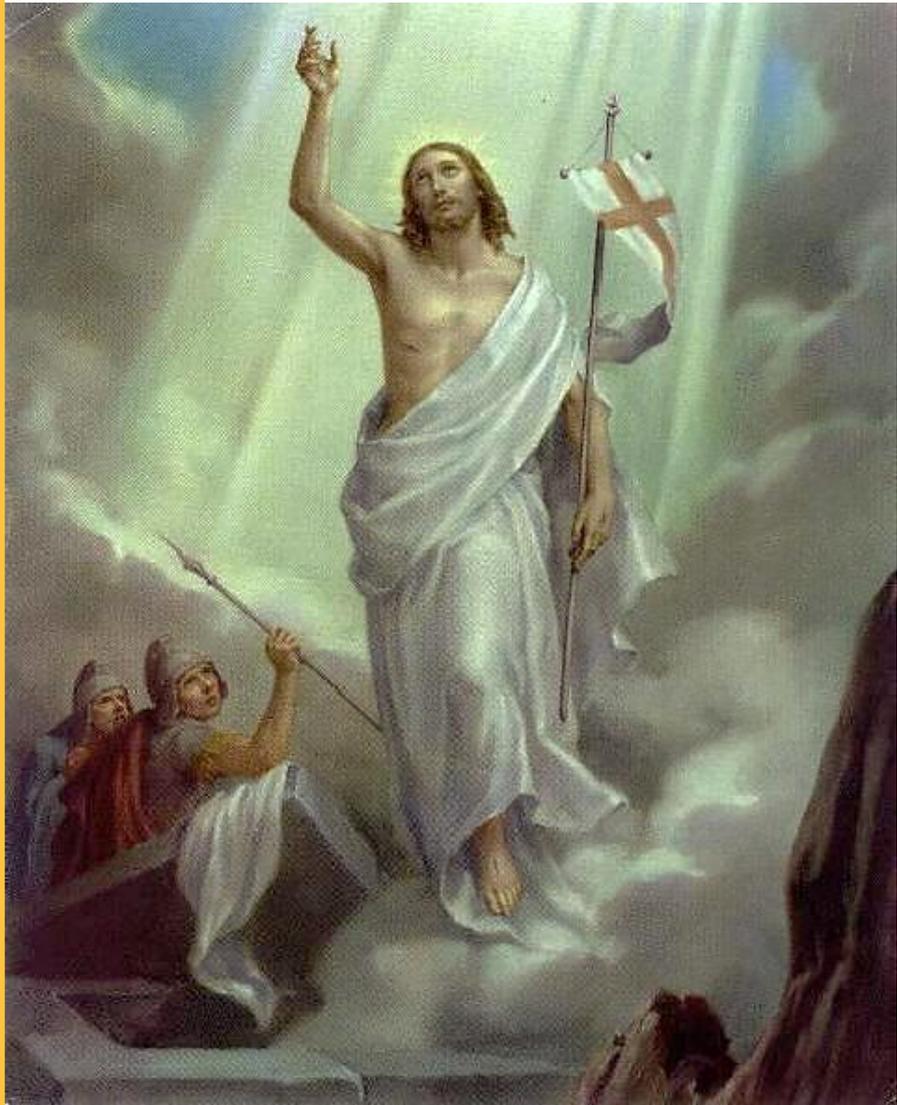


Easter tide Missalette



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 to pray the devotions at the end of this booklet.
7. When the Celebrant passes your pew in procession or recession, please bow the neck as he passes. When receiving aspersed holy water, please incline from the waist and make the Sign of the Cross. When receiving incense, please stand and incline from the waist as the Thurifer censes you.
8. If the Creed is sung in the solemn form, the Celebrant and Acolytes will reverence the Altar at the foot before proceeding to the sedilia. Please do not genuflect at this point. Instead, genuflect with them when the Celebrant does so at the Altar.
9. A collection is taken at the Offertory only on Sundays and current Holydays of Obligation. In the Dominion of Canada, these are Christmas Day and New Year’s Day.

About the Missalettes

Eastertide is the first part of the Paschal Season, extending from Easter Eve to the Vigil of the Ascension. Its first week is called the Easter Octave; its first three days, the Easter Triduum, which is not to be confused with the preceding Triduum Sacram. This *Missalette* for *Eastertide is the seventh in a series* of seasonal community Mass booklets which, together, provide the text of the Mass for the entire liturgical year. There will also be missalettes for major feastdays throughout the year. This is 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 the devotion can be downloaded from our web site found 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. Praying the Mass 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.

Before every Traditional Latin Mass on either a Sunday or an important feastday, the appropriate missalettes will be placed on a table at the back of the church for people to use during Mass. They must be put back on the same table after Mass and may not be taken home. They represent a considerable investment in time and money.

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 any Mass, with some seasonal adjustments indicated. Minor changes which occasionally occur will be explained where they apply. 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 Mass.

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. Spatial directions are always liturgical directions, meaning that the *east* end of the church always means the end where the sanctuary is situated, regardless of real compass directions.

Spoken Masses are often celebrated on special occasions in our community, usually for important feastdays of Our Lord or the Blessed Virgin. In our Missalettes, those parts of the Sung Mass that are not part of the Spoken Mass can be recognised by a distinct colour in the text. We have adopted the following conventions:

- **Black** printing presents the text of the Mass (both Sung and Spoken).
- **Blue** text indicates **postures** for the faithful to follow.
- **Red** highlights comments that aid in understanding the prayers or the actions of Priest or Server(s).
- **A yellow highlighted text area always refers to the Propers**
- **Grey highlighted areas are skipped at indicated Masses or when there is no incensing**
- Directions for the congregation are placed 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.

EASTER AND EASTERTIDE

Easter is the most important day of the year. It is the oldest festival in the Church, although it has not always been considered to comprise one day. Originally, the entire Sacred Triduum, from Maundy Thursday to Easter Sunday, was considered to be a single Paschal feast. Easter is the highest feast because it celebrates the destination and purpose of the Incarnational act of God by which salvation is made possible to man after the Fall. Having redeemed us on the Cross and having harrowed hell (*i.e.* freed the just who waited in the Limbus Patrum), Christ rises from the dead on the third day of His Sacred Passion, opening for us the gates of Heaven. While this is the most glorious of all feastdays, it is also very serious, since redemption is only assured to those who respond favourably to the call for conversion. Catechumens and public penitents were admitted or re-admitted to the nave at this time in the Primitive Church. It was a time for Baptism and Penance, for cleansing of the soul to enable faithful to rise with Christ to new life in the Spirit. Owing to the overwhelming importance of this divine event, the Church has always celebrated Easter in quiet praise and with a sober joyfulness, whereas excessive merrymaking became attached more to Christmas. This has led in our secularised world to the error that Christmas is the principal feast on the Christian calendar.

The name *Easter* has been a matter of some dispute in recent times. Beginning in the nineteenth century, given a passage noticed by some from the Ecclesiastical History of the Venerable Bede (eighth century), it was argued that the name was derived in England from that of a Germanic goddess known as Eostre or Oster. It was proposed that the early missionaries to the north of Europe ‘Baptized’ a popular pagan name to make it more palatable to converts. However, the goddess’s name in the first place was derived from the Germanic *aus*, meaning the East or the dawn. Some scholars now suggest that, in fact, the word Easter may have originally referred to the direction of worship, the East. It is possible that both theories are true and that the missionaries saw a convenient way to shift emphasis from the pagan goddess to the direction of Sacrifice. At any rate, it is certain that there has been no cultural association with the pagan goddess in written memory.

The colours of Easter have long been regarded as gold and white, symbolising the royal splendour and the spotless purity of Christ, of the glory of His Godhead and the perfection of His Sacred Manhood. The colour yellow brings to mind the rising of the sun in the east on the first

Easter morning: as the sun rose to enlighten the earth, the Sun of Justice rose from the dead at dawn, for He is the Light of the world. We have traditionally faced a rising morning sun at each Sunday Mass because this is a symbol of the Resurrection. White, which is the liturgical colour of Easter, brings to mind the spotless paschal lamb that was sacrificed as a sin offering under the Old Law: all those lambs were types and shadows of the Agnus Dei.

From the Vigil Mass of Easter, the sanctuary is adorned with gold and white flowers. In Northern America especially, beginning in the early twentieth century, the Easter lily, originally imported from Japan, became the most popular floral symbol. Its white flower is elongated and opens suddenly to reveal yellow anthers on the stamen. It is said to resemble a trumpet, the musical symbol of celebration. The elongation and sudden opening also suggests the rising up of Christ and the opening of the tomb.

THE PASCHAL SEASON

The Paschal Season consists of three parts which, together, are regarded as one grand extended feast. They mark the Resurrection and Ascension of Christ and the sending forth into the world of the Holy Ghost. The Resurrection opens a period in which the glorified Jesus is present on earth to prove His divinity. This period must end because the Father calls his divine Son to sit at his right hand in Heaven for all eternity. But God did not mean to abandon His people; therefore, on the fiftieth day after the Resurrection (and ten days after His Ascension), He sent forth His divine Spirit at Pentecost. The unity of these three events is realised devotionally by the substitution of the *Regina Cæli* for the Angelus from Easter Eve to the Vigil of Pentecost. The *Regina Cæli* is said standing and includes no genuflexion because it calls the faithful to represent the risen Lord in his or her own body.

Eastertide is the first part of the Paschal Season. It consists of five complete weeks having a special liturgical character. The first of these weeks is known as the Easter Octave, and the first three days of that Octave are called the Easter Triduum, which should not be confused with the Sacred Triduum that immediately precedes it and links Easter to Lent. Just as distinct periods shorten in duration as one approaches Easter, they lengthen as one departs from it. These periods build and then release tension so as to point to the completion of our redemption at the Resurrection.

In the Middle Ages, the Church wished to enable faithful to celebrate Easter more fully. As a result, beginning in the ninth century, all the days of the

Octave were made holydays of obligation on which everyone was obliged to attend Mass and avoid servile work. Given the growth of towns and of mercantilism, beginning in the fourteenth century, this obligation became more onerous and so it was reduced to the first three days of the Octave: Easter Sunday, Monday and Tuesday. The change found expression in the calendar (until 1962), as Easter Monday and Tuesday became ‘doubles of the first class’ while the remaining days in the Octave were designated as ‘semi-doubles’. It was realised later that the change was apposite because the highest of the ancient Jewish festivals were celebrated for three continuous days, and the first Easter corresponded with the Jewish Passover. Moreover, this change created yet another degree of temporal enveloping to point to the most important day of the year.

Towards the end of the eighteenth century, the obligation was reduced further, especially in civil law, when Easter Tuesday was excluded. However, this happened slowly, especially in the British Empire. Until 1994, all three days were public holidays in the State of Victoria, in Australia, and they still are both in the Vatican City State and for some government workers in Tasmania. Easter Monday remains a statutory holiday in France, most of Scandinavia and in some parts of the Commonwealth. In Canada, it remains a civic holiday for schools and for civil servants. Owing to Puritan influence, the U.S.A. had neither Good Friday nor Easter Monday as public holidays. Beginning in the late nineteenth century, pressure mounted to grant Good Friday as a holiday, and this then proceeded from State to State.

PASCHAL LITURGY

The Church prepares us for Easter by darkening the vestments and depriving us of various signs of celebration during Septuagesima and then Lent. Finally, on Good Friday, Mass itself is entirely displaced by the Office, and the colour changes to black. Suddenly, at Easter, the brightest colours shine out of the darkness. Priests are encouraged to wear their finest cloth-of-gold vestments for Easter and must wear white or gold. (In our community, the servers wear their more celebratory red cassocks as well.) The veils are removed from the statues between None and Vespers on Holy Saturday and flowers return. The organ and all other appropriate instruments are restored and the former may be played even solo for voluntaries.

Before Easter Sunday Mass, in place of the Asperges, a special Paschal Antiphon, the *Vidi aquam* is sung. It includes three alleluias and restores the *Gloria Patri* which was removed from the Passiontide Asperges. In

addition, it adds an Alleluia to the versicle and responsory for the closing prayer, the Exaudi nos (which is the same one used at the Asperges).

Throughout the Easter Sunday Mass and for the whole Season, Alleluias abound. For all of Eastertide and the rest of the year and beyond, the Lenten Tract is replaced by an Alleluia and versicle and, for Eastertide itself, the ejaculative Alleluia is added to the Introit (twice) and to the Communion Verse (one to three times each day) and once to the Offertory Verse. The *Gloria* is restored after the Kyrie and Glories return at the Introit and Lavabo. Psalm 42, the *Judica me*, also returns.

During Easter Week, two Alleluias are also added to the Versicle and Responsory at the Final Blessing. From Low Sunday to the end of Eastertide, even the Gradual is replaced by “Alleluia, alleluia” and a versicle. This is then followed by another “Alleluia” and versicle and final “Alleluia”. The Gradual is retained in the Octave alone and the closing “Alleluia” is omitted as a remnant of the ancient Easter Mass, and perhaps to concentrate more attention on the spiritual meaning of the feast.

The Octave is privileged so that no other feasts may be celebrated in it and only privileged commemorations may be made. During these seven days, there is also a special Sequence sung after the Alleluia, the *Victimæ paschali laudes*, and the liturgy adds a special Communicantes to the Canon and even provides a distinct form for the Hanc Igitur. Only Easter and Pentecost have this privilege. On only two days in the year does the Priest, after descending the steps to the foot during the sung Creed, kneel with the servers. These are Pentecost Sunday and Christmas Day. At Easter as at all other Masses, he bows while they genuflect. But at Easter, this is above all to emphasise the Resurrection. The Priest, as an *alter Christus*, symbolises the Resurrection in His body.

For the five weeks of Eastertide, a special Paschal Preface is said before the Canon. The Paschal Candle is blessed at the Easter Vigil Mass and stands in a prominent place in the sanctuary. It is lit at all Masses (except those in black or purple vestments) until the end of the *Gloria* on Ascension Thursday.

DIETARY LAWS AND CUSTOMS

It is often forgotten in our days that the Lenten Fast is not the only one proper to the Catholic Faith. The Church has always enjoined faithful to fast voluntarily at other times for special and private ends. In Eastern Catholic Churches, there are even other public fasts. The Paschal Season

is the only time of the year when the Church forbids fasting (apart from the Eucharistic Fast). It is disallowed from Easter Eve until the end of the Octave of Pentecost. (It is also disallowed on Sundays throughout the year because each Sunday commemorates Easter—even in Lent.)

In ancient times, the Lenten fast forbade meat for the entire season and also dairy products such as milk, cream, butter and eggs. In the East, abstention from dairy products has survived to the present day. These ‘yellow and white’ foods (in the colours of Easter) return suddenly, and so the tradition has arisen of making them central to the Easter feast. The Easter egg is especially popular. In pagan times, it was a symbol of fertile new life in spring and is therefore proper to the time of the year, and this corresponds nicely to the liturgical season, in which new eternal life springs up in the risen Lord. The image of the bird breaking through the shell—of new life miraculously emerging from an apparently dead object—has been regarded as a symbol of Christ emerging from the tomb or through a barrier of sin and death. Like winged creatures, He would also arise into the heavens on Ascension Day and pass beyond the clouds.

In many Western countries, the main course at the Easter feast is a ham. At one time, the last of the cured hams were eaten in spring just before other meats became available. The custom has gained the symbolism, however, of faithful being freed from the Old Law—the old Jewish dietary restrictions. Christians are liberated from the Law into new life in Christ. In the Eastern Catholic Churches, lamb is the main course at Easter. This obviously entails Eucharistic symbolism: we consume the Lamb of God so that He can abide in us. In Greece, it is customary to slaughter fresh lambs on Easter Sunday morning after Mass, and the squeals of the victims can be heard all over Athens.

EASTER LITANY AND GREETINGS

The Litany of the Resurrection is traditional for Eastertide. It is printed at the end of this Booklet. Near its conclusion, one finds the old Paschal greeting, once said by faithful upon meeting at Easter, and this practice should be restored.

✠ Christ is risen, Alleluia!

✠ He is risen indeed, and hath appeared unto Simon. Alleluia!

A similar Greeting is still used in the Eastern Churches but it does not have the reference to St. Peter! (V. Christ is risen from the dead. Alleluia! R. He has risen indeed! Alleluia!). The general secular greeting is “Happy Easter”, which should be said throughout the Octave or at least for the Easter Triduum.

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 VIDI AQUAM

REMAIN STANDING

From Easter to Pentecost Sunday inclusive, the following Vidi Aquam Antiphon replaces the Asperges me. The Vidi Aquam may be chanted in the Paschal Season only on Sundays. It is never strictly required, even at a *Missa Solemnis*. Immediately before the principal Sunday Sung Mass, the Celebrant begins by intoning Vidi Aquam, which is continued by the Choir. He then sprinkles the Altar, the Clergy, the Servers and the Choir and other faithful with holy water. The cope will be the colour of the day, which is white or gold. The Priest asperses the people on his left side as he walks up and down the central aisle, or he may asperse everyone and only as he proceeds from the sanctuary to the west end of the nave. If there is no cope of the right colour, the Priest wears only alb and stole. In some countries, the Priest may wear the biretta while incensing. In some places, he may wear chasuble and maniple and not change vestments. The Priest may be assisted in the Vidi Aquam by one or two Acolytes and, should there be room, by the Master of Ceremonies.

ANTIPHON

VIDI AQUAM egredientem de templo a latere dextro, alleluia: et omnes ad quos pervenit aqua ista salvi facti sunt et dicent: alleluia, alleluia.	I SAW WATER flowing from the right side of the temple, alleluia: and all they to whom that water came were saved; and they shall say: alleluia, alleluia.
<i>CONFITEMINI DOMINO, quoniam bonus:</i> <i>quoniam in sæculum misericordia ejus.</i>	Praise the Lord, for He is good; for His mercy endureth forever.

The Glory omitted here in Passiontide is now restored:

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

✠. [INCLINE] Gloria Patri, et Filio, et Spiritu Sancto. ✠ Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.	✠. [INCLINE] 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.
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Ant. VIDI AQUAM

Ant. I SAW WATER

Returning to the Altar, the Celebrant sings:

✠. Ostende nobis, Domine, misericordiam tuam. Alleluia.	✠. Show unto us, O Lord, Thy mercy. Alleluia.
✠. Et salutare tuum da nobis. Alleluia.	✠ And give unto us Thy salvation.

V̇. Domine exaudi orationem meam.
Ṙ. Et clamor meus ad te veniat.
V̇. Dominus vobiscum.
Ṙ. Et cum spiritu tuo.

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.
Ṙ Amen.

Alleluia.
V̇. O Lord, hear my prayer.
Ṙ And let my cry come unto Thee.
V̇. The Lord be with you all.
Ṙ And with thy spirit.

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, favor, protect, visit and defend all those dwelling in this habitation. Through Christ our Lord.

Ṙ Amen.

The people are seated as the Celebrant goes to the sedilia to replace his cope with chasuble and maniple of the colour of the day. This will be white or gold on the Sundays of Easter. When the Celebrant and servers genuflect at the foot of the Altar, the congregation kneels.

THE HOLY SACRIFICE OF THE MASS: THE ORDINARY

MASS OF THE CATECHUMENS

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

PRAYERS AT THE FOOT OF THE ALTAR

KNEEL AS THE CELEBRANT GENUFLECTS AT THE FOOT.

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

✠ Introibo ad altare Dei.

✠ Ad Deum qui lætificat juventutem meam.

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

✠ I will go in unto the Altar of God.

✠ To God, Who giveth joy to my youth.

JUDICA ME (PSALM 42)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

✠ As it was in the beginning, is now, and

℞ Sicut erat in principio, et nunc, et ever shall be, world without end.
semper, et in sæcula sæculorum. Amen.

Amen.

℣ Introibo ad altare Dei.

℞ Ad Deum qui lætificat
juventutem meam.

℣ Adjuvatorum nostrum ✠ in
nomine Domini.

℞ Qui fecit cælum et terram.

℣ 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, perducatur te ad
vitam æternam.

℣ Amen.

℣ I confess to Almighty God . . .

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

℣ Amen.

The Servers say the Confiteor.

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

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

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

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

℞ Amen.

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

℞ Amen.

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

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

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

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

✠ Deus, tu conversus vivificabis nos.

✠ Et plebs tua lætabitur in te.

✠ Ostende nobis, Domine, misericordiam tuam.

✠ Et salutare tuum da nobis.

✠ Domine, exaudi orationem meam.

✠ Et clamor meus ad te veniat.

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

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

✠ And Thy people shall rejoice in Thee.

✠ Show us, O Lord, Thy mercy.

✠ And grant us Thy salvation.

✠ O Lord, hear my prayer.

✠ And let my cry come unto Thee.

✠ The Lord be with you.

✠ And with thy spirit. [UNBOW]

✠ Oremus

✠ Let us pray.

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

PRAYER FOR PURITY

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

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

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

PRAYER FOR PEACE

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

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

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

At any sung Mass, the Celebrant may bless incense in a vox secreta. The use of incense is never strictly required, however, even at a High Mass.

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

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

THE INTROIT

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

Turn to INTROIT in the Proper of the Mass.

(The *Glory* that was removed from the Introit during Passiontide is restored. For all of Eastertide, two *Alleluias* are added at the end of the opening Psalm, and are repeated with that Psalm after the *Glory*.)

THE KYRIE

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

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Christe, eleison.

✠ Christe, eleison.

✠ Christe, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Christ, have mercy on us.

✠ Christ, have mercy on us.

✠ Christ, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

THE GLORIA

(The Gloria which was suppressed during Passiontide, is restored.)

At the middle of the Altar, the Celebrant, extending and then joining his hands and inclining slightly, intones the Gloria at a Sung Mass, which the Choir continues at Laudamus te. The Celebrant reads the Gloria in a moderate voice. When saying or chanting Laudamus te, Adoramus te, Gratias agimus tibi, Jesu Christe (twice), and Suscipe deprecationem, the head is bowed; and finally, on saying Cum Sancto Spiritu, the Sign of the Cross is made. When the Celebrant goes to the sedilia, the congregation sits when he is seated there and rises as he leaves the sedilia to return to the Altar.

STAND AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

[INCLINE] GLORIA IN EXCELSIS	[INCLINE] GLORY TO GOD ON HIGH,
DEO, et in terra pax hominibus bonæ	and on earth, peace to men of good will.
voluntatis. [BOW] Laudamus te.	[BOW] We praise Thee. We bless Thee.
Benedicimus te. [BOW] Adoramus te.	[BOW] We adore Thee. We glorify Thee.
Glorificamus te. [BOW] Gratias	We give Thee [BOW] thanks for Thy great
agimus tibi propter magnam gloriam	glory. Lord God, heavenly King, God the
tuam. Domine Deus, Rex cœlestis,	Father Almighty. Lord [BOW] Jesus
Deus Pater omnipotens. Domine Fili	Christ, Only-begotten Son. Lord God,
unigenite, [BOW] Jesu Christe.	Lamb of God, Son of the Father. Thou
Domine Deus, Agnus Dei, Filius	Who takest away the sins of the world,
Patris. Qui tollis peccata mundi,	have mercy on us. Thou Who takest away
miserere nobis. Qui tollis peccata,	the sins of the world, [BOW] receive our
mundi, [BOW] suscipe deprecationem	prayer. Thou Who sittest at the right
nostram. Qui sedes ad dexteram	hand of the Father, have mercy on us. For
Patris, miserere nobis. Quoniam tu	Thou alone art holy. Thou alone art the
solus Sanctus. Tu solus Dominus. Tu	Lord. Thou alone, O [BOW] Jesus Christ,
solus Altissimus, [BOW] Jesu Christe.	art most high. With the Holy Ghost, in the
Cum Sancto Spiritu, in gloria Dei	glory of God the Father. Amen.
Patris. Amen	

THE COLLECT

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

Turn to COLLECT in the Proper of the Mass.

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

THE EPISTLE OR LESSON

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

Turn to EPISTLE in the Proper of the Mass.

SIT AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

THE GRADUAL AND ALLELUIA; OR TWO ALLELUIA VERSICLES

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

The Celebrant reads them in a moderate voice.

On Easter Sunday and Monday and for all of Easter Week, there is a Gradual and Alleluia. In the Alleluia, the final "Alleluia" after the Versicle is omitted. For the remaining Sundays of Eastertide, the Gradual is replaced by another Alleluia with its own Versicle. The form is as follows: Alleluia, alleluia. Versicle. Alleluia. Versicle. Alleluia.

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

SEQUENCE

On each day of Easter Week, the Sequence "Victimæ paschali laudes" is said or sung

Turn to the SEQUENCE in the Proper of The Mass

BLESSING OF INCENSE BEFORE THE GOSPEL

At any sung Mass, the Celebrant may bless incense quietly so as to cense the Missal:

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

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

MUNDA COR MEUM

The incense, if used, is blessed as before, and the Munda cor meum is said by the Celebrant (unless there be a Deacon at a Missa Solemnis, in which case the text differs slightly).

MUNDA COR MEUM ac labia mea,
omnipotens Deus, qui labia Isaiaë
Prophetæ calculo mundasti ignito: ita
me tua grata miseratione dignare
mundare, ut sanctum Evangelium
tuum digne valeam nuntiare. Per
Christum Dominum nostrum. Amen.
Jube, Domine benedicere.
Dominus sit in corde meo, et in labiis
meis: ut digne et competenter
annuntiem Evangelium suum. Amen.

CLEANSE MY HEART and my lips, O
Almighty God, Who didst cleanse the
lips of the prophet 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.
Pray, Lord, a blessing.
May the Lord be in my heart and on
my lips that I may worthily and fittingly
proclaim His Gospel. Amen.

THE GOSPEL

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

STAND.

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

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ ✠ Sequentia Sancti Evangelii
secundum N.

✠ Gloria ✠ tibi, ✠ Domine. ✠

✠ The Lord be with you.

✠ And with thy spirit.

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

✠ Glory ✠ to Thee, ✠ O Lord. ✠

Turn to GOSPEL in the Proper of the Mass.

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

Per evangelica dicta, deleantur nostra Through the words of the Gospel, may
delicta. our sins be blotted out.

And the assistants respond:

✠ Laus tibi, Christe.

✠ Praise be to Thee, O Christ.

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

SIT for the Sermon on Sundays and major feastdays.

After the Celebrant reaches the predella again,

STAND for the CREED

THE CREDO

The Creed is sung or said on all the Sundays of Eastertide and on Easter Monday and on every day in Easter week

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

CREDO IN UNUM DEUM, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum [BOW] Jesus Christum, Filium Dei unigenitum: et ex Patre natum ante omnia sæcula, Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de cœlis.	I BELIEVE IN ONE GOD, the Father Almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord [BOW] Jesus Christ, the Only-begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made: consubstantial with the Father; by Whom all things were made. Who for us men, and for our salvation, came down from Heaven.
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[GENUFLECT]

ET INCARNATUS EST DE SPIRITU

[GENUFLECT]

AND BECAME INCARNATE BY

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

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

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

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.

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.

**For all of Eastertide, an "Alleluia" is added to the end of the Offertory Versicle on
Sundays and ferial days**

[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.

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

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

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

OFFERIMUS TIBI, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinæ majestatis tuæ, pro nostra et totius mundi salute, cum odore suavitatis ascendat. Amen.

The Celebrant makes the Signum Crucis with the Chalice, places it upon the corporal, and covers it with the pall. With his hands joined upon the Altar, he bows slightly and says quietly:

IN SPIRITU HUMILITATIS, et in animo contrito suscipiamur a te, Domine, et sic fiat sacrificum nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

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

VENI, Sanctificator omnipotens æterne Deus: et benedic hoc ✠

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.

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.

WE OFFER UNTO THEE, O Lord, the Chalice of salvation, entreating Thy mercy that our offering may ascend with a sweet fragrance in the sight of Thy divine Majesty, for our own salvation, and for that of the whole world. Amen.

HUMBLED IN SPIRIT and contrite of heart, may we find favour with Thee, O Lord: and may our Sacrifice be so offered this day in Thy sight as to be pleasing to Thee, O Lord God.

COME, O Sanctifier, Almighty and Eternal God, and bless ✠ this sacrifice,

sacrificium, tuo sancto nomini
præparatum.

which is prepared for the glory of Thy
holy Name.

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

THE OFFERTORY INCENSING

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

PER INTERCESSIONEM beatæ
Michaelis Archangeli, stantis a dextris
altaris incensi, et omnium electorum
suorum, incensum istud dignetur
Dominus bene ✠ dicere, et in
odorem suavitatis accipere. Per
Christum Dominum nostrum. Amen.

BY THE INTERCESSION of blessed
Michael the Archangel, who standeth at
the right side of the Altar of incense,
and of all His Elect, may the Lord
deign to bless ✠ this incense and to
receive it as an odour of sweetness:
through Christ our Lord. Amen.

The Celebrant incenses the bread and wine:

INCENSUM istud a te benedictum
ascendat ad te, Domine: et descendat
super nos misericordia tua.

MAY this incense, which Thou hast
blessed, O Lord, ascend to Thee, and
may Thy mercy descend upon us.

Then he incenses the Altar:

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

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

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

Set a watch, O Lord, before my
mouth, and a door round about my
lips. May my heart not incline to evil
words, to make excuses for sins.

Returning the thurible, the Celebrant says:

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

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

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

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

Incline to receive the incense and then be seated.

THE LAVABO

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

LAVABO inter innocentes manus
meas: et circumdabo altare tuum,
Domine. Ut audiam vocem laudis:
et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuæ:
et locum habitationis gloriæ tuæ. Ne
perdas cum impiis, Deus, animam
meam, et cum viris sanguinum
vitam meam. In quorum manibus
iniquitates sum: dextera eorum repleta

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

est muneribus. Ego autem in innocentia
mea ingressus sum: redime me, et
miserere mei. Pes meus stetit in
directo: in ecclesiis benedicam te,
Domine.

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.

The Glory that was omitted in Passiontide is restored:

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

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

THE PRAYER TO THE HOLY TRINITY

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

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

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

THE ORATE FRATRES

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

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

PRAY 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.

THE SECRET

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

Turn to SECRET in the Proper of the Mass.

He concludes in a vox clara:

✠ Per omnia sæcula sæculorum.
✠ 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:

✠ 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 FOR EASTER AND EASTERTIDE

The following Preface is said on all the Sunday and ferial Masses from Easter to the eve of Ascension Thursday

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

Vere dignum et justum est, æquum et salutare, te quidem, Domine, omni tempore, sed (in hac potissimum nocte, *vel* in hac potissimum die, *vel* in hac potissimum) gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit et vitam resurgendo reparavit. Et ideo cum Angelis and Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

It is truly meet and just, right and for our salvation, at all times to praise Thee, O Lord, but more gloriously (especially this day *or* especially this night *or* especially at this time) when Christ our Pasch was sacrificed. For He is the true Lamb Who took away the sins of the world: Who, by dying destroyed our death and, by rising again, hath restored us to life. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the Heavenly army, we sing 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 Altar bells are 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 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

EASTER COMMUNICANTES

The Easter Communicantes is used on Easter Sunday and Monday and on every day in Easter Week, but not thereafter.

Communicantes, et diem sacratissimum Communicating, and keeping the most celebrantes Resurrectionis Domini holy day of the Resurrection of our nostri Jesu Christi secundum carnem: Lord Jesus Christ according to the sed et memoriam venerantes, in primis flesh; and also reverencing the

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

memory, first, of the glorious Mary,
Mother of the same God
of our Lord Jesus Christ, as also of the
blessed Joseph, her Spouse, . . .
[continue at *]

STANDARD COMMUNICANTES:

The Standard Communicantes is used on Low Sunday and all the following Sundays and ferial days in Eastertide.

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

IN COMMUNION with, and
honouring the memory, in the first
place, of the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus
Christ; also, blessed Joseph, her
Spouse; . . . [continue at *]

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

*... and likewise of Thy blessed
Apostles and Martyrs, Peter and Paul,
Andrew, James, John, Thomas, James,
Philip, Bartholomew, Matthew, Simon
and Thaddeus; Linus, Cletus, Clement,
Sixtus, Cornelius, Cyprian, Lawrence,
Chrysogonus, John and Paul, Cosmas
and Damian, and of all Thy saints.
Grant for the sake of their merits and
prayers that, in all things, we may be
guarded and helped by Thy protection.

He joins his hands, saying:

Per eundem Christum Dominum
nostrum. Amen.

Through the same Christ our Lord.
Amen.

THE CONSECRATION

OBLATION OF THE VICTIM TO GOD

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

☪ HANC IGITUR oblationem
servitutis nostræ, sed et cunctæ
familiæ tuæ,

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

On Easter Sunday and Monday and on each day in Easter Week (as also for Pentecost), but not thereafter in Eastertide, add the following words:

quam tibi offerimus pro his quoque,
quos regenerare dignatus es ex
aqua, et Spiritu Sancto, tribuens eis
remissionem omnium peccatorum,

which we make to Thee on behalf of these
whom Thou hast vouchsafed to bring to a
new birth by water and the Holy Ghost,
granting them remission of all their sins:

quæsumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari: Per Christum Dominum nostrum. Amen.

Order our days in Thy peace, and command that we be rescued from eternal damnation and numbered in the flock of Thine elect. Through Christ our Lord. Amen.

THE EPICLESIS

INVOCATION OF THE HOLY GHOST TO BLESS THE OFFERINGS

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

QUAM OBLATIONEM tu, Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus, et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

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

WORDS OF CONSECRATION AND ELEVATION

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

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

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

**HOC EST ENIM
CORPUS MEUM.**

**FOR THIS IS
MY BODY.**

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

SIMILI modo postquam cœnatum est, IN LIKE manner, after He had accipiens et hunc præclarum Calicem supped, taking also into His holy and

in sanctas ac venerabiles manus suas: item tibi gratias agens, bene✠dixit, deditque discipulis suis, dicens: Accipite, eo bibite ex eo omnes.

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

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

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

THE MEMORIAL

Now the Priest says in a low voice:

Hæc quotiescumque feceritis, in
mei memoriam facietis.

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

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

OBLATION OF THE VICTIM TO GOD

With hands held apart, the Celebrant proceeds:

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, necnon et ab inferis Resurrectionis, sed et in cælos 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 justi Abel, et sacrificium Patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

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

PLEA FOR GRACES AND BLESSINGS

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

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

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

COMMEMORATION OF THE DEAD

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

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

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

PLEA FOR ETERNAL HAPPINESS

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

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

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

The Celebrant joins his hands:

Per Christum Dominum nostrum.

Through Christ our Lord.

THE FINAL DOXOLOGY

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

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

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

THE MINOR ELEVATION

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

Per ip✠sum, et cum ip✠so, et in
ip✠so, est tibi Deo Patri ✠
omnipotenti in unitate Spiritus ✠
Sancti, omnis honor et gloria,

Through ✠ Him, and with ✠ Him and
in ✠ Him, is unto Thee, God the Father
Almighty, in the unity of the Holy ✠
Ghost, all honour and glory,

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

✠. Per omnia sæcula sæculorum.
✠ Amen.

✠. For ever and ever.
✠ Amen

THE COMMUNION RITE OF HOLY MASS

THE PATER NOSTER

STAND AT SUNG MASSES; OTHERWISE, REMAIN KNEELING.

The Priest joins his hands and chants or says clearly:

OREMUS.

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

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

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

✠. Sed libera nos a malo.

✠. Amen.

LET US PRAY.

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

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

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

✠. But deliver us from evil.

✠. Amen.

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

LIBERA NOS, quæsumus, Domine,
ab omnibus malis, præteritis,
præsentibus, et futuris: et intercedente

DELIVER US, we beseech Thee, O
Lord, from all evils, past, present, and to
come; and by the intercession of the

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 misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.	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.
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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 saecula saeculorum. ✠ Amen.	✠ For ever and ever. ✠ Amen.
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THE PAX

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

✠ Pax ✠ Domini sit ✠ semper vobis ✠ cum. ✠ Et cum spiritu tuo.	✠ May the peace ✠ of the Lord be ✠ always ✠ with you. ✠ And with thy spirit.
--	--

THE COMMINGLING OF THE SACRED SPECIES

He places the Particle in the Chalice, saying silently:

HÆC commixtio, et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.	MAY this mingling and hallowing of the Body and Blood of our Lord Jesus Christ be for us who receive it a source of eternal life. Amen.
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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: miserere nobis.	LAMB OF GOD, Who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi: miserere nobis.	Lamb of God, Who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi: dona nobis pacem.	Lamb of God, Who takest away the sins of the world, grant us Thy peace.

THE PRAYER FOR PEACE

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

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

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,
qui ex voluntate Patris, cooperante
Spiritu Sancto, per mortem tuam
mundum vivificasti: libera me per hoc
sacrosanctum Corpus et Sanguinem
tuum ab omnibus iniquitatibus meis,
et universis malis: et fac me tuis
semper inhærere mandatis, et a te
numquam separari permittas: Qui cum
eodem Deo Patre et Spiritu Sancto
vivis et regnas, Deus, in sæcula
sæculorum. Amen.

O LORD Jesus Christ, Son of the living
God, Who, by the will of the Father and
the co-operation of the Holy Ghost, hast
by Thy death given life to the world:
deliver me by this, Thy most sacred
Body and Blood, from all my iniquities
and from every evil; make me cling
always to Thy commandments, and
permit me never to be separated from
Thee. Who with the same God, the
Father and the Holy Ghost, livest and
reignest, God, world without end. Amen.

THE PRAYER FOR GRACE

PERCEPTIO Corporis tui, Domine
Jesu Christe, quod ego indignus sumere
præsumo, non mihi proveniat in
judicium et condemnationem: sed pro
tua pietate prosit mihi ad tutamentum
mentis et corporis, et ad medelam
percipiendam: Qui vivis et regnas cum
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 shouldst enter under my roof; but only say dic verbo, et sanabitur anima mea. the word, and my soul shall be healed.

Making the Sign of the Cross with the Host over the paten, he says in a vox secreta:
CORPUS DOMINI nostri Jesu Christi MAY THE BODY OF OUR LORD custodiat animam meam in vitam Jesus Christ preserve my soul unto life æternam. Amen. everlasting. Amen.

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

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

He makes the Sign of the Cross with the Chalice, while saying silently:
SANGUIS Domini nostri Jesu Christi MAY THE BLOOD of our Lord Jesus custodiat animam meam in vitam Christ preserve my soul unto life æternam. Amen. everlasting. Amen.

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

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

The Celebrant genuflects, elevates a Particle of the Host, turns to the faithful and says aloud:
ECCE AGNUS DEI, ecce qui tollit BEHOLD THE LAMB OF GOD, peccata mundi. 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 LORD, I AM NOT WORTHY that Thou intres sub tectum meum: sed tantum shouldst enter under my roof; but only dic verbo, et sanabitur anima mea. 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 MAY THE BODY OF OUR LORD custodiat animam tuam in vitam Jesus Christ preserve your soul unto æternam. Amen. 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 Pentecost Sunday. The Blessed Sacrament is received in the kneeling position (unless there be a disability) and only on the tongue. The Communicant does not say Amen before or after receiving. Communicants return to the pews to kneel for a prayer of Thanksgiving, together with those who have received a spiritual communion. They sit when this prayer is ended. Mass resumes after the congregation is communicated.

THE ABLUTION PRAYERS

SIT AFTER FINISHING YOUR THANKSGIVING.

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

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

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

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

Turn to COMMUNION in the Proper of the Mass.

For the seven days from Easter Sunday to the Saturday in Easter Week, between one and three Alleluias are added each day so that the total number over the seven days equals twelve: three are added to the Communion Versicle on the Sunday and Wednesday of Easter Week; two, on the Friday; and one on the Monday, Tuesday, Thursday and Saturday. On the Low Sunday and the other Sundays of Eastertide, two Alleluias are added.

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

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

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

THE POSTCOMMUNION PRAYER

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

Turn to POSTCOMMUNION in the Proper of the Mass.

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

THE DISMISSAL

The dismissal is then sung or said aloud:

*On each day of Easter Week, two Alleluias are added to the Versicle and
Responsory:*

✠ Ite, Missa est, alleluia,
alleluia.

✠ Go, the Mass is ended, alleluia,
alleluia.

✠ Deo gratias, alleluia, alleluia.

✠ Thanks be to God, alleluia, alleluia.

From Low Sunday to the end of Eastertide, the Dismissal is standard:

✠ Ite, Missa est.

✠ Go, the Mass is ended.

✠ Deo gratias.

✠ Thanks be to God.

THE PLACEAT TIBI

KNEEL.

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

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

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

THE LAST BLESSING

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

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

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

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

STAND.

On Palm Sunday, if palms are blessed, no Last Gospel is said. At additional Palm Sunday Masses, when palms are not blessed, a special Last Gospel text displaces the following one, which is always said on Passion Sunday and on the Feast of the Seven Dolours of our Lady.

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.

✠ 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 PRINCIPIO erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen

erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera quae illuminat omnem venientem in hunc mundum.

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

IN THE BEGINNING was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the Light of men. And the Light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that

carnis, neque ex voluntate viri, sed
ex Deo nati sunt.

believe in His Name: Which were
born, not of blood, nor of the will of
the flesh, nor of the will of man, but
of God.

GENUFLECT

ET VERBUM CARO FACTUM EST

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

AND THE WORD WAS MADE FLESH

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

RECESSION

As the Celebrant passes your pew, bow to him.

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

THE HOLY SACRIFICE OF THE MASS: THE PROPERS

THE PROPERS OF EASTERTIDE

EASTER SUNDAY

FIRST-CLASS FEAST

WHITE VESTMENTS

Easter Sunday is the greatest feast in the calendar. It marks the Resurrection of our Lord and Saviour Jesus Christ, which is the completion of our Redemption. After the deprivations of Septuagesima, Lent and Passiontide, the colour changes to white and Alleluias and Glorias suddenly abound. During Easter Week, no other feasts may be celebrated, and only privileged commemorations may be made at Mass. The Alleluia last heard in Epiphanytide replaces the Lenten Tract. The Prayers at the Foot of Altar, suppressed in Passiontide, are restored. At the end of Mass, two Alleluias follow the versicle in the Dismissal and two more follow the response. There is a special form of the Communicantes in the Canon and even a special form of the Hanc Igitur. Over the Week, to close the Communion Versicle, one, two or three Alleluias are said each day, (three are said on Easter Sunday) to make for a total of twelve. After the Gradual and Alleluia, a Sequence, the *Victimæ paschali laudes* is sung or said. It wondrously synthesises the meaning of the Triumph of the Cross.

On all the Sundays of Eastertide, the Vidi Aquam replaces the Asperges Me before Mass (if an Asperision is to be made); two Alleluias are added after the first passage in the Introit, and then repeated with it after the Glory; the Preface of Eastertide is sung or said; one Alleluia is added to the Offertory; and the Paschal candle stands lit in the sanctuary for Mass. The organ is played solo and/or to support voices, and other instruments are permitted. Easter lilies or other yellow and white flowers customarily adorn the sanctuary. Throughout Eastertide, on Sundays, the *Gloria* is sung or said after the *Kyrie*.

From Low Sunday to the end of Eastertide, on Sundays and ferias, two Alleluias are also added to the Communion Versicle. In addition, an Alleluia with a versicle replaces the Gradual said in the Easter Week, so that there are two Alleluias with versicles. They take this form: Alleluia, alleluia. Versicle. Alleluia. Versicle Alleluia.

In the Introit for Easter Sunday, eight Alleluias are said. Sixteen are sung or said throughout the propers.

Introit (Psalm 138. 18, 5, 6).

I arose, ✠ and am still with Thee, alleluia; Thou hast laid Thy hand upon Me, alleluia; Thy knowledge is become wonderful, alleluia, alleluia. *Verses 1, 2.* Lord, Thou hast searched Me, and known Me; Thou knowest my sitting down and my rising up. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. I arose, and am still with Thee, alleluia; Thou hast laid Thy hand upon Me, alleluia; Thy knowledge is become wonderful, alleluia, alleluia. *Kyrie & Gloria.*

Collect

O God, Who, on this day, through Thine only-begotten Son, hast conquered death, and thrown open to us the gate of everlasting life, give effect by Thine aid to our desires, which Thou dost anticipate and inspire. Through the same Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Epistle (I Corinthians 5. 7-8).

Brethren, purge out the old leaven, that you may be a new paste, as you are unleavened: for Christ our Pasch is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 117. 24, 1; I Corinthians 5. 7).

This is the day which the Lord hath made: let us rejoice and be glad in it. Give praise unto the Lord, for He is good: for His mercy endureth forever.

Alleluia, alleluia. Christ our Pasch is sacrificed.

Sequence

Christians! to the Paschal Victim offer your thankful praises. The Lamb the sheep redeemeth: Christ, Who only is sinless, reconcileth sinners to the Father. Death and life have contended in that conflict stupendous: the Prince of Life, Who died, deathless reigneth. Speak, Mary, declaring what thou sawest wayfaring. “The tomb of Christ Who now liveth: and likewise the glory of the Risen. Bright angels attesting, the shroud and napkin resting. Yea, Christ my hope is arisen: to Galilee He goeth before you.” We know that Christ is risen, henceforth ever living: Have mercy, Victor, King, pardon giving. Amen. Alleluia.

Gospel (St. Mark, 16. 1-7).

At that time, Mary Magdalene, and Mary the mother of James, and Salome brought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they came to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe, and they were astonished. Who saith to them: Be not afrightened, ye seek Jesus of Nazareth, Who was crucified: He is risen. He is not here; behold the place where they laid Him. But go, tell His disciples, and Peter, that He goeth before you in to Galilee; there you shall see Him, as He told you. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 75. 9, 10).

The earth trembled and was still when God arose in judgement, alleluia.

Secret

We beseech Thee, O Lord, accept the prayers of Thy people together with the Sacrifice they offer, that what has been begun by the Paschal Mysteries, may by Thy arrangement result in our eternal healing. Through our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Preface for Easter: See the Ordinary.

Communion Verse (I Corinthians 5. 7, 8).

Christ our Pasch is sacrificed alleluia: therefore let us feast with the unleavened bread of sincerity and truth, alleluia, alleluia, alleluia.
Priest: The Lord be with you. Servers: And with thy spirit. Priest: Let us pray.

Postcommunion Verse

Pour forth upon us, O Lord, the spirit of Thy love, that those whose hunger Thou hast satisfied with the Sacraments of Easter may in Thy kindness be one in heart. 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

EASTER MONDAY

FIRST-CLASS FEAST

WHITE VESTMENTS

Easter Monday is the second day of the Easter Triduum. From the thirteenth to the end of the eighteenth centuries, it was a public holiday in most Christian places, but not in the U.S.A., owing to the influence of Puritanism. It remains a civil holiday in France, most Scandinavian countries and some Commonwealth realms, including Canada, although, today, it is mostly schools and Government offices that are closed. During Easter Week, the ferias take precedence such that no other feasts may be celebrated, and only privileged commemorations may be made at Mass. The Alleluia last heard in Epiphanytide replaces the Lenten Tract. The Prayers at the Foot of Altar, suppressed in Passiontide, are restored. At the end of Mass, two Alleluias follow the versicle in the Dismissal and two more follow the response. There is a special form of the Communicantes in the Canon and even a special form of the Hanc Igitur. After the Gradual and Alleluia, a Sequence, the *Victimæ paschali laudes* is sung or said. It wondrously synthesises the meaning of the Triumph of the Cross.

On all the ferial days of Easter Week, two Alleluias are added after the first passage in the Introit, and then repeated with it after the Glory; the Preface of Eastertide is sung or said; one Alleluia is added to the Offertory; and the Paschal candle stands lit in the sanctuary for Mass. The organ is played solo and/or to support voices, and other instruments are permitted. Easter lilies or other yellow and white flowers customarily adorn the sanctuary. Throughout Easter Week, the *Gloria* is sung or said after the *Kyrie* and the Creed is sung or said after the Gospel.

Introit (Exodus 13. 5, 9).

The Lord ✠ hath brought you into a land flowing with milk and honey, alleluia: that the law of the Lord may be ever in your mouth, alleluia, alleluia. *Psalm 104. 1.* Give glory to the Lord, and call upon His Name: make known His deeds among the nations. 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 brought you into a land flowing with milk and honey, alleluia: that the law of the Lord may be ever in your mouth, alleluia, alleluia. *Kyrie & Gloria.*

Collect

O God, Who in the Paschal Solemnity didst give Thy saving remedies to the world: continue, we beseech Thee, to pour forth Thy heavenly gifts on Thy people; that thereby they may attain to perfect liberty, and arrive at life everlasting. Through our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Lesson (Acts 10. 37-43).

In those days, Peter, standing in the midst of the people, said: Men brethren, you know the word which hath been published through all Judea, for it began from Galilee, after the baptism which John preached; how John anointed Jesus of Nazareth with the Holy Ghost and with power, Who went about doing good, and healing all that were oppressed by the devil, for God was with Him. And we are witnesses of all things that he did in the land of the Jews, and in Jerusalem; Whom they killed, hanging Him upon a tree. Him God raised up the

third day, and gave Him to be made manifest, not to all the people, but to witnesses preordained by God; even to us, who did eat and drink with Him, after He arose again from the dead. And He commanded us to preach to the people, and to testify that it is He Who was appointed by God to be the judge of the living and of the dead. To Him all the prophets give testimony, that by His Name all who believe in Him receive remission of sins. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 118. 24, 2; St. Matthew 28. 2).

This is the day which the Lord hath made: let us rejoice and be glad in it. Let Israel again say that He is good, that His mercy endureth forever.

Alleluia, alleluia. An angel of the Lord descended from heaven, and coming, rolled back the stone and sat upon it.

Sequence

Christians! to the Paschal Victim offer your thankful praises. The Lamb the sheep redeemeth: Christ, Who only is sinless, reconcileth sinners to the Father. Death and life have contended in that conflict stupendous: the Prince of Life, Who died, deathless reigneth. Speak, Mary, declaring what thou sawest wayfaring. "The tomb of Christ Who now liveth: and likewise the glory of the Risen. Bright angels attesting, the shroud and napkin resting. Yea, Christ my hope is arisen: to Galilee He goeth before you." We know that Christ is risen, henceforth ever living: Have mercy, Victor, King, pardon giving. Amen. Alleluia.

Gospel (St. Luke, 24. 13-35).

At that time, two of the disciples of Jesus went that same day to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with themselves, Jesus Himself also, drawing near, went with them. But their eyes were held that they should not know Him. And He said to them: What are these discourses that you hold one with another as you walk, and are sad? And the one of them whose name was Cleophas answering said to Him: Art Thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom He said: What things? And they said: Concerning Jesus of Nazareth, Who was a Prophet, mighty in work and word before God and all the people: and how our chief priests and princes delivered Him to be condemned to death, and crucified Him. But we hoped that it was He that should have redeemed Israel; and now, besides all this, today is the third day since these things were done. Yea, and certain women also of our company affrighted us, who, before it was light, were at the sepulchre, and, not finding His Body, came, saying that they had also seen a vision of angels, who say that He was alive. And

some of our people went to the sepulchre, and found it so as the women had said, but Him they found not. Then He said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken! Ought not Christ to have suffered these things, and so to enter into His glory? And, beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things that were concerning Him. And they drew nigh to the town whither they were going; and he made as though He would go farther. But they constrained Him, saying: Stay with us, because it is towards evening, and the day is now far spent. And He went in with them. And it came to pass, whilst He was at table with them, He took bread, and blessed, and broke, and gave to them: and their eyes were opened, and they knew Him, and He vanished out of their sight. And they said one to the other: Was not our heart burning within us whilst He spoke in the way, and opened to us the Scriptures? And rising up the same hour, they went back to Jerusalem, and they found the eleven gathered together, and those that were with them, saying: The Lord is risen indeed, and hath appeared unto Simon. And they told what things were done in the way, and how they knew Him in the breaking of bread.. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (St. Matthew 28. 2, 5, 6).

An angel of the Lord descended from heaven and said to the women: He Whom you seek is risen as He said, alleluia.

Secret

We beseech Thee, O Lord, accept the prayers of Thy people together with the Sacrifice they offer, that what has been begun by the Paschal Mysteries, may by Thy arrangement result in our eternal healing. Through our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Preface for Easter: See the Ordinary.

Communion Verse (St. Luke 26. 34).

The Lord is risen, and hath appeared to Peter, alleluia.

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

Postcommunion Verse

Pour forth upon us, O Lord, the spirit of Thy love, that those whose hunger Thou hast satisfied with the Sacraments of Easter may in Thy kindness be one in heart. 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.

LOW OR 'QUASIMODO' SUNDAY (FIRST SUNDAY AFTER EASTER)

FIRST-CLASS FEAST

WHITE VESTMENTS

On all the Sundays of Eastertide, the *Vidi Aquam* replaces the *Asperges Me* before Mass (if an Asperision is to be made); two Alleluias are added after the first passage in the Introit, and then repeated with it after the Glory; the Preface of Eastertide is sung or said; one Alleluia is added to the Offertory; and the Paschal candle stands lit in the sanctuary for Mass. The organ is played solo and/or to support voices, and other instruments are permitted. Easter lilies or other yellow and white flowers customarily adorn the sanctuary. Throughout Eastertide, on Sundays, the *Gloria* is sung or said after the *Kyrie*.

From Low Sunday to the end of Eastertide, on Sundays and ferias, two Alleluias are also added to the Communion Versicle. In addition, an Alleluia with a versicle replaces the Gradual said in the Easter Week, so that there are two Alleluias with versicles. They take this form: Alleluia, alleluia. Versicle. Alleluia. Versicle Alleluia.

Low Sunday is also known as 'Quasimodo Sunday' from the First word of its Introit.

Introit (1 Peter 2. 2).

As newborn ✠ babes, alleluia, desire the rational milk without guile, alleluia, alleluia, alleluia. *Psalm 80. 2.* Rejoice to God our helper; sing aloud to the God of Jacob. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. As newborn babes, alleluia, desire the rational milk without guile, alleluia, alleluia, alleluia. *Kyrie & Gloria.*

Collect

Grant, we beseech Thee, Almighty God, that we who have celebrated the Paschal Feast, may, by Thy bounty, retain its fruits in our daily habits and behaviour. Through the same Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Epistle (I John 5. 4-10).

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

Alleluias (Matthew 28. 7; John 20. 26).

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

Gospel (St. Mark, 16. 1-7) .

At that time, when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came, and stood in the midst and said to them: Peace be to you. And when He had said this, He showed them His hands and His side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent Me, I also send you. When he had said this, He breathed on them, and He said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days, again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then He saith to Thomas: Put in thy finger hither, and see My hands, and bring hither thy hand, and put it into My side; and be not faithless, but believing. Thomas answered and said to Him: My Lord and my God. Jesus saith to him: Because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of His disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God; and that, believing, you may have life in His Name. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (St. Matthew 28. 2, 5, 6).

An angel of the Lord descended from heaven, and said to the women: He Whom you seek is risen, as He said, alleluia.

Secret

Receive, we beseech Thee, O Lord, the gifts of Thine exultant Church: and to whom Thou hast given cause for so great joy, grant the fruit of perpetual happiness. Through our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Preface for Easter: See the Ordinary.

Communion Verse (John 20. 27).

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

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

Postcommunion Verse

We beg Thee, O Lord, our God, that these sacred and holy mysteries which Thou hast given us to safeguard our rebirth, may be for us a remedy both now and in the future. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

SECOND SUNDAY AFTER EASTER (GOOD SHEPHERD SUNDAY)

FIRST-CLASS FEAST

WHITE VESTMENTS

On all the Sundays of Eastertide, the *Vidi Aquam* replaces the *Asperges Me* before Mass (if an Asperision is to be made); two Alleluias are added after the first passage in the Introit, and then repeated with it after the Glory; the Preface of Eastertide is sung or said; one Alleluia is added to the Offertory; and the Paschal candle stands lit in the sanctuary for Mass. The organ is played solo and/or to support voices, and other instruments are permitted. Easter lilies or other yellow and white flowers customarily adorn the sanctuary. Throughout Eastertide, on Sundays, the *Gloria* is sung or said after the *Kyrie*.

From Low Sunday to the end of Eastertide, on Sundays and ferias, two Alleluias are also added to the Communion Versicle. In addition, an Alleluia with a versicle replaces the Gradual said in the Easter Week, so that there are two Alleluias with versicles. They take this form: Alleluia, alleluia. Versicle. Alleluia. Versicle Alleluia.

This Sunday is known as Good Shepherd Sunday owing to the themes mentioned both in the Epistle and the Gospel and repeated in the Alleluia and Communion Verses.

Introit (Psalm 32. 5, 6).

The earth ✠ is full of the mercy of the Lord, alleluia: by the word of the Lord, the heavens were established, alleluia, alleluia. *Versé 1.* Rejoice in the Lord, O ye just; praise becometh the upright. 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 earth is full of the mercy of the Lord, alleluia: by the word of the Lord, the heavens were established, alleluia, alleluia. *Kyrie & Gloria.*

Collect

O God, Who, by the humility of Thy Son, didst lift up a fallen world, grant unending happiness to Thy faithful: that those whom Thou hast snatched from the perils of endless death, Thou mayest cause to rejoice in everlasting joys. Through our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Epistle (I Peter 2. 21-25).

Dearly beloved: Christ suffered for us, leaving you and example, that you should follow His steps, Who did no sin, neither was guile found in His mouth. Who when He was reviled, did not revile: when He suffered, He threatened not, but delivered Himself to him that judged Him

unjustly: Who His own Self bore our sins in His body upon the tree: that we, being dead to sins, should live to justice; by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the Shepherd and Bishop of your souls. *Response:* Deo gratias.

Alleluias (Luke 24. 35).

Alleluia, alleluia. The disciples knew the Lord Jesus in the breaking of bread. Alleluia. I am the good Shepherd: and I know My sheep, and Mine know Me. Alleluia.

Gospel (St. John 10. 11-16).

At that time Jesus said to the Pharisees: I am the good Shepherd. The good Shepherd giveth His life for His sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth and scattereth the sheep: and the hireling fleeth, because he is a hireling and he hath no care for the sheep. I am the good Shepherd: and I know Mine, and Mine know Me. As the Father knoweth Me, and I know the Father: and I lay down My life for My sheep. And other sheep I have that are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 62. 2, 5).

O God, my God, to Thee do I watch at break of day: and in Thy Name I will lift up my hands, alleluia.

Secret

May this holy offering, O Lord, always bring to us Thy healing blessing: that what it represents in a Mystery, it may accomplish with power. Through our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Preface for Easter: See the Ordinary.

Communion Verse (John 10. 14).

I am the good Shepherd, alleluia: and I know My sheep, and Mine know Me, alleluia, alleluia.

Postcommunion Verse

Grant unto us, we beseech Thee, Almighty God, that we who receive the grace of new life, may ever glory in Thy gift. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

THIRD SUNDAY AFTER EASTER

FIRST-CLASS FEAST

WHITE VESTMENTS

On all the Sundays of Eastertide, the *Vidi Aquam* replaces the *Asperges Me* before Mass (if an Asperision is to be made); two Alleluias are added after the first passage in the Introit, and then repeated with it after the Glory; the Preface of Eastertide is sung or said; one Alleluia is added to the Offertory; and the Paschal candle stands lit in the sanctuary for Mass. The organ is played solo and/or to support voices, and other instruments are permitted. Easter lilies or other yellow and white flowers customarily adorn the sanctuary. Throughout Eastertide, on Sundays, the *Gloria* is sung or said after the *Kyrie*.

From Low Sunday to the end of Eastertide, on Sundays and ferias, two Alleluias are also added to the Communion Versicle. In addition, an Alleluia with a versicle replaces the Gradual said in the Easter Week, so that there are two Alleluias with versicles. They take this form: Alleluia, alleluia. Versicle. Alleluia. Versicle Alleluia.

Introit (Psalm 65. 1, 2).

Shout ✠ with joy to God, all the earth, alleluia: sing ye a psalm to His Name, alleluia: give glory to His praise, alleluia, alleluia. *Vers* 3. Say unto God: How terrible are Thy works, O Lord! In the multitude of Thy strength Thine enemies shall lie to Thee. 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. Shout with joy to God, all the earth, alleluia: sing ye a psalm to His Name, alleluia: give glory to His praise, alleluia, alleluia. *Kyrie & Gloria*.

Collect

O God, Who to those that go astray dost show the light of Thy truth, that they may return to the path of justice: grant that all who are enrolled in the Christian faith, may both spurn all that is hostile to that name, and follow after what is fitting to it. Through our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response*: Amen.

Epistle (I Peter 2. 11-19).

Dearly beloved, I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul, having your conversation good among the Gentiles; that whereas they speak against you as evildoers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling, or to governors as sent by him for the punishment of evildoers and for the praise of the good: for so is the will of God, that by doing well you may put to silence the ignorance of foolish men: as free, and not as making liberty a cloak for malice, but as the servants of God. Honour all men: love the brotherhood: fear God: honour the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the forward. For this is thankworthy before God: in Christ Jesus our Lord. *Response*: Deo gratias.

Alleluias (Psalm 110. 9).

Alleluia, alleluia. The Lord hath sent redemption to His people. Alleluia. It behoved Christ to suffer and to rise again from the dead, and so to enter into His glory. Alleluia.

Gospel (St. John 10. 11-16).

At that time, Jesus said to His disciples: A little while, and now you shall not see Me: and again a little while, and you shall see Me: because I go to the Father. Then some of His disciples said one to another: What is this that He saith to us: A little while and you shall not see Me: and again a little while, and you shall see Me, and, Because I go to the Father? They said therefore: What is this that He saith: A little while? We know not what He speaketh. And Jesus knew that they had a mind to ask Him. And He said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see Me: and again a little while, and you shall see Me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow: but I will see you again and your heart shall rejoice: and your joy no man shall take from you. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 145. 2).

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

Secret

Grant, O Lord, by these Mysteries, that checking our earthly longings, we may learn to love heavenly things. Through our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Preface for Easter: See the Ordinary.

Communion Verse (John 10. 16).

A little while, and you shall not see Me, alleluia; and again a little while, and you shall see Me, because I go to the Father, alleluia, alleluia.

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

Postcommunion Verse

May the Sacraments which we have received, we beseech Thee, O Lord, renew us with spiritual refreshment and defend us with bodily help. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

FOURTH SUNDAY AFTER EASTER

FIRST-CLASS FEAST

WHITE VESTMENTS

On all the Sundays of Eastertide, the *Vidi Aquam* replaces the *Asperges Me* before Mass (if an *Asperision* is to be made); two *Alleluias* are added after the first passage in the *Introit*, and then repeated with it after the *Glory*; the *Preface* of Eastertide is sung or said; one *Alleluia* is added to the *Offertory*; and the *Paschal candle* stands lit in the sanctuary for Mass. The organ is played solo and/or to support voices, and other instruments are permitted. Easter lilies or other yellow and white flowers customarily adorn the sanctuary. Throughout Eastertide, on Sundays, the *Gloria* is sung or said after the *Kyrie*.

From Low Sunday to the end of Eastertide, on Sundays and *ferias*, two *Alleluias* are also added to the *Communion Versicle*. In addition, an *Alleluia* with a *versicle* replaces the *Gradual* said in the Easter Week, so that there are two *Alleluias* with *versicles*. They take this form: *Alleluia, alleluia. Versicle. Alleluia. Versicle Alleluia.*

Introit (Psalm 65. 1, 2).

Sing ye ✠ to the Lord a new canticle, alleluia, for the Lord hath done wonderful things, alleluia; He hath revealed His justice in the sight of the Gentiles, alleluia, alleluia, alleluia. *Versé 1.* His right hand, and His holy arm, hath gotten Him the victory. 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. Sing ye to the Lord a new canticle, alleluia, for the Lord hath done wonderful things, alleluia; He hath revealed His justice in the sight of the Gentiles, alleluia, alleluia, alleluia. *Kyrie & Gloria.*

Collect

O God, Who makest the faithful to be of one mind and will: grant to Thy people the grace to love what Thou dost command and to desire what Thou dost promise, that amid the changes of the world, our hearts may there be fixed where true joys are to be found. Through our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Epistle (James 1. 17-21).

Dearly beloved, every best gift and every perfect gift is from above, coming down from the Father of lights, with Whom there is no change or shadow of alteration. For of His own will hath He begotten us by the word of truth, that we might be some beginning of His creature. You know, my dearest brethren. And let every man be swift to hear but slow to speak and slow to anger. For the anger of man worketh not the justice of God. Wherefore, casting away all uncleanness and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls. *Response:* Deo gratias.

Alleluias (Psalm 110. 9; Romans 6. 9).

Alleluia, alleluia. The right had of the Lord hath wrought strength, the right hand of the Lord hath exalted me. Alleluia. Christ, rising again from the dead, dieth now no more: death shall no more hath dominion over Him. Alleluia.

Gospel (St. John 16. 5-14).

At that time Jesus said to His disciples: I go to Him that sent Me: and none of you asketh Me: Whither goest Thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go, for if I go not, the Paraclete will not come to you: but if I go, I will send Him to you. And when He is come, He will convince the world of sin and of justice and of judgement. Of sin, because they believed not in Me: and of justice, because I go to the Father, and you shall see Me no longer: and of judgement, because the prince of this world is already judged. I have yet many things to say to you; but you cannot bear them now. But when He, the Spirit of Truth, is come, He will teach you all truth. For He shall not speak of Himself: but what things soever He shall hear He shall speak, and the things that are to come, He shall show you. He shall glorify Me: because He shall receive of Mine and shall show it to you. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 65. 1, 2, 16).

Shout with joy to God, all the earth, sing ye a psalm to His Name: come and hear, and I will tell you, all ye that fear God, what great things the Lord hath done for my soul, alleluia.

Secret

O God, Who by the holy interchange of this Sacrifice dost make us partakers of the One Supreme Godhead: grant, we beseech Thee, that as we know Thy truth, so we may worthily live it. Through our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Preface for Easter: See the Ordinary.

Communion Verse (John 16. 8).

When the Paraclete, the Spirit of Truth, is come, He will convince the world of sin, and of justice, and of judgement, alleluia, alleluia.

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

Postcommunion Verse

Stand by us, O Lord our God, so that what we have confidently received may cleanse us from every vice and free us from every danger. 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.

FIFTH SUNDAY AFTER EASTER

FIRST-CLASS FEAST

WHITE VESTMENTS

On all the Sundays of Eastertide, the *Vidi Aquam* replaces the *Asperges Me* before Mass (if an *Aspergion* is to be made); two *Alleluias* are added after the first passage in the *Introit*, and then repeated with it after the *Glory*; the *Preface of Eastertide* is sung or said; one *Alleluia* is added to the *Offertory*; and the *Paschal candle* stands lit in the sanctuary for Mass. The organ is played solo and/or to support voices, and other instruments are permitted. Easter lilies or other yellow and white flowers customarily adorn the sanctuary. Throughout Eastertide, on Sundays, the *Gloria* is sung or said after the *Kyrie*.

From Low Sunday to the end of Eastertide, on Sundays and ferias, two *Alleluias* are also added to the *Communion Versicle*. In addition, an *Alleluia* with a *versicle* replaces the *Gradual* said in the Easter Week, so that there are two *Alleluias* with *versicles*. They take this form: *Alleluia, alleluia. Versicle. Alleluia. Versicle Alleluia.*

Introit (Isaias 48. 20).

Declare ✠ it with the voice of joy, and make this to be heard, *alleluia: speak it out even to the ends of the earth: The Lord hath delivered His people, alleluia, alleluia. Psalm 65. 1, 2. Shout with joy to God, all the earth, sing ye a psalm to His Name: give glory to His praise. 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. Declare it with the voice of joy, and make this to be heard, alleluia: speak it out even to the ends of the earth: The Lord hath delivered His people, alleluia, alleluia. Kyrie & Gloria.*

Collect

O God, from Whom all good things do come, grant to us Thy suppliants, that by Thine inspiration, we may think what is right, and under Thy guidance, perform it. Through our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end.

Response: Amen.

Epistle (James 1. 22-27).

Dearly beloved, be ye doers of the word and not hearers only, deceiving your own selves. For if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own countenance in a glass: for he beheld himself and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty and hath continued therein, not becoming a forgetful hearer but a doer of the work: this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father is this: To visit the fatherless and widows in their tribulation, and to keep oneself unspotted from this world. *Response: Deo gratias.*

Alleluias (Second: John 16. 28).

Alleluia, alleluia. Christ is risen, and hath shone upon us, whom He redeemed with His Blood. Alleluia. I came forth from the Father, and am come into the world: again I leave the world and I go to the Father. Alleluia.

Gospel (St. John 16. 23-30) .

At that time Jesus saith to His disciples: Amen, amen, I say to you. If you ask the Father any thing in My Name, He will give it you. Hitherto you have not asked any thing in My Name: Ask, and you shall receive, that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in My Name: and I say not to you that I will ask the Father for you: for the Father Himself loveth you, because you have loved Me and believed that I came out from God. I came forth from the Father and am come into the world; again I leave the world and I go to the Father. His disciples say to Him: Behold, now Thou speakest plainly and speakest no proverb. Now we know that Thou knowest all things and Thou needest not that any man should ask Thee: by this we believe that Thou camest forth from God.

Response: Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 65. 8, 9, 20).

O bless the Lord our God, ye peoples, and make the voice of His praise to be heard: Who hath set my soul to live, and hath not suffered my feet to be moved. Blessed be the Lord, Who hath not turned away my prayer, nor His mercy from me, alleluia.

Secret

Accept, O Lord, the prayers of Thy faithful, together with the gifts they offer: that by these rites of loving devotion we may enter into heavenly glory. Through our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Preface for Easter: See the Ordinary.

Communion Verse (Psalm 95. 2).

Sing unto the Lord, alleluia; sing unto the Lord and bless His Name; show forth His salvation from day to day, alleluia, alleluia.

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

Postcommunion Verse

Grant to us, O Lord, Who are filled with strength from this heavenly Table, that we may both desire what is right, and obtain what we desire. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

Traditional Seasonal Devotions

LITANY OF THE RESURRECTION

(For private use)

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

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

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

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

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

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

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

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

Jesus, Redeemer of mankind, *have mercy on us.*

Jesus, Who hast cleansed us by Thy Blood, *have mercy on us.*

Jesus, Conqueror of sin and death, *have mercy on us.*

Jesus, the Holy One and the Just, &c.

Jesus, the First-born from the dead,

Jesus, the Second Adam,

Jesus, the Resurrection and the Life,

Jesus, the Author of life,

Jesus, the Author of our salvation,

Jesus, the God of Abraham, and of Isaac and of Jacob,

Jesus, Who, by death, didst destroy him who had the empire of death,

Jesus, Who didst bring life and immortality to light,

Jesus, Who hadst power to lay it down, and hadst power to take it up again,

Jesus, Who, after three days, didst rise again from the dead,

Jesus, Who didst rise very early in the morning on the first day of the week,

Jesus, Who didst hasten to visit Thy blessed mother in her solitude,

Jesus, Who didst appear to Mary Magdalen while it was yet dark,

Jesus, Who didst graciously console her in her affliction,

Jesus, Who didst send Thy angels to announce to the women that Thou wast risen as Thou hadst said,

Jesus, Who didst suffer Thyself to be seen by the women, and to be adored by them,

Jesus, Who didst appear to Peter, the chief of the apostles,

Jesus, Who didst appear, in another shape, to the two disciples going to Emmaus,

Jesus, Who didst make Thyself known unto them in the breaking of bread,

Jesus, Who didst appear to the eleven, saying, Peace be unto you,

Jesus, Who didst breathe upon them, and give unto them the Holy Ghost,

Jesus, Who didst confirm the faith of Thomas,

by showing unto him Thy hands and Thy feet,

Jesus, Who didst shew Thyself again to Thy disciples, at the Sea of Tiberias,

Jesus, Who didst commission Peter to feed Thy lambs and Thy sheep,

Jesus, Who didst converse with Thy disciples upon the mountain of Galilee,
Jesus, Who wast seen by more than five hundred brethren at once,
Jesus, Who wast seen by James,
Jesus, Who didst go in and out among Thy apostles,
 speaking to them of the Kingdom of God, and eating with them,
Jesus, Who didst lead them out as far as Bethany and,
 while they looked on, wast carried up to Heaven,
Jesus, Who shalt come again with great power and glory, to judge the living
 and the dead,
Jesus, Son of God,

We sinners, *beseech Thee, hear us.*

That we may put off the old man, with his acts, *we beseech Thee, hear us.*

That we may put on the new man, who is created in justice and holiness of
 truth, *we beseech Thee, hear us.*

That we may walk in newness of life, *we beseech Thee, hear us.*

That we may grow in grace, and in the knowledge of Thee, &c.

That we may persevere unto the end,

That, having risen with Thee, we may die no more,

That we may attain unto the resurrection of the just,

That Thou wouldst vouchsafe to feed us continually with the Bread of Life,

That Thou wouldst reform the body of our lowliness,
 and make it like unto the body of Thy glory,

That we may have confidence before Thee at Thy coming,

That we may behold Thy face with joy,

That we may be placed on Thy right hand in the Judgement,

That we may hear those words of joy: Come, ye blessed of My Father, possess ye
 the kingdom prepared for you from the foundation of the world,

That Thou wouldst give us part in Thy Heavenly glory,

That Thou wouldst give rest and peace to the faithful departed,

That, with them, we may attain everlasting life,

That we may be with Thee always, for ever and ever,

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

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

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

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

✠ Christ is risen, Alleluia!

✠ He is risen indeed, and hath appeared unto Simon. Alleluia!

Let us pray.

O God, Who, by Thine Only-begotten Son, hast (this day) opened the passage to
eternity, through His victory over death; vouchsafe, we beseech Thee, so to confirm
us by Thy grace, that we may walk in all our ways like those who have been
redeemed from sin. Through the same Jesus Christ, our Lord. R. Amen.

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

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