for they are without spot before the throne of God. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 123. 7, 8; Psalm 112. 1).

Our soul hath been delivered as a sparrow out of the snare of the fowlers. The snare is broken, and we are delivered. Our help is in the Name of the Lord, Who made Heaven and earth.

Alleluia, alleluia. Praise the Lord, ye children, praise ye the Name of the Lord. Alleluia.

Gospel (St. Matthew 2. 13-18).

At that time, an angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the Child and His mother and fly into Egypt, and be there until I shall tell thee. For it will come to pass that Herod will seek the Child to destroy Him. Who arose and took the Child and His mother by night and retired into Egypt: and he was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called My Son. Then Herod, perceiving that he was deluded by the wise men, was exceeding angry, and sending killed all the men children that were in Bethlehem and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias the Prophet, saying: A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not. *Response:* Laus tibi, Christe. *Creed.*

Offertory Versicle (Psalm 123. 7).

Our soul hath been delivered as a sparrow out of the snare of the fowlers: the snare is broken, and we are delivered.

Secrets of Childermas, and of the Third Mass of Christmas

Let not the loving prayer of Thy saints fail us, O Lord: may it render our offerings pleasing to Thee, and ever obtain for us Thy pardon. 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. Amen.

Sanctify, O Lord, the gifts offered to Thee, by the new birth of Thine only-begotten Son: and cleanse us from the stains of our sins. Through the same our Lord Jesus Christ, Who is God, and liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

Preface of the Nativity: See the Ordinary.

Communion Verse (St. Matthew 2. 18).

A voice in Rama was heard, lamentation and mourning: Rachel bewailing her children, and would not be comforted, because they are not.

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

Postcommunions for Childermas and for the Third Mass of Christmas

We have partaken, O Lord, of these votive Gifts: grant, we beseech Thee, that by the prayers of the saints, they may procure aid for us both in this life and in the life to come. 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.

Grant, we beseech Thee, Almighty God, that, as the Saviour of the world, born on this day, is the author of our Heavenly birth, so He may also be to us the Giver of immortality: Who, with Thee, liveth and reigneth in the unity of the Holy Ghost, God, world without end.

Response: Amen.

MASS FOR THE SUNDAY IN THE OCTAVE OF CHRISTMAS

SECOND-CLASS FEAST

WHITE VESTMENTS

Introit (Wisdom 18. 14-15).

While all things ☩ were in quiet silence and the night was in the midst of her course, Thine Almighty Word, O Lord, leapt down from Heaven from Thy royal throne. *Psalm 92.1.* The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself. 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. While all things were in quiet silence and the night was in the midst of her course, Thine almighty Word, O Lord, leaped down from heaven from Thy royal throne. *Kyrie & Gloria.*

Collect(s)

O Almighty and everlasting God, direct our actions according to Thy good pleasure; that in the Name of Thy beloved Son we may deserve to abound in good works. Who with Thee livest and reignest in the unity of the Holy Ghost, God, world without end. *Response: Amen.*

If Sunday falls on the 26th of December, add the following Collect of St. Stephen:

Grant us, we beseech Thee, O Lord, so to imitate what we revere, that we may learn to love even our enemies: for we celebrate the heavenly Birthday of him who knew how to pray for his very persecutors to our Lord, Jesus Christ, Thy Son, Who livest and reignest with Thee, in the unity of the Holy Ghost, world without end. *Response: Amen.*

If Sunday falls on 27th December, add the following Collect of St. John the Divine:

Of Thy goodness, O Lord, shine upon Thy Church, that, enlightened by the teachings of blessed John, Thine apostle and evangelist, she may attain to everlasting 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.*

If Sunday falls on 28th December, add the following Collect of Childermas (Holy Innocents):

O God, Whose praise the martyred Innocents on this day confessed, not by speaking, but by dying: destroy in us all the evils of sin, that our life may also proclaim by deeds Thy faith which our tongue professes.

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.

Epistle (Galatians 4. 1-7).

Brethren, as long as the heir is a child, he differeth nothing from a servant, though he be Lord of all: but is under tutors and governors until the time appointed by the father: so we also, when we were children were serving under the elements of the world. But when the fullness of the time was come, God sent His Son, made of a woman, made under the law, that He might redeem them that were under the law, that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of His Son into your hearts, crying: Abba, Father. Therefore now he is not a servant, but a son: and if a son, and heir also through God. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 44. 3, 2; Psalm 92. 1).

Thou art beautiful above the sons of men: grace is poured abroad in Thy lips. My heart hath uttered a good word, I speak my words to the king: my tongue is the pen of a scrivener, that writeth swiftly.

Alleluia, alleluia. The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself with might. Alleluia.

Gospel (St. Luke 2. 33-40).

At that time Joseph and Mary the Mother of Jesus were wondering at those things which were spoken concerning Him. And Simeon blessed them, and said to Mary His mother: Behold, this Child is set for the fall, and for the resurrection of many in Israel: and for a sign which shall be contradicted: and thine own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had liveth with her husband seven years from her virginity. And she was a widow for fourscore and four years: who departed not from the temple, by fastings and prayers serving night and day. Now she, at the same hour, coming in, confessed to the Lord: and spoke of Him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the Child grew and waxed strong, full of wisdom: and the grace of God was in Him. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 92. 1, 2).

God hath established the world, which shall not be moved: Thy throne, O God, is prepared from of old, Thou art from everlasting.

Secret(s)

Grant, we beseech Thee, Almighty God, that the offering made in the sight of Thy majesty may obtain for us the grace of loving devotion, and the reward of a blessed eternity. 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. Amen.

If Sunday falls on the 26th of December, add the following Secret of St. Stephen:

Receive, O Lord, our gifts, in commemoration of Thy saints: that as suffering made them glorious, so our devotion may render us innocent. 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. Amen.

If Sunday falls on the 27th of December, add the following Secret of St. John the Divine:

Receive, O Lord, the gifts we bring to Thee on the feast of him, by whose protection, we hope to be delivered. 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. Amen.

If Sunday falls on the 28th December, add the following Secret of Childermas [Holy Innocents]:

Let not the loving prayer of Thy saints fail us, O Lord: may it render our offerings pleasing to Thee, and ever obtain for us Thy pardon. 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. Amen.

Preface of the Nativity: See the Ordinary

Communion Verse (St. Matthew 2. 20).

Take the Child and His Mother, and go into the land of Israel: for they are dead who sought the life of the Child.

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

Postcommunion(s)

By the working of this Mystery, O Lord, may our vices be removed, and our just desires fulfilled. 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.*

If Sunday falls on the 26th December, add the following Postcommunion of St. Stephen:

May the Mysteries we have received, O Lord, help us and, through the intercession of blessed Stephen, Thy Martyr, establish us by Thine everlasting protection. 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.*

If Sunday falls on the 27th of December, add the following Postcommunion of St. John the Divine:

We who have been refreshed by heavenly Food and Drink, humbly entreat Thee, O our God, that we may be strengthened also by the prayers of him, in whose commemoration, we have received Them. 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.*

If Sunday falls on the 28th of December, add the following Postcommunion of Childermas:

We have partaken, O Lord, of these votive Gifts: grant, we beseech Thee, that by the prayers of the saints, they may procure aid for us both in this life and in the life to come. 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.*

MASS FOR THE OCTAVE OF CHRISTMAS ON NEW YEAR'S DAY

SECOND-CLASS FEAST

WHITE VESTMENTS

Introit (Isaias 9. 6).

A Child is born ✠ to us, and a Son is given to us, Whose government is upon His shoulders: and His Name shall be called the Angel of Great Counsel. *Psalm 97. 1.* Sing ye to the Lord a new canticle: because He hath done wonderful things. 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. A Child is born to us, and a Son is given to us, Whose government is upon His shoulders: and His Name shall be called the Angel of Great Counsel. *Kyrie & Gloria.*

Collect

O God, Who by the fruitful virginity of blessed Mary, hast bestowed upon mankind the rewards of eternal salvation: grant, we beseech Thee, that we may experience her intercession for us, through whom we have been made worthy to receive the Author of Life, Jesus Christ Thy Son, our Lord: Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Epistle (Titus 2. 11-15).

Dearly beloved: The grace of God our Saviour hath appeared to all men, instructing us, that, denying ungodliness and wordly desires, we should live soberly and justly and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ: Who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works. These things speak and exhort: in Christ Jesus our Lord. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 97. 3, 4, 2; Hebrews 1. 1, 2).

All the ends of the earth have seen the salvation of our God: sing joyfully to God, all the earth. The Lord hath made known His salvation: He hath revealed His justice in the sight of the Gentiles.

Alleluia, alleluia. God, Who in divers manners spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by His Son. Alleluia.

Gospel (St. Luke 2. 21).

At that time, after eight days were accomplished that the Child should be circumcised: His Name was called Jesus, which was called by the angel before He was conceived in the womb. *Response:* Laus tibi, Christe. *Creed.*

Offertory Versicle (Psalm 88. 12, 15).

Thine are the heavens, and Thine is the earth; the world and the fullness thereof Thou hast founded: justice and judgement are the preparation of Thy throne.

Secret

Receive our gifts and prayers we beseech Thee, O Lord; cleanse us by these heavenly Mysteries, and mercifully hear us. Through our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

Preface of the Nativity: See the Ordinary.

Communion Verse (Psalm 97. 3).

All the ends of the earth have seen the salvation of our God.

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

Postcommunion Verse

May this Communion, O Lord, cleanse us from guilt: and through the intercession of the Blessed Virgin Mary, Mother of God, make us sharers of the heavenly remedy. 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. *Response:* Amen.

FEAST OF THE HOLY NAME OF JESUS

SECOND-CLASS FEAST

WHITE VESTMENTS

N.B. This feast is kept on the Sunday between the Octave of Christmas and Epiphany. If there be no Sunday in that period, it is observed on 2nd January.

Introit (Philippians 2. 10, 11).

In the Name of ✠ Jesus let every knee bow, of those that are in heaven, on earth, and under the earth: and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. *Psalm 8. 2.* O Lord, our Lord: how admirable is Thy Name in the whole 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. In the Name of Jesus let every knee bow, of those that are in Heaven, on earth, and under the earth: and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. *Kyrie & Gloria.*

Collect

O God, Who didst constitute Thine only-begotten Son the Saviour of mankind, and didst bid Him be called Jesus: mercifully grant that we who venerate His Holy Name on earth, may fully enjoy also the vision of Him in Heaven. Through the same our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. *Response:* Amen.

Lesson (Acts 4. 8-12).

In those days, Peter, filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear: If we this day are examined concerning the good deed done to the infirm man by what means he hath been made whole, be it known to you all, and to all the people of Israel: that by the Name of our Lord Jesus Christ of Nazareth, Whom you crucified, Whom God hath raised from the dead, even by Him this man standeth here before you whole. This is the Stone Which was rejected by you the builders, Which is become the Head of the corner: neither is there salvation in any other. For there is no other Name under Heaven given to men, whereby we must be saved. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 105. 47; Psalm 144. 21).

Save us, O Lord our God, and gather us from among the nations: that we may give thanks to Thy Holy Name, and may glory in Thy praise. *Isaias 63. 16.* Thou, O Lord, our Father and our Redeemer: from everlasting is Thy Name.

Alleluia, alleluia. My mouth shall speak the praise of the Lord, and let all flesh bless His Holy Name. Alleluia.

Gospel (St. Luke 2. 21),

At that time, after eight days were accomplished that the Child should be circumcised: His Name was called Jesus, which was called by the angel before He was conceived in the womb. *Response:* Laus tibi, Christe. *Creed.*

Offertory Versicle (Psalm 85. 12, 5).

I will praise Thee, O Lord my God, with my whole heart, and I will glorify Thy Name forever: for Thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon Thee. Alleluia.

Secret

May Thy blessing, O most merciful God, by which every creature lives, sanctify, we beseech Thee, this our Sacrifice, which we offer unto Thee to the glory of the Name of Thy Son, our Lord Jesus Christ, that it may be well-pleasing to Thy Majesty for Thy praise, and profit us unto salvation. Through the same Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

Preface of the Nativity: See the Ordinary.

Communion Verse (Psalm 85. 9, 10).

All the nations Thou hast made shall come and adore before Thee, O Lord, and they shall glorify Thy Name: for Thou art great, and dost wonderful things: Thou art God alone. Alleluia.

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

Postcommunion Verse

O Almighty and everlasting God, Who didst create and redeem us, look graciously upon our prayer, and with a favourable and benign countenance, deign to accept the Sacrifice of the saving Victim, Which we have offered to Thy Majesty in honour of the Name of Thy Son, our Lord Jesus Christ: that through the infusion of Thy grace we may rejoice that our names are written in Heaven, under the glorious Name of Jesus, the pledge of eternal predestination. Through the same 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.

LITANY OF THE INFANT JESUS

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

Lord, have mercy upon us. Jesus, hear us. *Jesus, 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.*

Infant, Jesus Christ, *have mercy on us.*

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

Infant, Son of the living God, *have mercy on us.*

Infant, Son of the Virgin Mary, &c.

Infant, strong in weakness,

Infant, powerful in tenderness,

Infant, Treasure of grace,

Infant, Fountain of love,

Infant, Renewer of the heavens,

Infant, Repairer of the evils of earth,

Infant, Head of the angels,

Infant, Root of the patriarchs,

Infant, Speech of prophets,

Infant, Desire of the Gentiles,

Infant, Joy of shepherds,

Infant, Light of the Magi,

Infant, Salvation of infants,

Infant, Expectation of the just,

Infant, Instructor of the wise,

Infant, First-fruit of all saints,

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

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

From the slavery of the children of Adam, *Infant Jesus, deliver us.*

From the slavery of the devil, *Infant Jesus, deliver us.*

From the evil desires of the flesh, *Infant Jesus, deliver us.*

From the malice of the world, &c.

From the pride of life,

From the inordinate desire of knowing,

From blindness of spirit,
From an evil will,
From our sins,
Through Thy most pure Conception,
Through Thy most humble Nativity,
Through Thy tears,
Through Thy most painful Circumcision,
Through Thy most glorious Epiphany,
Through Thy most pious Presentation,
Through Thy most divine life,
Through Thy poverty,
Through Thy many sufferings,
Through Thy labours and travels,

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

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

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

✠ Jesus, Infant, hear us.

✠ *Jesus, Infant, graciously hear us.*

Let us pray.

O Lord Christ, Thou wert pleased so to humble Thyself in Thine incarnate divinity and most sacred Humanity as to be born in time and become a little child. Grant that we may acknowledge infinite wisdom in the silence of a child, power in weakness, and majesty in humiliation. Adoring Thy humiliations on earth, may we contemplate Thy glories in Heaven, Who, with the Father and the Holy Ghost, livest and reignest forever. R. *Amen.*

SACRED VESSELS AND FABRICS USED BY PRIESTS AT MASS

Chalice: The cup-shaped vessel used at Mass to contain the Most Precious Blood of Jesus. It is made of gold or it may be made of silver but having a gold lining.

Ciborium. The chalice-like vessel used to contain Blessed Hosts in the Tabernacle and for distribution of Holy Communion. It has a cover surmounted usually by a cross or a dove. It must be made of a precious and durable metal and is lined with gold unless the entire vessel be made of gold.

Paten. A saucerlike-dish made of gold, or else it is made of some other precious metal and gold-plated. Its central recess is sized to contain the larger Communion Host.

Corporal. This is the small linen cloth on which the Host, paten and the chalice rest during Mass. It has a cross at centre along one edge and is folded into nine squares so as to contain any particles which may fall from the species of bread in the Blessed Sacrament. The corporal represents the linen winding-shroud of our Lord.

Purificator. This is the small white linen or hemp cloth used to cleanse and dry the chalice after the Precious Blood has been drunk from it. It has a small cross at its centre to distinguish it from the corporal and lavabo-cloth (which have crosses at centre along one edge). It is folded into three layers before Mass.

Pall. This is a square stiffened piece of linen or hemp or two such pieces between which a piece of cardboard or plastic has been inserted. It is used to cover the Chalice. Its upper side may be covered with cloth-of-gold or cloth-of-silver or silk in the liturgical colour of the day but, like the tabernacle veil, never in black (purple is used on black days). A cross is usually embroidered on its upper side at centre.

Burse. This is the case used to hold the corporal. It takes the liturgical colour of the day.

Peplum. This is the veil which covers the Chalice. It takes the liturgical colour of the day but may always be white.

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