

Pentecost II – VI Missalette



Our Lady Queen of Peace Parish

## TABLE OF CONTENTS

Page No.	Description
i	Notes
ii	Foreword: About the Missalettes
iv	<b>INTRODUCTION</b>
1	The Procession and the Aspersion before Sung Mass
3	<b>The Holy Sacrifice of the Mass: the Ordinary</b>
3	<b>Mass of the Catachumens</b>
3	Prayers at the Foot of the Altar
5	Prayers for Purity and Peace, and Introit
6	Kyrie and Gloria
6	Collect and Epistle to Gospel
8	Creed
10	<b>Mass of the Faithful</b>
10	Offertory Antiphon and Prayers to the Secret
13	Preface to Sanctus
14	Canon of the Mass
15	Consecration
19	Communion Rite
19	Pater to the commingling of the Sacred Species
20	Agnus Dei
21	Prayers of Communication
23	Ablutions to the Recession
26	<b>THE PROPERs for the 2<sup>nd</sup> to 6<sup>th</sup> Sundays after Pentecost</b>
26	2 <sup>ND</sup> SUNDAY AFTER PENTECOST
28	3 <sup>RD</sup> SUNDAY AFTER PENTECOST
30	4 <sup>TH</sup> SUNDAY AFTER PENTECOST
32	5 <sup>TH</sup> SUNDAY AFTER PENTECOST
34	6 <sup>TH</sup> SUNDAY AFTER PENTECOST
36	Extra Propers: Feast of Coronation of the B.V.M., 31 <sup>st</sup> May
37	Extra Propers: Feast of Visitation of the B.V.M., 2 <sup>nd</sup> July
38	Extra Propers: Feast of St. James the Greater, Apostle, 25 <sup>th</sup> July
39	<b>TRADITIONAL SEASONAL DEVOTIONS:</b>
39	LITANY OF THE MOST HOLY TRINITY

The cover shows a painting of Pentecost, the birthday of Holy Church. The Apostles gathered together fifty days after the Resurrection, as instructed by our Lord. "Suddenly, there came a sound from Heaven as of a mighty wind coming" and parted tongues of fire descended on each apostle and they were filled with the Holy Ghost and began to speak the wonderful works of God (Acts 2. 2-4). The tongues of fire figure the tongues of the Apostles as missionaries, 'fired' by the love of God to the end of conversion. By a miracle of the Holy Ghost, the Apostles evangelised a throng of strangers in their own language (likely Aramaic or Greek) at Pentecost and yet each witness heard their words in his own tongue. The conversion of language by God represents a conversion of hearts and minds and also suggests that the Holy Ghost will confer on Christians the gift of appealing to people of every language and culture throughout the world.

## 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

After the grand Feast of Pentecost, which crowns the redemptive action of our Lord, comes a liturgical period opening with the Feast of the Holy Trinity. It comprises about six months, on the Sundays of which the Preface of the Most Blessed Trinity is used. For these reasons, the time was once called 'Trinitytide' in English. However, it is connected more anciently to Pentecost, as it embraces the reign of the Holy Ghost in the Church. The period also concentrates on the doctrines of the Faith and on the example of the saints, both of which result from animation by the Holy Spirit of God. Therefore, it is now once again called the Time after Pentecost. This Missalette, the ninth in a series of seasonal community booklets, provides the text of the propers for the first five Masses after Trinity Sunday. These booklets are our attempt to enable all those attending the Traditional Mass to participate more fully and receive the spiritual fruits of the Mass. It is our desire to contribute to the restoration of the traditional liturgy and devotions. That is why you will find at the end of each missalette traditional devotions which we highly recommend to be prayed devoutly and meditatively before or after Mass. A copy of each devotion can be downloaded from our website, the address of which is provided on the back cover.

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

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

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

The *Ordinary* of the Mass consists of those prayers which are usually said at Mass, and it includes some seasonal adjustments. Minor changes which occur occasionally will be explained along the way. The *Propers* of the Mass are those prayers which characterise particular Masses from day to day. They may

be said to be “proper” to that day. The *Ordinary* and the particular *Propers* for the day make up the complete Mass. In the Traditional Latin Mass, the Sermon, if given, and distribution of Holy Communion, when given, are not parts of the Mass but pertain to it.

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

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

- **Black** printing presents the text of the Mass (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.** **Bolded black text adds commentary B \**
- **A yellow highlighted text area always refers to the Propers.**
- **A blue highlighted area refers to texts which are said only when specified or texts which are not part of Mass *per se*.**
- **Grey highlighted areas are skipped when there is no incensing.**
- Directions for the congregation are enclosed in square brackets [...]. Reverencings are also rendered in small capital letters (e.g. [BOW], [INCLINE], [GENUFLECT]). Postures are printed in blue (e.g. **KNEEL, SIT, STAND**). A *bow* is a bending of the neck, while an *inclination* is made from the waist.

## INTRODUCTION

The time after Pentecost represents the reign of the Holy Ghost, just as Advent recalls the empire of God the Father and the period from Christmastide to the Ascension recounts the ministry of Christ as Saviour. It is in the reign of the Holy Spirit that Christ's merits are applied to man through the seven Sacraments, the sacred liturgy, the priesthood and the preaching of the Word. At one time, this Season was known as 'Trinitytide' because it begins on Trinity Sunday and all its seasonal Sundays use the Preface of the Most Blessed Trinity. Reference to the Trinity is apposite because it was only upon the descent of the Holy Ghost that all Three Persons of God became manifest.

If the reign of Christ was His time with us in history, the reign of the Holy Ghost is the time in which the Third Person of God inspires the faithful to convert the world. As this requires teaching and preaching, the first lection at each Mass of the Season is taken from one of the Epistles and concentrates on the essential doctrines of the faith. The Gospel selections are also didactic, focusing on divine justice animated by a new law of charity. As the main instruments of the Spirit are holy souls and also because the time from Advent to the Ascension necessarily concentrates on the Life of Christ, the time after Pentecost has always lavished special attention on the saints. A substantial majority of them are celebrated over these six months and, at one time, nearly all of them were. The common Feast of All Saints is also observed in the period. The Season after Pentecost closes with reference to the Apocalypse, the end of time, as this is the event which will complete it. It is the occasion when the saints engage in battle for the spotless Lamb of God and the Blessed Virgin, clothed in the sun and wearing a crown of twelve stars, finally crushes the head of the serpent on behalf of her divine Son. Our Lady therefore figures prominently in this Season as well, which is why twelve and usually thirteen of her eighteen universal feasts are celebrated during its course.

The time after Trinity Sunday can be divided in terms of the character of feasts or by their temporal clustering, or else thematically. The Church concentrates major feasts in an initial period that happens to coincide with the natural glory of spring and early summer. In this time, roughly comprising May and June, fall important festivals of our Lord; namely, Corpus Christi, the Feast of the Sacred Heart and the Feast of the Most

Precious Blood. May is especially dedicated to our Lady and includes the Solemnity of her Coronation as Queen of Heaven and earth. In addition, her Visitation to St. Elizabeth is honoured at the very beginning of July. The most prominent of the saints are also venerated in this time. These include St. John the Baptist, SS. Peter and Paul, three other apostles and St. Joseph, under a newer title of *the Workman*.

July and August are quieter likely because the prelates at Rome retired to the countryside in these months to escape the intense heat of the Eternal City. The Feast of St. Anne falls in July; the Feasts of the Transfiguration of our Lord, the Assumption of the Blessed Virgin and the Immaculate Heart of Mary, in August. These last two feasts in the summer vacation then prepare us for a rich series of five Marian festivals which occur in September and October, together with the Feast of the Holy Cross and that of Michaelmas, the Solemnity of St. Michael and All Angels. A final period, marked by a drastic reduction in Marian celebrations, begins in the second half of October and ends near the close of November. In this period is the major feast of all the Saints of Heaven, followed by the commemoration of the holy souls suffering in Purgatory (the Church Suffering), coming appropriately in the autumnal gloom. The grandest holyday of the time is the Feast of Christ the King, occurring on the last Sunday of October. These commemorations are focused on the coming New Jerusalem, when the saints will reign with Christ our King and the suffering souls will enter into the Beatific Vision.

There are few devotions that are popular for the entire extent of this period. One is the Chaplet of the Holy Ghost. Another is the Litany of the Blessed Trinity, printed at the end of this booklet. The Most Holy Rosary of the Blessed Virgin Mary is popular at all times because its Mysteries pertain to sacred events falling in all the major parts of the church year. The Corpus Christi procession and Benediction and the Sacred Heart devotions are especially prominent in the Time after Pentecost. Over its course, the emphasis shifts from Christ to our Lady to the angels and saints, from God to man, from God to us through our Lady.

# THE PROCESSION

## STAND AS THE PROCESSION ENTERS THE NAVE.

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

## THE ASPERSION BEFORE SUNG MASS ON SUNDAYS REMAIN STANDING

At any sacred place, an Aspersion is imparted only on Sundays and only before the principal Mass offered in the Traditional Latin Rite. An Aspersion is never strictly required, even at a *Missa Solemnis*. 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 green unless the Sunday Mass of the season is displaced by a first-class feast or by a second-class feast of our Lord. Gold may substitute for green (or for red or 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 mundabor: lavabis me, et super nivem dealbabor.	THOU SHALT SPRINKLE ME, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall become whiter than snow.
MISERERE ME, Deus, secundum magnam misericordiam tuam.	HAVE MERCY ON ME, O God, according to Thy great mercy.

## LESSER DOXOLOGY

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

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

*The Antiphon and Responary 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 manipule of the colour of the day. This will be green on Masses of the Season, red or white if a first-class feast or a second-class feast of our Lord displaces the Sunday Mass of the Season. Gold may substitute for green and is especially appropriate in substitution for red or white on first-class feasts. 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 semper: et in sæcula sæculorum. Amen.

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

✠ Introibo ad altare Dei.

✠ Ad Deum qui lætificat  
juventutem meam.

✠ Adjutorium nostrum ✠ in  
nomine Domini.

✠ Qui fecit cœlum et terram.

✠ I will go in unto the Altar of God.

✠ To God, Who giveth joy to my youth.

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

✠ Who hath made Heaven and earth.

## THE CONFITEOR

✠ Confiteor Deo omnipotenti. . . .

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

✠ Amen.

✠ I confess to Almighty God. . . .

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

✠ Amen.

### *The Servers say the Confiteor.*

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

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

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

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

✠ Amen.

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

✠ Amen.

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

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

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

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

✠ Deus, tu conversus vivificabis nos.	✠ 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.
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## 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.
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## 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.
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*At any sung Mass, the Celebrant may bless incense in a vox secreta.*

Ab illo bened✠ dicaris, in cuius honore cremaberis. Amen.	Be ✠ blessed by Him in whose honour thou art burnt. Amen.
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## 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 on all Sundays.**

*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.**

If a second-class feast fall on a Sunday (other than a second-class feast of our Lord), its Collect will be said after the Collect for the Sunday (see the section at the end of the propers in this Missalette).

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

## THE EPISTLE

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

**Turn to EPISTLE 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, 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 cuius honore  
cremaberis. Amen.

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

## MUNDA COR MEUM

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

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

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

## THE GOSPEL

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

### STAND.

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

✠ Dominus vobiscum.

✠ 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 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 homines, et propter nostram salutem descendit de cœlis.

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

[GENUFLECT]

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

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

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

[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.

✠ Et cum spiritu tuo.

✠ Oremus.

✠ The Lord be with you.

✠ And with thy spirit.

✠ Let us pray.

## THE OFFERTORY OF THE MASS

### THE OFFERTORY ANTIPHON

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

**SIT.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## THE OFFERTORY INCENSING

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

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

*The Celebrant incenses the bread and wine:*

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

*Then he incenses the Altar:*

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

*Returning the thurible, the Celebrant says:*

ACCENDAT in nobis Dominus ignem MAY the Lord enkindle within us the fire of His sui amoris, et flammam æternæ love, and the flame of everlasting charity. caritatis. Amen. 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

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

✠ May the Lord accept the Sacrifice

manibus tuis ad laudem et gloriam  
nominis sui, ad utilitatem quoque  
nostram, totiusque Ecclesiæ suæ  
sanctæ. **℟.** Amen.

from thy hands, to the praise and glory  
of His Name, for our benefit and for  
that of all His holy Church.  
**℟.** Amen.

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

**Oem** **℟.** Oremus.

**Let** **℟.** Let us pray.

## THE SECRET

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

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

If a second-class feast fall on a Sunday (other than a second-class feast of our Lord), its Secret will be said after the Secret for the Sunday (see the section at the end of the propers in this Missalette).

*He concludes in a vox clara:*

**℟.** Per omnia sæcula sæculorum.

**℟.** For ever and ever.

**℞** Amen.

**℞** Amen.

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

## THE DIALOGUE TO THE PREFACE

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

**℟.** Dominus vobiscum.

**℟.** The Lord be with you.

**℞** Et cum spiritu tuo.

**℞** And with thy spirit.

*Raising his hands:*

**℟.** Sursum corda.

**℟.** Lift up your hearts.

**℞** Habemus ad Dominum.

**℞** We have lifted them up to the Lord.

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

**℟.** Gratias agamus [BOW] Domino Deo nostro.

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

**℞** Dignum et justum est.

**℞** It is meet and just so to do.

## THE PREFACE OF THE MOST HOLY TRINITY

*All the Sundays of the Season use the Preface of the Most Holy Trinity.*

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

VERE DIGNUM ET JUSTUM  
EST, æquum et salutare, nos tibi  
semper et ubique gratias agere:  
Domine sancte, Pater omnipotens,  
ætérne 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

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

exercitus, hymnum gloriæ tuæ  
canimus, sine fine dicentes:

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, 🕯     🕯 HOLY, 🕯 HOLY, 🕯 HOLY, LORD  
SANCTUS DOMINUS DEUS     GOD OF HOSTS! HEAVEN AND  
SABAOTH. PLENI SUNT CÆLI ET     EARTH ARE FULL OF THY GLORY!  
TERRA GLORIA TUA. HOSANNA     HOSANNA IN THE HIGHEST!  
IN EXCELSIS. BENEDICTUS, ✠     BLESSED ✠ IS HE WHO COMETH  
QUI VENIT IN NOMINE DOMINI.     IN THE NAME OF THE LORD!  
HOSANNA IN EXCELSIS.     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     MOST MERCIFUL FATHER, we humbly  
Jesum Christum, Filium tuum,     pray and beseech Thee, through Jesus  
Dominum nostrum, supplices rogamus     Christ Thy Son, our Lord, to accept and  
ac petimus, uti accepta habeas et     bless these ✠ gifts, these ✠ presents,  
benedicas, hæc ✠ dona, hæc ✠ munera,     these holy unspotted ✠ Sacrifices, which  
hæc ✠ sancta sacrificia illibata, in     we offer up to Thee, in the first place, for  
primis, quæ tibi offerimus pro Ecclesia     Thy Holy Catholic Church, that it may  
tua sancta catholica: quam pacificare,     please Thee to grant her peace, and to  
custodire, adunare, et regere digneris     preserve, unite and govern her throughout  
toto orbe terrarum: una cum famulo     the world; as also for Thy servant N. our  
tuo Papa nostro N. et Antistite nostro N.     Pope and N. our bishop, and for all  
et omnibus orthodoxis, atque catholicæ     orthodox believers and all who profess the  
et apostolicæ fidei cultoribus.     Catholic and Apostolic faith.

### COMMEMORATION OF THE LIVING

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

MEMENTO, DOMINE, famulorum     BE MINDFUL, O LORD, of Thy  
famularumque tuarum N. et N. [BOW] et     servants and handmaids, N. and N.,  
omnium circumstantium, quorum     [BOW] and of all here present, whose  
tibi fides cognita est et nota devotio,     faith and devotion are known to Thee, for  
pro quibus tibi offerimus: vel     whom we offer, or who offer up to Thee,  
qui tibi offerunt hoc sacrificium     this Sacrifice of praise for themselves  
laudis, pro se suisque omnibus:     and all those dear to them, for the  
pro redemptione animarum suarum,     redemption of their souls and the hope of  
pro spe salutis et incolumitatis     their safety and salvation: who now pay  
suæ: tibi que reddunt vota sua     their vows to Thee, the eternal, living and  
æterno Deo, vivo et vero.     true God.

# INVOCATION OF THE SAINTS: THE COMMUNICANTES

## STANDARD COMMUNICANTES

*The Standard Communicantes is used on all the Sundays in the Season.*

Communicantes, et memoriam  
venerantes, in primis gloriosæ semper  
Virginis Mariæ, Genitricis Dei et  
Domini nostri Jesu Christi: sed et beati  
Joseph, ejusdem Virginis Sponsi et  
beatorum Apostolorum ac Martyrum  
tuorum, Petri et Pauli, Andreae, Jacobi,  
Joannis, Thomæ, Jacobi, Philippi,  
Bartholomæi, Matthæi, Simonis et  
Thaddæi: Lini, Cleti, Clementis, Xysti,  
Cornelii, Cypriani, Laurentii,  
Chrysogoni, Joannis et Pauli, Cosmæ et  
Damiani: et omnium sanctorum  
tuorum; quorum meritis precibusque  
concedas, ut in omnibus protectionis  
tuæ muniamur auxilio.

IN COMMUNION with, and honouring  
the memory, in the first place, of the  
glorious ever-Virgin Mary, Mother of  
our God and Lord, Jesus Christ; also,  
blessed Joseph, her Spouse; and  
likewise of Thy blessed Apostles and  
Martyrs, Peter and Paul, Andrew,  
James, John, Thomas, James, Philip,  
Bartholomew, Matthew, Simon and  
Thaddeus; Linus, Cletus, Clement,  
Sixtus, Cornelius, Cyprian, Lawrence,  
Chrysogonus, John and Paul, Cosmas  
and Damian, and of all Thy saints.  
Grant for the sake of their merits and  
prayers that, in all things, we may be  
guarded and helped by Thy protection.

*He joins his hands, saying:*

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

## THE CONSECRATION

### OBLATION OF THE VICTIM TO GOD

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

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

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

## THE EPICLESIS

### INVOCATION OF THE HOLY GHOST TO BLESS THE OFFERINGS

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

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

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

## WORDS OF CONSECRATION AND ELEVATION

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

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

**HOC EST ENIM  
CORPUS MEUM.**

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

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

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

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.

**FOR THIS IS  
MY BODY.**

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

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

## THE MEMORIAL

*Now the Priest says in a low voice:*

Hæc quotiescumque feceritis, in mei  
memoriam facietis.

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

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

## \* THE ANAMNESIS \*

### OBLATION OF THE VICTIM TO GOD

*With hands held apart, the Celebrant proceeds:*

UNDE et memores, Domine, nos  
servi tui, sed et plebs tua sancta,  
ejusdem Christi Filii tui Domini  
nostri tam beatæ passionis, nec non et  
ab inferis resurrectionis,  
sed et in cœlos gloriosæ ascensionis:  
offerimus præclaræ majestati tuæ de  
tuis donis ac datis, hostiam ✠ puram,  
hostiam ✠ sanctam, hostiam ✠  
immaculatam, Panem ✠ sanctum vitæ  
æternæ, et Calicem ✠ salutis  
perpetuæ.

AND now, O Lord, we, Thy servants,  
and with us all Thy holy people, calling  
to mind the blessed Passion of this same  
Christ, Thy Son, our Lord, likewise His  
Resurrection from the grave, and also  
His glorious Ascension into Heaven, do  
offer unto Thy most sovereign Majesty  
out of the gifts Thou hast bestowed upon  
us, a pure ✠ Victim, a holy ✠ Victim,  
a spotless ✠ Victim, the holy ✠ Bread  
of life eternal, and the Chalice ✠ of  
everlasting Salvation.

### PLEA FOR ACCEPTANCE OF OUR OFFERING

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

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

### PLEA FOR GRACES AND BLESSINGS

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

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

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

## COMMEMORATION OF THE DEAD

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

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

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

\* \* \*

## PLEA FOR ETERNAL HAPPINESS

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

### NOBIS QUOQUE PECCATORIBUS

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

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

*The Celebrant joins his hands:*

Per Christum Dominum nostrum.

Through Christ our Lord.

## THE FINAL DOXOLOGY

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

PER quem hæc omnia, Domine, semper bona creas, sanctiꝫficas, viviꝫficas, beneꝫdicis, et præstas nobis.

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

## THE MINOR ELEVATION

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

Per ipꝫsum, et cum ipꝫso et in ipꝫso est tibi Deo Patri ꝫ omnipotenti, in unitate Spiritus ꝫ Sancti, omnis honor et gloria:

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

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

ꝫ Per omnia sæcula sæculorum.

ꝫ For ever and ever.

ꝫ Amen.

ꝫ 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 O LORD, Jesus Christ, Who didst say  
Apostolis tuis: Pacem relinquo vobis, to Thine Apostles: Peace I leave you,  
pacem meam do vobis; ne respicias My peace I give unto you: look not  
peccata mea, sed fidem Ecclesiæ tuæ; upon my sins, but upon the faith of Thy  
eamque secundum voluntatem tuam Church; and deign to give her that  
pacificare et coadunare digneris: Qui peace and unity which is agreeable to  
vivas et regnas Deus per omnia sæcula Thy will, God, Who livest and reignest,  
sæculorum. Amen. 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, O LORD Jesus Christ, Son of the living  
qui ex voluntate Patris, cooperante God, Who, by the will of the Father and  
Spiritu Sancto, per mortem tuam the co-operation of the Holy Ghost, hast,

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

### **THE PRAYER FOR GRACE**

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

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

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

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

🔔🔔🔔 *Striking his breast, he says the Domine, non sum dignus thrice, beginning audibly:*  
**DOMINE, NON SUM DIGNUS**, ut **LORD, I AM NOT WORTHY** that Thou  
 intres sub tectum meum: sed tantum shouldst enter under my roof; but only say  
 dic verbo, et sanabitur anima mea. the word, and my soul shall be healed.

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

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

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

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

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

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

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

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

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

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

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

*The Celebrant then goes to the Altar rail and says to each communicant in the vox mediocris:*  
CORPUS DOMINI nostri Jesu MAY THE BODY OF OUR LORD Jesus  
Christi custodiat animam tuam in Christ preserve your soul unto life  
vitam æternam. Amen. everlasting. Amen.

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

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### **\*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.

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## 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.**

If a second-class feast fall on a Sunday (other than a second-class feast of our Lord), its Postcommunion will be said after the Postcommunion for the Sunday (see the section at the end of the propers in this Missalette).

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

## THE DISMISSAL

*The Dismissal is then sung or said aloud.*

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

## THE PLACEAT TIBI

### KNEEL.

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

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

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

## THE LAST BLESSING

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

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

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

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

### STAND.

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

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ ✠ Initium Sancti Evangelii  
secundum Joannem.

✠ ✠ Gloria ✠ tibi, ✠ Domine.

✠ The Lord be with you.

✠ And with thy spirit.

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

✠ Glory ✠ to ✠ Thee, ✠ O Lord

IN PRINCIPIO erat Verbum, et  
Verbum erat apud Deum, et Deus  
erat Verbum. Hoc erat in principio  
apud Deum. Omnia per ipsum  
facta sunt: et sine ipso factum est  
nihil, quod factum est: in ipso vita  
erat, et vita erat lux hominum; et  
lux in tenebris lucet, et 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,

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

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

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

### ET VERBUM CARO FACTUM EST

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

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

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

### GENUFLECT

### AND THE WORD WAS MADE FLESH

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

## RECESSION

*As the Celebrant passes your pew, bow to him.*

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

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## PRIVATE PRAYER FOR THE QUEEN OF CANADA AND THE ROYAL FAMILY

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

℣. Domine, salvam fac reginam  
nostram Elisabeth.

℞ Et exaudi nos in die, qua  
invocaverimus te.

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

℣. O Lord, save Elizabeth our Queen.

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

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

# THE HOLY SACRIFICE OF THE MASS: THE PROPERS

## SECOND SUNDAY AFTER PENTECOST

SECOND-CLASS FEAST

GREEN VESTMENTS

**Introit** (Psalm 17. 19, 20).

The Lord ✠ became my protector, and He brought me forth into a large place: He saved me, because He was well pleased with me. *Verses 2, 3.* I will love Thee, O Lord, my strength: the Lord is my firmament, and my refuge, and my deliverer. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. The Lord became my protector, and He brought me forth into a large place: He saved me, because He was well pleased with me. *Kyrie & Gloria.*

**Collect**

Make us, O Lord, to have both a perpetual fear and a love of Thy holy Name: for Thou dost never deprive of Thy guidance those whom Thou dost establish steadfastly in Thy love. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

**Epistle** (I John 3. 13-18).

Dearly beloved, wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer: and you know that no murderer hath eternal life abiding in himself. In this, we have known the charity of God, because He hath laid down His life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth. *Response:* Deo gratias.

**Gradual and Alleluia** (Psalm 119. 1-2; Psalm 7. 2).

In my trouble, I cried to the Lord, and He heard me. O Lord, deliver my soul from wicked lips and a deceitful tongue.

Alleluia, alleluia. O Lord, my God, in Thee have I put my trust: save me from all them that persecute me, and deliver me. Alleluia.

**Gospel** (St. Luke 14. 16-24).

At that time, Jesus spoke to the Pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant, at the hour of supper, to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and must needs go out and see it; I pray thee hold me excused. And another said: I have bought five yoke of oxen, and I go to try them; I pray thee hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning, told these things to his lord. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble and the blind and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto you, that none of those men that were invited, shall taste of my supper. *Response:* Laus tibi, Christe. *Creed.*

**Offertory Verse** (Psalm 6. 5).

Turn to me, O Lord, and deliver my soul, O save me for Thy mercy's sake.

**Secret**

Lord, may this offering about to be dedicated to Thy Name make us clean, and deepen in us day by day a Heavenly life. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

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

I will sing to the Lord, Who giveth me good things: and I will sing to the Name of the Lord Most High.

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

**Postcommunion Verse**

We have received Thy sacred gifts, O Lord, and beseech Thee: that each renewal of this Sacrament may bring us further fruits of redemption. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

## THIRD SUNDAY AFTER PENTECOST

SECOND-CLASS FEAST

GREEN VESTMENTS

**Introit** (Psalm 24. 16-18).

Look ☩ Thou upon me, O Lord, and have mercy on me; for I am alone and poor. See mine abjection and my labour; and forgive me all my sins, O my God. *Verses 1, 2.* To Thee, O Lord, have I lifted up my soul: in Thee, my God, I put my trust; let me not be ashamed. 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. Look Thou upon me, O Lord, and have mercy on me; for I am alone and poor. See mine abjection and my labour; and forgive me all my sins, O my God. *Kyrie & Gloria.*

**Collect**

O God, the Protector of those who put their trust in Thee, without Whom nothing is strong, nothing holy: multiply upon us Thy mercy, that with Thee as our ruler and guide, we may so pass through things temporal, that we may not lose those which are eternal. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

**Epistle** (I Peter 5. 6-11).

Dearly beloved: Be you humbled under the mighty hand of God, that He may exalt you in the time of visitation; casting all your care upon Him, for He hath care of you. Be sober and watch, because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith; knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him be glory and empire for ever and ever. Amen. *Response:* Deo gratias.

**Gradual and Alleluia** (Psalm 54. 23, 17, 19; 7. 12).

Cast thy care upon the Lord and He shall sustain thee. When I cried to the Lord, He heard my voice, from them that draw near to me. Alleluia, alleluia. God is a just judge, strong and patient. Is He angry every day? Alleluia.

**Gospel** (St. Luke 15. 1-10).

At that time, the publicans and sinners drew near unto Jesus to hear Him: and the pharisees and scribes murmured, saying: This man receiveth sinners and eateth with them. And He spoke to them this parable, saying: What man is there of you that hath a hundred sheep, and if he shall lose one of them doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders rejoicing; and coming home, call together his friends and neighbours, saying to them: Rejoice with me because I have found my sheep that was lost? I say to you that even so there shall be joy in Heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat, doth not light a candle and sweep the house, and seek diligently until she find it? And when she hath found it, call together her friends and neighbours, saying: Rejoice with me because I have found the groat which I had lost? So I say to you, there shall be joy before the angels of God upon one sinner doing penance. *Response:* Laus tibi, Christe. *Creed.*

**Offertory Verse** (Psalm 9. 11, 12, 13).

Let them trust in Thee who know Thy Name, O Lord: for Thou hast not forsaken them that seek Thee: sing ye to the Lord, who dwelleth in Sion: for He hath not forgotten the cry of the poor.

**Secret**

Look, O Lord, upon the gifts of Thy suppliant Church: and grant that all who receive them with faith may draw nearer to salvation by steady growth in holiness. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

**Communion Verse** (St. Luke 15. 10).

I say to you: there is joy before the angels of God upon one sinner doing penance.

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

**Postcommunion Verse**

May Thy holy Gifts, O Lord, which we have received, give us life, purify us, and prepare us for Thine everlasting mercy. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

# FOURTH SUNDAY AFTER PENTECOST

SECOND-CLASS FEAST

GREEN VESTMENTS

**Introit** (Psalm 26. 1, 2).

The Lord ✠ is my light and my salvation: whom shall I fear? The Lord is the protector of my life: of whom shall I be afraid? Mine enemies that trouble me have themselves been weakened and have fallen. *Verse 3.* If armies in camp should stand together against me, my heart shall not fear. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. The Lord is my light and my salvation: whom shall I fear? The Lord is the protector of my life: of whom shall I be afraid? Mine enemies that trouble me have themselves been weakened and have fallen. *Kyrie & Gloria.*

**Collect**

Grant, we beseech Thee, O Lord, that the world may be regulated in its course by Thy governance for Thy peace, and that Thy Church may, with tranquil devotion, rejoice. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

**Epistle** (Romans 8. 18-23).

Brethren, I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him that made it subject in hope; because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and travaileth in pain, even until now; and not only it, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body; in Christ Jesus our Lord. *Response:* Deo gratias.

**Gradual and Alleluia** (Psalm 78. 9, 10; 9. 5, 10).

Forgive us our sins, O Lord, lest the Gentiles should at any time say: Where is their God? Help us, O God, our Saviour; and for the honour of Thy Name, O Lord, deliver us.

Alleluia, alleluia. O God, Who sittest upon the throne, and judgest justice, be Thou the refuge of the poor in tribulation. Alleluia.

**Gospel** (St. Luke 5. 1-11) .

At that time, when the multitude pressed upon Jesus to hear the word of God, He stood by the lake of Genesareth. And He saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets; and going up into one of the ships that was Simon's, He desired him to draw back a little from the land: and sitting, He taught the multitudes out of the ship. Now when He had ceased to speak, He said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon, answering said to Him: Master, we have laboured all the night, and have taken nothing, but at Thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes; and their net broke: and they beckoned to their partners that were in the other ship, that they should come and help them; and they came, and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken: and so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not, from henceforth thou shalt be fishers of men. And having brought their ships to land, leaving all things, they followed Him. *Response:* Laus tibi, Christe. *Creed.*

**Offertory Verse** (Psalm 12. 4, 5).

Enlighten mine eyes, that I never sleep in death; lest at any time mine enemy say: I have prevailed against him.

**Secret**

Accept our oblations, we beseech Thee, O Lord, and be appeased by them: and mercifully compel even our rebel wills to turn to Thee. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

**Communion Verse** (Psalm 17. 3).

The Lord is my firmament, and my refuge, and my deliverer; my God is my helper.

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

**Postcommunion Verse**

May the Mysteries which we have received, we beseech Thee, O Lord, purify us, and fulfil their purpose by defending us. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

# FIFTH SUNDAY AFTER PENTECOST

SECOND-CLASS FEAST

GREEN VESTMENTS

**Introit** (Psalm 26. 1, 2).

Hear, ✕ O Lord, my voice with which I have cried to Thee: be Thou my helper, forsake me not, do not Thou despise me, O God, my Saviour. *Verse 1.* The Lord is my light and my salvation, whom shall I fear?. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. Hear, O Lord, my voice with which I have cried to Thee: be Thou my helper, forsake me not, do not Thou despise me, O God, my Saviour. *Kyrie & Gloria.*

**Collect**

O God, Who hast prepared for them that love Thee such good things as pass understanding: pour into our hearts such love towards Thee, that we, loving Thee in all things and above all things, may obtain Thy promises which exceed all that we can desire. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

**Epistle** (I Peter 3. 8-15).

Dearly beloved: Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble; not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil and do good: let him seek after peace, and pursue it: because the eyes of the Lord are upon the just, and His ears unto their prayers, but the countenance of the Lord against them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer anything for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled; but sanctify the Lord Christ in your hearts. *Response:* Deo gratias.

**Gradual and Alleluia** (Psalm 86. 10, 9; 20. 1).

Behold, O God our Protector, and look on Thy servants. O Lord God of hosts, give ear to the prayers of Thy servants.

Alleluia, alleluia. In Thy strength, O Lord, the king shall joy; and in Thy salvation, he shall rejoice exceedingly. Alleluia.

**Gospel** (St. Matthew 5. 20-24).

At that time, Jesus said to His disciples: Except your justice abound more than that of the scribes and pharisees, you shall not enter into the Kingdom of Heaven. You have heard that it was said to them of old: Thou shalt not kill, and whosoever shall kill, shall be in danger of the judgement. But I say to you, that whosoever is angry with his brother shall be in danger of the judgement; and whosoever shall say to his brother: Raca, shall be in danger of the council: and whosoever shall say: Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the Altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the Altar, and go first to be reconciled to thy brother; and then coming, thou shalt offer thy gift.

*Response:* Laus tibi, Christe. *Creed.*

**Offertory Verse** (Psalm 15. 7, 8).

I will bless the Lord, Who hath given me understanding; I set God always in my sight; for He is my right hand, that I be not moved.

**Secret**

Be merciful, O Lord, to our humble pleading: and favourably receive these offerings of Thy servants and handmaidens, that what each of us has offered to the honour of Thy Name may profit us all unto salvation. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

**Communion Verse** (Psalm 26. 4).

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.

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

**Postcommunion Verse**

Grant, O Lord, we beseech Thee, that we whom Thou hast fed with the Heavenly Gift, may be cleansed from our hidden sins and delivered from the snares of our enemies. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

# SIXTH SUNDAY AFTER PENTECOST

SECOND-CLASS FEAST

GREEN VESTMENTS

**Introit** (Psalm 27. 8, 9).

The Lord ☩ is the strength of His people, and the protector of the salvation of His anointed: save, O Lord, Thy people, and bless Thine inheritance, and rule them forever. *Verse 1.* Unto Thee will I cry, O Lord: O my God, be Thou not silent to me, lest if Thou be silent to me, I become like them that go down into the pit. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. The Lord is the strength of His people, and the protector of the salvation of His anointed: save, O Lord, Thy people, and bless Thine inheritance, and rule them forever. *Kyrie & Gloria.*

**Collect**

O God of hosts, to Whom all that is best doth belong, graft in our hearts the love of Thy Name, and grant us an increase of religion: that Thou mayest foster what is good, and with tender zeal guard what Thou hast fostered. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

**Epistle** (Romans 6. 3-11).

Brethren, all we who are baptised in Christ Jesus are baptised in His death. For we are buried together with Him by baptism unto death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall also be in the likeness of His Resurrection. Knowing this, that our old man is crucified with Him that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead is justified from sin. Now if we be dead with Christ, we believe also that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over Him. For in that He died to sin, He died once; but in that He liveth, He liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God; in Christ Jesus our Lord. *Response:* Deo gratias.

### **Gradual and Alleluia** (Psalm 89. 13, 1; 30. 2, 3).

Return, O Lord, a little: and be entreated in favour of Thy servants. Lord, Thou has been our refuge from generation to generation.

Alleluia, alleluia. In Thee, O Lord, I have hoped, let me never be confounded: deliver me in Thy justice, and release me: bow down Thine ear to me, make haste to deliver me. Alleluia.

### **Gospel** (St. Mark 8. 1-9).

At that time, when there was a great multitude with Jesus, and had nothing to eat, calling His disciples together, He saith to them: I have compassion on the multitude, for behold they have now been with Me three days, and having nothing to eat; and if I shall send them away fasting to their home, they will faint in the way: for some of them came from afar off. And His disciples answered Him: From whence can anyone fill them here with bread in the wilderness? And He asked them: How many loaves have ye? who said: Seven. And He commanded the people to sit down on the ground. And taking the seven loaves, giving thanks, He broke and gave to His disciples to set before the people. And they had a few little fishes, and He blessed them, and commanded them to be set before them. And they did eat, and were filled: and they took up that which was left of the fragments, seven baskets: and they that had eaten were about four thousand: and He sent them away. *Response:* Laus tibi, Christe. *Creed.*

### **Offertory Verse** (Psalm 16. 5, 6, 7).

Perfect Thou my goings in Thy paths, that my footsteps be not moved, incline Thine ear, and hear my words: shew forth Thy wonderful mercies, Thou Who savest them that trust in Thee, O Lord.

### **Secret**

Be appeased, O Lord, by our humble prayers, and favourably receive the offerings of Thy people: and that the prayers of none be vain, no one petition void, grant, that what we hopefully ask, we may effectually obtain. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

### **Communion Verse** (Psalm 26. 6).

I will go round, and offer up in His tabernacle a Sacrifice of jubilation; I will sing, and recite a psalm to the Lord.

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

### **Postcommunion Verse**

We have been filled, O Lord, with Thy Gifts: grant, we beseech Thee, that we may be cleansed by their effect and defended by their aid. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

**EXTRA PROPERS FOR THE FEAST OF THE  
CORONATION OF THE BLESSED VIRGIN MARY**  
– 31st MAY –

When, in the time after Pentecost, the Feast of the Coronation of the Blessed Virgin Mary falls on a Sunday following Trinity Sunday, it must be commemorated at the Collect, Secret and Postcommunion. This commemorated feast is also known as the Queenship of our Lady. It celebrates the crowning of the Mother of God as Queen of Heaven and earth by the Blessed Trinity, for our Lady, having been assumed into Heaven, becomes the Lady in the Apocalypse who is clothed with the sun and has a crown of twelve stars around her head. The festival of the Coronation of our Lady was instituted by Ven. Pope Pius XII on 11 October, 1954. He also decreed that, on this day every year, “there be renewed the consecration of the human race to the Immaculate Heart of the Blessed Virgin Mary”.

**Collect**

Grant, O Lord, we beseech Thee, to those who are celebrating this solemnity of the Blessed Virgin Mary our Queen: that, safe in her protection, we may deserve to enjoy present peace and future glory. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

**Secret**

Accept, O Lord, we beseech Thee, the gifts which the Church in her joy, doth offer Thee: may we receive in return, through the merits and intercession of the Blessed Virgin Mary our Queen, all help for salvation. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

**Postcommunion**

We have reached the end, O Lord, of the solemnities for this festivity of holy Mary our Queen: in her honour, exultantly, we performed them: may her intercession be salutary on our behalf. 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.

**EXTRA PROPER FOR THE FEAST OF THE  
VISITATION OF THE BLESSED VIRGIN MARY**  
– 2nd JULY –

When, in the time after Pentecost, the Feast of the Visitation of the Blessed Virgin Mary falls on a Sunday, it must be commemorated at the Collect, Secret and Postcommunion. This feast was instituted in 1389 by Pope Urban VI. It is set on the first day after the Octave of the Feast of the Birthday of St. John the Baptist. It is also the Second Joyous Mystery in the Fifteen Mysteries of the Holy Rosary of the Blessed Virgin Mary. In 1849, Blessed Pope Pius IX raised it to the rank of the second class.

As an act of pure charity, St. Mary journeys to visit her cousin when she learns that Elizabeth had miraculously become great with child in advanced years. Elizabeth's child, John, was to be the Precursor of the Messiah and the Prince of Prophets. Scripture says that he was the greatest prophet ever born of woman. He was to be the voice crying in the wilderness to call everyone to penitence and mortification in preparation for Jesus' arrival. But as St. Augustine would say centuries later in his *Confessions*, all spiritual action in us has its beginning in God. Hence, just as St. John will prepare the way for the coming of the Lord, the Lord Himself comes in the womb of His holy and immaculate mother to initiate St. John in his mission. St. John responds by leaping for joy in his mother's womb, and this causes his mother Elizabeth to be inspired by the Holy Ghost.

**Collect**

Bestow upon Thy servants, we beseech Thee, O Lord, the gift of Thy Heavenly grace: that, as the childbearing of the Blessed Virgin was the beginning of our salvation, so the solemn feast of her visitation may bring us an increase of peace. 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.

**Secret**

May the Incarnation of Thine only-begotten Son, O Lord, come to help us: He Whose birth from a maiden did not spoil but sealed her virginity: may He, on this festival of her Visitation, cleanse us from sin and make our offering pleasing in Thy sight, Jesus Christ our Lord, Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

**Postcommunion**

We have received, O Lord, the Sacraments offered on this annual feast: grant, we beseech Thee, that they may bestow on us remedies both for this present life and for life eternal. 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.

# EXTRA PROPER FOR THE FEAST OF ST. JAMES THE GREATER, APOSTLE – 25th JULY –

When, in the time after Pentecost, the Feast of St. James the Greater falls on a Sunday, it must be commemorated at the Collect, Secret and Postcommunion.

St. James is called 'the Greater' to distinguish him from the other apostle of the same name. It has been claimed that the descriptives refer to the relative heights of the two men. SS. James and John are among the most prominent of the apostles and were called 'the sons of thunder' by our Lord. They were the sons of Zebedee, likely a prosperous fisherman of Bethsaida, and of Salome, who is one of the women who attended our Lord. SS. James and John, together with Peter and, to a lesser extent, his brother Andrew, were members of an inner circle of apostles who accompanied Christ. James is likely the older brother, as he is named before John in pairings of the two. Peter, James and John were the three disciples who were present at the Transfiguration of our Lord and all three were also at the Garden of Gethsemane with him. Salome asked our Lord if her two sons could sit at Christ's left and right sides in the Kingdom of Heaven.

Herod Agrippa, grandson of King Herod the Great, adopted a policy of pleasing the Jews in order better to govern them. To gain their favour, he had St. James the Greater beheaded by sword in 42. The relics of the great saint were translated to Compostella in Spain and became the site of the third most popular place of pilgrimage, after Rome and Jerusalem. Because James is an apostle, his feast ranks as second class. In the ranking of the Apostles in the Litany of the Saints and in the Canon of the Mass, he is listed fourth, after SS. Peter, Paul and Andrew.

## **Collect**

Be Thou, O Lord, the Sanctifier and Protector of Thy people: so that, defended by the aid of thine Apostle James, they may please Thee in their manner of life and serve Thee in peace of soul. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

## **Secret**

May the holy martyrdom of the blessed Apostle James, we beseech Thee, O Lord, make acceptable the offerings of Thy people: and, since they have no worth from any merits of ours, may his prayers make them pleasing to Thee. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen. Amen.

## **Postcommunion**

Help us, we beseech Thee, O Lord, through the intercession of Thy blessed Apostle James: in honour of whose feast we have received Thy holy mysteries with joy. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

# Traditional Seasonal Devotions

## LITANY OF THE MOST HOLY TRINITY

(Approved for private use only.)

This Litany is commonly said on Sundays throughout the year except for certain special feastdays.

Blessed be the Holy Trinity and undivided Unity; *we will give glory to Him, because he hath shown His mercy unto us.*

✠ O Lord, our Lord, how wonderful is Thy Name in all the earth!  
✠ *O the depth of the wisdom and of the knowledge of God!*

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

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

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

Blessed Trinity, hear us. *Adorable Unity, graciously hear us.*

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

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

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

Holy Trinity, One God, *&c.*

Father, from Whom are all things,

Son, through Whom are all things,

Holy Ghost, in Whom are all things,

Holy and undivided Trinity,

Father everlasting,

Only-begotten Son of the Father,

Spirit Who proceedeth from the Father and the Son,

Co-eternal Majesty of Three Divine Persons,

Father, the Creator,

Son, the Redeemer,

Holy Ghost, the Comforter,

Holy, holy, holy, Lord God of hosts,

Who art, Who wast and Who art to come,

God Most High, Who inhabitest eternity,

To Whom alone are due all honour and glory,

Who alone doest great wonders,

Power infinite,

Wisdom incomprehensible,

Love unspeakable,

Be merciful, *spare us, O Holy Trinity.*

Be merciful, *graciously hear us, O Holy Trinity.*

From all evil, *deliver us, O Holy Trinity.*  
From all sin, *deliver us, O Holy Trinity.*  
From all pride, *deliver us, O Holy Trinity.*  
From all love of riches, *deliver us, O Holy Trinity.*  
From all uncleanness, &c.  
From all sloth,  
From all inordinate affection,  
From all envy and malice,  
From all anger and impatience,  
From every thought, word and deed contrary to Thy holy law,  
From Thine everlasting malediction,  
Through Thine almighty power,  
Through Thy plenteous loving kindness,  
Through the exceeding treasure of Thy goodness and love,  
Through the depths of Thy wisdom and knowledge,  
Through all Thy unspeakable perfections,

We sinners, *beseech Thee, hear us.*

That we may ever serve Thee alone, *we beseech Thee, hear us.*  
That we may worship Thee in spirit and truth, *we beseech Thee, hear us.*  
That we may love Thee with all our heart, with all our soul,  
and with all our strength, *we beseech Thee, hear us.*  
That, for Thy sake, we may love our neighbour as ourselves, &c.  
That we may faithfully keep Thy holy commandments,  
That we may never defile our bodies and souls with sin,  
That we may go from grace to grace and from virtue to virtue,  
That we may finally enjoy the sight of Thee in glory,  
That Thou wouldst vouchsafe to hear us,

O Blessed Trinity, *we beseech Thee, deliver us.*

O Blessed Trinity, *we beseech Thee, save us.*

O Blessed Trinity, *have mercy on us.*

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

*Pater* (silently). *Ave* (silently).

✠ Blessed art Thou, O Lord, in the firmament of Heaven.

✠ *And worthy to be praised, and glorious and highly exalted forever.*

Let us pray.

Almighty and everlasting God, Who hast granted Thy servants in the confession of the True Faith, to acknowledge the glory of an Eternal Trinity, and in the power of Thy majesty to adore a Unity: we beseech Thee that, by the strength of this Faith, we may be defended from all adversity, through Jesus Christ our Lord. ✠ Amen.

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

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