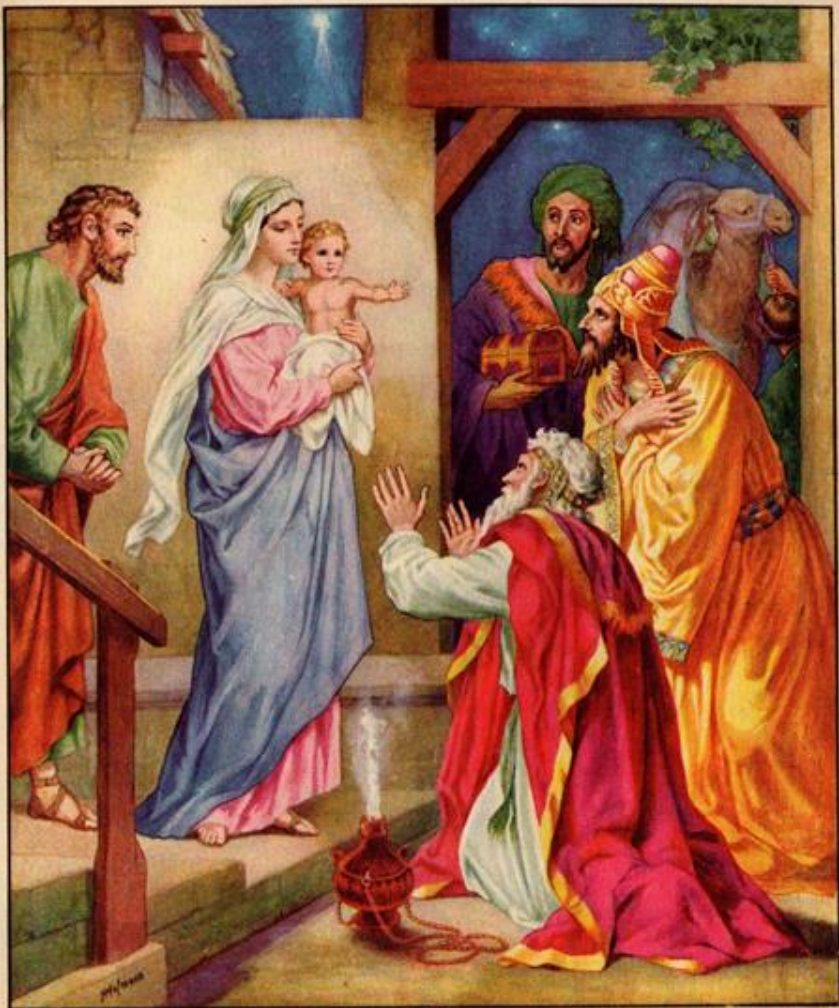


Epiphanytide

Missalette



THE VISIT OF THE WISE-MEN

Our Lady Queen of Peace Parish

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NOTES

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

FOREWORD: About the Missalettes

Epiphanytide is the third Season of the liturgical year and also the third and final part of the Christmas Section. It begins on 6th January, the Feast of the Epiphany of our Lord, and it includes its Octave and one to six Sundays following, depending on when Easter occurs. The Feast of the Epiphany is one of the most ancient and exalted festivals of the Church. It is likely older than even Christmas and was observed in Canada as one of her six holydays of obligation until the time of the reforms of the 1960s, and it is not movable and has its own privileged Octave. Christmas decorations should be removed in stages over this period but at least the Christmas crèche should remain displayed in the home until the Octave of the Epiphany on 13th January.

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

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

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

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

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

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

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

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

INTRODUCTION

EPIPHANY AND EPIPHANYTIDE

Epiphany, from the Greek words *epi-* (over, above, on, upon) and *phaneros* (visible), means a showing. The season of Epiphany refers especially to three manifestations of our Lord and Saviour Jesus Christ. The first is His appearance to the magi; the second, to His Baptism in the Jordan; and the third, to His first public miracle, which was the conversion of water into wine at the marriage feast at Cana. The Solemnity of Epiphany itself refers to the first of these events. The three magi are traditionally known as Caspar, Melchior and Balthasar. They are mentioned (but not by number or name) only in the Gospel according to St. Matthew, where their reference in the Septuagint is commonly translated as “wisemen from the East”, although the term *magus* perhaps refers more accurately to Zoroastrian or other pagan religious scholars or seers. If so, they would likely have belonged to an élite caste, and could therefore be considered lords or even ‘kings’. They are so called in Catholic tradition because their journey was prophesied by verses 9 to 11 of Psalm 71: “Before him the Ethiopians shall fall down; The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts; And all kings of the earth shall adore him. . . .” (note also that “kings [in the plural number] of Tharsis and . . . of the Arabians and of Saba” suggests petty rulers or lords, not national sovereigns). Since the magi were pagans, they have come to represent the future recognition of the Christ by the Gentiles. Being sages and princes, they complement the earlier adoration by the Jewish shepherds, who have come to figure the apostles and their successors in the clergy (spiritual ‘shepherds’, or *pastors*). Owing to their work, the shepherds also represent the simple and the poor, who came to adore first; the magi, the rich, the educated and the prominent. Hence Christ calls to salvation people of all classes and conditions.

The Feast of the Epiphany is older than Christmas. It was observed first in the East and, originally, it was likely a commemoration of the Nativity of Jesus. Christmas was eventually fixed on 25th December in the fourth century so as to enable a festive period of twelve days prior to the Epiphany and beginning three days after the latest date possible for the winter solstice, when the pagans marked the birth of the sun. Christmas replaced the pagan festival, as Christ is the Sun of Justice. Originally, Christmas was seen as an interruption in the ecclesiastical year. This is why the liturgical colour after the Octave of Epiphany returns to the green used before Advent. It is also why, in the Eastern Catholic Churches, the Sundays after Epiphany are still counted as Sundays after Pentecost.

Over time, the Church developed a liturgical season to mark Christmas. It would eventually come to extend to Lent, which prepares us for the older Feast of Easter, so that the ecclesiastical year is now divided into two 'Sections' centred on Christmas and Easter. Since Easter had long been marked by periods of anticipation (in Lent), celebration (in its Triduum and its Octave) and

prolongation (in the remainder of Eastertide), Christmas gained the same corresponding periods in Advent, the Twelve Days of Christmas, and Epiphanytide. Epiphanytide is the final part of the Christmas Section, so its lections concentrate on the early period of our Lord's time on earth and the beginning of His ministry. It prolongs the joyous season of Christmas by calling to mind our Lord's family life and His early ministry to sinners and to the poor, the sick and the needy. To celebrate this, at all Masses in Epiphanytide, the Glory is said in the Introit and an Alleluia follows the Gradual and, at all Sunday Masses, the *Gloria in excelsis* is chanted and a Glory is sung in the Asperges. The organ may be played not only to support voices but also alone, and other instruments may be used as well. Christmas flowers and evergreens continue to be displayed in the sanctuary, although typically in smaller numbers.

The gifts borne by the magi have symbolic meaning. Casper is said to have brought Christ valuable gold because our Lord is a King; Melchior brought Him frankincense, a perfume used in incense, to point to His Godhead (to which incense is offered) and His Priesthood (as the divine Offerer); Balthasar brought myrrh, an oil used in embalming, and thereby referring to Christ as Sacrifice. These three functions of Christ can be represented by the colours gold (figuring His kingship), white (His refulgent and unspotted Priestly Godhead) and red (His Manhood, which was borne to effect our salvation in His Most Precious Blood). The Liturgy points to the importance for the entire world (*i.e.* extended to the Gentiles) of this manifestation of the Lord to the magi, and of His other manifestations. The Collect and Epistle of the Feast of the Epiphany, taken in prophecy from Isaias, refer to the Gentiles walking in Christ's light and "kings in the brightness of [His] rising". The revelation of Christ's divine power at the wedding feast of Cana, the conversion of water into wine, prefigures transubstantiation and the Eucharist. The passage referring to it (from the Gospel according to St. John) is read at the Second Sunday after the Epiphany, which is said even when this season is very short. The commemoration of the Baptism of our Lord falls on the Octave of the Epiphany and is commemorated even when Easter comes as early as it can in the calendar. The opening of the heavens as Christ is Baptized in the Jordan suggests the opening of Heaven for all who will be so christened; it points to our Baptism by Christ in the Holy Ghost—and therefore to our eternal salvation.

Epiphanytide always occupies at least half (and typically most or all) of January. On the first day of the new civil year, the Church celebrates the Circumcision and Naming of Christ. For this reason, the month is also dedicated to the Holy Name of Jesus, before which every knee should bow, just as each magus bowed. The monthly dedication is precisely appropriate because a public naming is yet another form of manifestation, even if in a more

restricted context, for it requires a presentation of the Child. At the end of this booklet, a Litany of the Holy Name of Jesus is provided. It is one of the six litanies in the Church approved for public use.

The Presentation of our Lord in the Temple and Purification of the Blessed Virgin Mary, or Candlemas, falls normally on 2nd February (forty days after Christmas Day), thereby closing the month of January. Since it also celebrates a showing of the Lord, it crowns the whole Christmas Section of the year. In fact, from Christmas to Candlemas, six manifestations ‘appear’ in our Liturgy (*viz.* the Nativity, the Circumcision and Naming, the Epiphany, the Baptism in the Jordan, the Marriage Feast at Cana, and the Presentation in the Temple, when St. Mary underwent the ritual purification for mothers). To these, we can add Christ’s manifestations in the Scriptures read in the season, emphasised particularly during Advent but also afterwards. This makes for seven showings of the Lord to show us the purpose of His entrance into human history: our salvation. Nonetheless, once He is first made manifest in our world--in His Creation--, there must be a transition to the purpose of His mission in His doleful Passion and death. Therefore, there are customs in the Church whereby Christmas decorations and adornments are removed at various stages after Christmas. However, Epiphanytide itself is a joyous occasion, and it is the first liturgical season in the new civil year. That secular year will also close in the same joyful spirit, for it ends in the midst of Christmastide. Hence divine birth folds into itself perpetually. Given the ancientness of the Epiphany and its significance, it is one of the universal days of Precept in the Latin Church. This is why it was a Holyday of Obligation in Canada and in many other countries before, and in, and for a time after, 1962. May all the readers of this Missalette have a Joyous Epiphany!

THE PROCESSION

STAND AS THE PROCESSION ENTERS THE NAVE.

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

THE ASPERSION BEFORE SUNG MASS ON SUNDAYS REMAIN STANDING

At any sacred place, an Aspersion is imparted only on Sundays and only before the principal Mass offered in the Traditional Latin Rite. The Aspersion is not given even on the Feast of the Epiphany, unless this fall on a Sunday. An Aspersion is never strictly required, even at a *Missa Solemnis*. The Celebrant begins the rite by intoning the Antiphon *Asperges me*, which is continued by the Choir. He sprinkles with holy water the Altar, the Clergy, the Servers and the Choir and other faithful. As he proceeds, the Choir chants the Responsory *Miserere me* and the Lesser Doxology, *Gloria Patri*. The Antiphon and Responsory are repeated and are followed by versicles and responses in dialogue ("Ostende nobis") and finally by the Celebrant's closing prayer ("Exaudi nos").

The cope will exhibit the liturgical colour of the day, which will be white. Gold may substitute for white. The Priest asperses the people on his left side as he walks up and down the central aisle, or he may asperse everyone only as he proceeds from the sanctuary to the west end of the nave. If there be no cope of the right colour, the Priest wears only alb and stole. In some countries, the Priest may wear the biretta while aspersing. He may be assisted in the Aspersion by one or two Acolytes who hold aside his cope and one of whom carries the Aspersory; and, if there be room, by a Master of Ceremonies, who hands him and takes from him the aspergillum.

ANTIPHON AND RESPONSORY

ASPERGES ME, Domine, hyssopo, et THOU SHALT SPRINKLE ME, O mundabor: lavabis me, et super nivem Lord, with hyssop, and I shall be dealbabor. cleansed; Thou shalt wash me, and I shall become whiter than snow.

MISERERE ME, Deus, secundum HAVE MERCY ON ME, O God, magnam misericordiam tuam. according to Thy great mercy.

LESSER DOXOLOGY

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

✠. [INCLINE] Gloria Patri, et Filio, et ✠. [INCLINE] Glory be to the Spiritui Sancto. Father, and to the Son, and to the Holy Ghost.

℟. Sicut erat in principio, et nunc, et semper: et in sæcula sæculorum.

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

Amen.

The Antiphon and Responsory is now repeated.

Returning to the Altar, the Celebrant sings:

✠. Ostende nobis, Domine, misericordiam tuam.

✠. Show unto us, O Lord, Thy mercy.

℟. Et salutare tuum da nobis.

℟. And give unto us Thy salvation.

✠. Domine, exaudi orationem meam.

✠. O Lord, hear my prayer.

℟. Et clamor meus ad te veniat.

℟. And let my cry come unto Thee.

✠. Dominus vobiscum.

✠. The Lord be with you.

℟. Et cum spiritu tuo.

℟. And with thy spirit.

Oremus.

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

℟. Amen.

Let us pray.

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

℟. Amen.

The people are seated as the Celebrant goes to the sedilia to replace his cope with the chasuble and maniple of the colour of the day. This will always be white in Epiphanytide. Gold may substitute for white and is especially appropriate on the Feast of the Epiphany and on other major feasts in the Season. When the Celebrant and servers genuflect at the foot of the Altar, the congregation kneels.

THE HOLY SACRIFICE OF THE MASS: THE ORDINARY

MASS OF THE CATECHUMENS

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

PRAYERS AT THE FOOT OF THE ALTAR

KNEEL AS THE CELEBRANT GENUFLECTS AT THE FOOT.

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

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

℣. Introibo ad altare Dei.

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

℟. Ad Deum qui lætificat juventutem
meam.

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

JUDICA ME

(PSALM 42)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

℟. Sicut erat in principio, et nunc, et

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

semper: et in sæcula sæculorum.

Amen.

℣. Introibo ad altare Dei.

℞. Ad Deum qui lætificat
juventutem meam.

℣. Adjutorium nostrum ✠ in nomine
Domini.

℞. Qui fecit cœlum et terram.

ever shall be, world without end.

Amen.

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

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

℣. 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
Michaelem Archangelum, beatum
Joannem Baptistam, sanctos
Apostolos Petrum et Paulum, omnes
Sanctos, et te, pater, orare pro me ad
Dominum Deum nostrum.

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

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

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

℞. Amen.

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

℞. Amen.

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

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

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

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

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

The Celebrant extends and joins his hands and says (in the vox secreta):

✠. Oremus. ✠. Let us pray.

PRAYER FOR PURITY

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

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

PRAYER FOR PEACE

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

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

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

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

THE INTROIT

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

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

THE KYRIE

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

∇. Kyrie, eleison.

℞. Kyrie, eleison.

∇. Kyrie, eleison.

℞. Christe, eleison.

∇. Christe, eleison.

℞. Christe, eleison.

∇. Kyrie, eleison.

℞. Kyrie, eleison.

∇. Kyrie, eleison.

∇. Lord, have mercy on us.

℞. Lord, have mercy on us.

∇. Lord, have mercy on us.

℞. Christ, have mercy on us.

∇. Christ, have mercy on us.

℞. Christ, have mercy on us.

∇. Lord, have mercy on us.

℞. Lord, have mercy on us.

∇. Lord, have mercy on us.

THE GLORIA

The Gloria is said each day in the Octave of the Epiphany and on all the Sundays in Epiphanytide.

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

STAND AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

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

Laudamus te. Benedicimus te. [BOW] Adoramus te. Glorificamus te. [BOW]

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

Domine Fili unigenite, [BOW] Jesu Christe.

Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, [INCLINE] suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus Altissimus, [BOW]

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

[INCLINE] GLORY TO GOD ON HIGH And on earth, peace to men of good will. [OPTIONAL BOW] We praise

Thee. We bless Thee. [BOW] We adore Thee. We glorify Thee. We give Thee [BOW] thanks for Thy great glory. Lord

God, Heavenly King, God the Father Almighty. Lord [BOW] Jesus Christ,

Only-begotten Son. Lord God, Lamb of God, Son of the Father. Thou Who takest away the sins of the world, have mercy on us. Thou Who takest away the

sins of the world, [INCLINE] receive our prayer. Thou Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy. Thou alone

art the Lord. Thou alone, O [BOW] Jesus Christ, art most high. With the Holy Ghost, ✠ in the glory of God the

Father. Amen.

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

∩. Dominus vobiscum.

℞. Et cum spiritu tuo.

∩. Oremus.

∩. The Lord be with you.

℞. And with thy spirit.

∩. Let us pray.

THE COLLECT

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

Turn to COLLECT in the Proper of the Mass.

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

THE EPISTLE OR LESSON

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

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

SIT AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

And the assistants respond:

℞. Deo gratias.

℞. Thanks be to God.

THE GRADUAL AND ALLELUIA.

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

The Celebrant reads them in a moderate voice.

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

BLESSING OF INCENSE BEFORE THE GOSPEL

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

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

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

MUNDA COR MEUM

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

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

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

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

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

THE GOSPEL

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

STAND.

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

✠. Dominus vobiscum.

✠. The Lord be with you.

✠. Et cum spiritu tuo.

✠. And with thy spirit.

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

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

✠. Gloria ✠ tibi, ✠ Domine. ✠

✠. Glory ✠ to Thee, ✠ O Lord. ✠

Turn to GOSPEL in the Proper of the Mass.

At the end of the Gospel, the Assistants respond:

✠. Laus tibi, Christe.

✠. Praise be to Thee, O Christ.

Then the Celebrant kisses the book, saying:

Per evangelica dicta, deleantur nostra delicta.

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

(THE SERMON)

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

After the Celebrant reaches the predella again,

STAND for the CREED

THE CREDO

The Creed is said on the Feasts of the Epiphany and of the Holy Family and on all the Sundays of the Season. It is also said on all first- and second-class feasts which fall in the Season.

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

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

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


homines, et propter nostram salutem descendit de cœlis.

[GENUFLECT]

ET INCARNATUS EST DE SPIRITU SANCTO EX MARIA VIRGINE: ET HOMO FACTUS

EST. [OPTIONAL BOW ON UNDERLINED TEXT.]

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

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


for us men, and for our salvation, came down from Heaven.

[GENUFLECT]

AND BECAME INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY: AND WAS

MADE MAN. [OPTIONAL BOW ON UNDERLINED TEXT.]

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

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

THE MASS OF THE FAITHFUL

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

REMAIN STANDING.

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

℣. Dominus vobiscum.

℣. The Lord be with you.

℞. Et cum spiritu tuo.

℞. And with thy spirit.

℣. Oremus.

℣. Let us pray.

THE OFFERTORY OF THE MASS

THE OFFERTORY ANTIPHON

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

SIT.

Turn to OFFERTORY in the Proper of the Mass.

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

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

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

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

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

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

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

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

OFFERIMUS TIBI, Domine, calicem WE OFFER UNTO THEE, O Lord, the salutaris, tuam deprecantes Chalice of salvation, entreating Thy clementiam: ut in conspectu divinae mercy that our offering may ascend with majestatis tuæ, pro nostra et totius a sweet fragrance in the sight of Thy mundi salute cum odore suavitatis divine Majesty, for our own salvation, ascendat. Amen. and for that of the whole world. Amen.

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

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

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

VENI, sanctificator omnipotens, COME, O Sanctifier, Almighty and æterne Deus: et benedic hoc Eternal God, and bless this sacrifice, sacrificium, tuo sancto nomini which is prepared for the glory of Thy præparatum. holy Name.

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

THE OFFERTORY INCENSING

The Celebrant now usually blesses incense at a Sung Mass.

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

The Celebrant incenses the bread and wine:

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

Then he incenses the Altar:

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

vespertinum. 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 excusandas, excusationes in peccatis. excuses for sins.

Returning the thurible, the Celebrant says:

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

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

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

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

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

THE LAVABO

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

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

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

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

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

THE PRAYER TO THE HOLY TRINITY

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

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

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

THE ORATE FRATRES

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

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

✠. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. ✠. Amen.

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

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

✠. Amen.

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

✠. Oremus.

✠. Let us pray.

THE SECRET

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

Turn to SECRET in the Proper of the Mass.

He concludes in a vox clara:

✠. Per omnia saecula saeculorum.

✠. Amen.

✠. For ever and ever.

✠. Amen.

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

THE DIALOGUE TO THE PREFACE

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

✠. Dominus vobiscum.

✠. Et cum spiritu tuo.

✠. Sursum corda.

✠. Habemus ad Dominum.

✠. The Lord be with you.

✠. And with thy spirit.

✠. 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 the Sundays after the Feast of the Holy Family, the Preface of the Most Holy Trinity is to be said. It can be found in the propers for each of those Sundays. The Preface of the Epiphany given here is used throughout the Octave of the Epiphany and on the Feast of the Holy Family.

THE PREFACE OF THE EPIPHANY

On the Feast of the Epiphany itself and on the Feast of the Holy Family, with his hands extended, the Celebrant chants or reads aloud this Preface..

VERE DIGNUM ET JUSTUM
EST, æquum et salutare, nos tibi
semper et ubique gratias agere:
Domine sancte, Pater omnipotens,
æterne Deus: Quia cum Unigenitus
tuus in substantia nostræ
mortalitatis apparuit, nova nos
immortalitatis suæ luce reparavit.
Et ideo cum Angelis et Archangelis,
cum Thronis et Dominationibus,
cumque omni militia cœlestis
exercitus, hymnum gloriæ tuæ
canimus, sine fine dicentes:

IT IS TRULY MEET AND JUST and
profitable for our salvation, that we should
at all times and in all places give thanks
unto Thee, O holy Lord, Father Almighty,
Eternal God; for, when Thine Only-
begotten Son was manifested in the
substance of our mortal flesh, with the new
light of His own immortality, He restored
us. And therefore with Angels and
Archangels, with Thrones and
Dominations, and with all the hosts of the
heavenly army, we sing a hymn to Thy
glory, evermore saying:

THE SANCTUS

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

KNEEL.

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

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

THE CANON OF THE MASS

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

FOR THE CHURCH

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

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

COMMEMORATION OF THE LIVING

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

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

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

INVOCATION OF THE SAINTS: THE COMMUNICANTES

EPIPHANY COMMUNICANTES:

This is to be used only in the Octave of the Epiphany and on the Feast of the Holy Family.

COMMUNICANTES, et diem sacratissimum celebrantes, quo Unigenitus tuus in tua tecum gloria co-æternus, in veritate carnis nostræ visibiliter corporalis apparuit; sed et memoriam venerantes, in primis ejusdem gloriosæ semper Virginis Mariæ, Genitricis ejusdem Dei et Domini nostri Jesu Christi: set et beati Joseph, ejusdem Virginis Sponsi, . . . [continue at *]

COMMUNICATING, and keeping this most holy day on which Thine Only-begotten Son, Who is co-eternal with Thee in Thy glory, showed Himself in true flesh and with a visible body like ours; and also reverencing the memory first of the same glorious Mary, ever-Virgin, Mother of the same God our Lord Jesus Christ: as also of the blessed Joseph, her spouse, . . . [continue at *]

STANDARD COMMICANTES:

This is to be used on Sundays and other days after the Octave of the Epiphany.

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

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

He joins his hands, saying:

Per eundem Christum Dominum nostrum. Through the same Christ our Lord. Amen.
Amen.

THE CONSECRATION

OBLATION OF THE VICTIM TO GOD

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

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

THE EPICLESIS

INVOCATION OF THE HOLY GHOST TO BLESS THE OFFERINGS

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

QUAM OBLATIONEM tu, Deus, in HUMBLY WE PRAY Thee, O God, be
omnibus, quæsumus, bene✠dictam, pleased to make this same offering wholly ✠
adscrip✠tam, ra✠tam, rationabilem, blessed, to ✠consecrate it and ✠approve it,
acceptabilemque facere digneris: ut making it reasonable and acceptable, that it
nobis Cor✠pus, et San✠guis fiat may become for us ✠the Body and ✠Blood
dilectissimi Filii tui Domini nostri Jesu of Thy dearly beloved Son, our Lord Jesus
Christi. Christ.

WORDS OF CONSECRATION AND ELEVATION

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

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

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

**HOC EST ENIM
CORPUS MEUM.**

**FOR THIS IS
MY BODY.**

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

SIMILI modo, postquam cœnatum est,
accipiens et hunc præclarum Calicem
in sanctas ac venerabiles manus suas:
item tibi gratias agens, bene ✠ dixit,
deditque discipulis suis, dicens:
Accipite, eo bibite ex eo omnes.

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

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

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

THE MEMORIAL

Now the Priest says in a low voice:

Hæc quotiescumque feceritis, in mei
memoriam facietis.

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

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

* THE ANAMNESIS *

OBLATION OF THE VICTIM TO GOD

With hands held apart, the Celebrant proceeds:

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, nec non et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis: offerimus præclaræ majestati tuæ de tuis donis ac datis, hostiam ✠ puram, hostiam ✠ sanctam, hostiam ✠ immaculatam, Panem ✠ sanctum vitæ æternæ, et Calicem ✠ salutis perpetuæ.	AND now, O Lord, we, Thy servants, and with us all Thy holy people, calling to mind the blessed Passion of this same Christ, Thy Son, our Lord, likewise His Resurrection from the grave, and also His glorious Ascension into Heaven, do offer unto Thy most sovereign Majesty out of the gifts Thou hast bestowed upon us, a pure ✠ Victim, a holy ✠ Victim, a spotless ✠ Victim, the holy ✠ Bread of life eternal, and the Chalice ✠ of everlasting Salvation.
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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.
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PLEA FOR GRACES AND BLESSINGS

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

SUPPLICES te rogamus, omnipotens Deus: jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ: ut quoque ex hac altaris participatione, sacrosanctum Filii tui Corporis, et Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.	HUMBLY, we beseech Thee, Almighty God, to command that these our offerings be carried by the hands of Thy holy Angel to Thine Altar on high in the sight of Thy divine Majesty, so that those of us who shall receive the most sacred Body ✠ and Blood ✠ of Thy Son by partaking thereof from this Altar may be filled with every grace and Heavenly blessing. Through Christ our Lord. Amen.
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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 BE MINDFUL, also, O Lord, of Thy famularumque tuarum N. et N., qui nos servants and handmaids N. and N. who præcesserunt cum signo fidei, et dormi- have gone before us with the sign of faith unt in somno pacis. Ipsi, Domine, et and who sleep the sleep of peace. To omnibus in Christo quiescentibus, locum these, O Lord, and to all who rest in refrigerii, lucis et pacis, ut indulgeas, Christ, grant, we beseech Thee, a place deprecamur. [BOW] Per eundem Christum of refreshment, light, and peace. [BOW] Dominum nostrum. Amen. Through the same Christ our Lord. Amen.

* * *

PLEA FOR ETERNAL HAPPINESS

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

NOBIS QUOQUE PECCATORIBUS TO US ALSO, Thy sinful servants, who famulis tuis, de multitudine put our trust in the multitude of Thy miseracionum tuarum sperantibus, partem mercies, vouchsafe to grant some part aliquam et societatem donare digneris, and fellowship with Thy Holy Apostles cum tuis sanctis Apostolis et Martyribus: and Martyrs: with John, Stephen, cum Joanne, Stephano, Matthia, Barnaba, Matthias, Barnabas, Ignatius, Alexander, Ignatio, Alexandro, Marcellino, Petro, Marcellinus, Peter, Felicity, Perpetua, Felicitate, Perpetua, Agatha, Lucia, Agatha, Lucy, Agnes, Cecilia, Anastasia Agnete, Cæcilia, Anastasia et omnibus and all Thy saints. Into their company we Sanctis tuis: intra quorum nos beseech Thee to admit us, not consortium, non æstimator meriti, sed considering our merits, but freely veniæ, quæsumus, largitor admitte pardoning our offences.

The Celebrant joins his hands:

Per Christum Dominum nostrum. Through Christ our Lord.

THE FINAL DOXOLOGY

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

PER quem hæc omnia, Domine, semper THROUGH Whom, O Lord, Thou dost bona creas, sanctiꝰficas, viviꝰficas, create, ꝰ sanctify, ꝰ quicken, ꝰ bless beneꝰdicis, et præstas nobis. and bestow upon us all these good things.

THE MINOR ELEVATION

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

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

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

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

ꝰ. Amen. ꝰ. Amen

THE COMMUNION RITE OF HOLY MASS

THE PATER NOSTER

STAND AT SUNG MASSES; OTHERWISE, REMAIN KNEELING.

The Priest joins his hands and chants or says clearly:

OREMUS:

LET US PRAY.

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

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

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

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

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

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

℟. Sed libera nos a malo.

℟. But deliver us from evil.

The priest concludes silently:

℣. Amen.

℣. Amen.

THE EMBOLISM

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

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

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

THE FRACTION

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

Per eundem Dominum nostrum Jesum Christum Filium tuum.

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

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

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

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

He concludes aloud:

℣. Per omnia sæcula sæculorum.

℣. For ever and ever.

℟. Amen.

℟. Amen.

THE PAX

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

☩. Pax ☩ Domini sit ☩ semper
vobis ☩ cum.

☩. Et cum spiritu tuo.

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

☩. And with thy spirit.

THE COMMINGLING OF THE SACRED SPECIES

He places the Particle in the Chalice, saying silently:

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

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

THE AGNUS DEI

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

KNEEL AT A SUNG MASS; OTHERWISE, REMAIN KNEELING.

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

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

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

THE PRAYER FOR PEACE

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

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

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

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

[☩. Pax tecum.

☩. Et cum spiritu tuo.]

[☩. Peace be with thee.

☩. And with thy spirit.]

THE PRAYER FOR SANCTIFICATION

The Celebrant then continues silently:

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

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

<p>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.</p>	<p>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.</p>
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THE PRAYER FOR GRACE

<p>PERCEPTIO Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in iudicium 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.</p>	<p>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.</p>
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THE PRAYERS AT THE COMMUNION: THE COMMUNION OF THE PRIEST

He genuflects, and taking the Host, says quietly:

<p>PANEM cœlestem accipiam, et nomen Domini invocabo.</p>	<p>I WILL take the Bread of Heaven, and will call upon the Name of the Lord.</p>
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🔔🔔🔔 *Striking his breast, he says the Domine, non sum dignus thrice, beginning audibly:*
DOMINE, NON SUM DIGNUS, ut **LORD, I AM NOT WORTHY** that Thou intres sub tectum meum: sed tantum 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 æternam. Amen. Jesus Christ preserve my soul unto life everlasting. Amen.

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

<p>QUID retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris</p>	<p>WHAT return shall I make to the Lord for all the things that He hast given unto me? I will take the Chalice of salvation,</p>
--	--

accipiam, et nomen Domini invocabo. and call upon the Name of the Lord. I will
Laudans invocabo Dominum, et ab call upon the Lord and give praise: and I
inimicis meis salvus ero. shall be saved from mine enemies.

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

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

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

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

The Celebrant genuflects, elevates a Particle of the Host, turns to the faithful and says aloud:
ECCE AGNUS DEI, ecce qui tollit BEHOLD THE LAMB OF GOD, behold
peccata mundi. Him who taketh away the sins of the world.

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

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

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

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

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

***ACT OF SPIRITUAL COMMUNION:**

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

THE ABLUTION PRAYERS

SIT AFTER FINISHING YOUR THANKSGIVING.

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

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

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

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

THE COMMUNION ANTIPHON

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

Turn to COMMUNION in the Proper of the Mass.

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

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

THE POSTCOMMUNION

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

STAND AT A SUNG MASS; OTHERWISE, REMAIN SEATED.

Turn to POSTCOMMUNION in the Proper of the Mass.

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

THE DISMISSAL

The Dismissal is then sung or said aloud.

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

THE PLACEAT TIBI

KNEEL.

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

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

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

THE LAST BLESSING

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

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

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

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

STAND.

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

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. ✠ Initium Sancti Evangelii
secundum Joannem.

℟. ✠ Gloria ✠ tibi, ✠ Domine.

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

℣. The Lord be with you.

℟. And with thy spirit.

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

℟. Glory ✠ to ✠ Thee, ✠ O Lord

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

lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum.

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

true Light, which lighteth every man that cometh into the world.

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

GENUFLECT

ET VERBUM CARO FACTUM EST

et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis. **R.** 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. **R.** Thanks be to God.

RECESSION

At a Sung Mass, a Recession through the nave will follow the Last Gospel; at a Missa Lecta, there is no Recession. Instead, the Leonine Prayers after Low Mass are said in the vernacular at the foot of the Altar, the people joining in the responses.

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

PRIVATE PRAYER FOR THE QUEEN OF CANADA AND THE

ROYAL FAMILY

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

V. Domine, salvam fac reginam nostram Elisabeth.

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

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

V. O Lord, save Elizabeth our Queen.

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

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

THE HOLY SACRIFICE OF THE MASS: THE PROPERS

PROPERS OF EPIPHANYTIDE

HIGH FEAST OF THE EPIPHANY OF OUR LORD

FIRST-CLASS FEAST

WHITE VESTMENTS

Note that this ancient Feast was a holyday of obligation in Canada in 1962. It has a special Preface (for which see the Ordinary) and a special Communicantes (also see the Ordinary).

Introit (Malachias 3. 1; 1 Paralipomenon 29. 12).

Behold ✠ the Lord the Ruler is come: and the Kingdom is in His hand, and power, and dominion. *Psalm 71. 2* Give to the king Thy judgement, O God: and to the king's Son Thy justice. 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. Behold the Lord the Ruler is come: and the Kingdom is in His hand, and power, and dominion. *Kyrie and Gloria.*

Collect

O God, Who on this day didst manifest Thine Only-begotten Son to the Gentiles by the guidance of a star: graciously grant, that we, who know Thee now by faith, may be led even to contemplate the beauty of Thy Majesty. 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.

Lesson (Isaias 60. 1-6).

Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thine eyes round about and see: all these are gathered together: they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, and dromedaries of Madian and Ephraim: all they from Saba shall come, bringing gold and frankincense and showing forth praise to the Lord. *Response:* Deo gratias.

Gradual and Alleluia (Isaias 60. 6, 1; St. Matthew 2. 2).

All they from Saba shall come, bringing gold and frankincense and showing forth praise to the Lord. Arise and be enlightened, O Jerusalem: for the glory of the Lord is risen upon thee.

Alleluia, alleluia. We have seen His star in the East, and are come with gifts to adore the Lord. Alleluia.

Gospel (St. Matthew 2. 1-12).

When Jesus was born in Bethlehem of Juda, in the days of King Herod, behold, there came wise men from the East to Jerusalem, saying: Where is He that is born King of the Jews? For we have seen His star in the East, and are come to adore Him. And King Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he enquired of them where Christ should be born. But they said to him: In Bethlehem of Juda. For so it is written by the Prophet: And thou Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the Captain that shall rule My people Israel. Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them: and sending them into Bethlehem, said: Go and diligently enquire after the Child, and when you have found Him, bring me word again, that I also may come and adore Him. Who having heard the King went their way. And behold the star, which they had seen in the East, went before them until it came and stood over where the Child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the Child with Mary His Mother (*here genuflect*), and falling down they adored Him. And opening their treasures, they offered Him gifts: gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 71. 10, 11).

The kings of Tharsis and islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts: and all kings of the earth shall adore Him: all nations shall serve Him.

Secret

Look graciously, we beseech Thee, O Lord, upon the offerings of Thy Church, in which are no longer offered gold, frankincense, and myrrh: But He, Who by these same gifts was signified, is sacrificed and received, Jesus Christ, Thy Son, our Lord: Who, with Thee, in the unity of the Holy Ghost, liveth and reigneth world without end. *Response:* Amen.

Preface of the Epiphany: See the Ordinary.

Communicantes of the Epiphany: See the Ordinary.

Communion Verse (St. Matthew 2. 2).

We have seen His star in the East, and are come with gifts to adore the Lord. Priest: The Lord be with you. Servers: And with thy spirit. Priest: Let us pray.

Postcommunion Verse

Grant, we beseech Thee, Almighty God, that with minds that have been cleansed, we may grasp the meaning of what with solemn rite we celebrate. Through our Lord Jesus Christ Thy Son, O God, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

THE FEAST OF THE HOLY FAMILY

SECOND-CLASS FEAST

WHITE VESTMENTS

This Mass is always said on the first Sunday after the Epiphany. It uses the Preface of the Epiphany and the Epiphany Communicantes.

Introit (Proverbs 23. 24, 25).

The father ✠ of the Just rejoiceth greatly, let Thy father and Thy mother be joyful, and let her rejoiceth, that bore Thee. *Psalm 83. 2, 3* How lovely are Thy tabernacles, O Lord of Hosts! my soul longeth and fainteth for the courts of the Lord. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. The father of the Just rejoiceth greatly, let Thy father and Thy mother be joyful, and let her rejoiceth, that bore Thee. *Kyrie and Gloria.*

Collect

O Lord Jesus Christ, Who, being subject to Mary and Joseph, didst sanctify home life with ineffable virtues: grant that, with the aid of both, we may be taught by the example of Thy Holy Family, and attain to eternal fellowship with them: Who livest and reignest with Thee, the Father Almighty, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Epistle (Colossians 3. 12-17).

Brethren: Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But above these things have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the Name of the Lord Jesus Christ, giving thanks to God and the Father by Jesus Christ our Lord. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 26.4; Isaias 45.15).

One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord all the days of my life. *Psalm 83.5* Blessed are they that dwell in Thy house, O Lord, they shall praise Thee for ever and ever.

Alleluia, alleluia. Verily Thou art a hidden King, the God of Israel, the Saviour. Alleluia.

Gospel (St. Luke 2. 42-52).

When Jesus was twelve years old, they, going up into Jerusalem, according to the custom of the feast, and having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem, and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolks and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass that after three days they found Him in the Temple, sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him they wondered. And His Mother said to Him: Son, why hast Thou done so to us? Behold, Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? Did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And He went down with them and came to Nazareth, and was subject to them. And His Mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (St. Luke 2. 22).

The parents of Jesus carried Him to Jerusalem, to present Him to the Lord.

Secret

We offer unto Thee, O Lord, this propitiatory Sacrifice, humbly entreating Thee: that through the intercession of the Virgin Mother of God, with blessed Joseph, Thou wouldst firmly establish our families in Thy peace and grace. Through the same Lord Jesus Christ, Thy Son, Who, with Thee, in the unity of the Holy Ghost, God, liveth and reigneth world without end. *Response:* Amen.

Preface of the Epiphany: See the Ordinary.

Communicantes of the Epiphany: See the Ordinary.

Communion Verse (St. Luke 2. 51).

Jesus went down with them and came to Nazareth, and was subject to them.

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

Postcommunion Verse

Make us, O Lord Jesus, Whom Thou dost refresh with heavenly Sacraments, ever follow the example of Thy Holy Family: that in the hour of our death, the glorious Virgin Thy Mother with blessed Joseph may come to our aid, and we may be found worthy to be received by Thee into everlasting tabernacles: Who livest and reignest with God the Father Almighty, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

SECOND SUNDAY AFTER THE EPIPHANY

SECOND-CLASS FEAST

GREEN VESTMENTS

The Second, Third, Fourth, Fifth and Sixth Sundays after the Epiphany use the Preface of the Most Holy Trinity and the standard Communicantes. The Preface is given here; the Communicantes, in the Ordinary.

Introit (Psalm 65. 4).

Let all the earth ✠ adore Thee, O God, and sing to Thee: let it sing a psalm to Thy Name, O Most High. *Verses 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. Let all the earth adore Thee, O God, and sing to Thee: let it sing a psalm to Thy Name, O Most High. *Kyrie and Gloria.*

Collect

O Almighty and everlasting God, Who dost govern all things both in Heaven and on earth: mercifully hear the prayers of Thy people, and grant us Thy peace in our time. Through our Lord Jesus Christ, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Epistle (Romans 12. 6-16).

Brethren: Having different gifts, according to the grace that is given us: either prophecy to be used according to the rule of faith; or ministry, in ministering; or he that teacheth, in doctrine; he that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good: loving one another with the charity of brotherhood, with honour preventing one another; in carefulness, not slothful; in spirit fervent: serving the Lord: rejoicing in hope: patient in tribulation: instant in prayer: communicating to the necessities of the Saints: pursuing hospitality. Bless them that persecute you: bless, and curse not. Rejoice with them that rejoice, weep with them that weep: being of one mind one towards another: not minding high things, but consenting to the humble. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 106. 20, 21; 148. 2).

The Lord sent His word, and healed them: and delivered them from their destruction. Let the mercies of the Lord give glory to Him: and His wonderful works to the children of men.

Alleluia, alleluia. Praise ye the Lord, all His angels: praise ye Him, all His hosts. Alleluia.

Gospel (St. John 2. 1-11).

At that time there was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited, and His disciples, to the marriage. And

the wine failing, the mother of Jesus saith to Him: They have no wine. And Jesus saith to her: Woman, what is that to Me and to thee? My hour is not yet come. His mother saith to the waiters: Whatsoever He shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus said to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew Who had drawn the water: the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee: and manifested His glory, and His disciples believed in Him. *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, all ye that fear God, and I will tell you what great things the Lord hath done for my soul, alleluia.

Secret

Hallow, O Lord, these our oblations: and cleanse us from the stains of our sins. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Preface of the Most Holy Trinity

It is truly meet and just, right and for our salvation, that we should at all times and in all places give Thanks to Thee, holy Lord, Father Almighty, Eternal God: Who, together with Thine only begotten Son and the Holy Ghost, art one God, one Lord: not in the Oneness of a single Person, but in the Trinity of one Substance. For what by Thy revelation we believe of Thy glory, the same do we believe of thy Son, the same of the Holy Ghost, without difference or separation; so that in confessing the true and eternal Godhead, in It we should adore distinction in Persons, unity in Essence, and equality in Majesty: in praise of which Angels and Archangels, Cherubim also and Seraphim, day by day exclaim, without end and with one voice saying: Sanctus, ☩ Sanctus, ☩ Sanctus, ☩

Communion Verse (St. John 2. 7-11).

The Lord saith: Fill the water-pots with water, and carry to the chief steward. When the chief steward had tasted the water made wine, he saith to the bridegroom: Thou hast kept the good wine until now. This first miracle did Jesus in the presence of His disciples.

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

Postcommunion Verse

May the working of Thy power, we beseech Thee, O Lord, be increased in us: that quickened by the divine Sacraments we may be prepared by Thy grace to obtain what they promise. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

THIRD SUNDAY AFTER THE EPIPHANY

SECOND-CLASS FEAST

GREEN VESTMENTS

The Second, Third, Fourth, Fifth and Sixth Sundays after the Epiphany use the Preface of the Most Holy Trinity and the standard Communicantes. The Preface is given here; the Communicantes, in the Ordinary.

Introit (Psalm 96. 7, 8).

Adore ☩ God, all ye His angels: Sion heard, and was glad: and the daughters of Juda rejoiced. *Verses 1.* The Lord hath reigned, let the earth rejoice: let many islands be glad. 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. Adore God, all ye His angels: Sion heard, and was glad: and the daughters of Juda rejoiced. *Kyrie and Gloria.*

Collect

O Almighty and everlasting God, look mercifully upon our weakness: and stretch forth the right hand of Thy Majesty to protect us. Through our Lord Jesus Christ, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Epistle (Romans 12. 16-21).

Brethren: Be not wise in your own conceits. To no man rendering evil for evil: providing good things, not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, have peace with all men. Revenge not yourselves, my dearly beloved, but give place unto wrath, for it is written: Revenge is mine: I will repay, saith the Lord. But if thine enemy be hungry, give him to eat; if he thirst, give him to drink: for doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 101. 16-17; 96. 1).

The Gentiles shall fear Thy Name, O Lord, and all the kings of the earth Thy glory. For the Lord hath built up Sion; and He shall be seen in His glory. Alleluia, alleluia. The Lord hath reigned, let the earth rejoice: let many islands be glad. Alleluia.

Gospel (St. Matthew 8. 1-13).

At that time, when Jesus was come down from the mountain, great multitudes followed Him: and behold, a leper came and adored Him, saying: Lord, if Thou wilt, Thou canst make me clean. And Jesus, stretching forth His hand, touched him, saying: I will. Be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when He had entered into Capernaum, there came to Him a

centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion, making answer, said: Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this one: Go, and he goeth; and to another, Come, and he cometh; and to my servant: Do this, and he doeth it. And Jesus hearing this, marvelled, and said to them that followed Him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven: but the children of the Kingdom shall be cast out in the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 117. 16, 17).

The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

Secret

May these offerings, we beseech Thee, O Lord, cleanse us from our sins, and by sanctifying Thy servants in body and mind, make them fit to celebrate this Sacrifice. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Preface of the Most Holy Trinity

It is truly meet and just, right and for our salvation, that we should at all times and in all places give Thanks to Thee, holy Lord, Father Almighty, Eternal God: Who, together with Thine only begotten Son and the Holy Ghost, art one God, one Lord: not in the Oneness of a single Person, but in the Trinity of one Substance. For what by Thy revelation we believe of Thy glory, the same do we believe of thy Son, the same of the Holy Ghost, without difference or separation; so that in confessing the true and eternal Godhead, in It we should adore distinction in Persons, unity in Essence, and equality in Majesty: in praise of which Angels and Archangels, Cherubim also and Seraphim, day by day exclaim, without end and with one voice saying: Sanctus, 🕊 Sanctus, 🕊 Sanctus, 🕊

Communion Verse (St. Luke 5. 22).

All wondered at these things which proceeded from the mouth of God.
Priest: The Lord be with you. Servers: And with thy spirit. Priest: Let us pray.

Postcommunion Verse

Vouchsafe, O Lord, we beseech Thee, to make us, who of Thy bounty frequent such Mysteries, truly disposed to profit by them. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. *Response:* Amen.

FOURTH SUNDAY AFTER THE EPIPHANY

SECOND-CLASS FEAST

GREEN VESTMENTS

The Second, Third, Fourth, Fifth and Sixth Sundays after the Epiphany use the Preface of the Most Holy Trinity and the standard Communicantes. The Preface is given here; the Communicantes, in the Ordinary.

Introit (Psalm 96. 7, 8).

Adore ☩ God, all ye His angels: Sion heard, and was glad: and the daughters of Juda rejoiced. *Verse 1.* The Lord hath reigned, let the earth rejoice: let many islands be glad. 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. Adore God, all ye His angels: Sion heard, and was glad: and the daughters of Juda rejoiced. *Kyrie and Gloria.*

Collect

O God, Who knowest us to be set in the midst of so great dangers, that by reason of the frailty of our nature, we cannot stand fast: grant us health of mind and of body, that what we suffer for our sins, we may overcome by Thy help Through our Lord Jesus Christ, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Epistle (Romans 13. 8-10).

Brethren: Owe no man any thing, but to love one another: for he that loveth his neighbour, hath fulfilled the law. For thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet: and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbour as thyself. The love of our neighbour worketh no evil. Love therefore is the fulfilling of the law. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 101. 16-17; 96. 1).

The Gentiles shall fear Thy Name, O Lord, and all the kings of the earth Thy glory. For the Lord hath built up Sion; and He shall be seen in His glory.

Alleluia, alleluia. The Lord hath reigned, let the earth rejoice: let many islands be glad. Alleluia.

Gospel (St. Matthew 8. 23-27).

At that time, when Jesus entered into the boat, His disciples followed Him: and behold, a great tempest arose in the sea, so that the boat was covered with waves, but He was asleep. And His disciples came to Him, and awaked Him, saying: Lord save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up He commanded the winds and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey Him? *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 117. 16, 17).

The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

Secret

Grant, we beseech Thee, Almighty God, that the offering of the gifts of this Sacrifice may ever cleanse us and, in our frailty, protect us from all evil. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Preface of the Most Holy Trinity

It is truly meet and just, right and for our salvation, that we should at all times and in all places give Thanks to Thee, holy Lord, Father Almighty, Eternal God: Who, together with Thine only begotten Son and the Holy Ghost, art one God, one Lord: not in the Oneness of a single Person, but in the Trinity of one Substance. For what by Thy revelation we believe of Thy glory, the same do we believe of thy Son, the same of the Holy Ghost, without difference or separation; so that in confessing the true and eternal Godhead, in It we should adore distinction in Persons, unity in Essence, and equality in Majesty: in praise of which Angels and Archangels, Cherubim also and Seraphim, day by day exclaim, without end and with one voice saying: Sanctus, 🛎 Sanctus, 🛎 Sanctus, 🛎

Communion Verse (St. Luke 5. 22).

All wondered at these things which proceeded from the mouth of God. Priest: The Lord be with you. Servers: And with thy spirit. Priest: Let us pray.

Postcommunion Verse

May Thy gifts, O Lord, detach us from earthly pleasures: and ever renew us with heavenly nourishment. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. *Response:* Amen.

FIFTH SUNDAY AFTER THE EPIPHANY

SECOND-CLASS FEAST

GREEN VESTMENTS

The Second, Third, Fourth, Fifth and Sixth Sundays after the Epiphany use the Preface of the Most Holy Trinity and the standard Communicantes. The Preface is given here; the Communicantes, in the Ordinary.

Introit (Psalm 96. 7, 8).

Adore ✠ God, all ye His angels: Sion heard, and was glad: and the daughters of Juda rejoiced. *Verse 1.* The Lord hath reigned, let the earth rejoice: let many islands be glad. 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. Adore God, all ye His angels: Sion heard, and was glad: and the daughters of Juda rejoiced. *Kyrie and Gloria.*

Collect

In thine unceasing goodness, O Lord, we beseech Thee, keep safe Thy household: and, since their only hope is to lean on Thy heavenly grace, may Thy protection be their steady defence. Through our Lord Jesus Christ, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Epistle (Colossians 3. 12-17).

Brethren: Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the Name of the Lord Jesus Christ, giving thanks to God and the Father by Jesus Christ our Lord. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 101. 16-17; 96. 1).

The Gentiles shall fear Thy Name, O Lord, and all the kings of the earth Thy glory. For the Lord hath built up Sion; and He shall be seen in His glory.

Alleluia, alleluia. The Lord hath reigned, let the earth rejoice: let many islands be glad. Alleluia.

Gospel (St. Matthew 8. 1-13).

At that time, Jesus spoke this parable to the multitudes: The Kingdom of Heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up and had brought forth fruit, then appeared also the cockle. And the servants of the goodman of the house coming, said to him: Sir, didst not thou sow good seed in thy field? Whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said, No, lest perhaps, gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle and bind it into bundles to burn, but the wheat gather ye into my barn. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 117. 16, 17).

The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

Secret

We offer unto Thee, O Lord, the sacrifice of propitiation: that Thou mayest mercifully absolve us from our sins, and Thyself direct our inconstant hearts. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Preface of the Most Holy Trinity

It is truly meet and just, right and for our salvation, that we should at all times and in all places give Thanks to Thee, holy Lord, Father Almighty, Eternal God: Who, together with Thine only begotten Son and the Holy Ghost, art one God, one Lord: not in the Oneness of a single Person, but in the Trinity of one Substance. For what by Thy revelation we believe of Thy glory, the same do we believe of thy Son, the same of the Holy Ghost, without difference or separation; so that in confessing the true and eternal Godhead, in It we should adore distinction in Persons, unity in Essence, and equality in Majesty: in praise of which Angels and Archangels, Cherubim also and Seraphim, day by day exclaim, without end and with one voice saying: Sanctus, 🕊 Sanctus, 🕊 Sanctus, 🕊

Communion Verse (St. Luke 5. 22).

All wondered at these things which proceeded from the mouth of God. Priest: The Lord be with you. Servers: And with thy spirit. Priest: Let us pray.

Postcommunion Verse

We beseech Thee, O Almighty God, that we may attain the effect of that salvation, whereof we have received the pledge in these Mysteries. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

SIXTH SUNDAY AFTER THE EPIPHANY

SECOND-CLASS FEAST

GREEN VESTMENTS

The Second, Third, Fourth, Fifth and Sixth Sundays after the Epiphany use the Preface of the Most Holy Trinity and the standard Communicantes. The Preface is given here; the Communicantes, in the Ordinary.

Introit (Psalm 96. 7, 8).

Adore ✠ God, all ye His angels: Sion heard, and was glad: and the daughters of Juda rejoiced. *Verses 1.* The Lord hath reigned, let the earth rejoice: let many islands be glad. 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. Adore God, all ye His angels: Sion heard, and was glad: and the daughters of Juda rejoiced. *Kyrie and Gloria.*

Collect

Grant, we beseech Thee, Almighty God, that thinking everything over in our minds, we may accomplish both in words and works, that which is pleasing in Thy sight. Through our Lord Jesus Christ, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Epistle (I Thessalonians 1. 2-10).

Brethren: We give thanks to God always for you all, making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith and labour and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father: knowing, brethren, beloved of God, your election: for our Gospel hath not been to you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to speak any thing. For they themselves relate of us what manner of entering in we had unto you: and how you turned to God from idols to serve the living and true God, and to wait for His Son from Heaven (whom He raised up from the dead), Jesus, Who hath delivered us from the wrath to come. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 101. 16-17; 96. 1).

The Gentiles shall fear Thy Name, O Lord, and all the kings of the earth Thy glory. For the Lord hath built up Sion; and He shall be seen in His glory.

Alleluia, alleluia. The Lord hath reigned, let the earth rejoice: let many islands be glad. Alleluia.

Gospel (St. Matthew 8. 1-13).

At that time, Jesus spoke to the multitudes this parable: The Kingdom of Heaven is like to a grain of mustard seed, which a man took and sowed in his field: which is the least indeed of all the seeds: but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable He spoke to them: the Kingdom of Heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes: and without parables He did not speak to them: that it might be fulfilled which was spoken by the Prophet, saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world.

Response: Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 117. 16, 17).

The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

Secret

May this offering, O God, we beseech Thee, cleanse and renew us, guide and protect us. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Preface of the Most Holy Trinity

It is truly meet and just, right and for our salvation, that we should at all times and in all places give Thanks to Thee, holy Lord, Father Almighty, Eternal God: Who, together with Thine only begotten Son and the Holy Ghost, art one God, one Lord: not in the Oneness of a single Person, but in the Trinity of one Substance. For what by Thy revelation we believe of Thy glory, the same do we believe of thy Son, the same of the Holy Ghost, without difference or separation; so that in confessing the true and eternal Godhead, in It we should adore distinction in Persons, unity in Essence, and equality in Majesty: in praise of which Angels and Archangels, Cherubim also and Seraphim, day by day exclaim, without end and with one voice saying: Sanctus, 🛎 Sanctus, 🛎 Sanctus, 🛎

Communion Verse (St. Luke 5. 22).

All wondered at these things which proceeded from the mouth of God. Priest: The Lord be with you. Servers: And with thy spirit. Priest: Let us pray.

Postcommunion Verse

We have been fed, O Lord, with heavenly delights, and beseech Thee, that we may ever hunger after those things by which we truly live. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. *Response:* Amen.

Traditional Seasonal Devotions

THE LITANY OF THE MOST HOLY NAME OF JESUS

Lord, have mercy on us.

Lord, have mercy on us. Jesus, hear us.

God, the Father of Heaven,

God, the Son, Redeemer of the world,

God, the Holy Ghost,

Holy Trinity, One God,

Jesus, Son of the Living God,

Jesus, Splendour of the Father,

Jesus, Brightness of Eternal Light,

Jesus, King of Glory,

Jesus, Sun of Justice,

Jesus, Son of the Virgin Mary,

Jesus, most amiable,

Jesus, most admirable,

Jesus, mighty God,

Jesus, Father of the world to come,

Jesus, Angel of the great counsel,

Jesus, most powerful,

Jesus, most patient,

Jesus, most obedient,

Jesus, meek and humble of heart,

Jesus, Lover of chastity,

Jesus, Lover of us,

Jesus, God of peace,

Jesus, Author of life,

Jesus, Model of virtues,

Jesus, zealous for souls,

Jesus, our God,

Jesus, our refuge,

Jesus, Father of the poor,

Jesus, Treasure of the faithful,

Jesus, Good Shepherd,

Jesus, true Light,

Jesus, eternal Wisdom,

Jesus, infinite Goodness,

Jesus, our way and our life,

Jesus, joy of Angels,

Jesus, King of Patriarchs,

Jesus, Master of Apostles,

Jesus, Teacher of Evangelists,

Christ, have mercy on us.

Jesus, graciously hear us.

have mercy on us.

have mercy on us.

have mercy on us.

have mercy on us.

have mercy on us.

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have mercy on us.

have mercy on us.

have mercy on us.

have mercy on us.

Jesus, Strength of Martyrs,
Jesus, Light of Confessors,
Jesus, Purity of Virgins,
Jesus, Crown of all Saints,

have mercy on us.
have mercy on us.
have mercy on us.
have mercy on us.

Be merciful,
Be merciful,

spare us, O Jesus.
graciously hear us, O Jesus.

From all evil,
From all sin, *Jesus, deliver us.*
From Thy wrath, *Jesus, deliver us.*
From the snares of the devil, &c.
From the spirit of fornication,
From everlasting death,
From the neglect of Thine inspirations,
Through the mystery of Thy holy Incarnation,
Through Thy Nativity,
Through Thine Infancy,
Through Thy most divine life,
Through Thy labours,
Through Thine agony and Passion,
Through Thy Cross and dereliction,
Through Thy faintness and weariness,
Through Thy death and burial,
Through Thy Resurrection,
Through Thine Ascension,
Through Thine Institution of the Most Holy Eucharist,
Through Thy joys,
Through Thy glory,

Jesus, deliver us.
Jesus, deliver us.
Jesus, deliver us.
Jesus, deliver us.
Jesus, deliver us.
Jesus, deliver us.
Jesus, deliver us.
Jesus, deliver us.
Jesus, deliver us.
Jesus, deliver us.
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Jesus, deliver us.
Jesus, deliver us.
Jesus, deliver us.
Jesus, deliver us.
Jesus, deliver us.
Jesus, deliver us.
Jesus, deliver us.

Lamb of God, Who takest away the sins of the world,
Lamb of God, Who takest away the sins of the world,
Lamb of God, Who takest away the sins of the world,

spare us, O Jesus.
graciously hear us, O Jesus.
have mercy on us, O Jesus.

℣. Jesus, hear us. R.

Jesus, graciously hear us.

Let us pray.

℣. O Lord Jesus Christ, Who hast said: “Ask and ye shall receive, seek and ye shall find; knock, and it shall be opened unto you”, grant, we beseech Thee, to us who ask, the gift of Thy most divine love, that we may ever love Thee with all our heart, and in all our words and actions, and never cease from praising Thee.

Make us, O Lord, to have both a perpetual fear and love of Thy Holy Name, for Thou never failest to govern those whom Thou foundest upon the strength of Thy love, Who livest and reignest, world without end.

℟. *Amen.*

**THIRTY-THREE PETITIONS IN HONOUR OF THE SACRED
HUMANITY OF OUR LORD AND SAVIOUR JESUS CHRIST**

(For private use only.)

O good Jesus, Word of the Eternal Father,

Convert me.

O good Jesus, Son of Mary,

Make me her child.

O good Jesus, my Master,

Teach me.

O good Jesus, Prince of Peace,

Give me peace.

O good Jesus, my Refuge,

Shield me.

O good Jesus, my Pastor,

Feed my soul.

O good Jesus, Model of Patience,

Comfort me.

O good Jesus, meek and humble of heart,

Make my heart like unto Thine.

O good Jesus, my Redeemer,

Save me.

O good Jesus, my God and my All,

Possess me.

O good Jesus, the true Way,

Direct me.

O good Jesus, Eternal Truth,

Instruct me.

O good Jesus, Life of the blessed,

Make me live in Thee.

O good Jesus, my Support,

Strengthen me.

O good Jesus, my Justice,

Justify me.

O good Jesus, my Mediator,

Reconcile me to Thy Father.

O good Jesus, Physician of my soul,

Heal me.

O good Jesus, my Judge,

Absolve me.

O good Jesus, my King,

Govern me.

O good Jesus, my Sanctification,

Sanctify me.

O good Jesus, Abyss of goodness,

Pardon me.

O good Jesus, Living Bread from Heaven,

Satiate me.

O good Jesus, the Father of the prodigal,

Receive me.

O good Jesus, Joy of my soul,

Refresh me.

O good Jesus, my Helper,

Assist me.

O good Jesus, Magnet of love,

Attract me.

O good Jesus, my Protector,

Defend me.

O good Jesus, my Hope,

Sustain me.

O good Jesus, Object of my love,

Make me love Thee.

O good Jesus, Fountain of life,

Cleanse me.

O good Jesus, my Propitiation,

Purify me.

O good Jesus, my Last End,

Let me obtain Thee.

O good Jesus, my Glory,

Glorify me. Amen.

V. Jesus, hear my prayer.

R. Jesus, graciously hear me.

Let us pray.

O Lord Jesus Christ, Who hast said, “Ask and ye shall receive, seek, and ye shall find, knock, and it shall be opened unto you”, mercifully attend to our supplications, and grant us the gift of Thy divine charity, that we may ever love Thee with our whole hearts, and may never cease from praising Thee, Who livest and reignest, world without end.

R. Amen.

VESTMENTS USED BY PRIESTS AT MASS

Amice. This is the first vestment donned by the Priest for Mass. It is worn over the cassock and under the alb. It is an oblong white linen cloth covering the neck and shoulders. Ribbons attached to two of its corners allow it to be fastened around the waist. It represents the helmet of salvation or trust in Jesus Christ.

Alb. This is a close-fitting white linen garment that includes sleeves. Unlike the surplice, it falls all the way to the feet. It represents the innocence of the Priest, for he stands in the place of the Lamb of God at Mass. The alb is worn over the cassock and amice.

Cincture. This is a woven cord. It is used as a belt to bind the alb. It symbolises purity.

Maniple. This is a long cloth which broadens considerably at each end. It is worn over the left forearm. It is made of the same material as the chasuble and matches it in colour. It was originally a large handkerchief. It represents the labour and hardships the Priest must endure in his apostolate; and also penance and sorrow.

Stole. A long and narrow strip of the same colour and material as the chasuble. It hangs around the neck like a long scarf. When worn by a Priest, its ends are crossed over his breast; when by a Deacon, it is suspended from the left shoulder, crosses the breast diagonally and is fastened at the waist; when by Bishop, each end hangs down from a shoulder. It symbolises the spiritual powers and dignity of the clerical order, which is why it is also worn by the Priest in the confessional. It also figures the yoke of clerical obedience.

Chasuble. This is the outer garment worn at Mass. It is a highly-decorative mantle falling to the knees. Two general styles are admitted: the sleeveless fiddleback Roman style and the Gothic style having long sleeves. The Roman 'fiddleback' developed over the seventeenth and eighteenth centuries and was standard in the nineteenth and thereafter. The ovular Gothic style has seen a return lately. There is also a 'transitional' style that is a compromise between the other two and was common in the fifteenth and sixteenth centuries. The chasuble represents charity and selfless service.

At High Mass, the Deacon and Subdeacon wear the Dalmatic and the Tunicle respectively as their outer garments. Both are open at the sides and have wide open sleeves and corresponding vertical stripes running over each shoulder from hem to hem. The tunicle is less ornamented than is the dalmatic. They symbolise the joy and happiness arising from service to God.

Biretta. The para-liturgical cloth cap worn by a Cleric at Mass. It has three or, in France, four, stiff ridges and is surmounted by a tuft or a tassel. Its colour (red, purple, navy blue or black) varies with the rank of the wearer. It is not worn during the Mass but only to and from the sanctuary and during the Sermon. Norbertine monks wear white birettas; cardinals wear a scarlet biretta having no tuft.

Calotte. The skullcap worn by a cleric and also varying in colour to signal rank. The black calotte is part of a priest's proper secular costume but may be worn at Mass under the biretta only by an abbot or a priest having an indult for wearing it.

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

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

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