

Pentecost VII – XII Missalette



Our Lady Queen of Peace Parish

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Cover Picture: The cover depicts an image of the Blessed Trinity. The Time after Pentecost was once known as 'Trinitytide' because the Sundays depart in some liturgical features from those of Pentecost Sunday, and because they all use the Preface of the Holy Trinity and not that of Pentecost.

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 censens 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 tenth in a series of seasonal community booklets, provides the text of the propers for the seventh through the twelfth Sunday Masses after Trinity Sunday inclusive. It also includes prayers for the Feast of the Transfiguration of our Lord. 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

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

semper: et in sæcula sæculorum.

Amen.

✠ Introibo ad altare Dei.

✠ Ad Deum qui lætificat
juventutem meam.

✠ Adjutorium nostrum ✠ in
nomine Domini.

✠ Qui fecit cælum et terram.

ever shall be, world without end.

Amen.

✠ I will go in unto the Altar of God.

✠ To God, Who giveth joy to my youth.

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

✠ Who hath made Heaven and earth.

THE CONFITEOR

✠ Confiteor Deo omnipotenti. . . .

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

✠ Amen.

✠ I confess to Almighty God. . . .

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

✠ Amen.

The Servers say the Confiteor.

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

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

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

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

✠ Amen.

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

✠ Amen.

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

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

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

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

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

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

✠ Oremus.	✠ Let us pray.
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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 benedictus 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 every Sunday in the Season.

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.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

✠ Oremus.

✠ 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 cujus honore
cremaberis. Amen.

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

MUNDA COR MEUM

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

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

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

✠ Oremus.

✠ Let us pray.

THE OFFERTORY OF THE MASS

THE OFFERTORY ANTIPHON

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

SIT.

Turn to OFFERTORY in the Proper of the Mass.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE OFFERTORY INCENSING

The Celebrant now usually blesses incense at a Sung Mass.

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

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

The Celebrant incenses the bread and wine:

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

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

Then he incenses the Altar:

DIRIGATUR, Domine, oratio mea, sicut incensum, in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis: ut non declinet cor meum in verba malitiæ, ad excusandas, excusationes in peccatis.

LET my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips. May my heart not incline to evil words, to make excuses for sins.

Returning the thurible, the Celebrant says:

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

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

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

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

Incline 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.
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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.
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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
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manibus tuis ad laudem et gloriam
nominis sui, ad utilitatem quoque
nostram, totiusque Ecclesiae suae sanctae.
✠ 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 saecula saeculorum.
✠ Amen.

✠ For ever and ever.
✠ Amen.

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

THE DIALOGUE TO THE PREFACE

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

✠ Dominus vobiscum.
✠ Et cum spiritu tuo.

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

Raising his hands:

✠ Sursum corda.
✠ Habemus ad Dominum.

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

Joining his hands before his breast, he bows:

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

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

THE PREFACE OF THE MOST HOLY TRINITY

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

This Preface is also said when the Feast of the Transfiguration falls on a Sunday.

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

VERE DIGNUM ET JUSTUM EST, IT IS TRULY MEET AND JUST and
aequum et salutare, nos tibi semper et profitable for our salvation, that we should at
ubique gratias agere: Domine sancte, all times and in all places give thanks unto
Pater omnipotens, aeternae Deus: Quia Thee, O holy Lord, Father Almighty, Eternal
cum Unigenitus tuus in substantia God; for, when Thine Only-begotten Son
nostrae mortalitatis apparuit, nova nos was manifested in the substance of our
immortalitatis suae luce reparavit. Et mortal flesh, with the new light of His own
ideo cum Angelis et Archangelis, cum immortality, He restored us. And therefore
Thronis et Dominationibus, cumque with Angels and Archangels, with Thrones
omni militia caelestis exercitus, and Dominations, and with all the hosts of
hymnum gloriae tuae canimus, sine the heavenly army, we sing a hymn to Thy
fine dicentes: glory, evermore saying:

THE SANCTUS

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

KNEEL.

🔔 SANCTUS, 🔔 SANCTUS, 🔔 SANCTUS DOMINUS DEUS SABAOTH. PLENI SUNT CÆLI ET TERRA GLORIA TUA. HOSANNA IN EXCELSIS. BENEDICTUS, ✠ QUI VENIT IN NOMINE DOMINI. HOSANNA IN EXCELSIS. 🔔 HOLY, 🔔 HOLY, 🔔 HOLY, LORD GOD OF HOSTS! HEAVEN AND EARTH ARE FULL OF THY GLORY! HOSANNA IN THE HIGHEST! BLESSED ✠ IS HE WHO COMETH IN THE NAME OF THE LORD! HOSANNA IN THE HIGHEST!

THE CANON OF THE MASS

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

FOR THE CHURCH

TE IGITUR, clementissime Pater, per Jesum Christum, Filium tuum, Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas, hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus. MOST MERCIFUL FATHER, we humbly pray and beseech Thee, through Jesus Christ Thy Son, our Lord, to accept and bless these ✠ gifts, these ✠ presents, these holy unspotted ✠ Sacrifices, which we offer up to Thee, in the first place, for Thy Holy Catholic Church, that it may please Thee to grant her peace, and to preserve, unite and govern her throughout the world; as also for Thy servant N. our Pope and N. our bishop, and for all orthodox believers and all who profess the Catholic and Apostolic faith.

COMMEMORATION OF THE LIVING

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

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

INVOCATION OF THE SAINTS: THE COMMUNICANTES

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.

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

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

**HOC EST ENIM
CORPUS MEUM.**

**FOR THIS IS
MY BODY.**

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

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

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

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

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

THE MEMORIAL

Now the Priest says in a low voice:

Hæc quotiescumque feceritis, in mei
memoriam facietis.

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

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

* THE ANAMNESIS *

OBLATION OF THE VICTIM TO GOD

With hands held apart, the Celebrant proceeds:

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

PLEA FOR ACCEPTANCE OF OUR OFFERING

SUPRA quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justî Abel, et sacrificium Patriarchæ nostri Abrahæ: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.	DEIGN to look upon them with a favourable and gracious countenance, and to accept them as Thou didst accept the offerings of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high priest Melchisedech offered up to Thee, a holy Sacrifice, an immaculate victim.
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PLEA FOR GRACES AND BLESSINGS

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

SUPPLICES te rogamus, omnipotens Deus: jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ: ut 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.
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COMMEMORATION OF THE DEAD

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

MEMENTO etiam, Domine, famulorum BE MINDFUL, also, O Lord, of Thy famularumque tuarum N. et N., qui nos servants and handmaids N. and N. who præcesserunt cum signo fidei, et dormi- have gone before us with the sign of faith- unt in somno pacis. Ipsi, Domine, et and who sleep the sleep of peace. To omnibus in Christo quiescentibus, locum these, O Lord, and to all who rest in refrigerii, lucis et pacis, ut indulgeas, Christ, grant, we beseech Thee, a place deprecamur. [BOW] Per eundem Christum of refreshment, light, and peace. [BOW] Dominum nostrum. Amen. Through the same Christ our Lord. Amen.

* * *

PLEA FOR ETERNAL HAPPINESS

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

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

The Celebrant joins his hands:

Per Christum Dominum nostrum. Through Christ our Lord.

THE FINAL DOXOLOGY

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

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

THE MINOR ELEVATION

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

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

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

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

ꝰ Amen. ꝰ Amen

THE COMMUNION RITE OF HOLY MASS

THE PATER NOSTER

STAND AT SUNG MASSES; OTHERWISE, REMAIN KNEELING.

The Priest joins his hands and chants or says clearly:

OREMUS:

LET US PRAY.

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

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

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

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

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

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

✠ Sed libera nos a malo.

✠ But deliver us from evil.

The priest concludes silently:

✠ Amen.

✠ Amen.

THE EMBOLISM

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

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

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

THE FRACTION

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

Per eundem Dominum nostrum Jesum Christum Filium tuum.

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

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

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

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

He concludes aloud:

✠ Per omnia sæcula sæculorum.

✠ For ever and ever.

✠ Amen.

✠ Amen.

THE PAX

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

☩ Pax ☩ Domini sit ☩ semper
vobis ☩ cum.
☩ Et cum spiritu tuo.

☩ May the peace ☩ of the Lord be ☩
always ☩ with you.
☩ And with thy spirit.

THE COMMINGLING OF THE SACRED SPECIES

He places the Particle in the Chalice, saying silently:

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

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

THE AGNUS DEI

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

KNEEL AT A SUNG MASS; OTHERWISE, REMAIN KNEELING.

AGNUS DEI, qui tollis peccata mundi: LAMB OF GOD, Who takest away the
miserere nobis. sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi: Lamb of God, Who takest away the
miserere nobis. sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi: Lamb of God, Who takest away the
dona nobis pacem. sins of the world, grant us Thy peace.

THE PRAYER FOR PEACE

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

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

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

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

[[[[☩ Pax tecum.
☩ Et cum spiritu tuo.]

[[[☩ Peace be with thee.
☩ And with thy spirit.]

THE PRAYER FOR SANCTIFICATION

The Celebrant then continues silently:

DOMINE Jesu Christe, Fili Dei vivi,
qui ex voluntate Patris, cooperante
Spiritu Sancto, per mortem tuam

O LORD Jesus Christ, Son of the living
God, Who, by the will of the Father and
the co-operation of the Holy Ghost, hast,

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

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

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

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

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

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

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

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

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

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

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

***ACT OF SPIRITUAL COMMUNION:**

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

THE ABLUTION PRAYERS

SIT AFTER FINISHING YOUR THANKSGIVING.

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

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

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

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

THE COMMUNION ANTIPHON

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

Turn to COMMUNION in the Proper of the Mass.

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

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

THE POSTCOMMUNION

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

STAND AT A SUNG MASS; OTHERWISE, REMAIN SEATED.

Turn to POSTCOMMUNION in the Proper of the Mass.

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.

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

✠ The Lord be with you.

✠ And with thy spirit.

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

✠ Glory ✠ to ✠ Thee, ✠ O Lord

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

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.

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

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

GENUFLECT

AND THE WORD WAS MADE FLESH

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

RECESSION

As the Celebrant passes your pew, bow to him.

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

PRIVATE PRAYER FOR THE QUEEN OF CANADA AND THE ROYAL FAMILY

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

℥. Domine, salvam fac reginam nostram Elisabeth.

℞ Et exaudi nos in die, qua invocaverimus te.

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

℥. O Lord, save Elizabeth our Queen.

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

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

THE HOLY SACRIFICE OF THE MASS: THE PROPERS

SEVENTH SUNDAY AFTER PENTECOST

SECOND-CLASS FEAST

GREEN VESTMENTS

Introit (Psalm 46. 2).

Clap ✠ your hands, all ye nations: shout unto God with the voice of joy. *Verse* 3. For the Lord is high, He is terrible; a great King over all the earth. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. Clap your hands, all ye nations: shout unto God with the voice of joy. *Kyrie & Gloria.*

Collect

O God, Whose providence faileth not in its designs, we humbly entreat Thee: put from us all that might be harmful and give us all that will be profitable. 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. 19-23).

Brethren: I speak a human thing, because of the infirmity of your flesh; for as you have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice unto sanctification. For when you were the servants of sin, you were free men to justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now, being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end, life everlasting. For the wages of sin is death. But the grace of God is life everlasting; in Christ Jesus, our Lord. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 33. 12, 6; 46. 2).

Come, children, hearken to me; I will teach you the fear of the Lord. Come ye to Him and be enlightened; and your faces shall not be confounded.

Alleluia, alleluia. O clap your hands, all ye nations; shout unto God with the voice of joy. Alleluia.

Gospel (St. Matthew 7. 15-21).

At that time, Jesus said to His disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits, you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to Me: Lord, Lord, shall enter into the Kingdom of Heaven: but he that doeth the will of My Father Who is in Heaven, he shall enter into the Kingdom of Heaven. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Daniel 3. 40).

As in holocausts of rams and bullocks, and as in thousands of fat lambs; so let our Sacrifice be made in Thy sight this day, that it may please Thee: for there is no confusion to them that trust in Thee, O Lord.

Secret

O God, Who hast justified the variety of sacrifices of the Law by the perfection of this one Sacrifice: accept the Sacrifice of Thy servants who are dedicated to Thee, and sanctify it with a blessing like to that which Thou didst bestow upon the gifts of Abel: that what each one of us has offered to the honour of Thy Majesty, 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 30. 3).

Bow down Thine ear, make haste to deliver me.

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

Postcommunion Verse

May Thy healing work, O Lord, both mercifully free us from all our waywardness and lead us to all that is right. 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.

EIGHTH SUNDAY AFTER PENTECOST

SECOND-CLASS FEAST

GREEN VESTMENTS

Introit (Psalm 47. 10-11).

We have ✠ received Thy mercy, O God, in the midst of Thy temple; according to Thy Name, O God, so also is Thy praise unto the ends of the earth: Thy right hand is full of justice. *Verse 2.* Great is the Lord, and exceedingly to be praised in the city of God, in His holy mountain. 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. We have received Thy mercy, O God, in the midst of Thy temple; according to Thy Name, O God, so also is Thy praise unto the ends of the earth: Thy right hand is full of justice. *Kyrie & Gloria.*

Collect

Graciously grant to us, we beseech Thee, O Lord, the spirit to think and do always such things as are rightful: that we, who cannot exist without Thee, may be enabled to live according to Thy will. 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. 12-17).

Brethren: we are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of the adoption of sons, whereby we cry: Abba (Father). For the Spirit Himself giveth testimony to our spirit, that we are the sons of God; and if sons, heirs also; heirs indeed of God, and joint heirs with Christ. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 30. 3; 47. 2).

Be Thou unto me a God, a protector, and a place of refuge, to save me. *Psalm 70. 1.* In Thee, O God, have I hoped: O Lord, let me never be confounded.

Alleluia, alleluia. Great is the Lord, and exceedingly to be praised in the city of our God, in His holy mountain. Alleluia.

Gospel (St. Luke 16. 1-9).

At that time, Jesus spoke to His disciples this parable: There was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods; and he called him, and said to him: How is it that I hear this of thee? Give an account of Thy stewardship, for now thou canst be steward no longer. And the steward said within himself: What shall I do because my lord taketh away from me the stewardship? To dig I am not able: to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore, calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: a hundred barrels of oil. And he said to him: Take thy bill, and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, for as much as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the Mammon in iniquity, that when you shall fail, they may receive you into everlasting dwellings. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 17. 28, 32).

Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud: for who is God but Thou, O Lord?

Secret

Accept, we beseech Thee, O Lord, the gifts of Thine own bounty, which we bring Thee: that these holy and sacred Mysteries may, by the working of the power of Thy grace, sanctify us in our conduct of this present life and bring us to everlasting joys. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

Communion Verse (Psalm, 33. 9).

Taste and see that the Lord is sweet: blessed is the man that hopeth in Him. Priest: The Lord be with you. Servers: And with thy spirit. Priest: Let us pray.

Postcommunion Verse

May this Heavenly Mystery avail us, O Lord, for renewal of mind and body: that we may enjoy the fruits of that which we celebrate. 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.

NINTH SUNDAY AFTER PENTECOST

SECOND-CLASS FEAST

GREEN VESTMENTS

Introit (Psalm 53. 6-7).

Behold ✠ God is my helper, and the Lord is the protector of my soul: turn back the evils upon mine enemies, and cut them off in Thy truth, O Lord my protector. *Verse 3.* Save me, O God, by Thy Name, and deliver me in Thy strength. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. Behold God is my helper, and the Lord is the protector of my soul: turn back the evils upon mine enemies, and cut them off in Thy truth, O Lord my protector. *Kyrie & Gloria.*

Collect

Let Thy merciful ears, O Lord, be open to the prayers of Thy suppliant people: and that Thou mayest grant their desire to those that seek; make them ask such things as please 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. *Response:* Amen.

Epistle (I Corinthians 10. 6-13).

Brethren: let us not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and perished by the serpents. Neither do you murmur, as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure, and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human: and God is faithful, Who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 8. 2; 58. 2).

O Lord, our Lord, how admirable is Thy Name in the whole earth! For Thy magnificence is elevated above the heavens.

Alleluia, alleluia. Deliver me from mine enemies, O my God: and defend me from them that rise up against me. Alleluia.

Gospel (St. Luke 19. 41-47).

At that time, when Jesus drew near to Jerusalem, seeing the city, He wept over it saying: If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thine eyes. For the days shall come upon thee, and thine enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side; and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation. And entering into the temple, He began to cast out them that sold therein, and them that bought, saying to them: It is written, My house is the house of prayer, but you have made it a den of thieves. And He was teaching daily in the temple. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 18. 9, 10, 11, 12).

The justices of the Lord are right, rejoicing hearts, and His judgements sweeter than honey and the honeycomb: for Thy servant keepeth them.

Secret

Grant to us, we beseech Thee, O Lord, that we may worthily frequent these Mysteries: for as often as the memorial of this Victim is celebrated, the work of our Redemption is wrought. 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. John 6. 57).

He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him, saith the Lord.

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

Postcommunion Verse

May the Communion of Thy Sacrament, we beseech Thee, O Lord, bring us cleansing and grant us unity. 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.

TENTH SUNDAY AFTER PENTECOST

SECOND-CLASS FEAST

GREEN VESTMENTS

Introit (Psalm 54. 17, 18, 20, 23).

When I cried ✠ to the Lord, He heard my voice, from them that draw near to me; and He humbled them, Who is before all ages, and remains forever: cast thy care upon the Lord, and He shall sustain thee. *Verse 2.* Hear, O God, my prayer, and despise not my supplication; be attentive to me and hear me. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. When I cried to the Lord, He heard my voice, from them that draw near to me; and He humbled them, Who is before all ages, and remains forever: cast thy care upon the Lord, and He shall sustain thee. *Kyrie & Gloria.*

Collect

O God, Who dost manifest Thine almighty power mostly in sparing and showing mercy: multiply upon us Thy mercy: that, as we hasten towards Thy promises, Thou mayest make us partakers of Heavenly treasures. 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 Corinthians 12. 2-11).

Brethren, you know that, when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the spirit of God, saith Anathema to Jesus; and no man can say: The Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, Who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; to another the grace of healing in one Spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, divers kinds of tongues; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as He will. *Response:* Deo gratias. *Creed.*

Gradual and Alleluia (Psalm 16. 8, 2; 64. 2).

Keep me, O Lord, as the apple of Thine eye: protect me under the shadow of Thy wings. Let my judgement come forth from Thy countenance: let Thine eyes behold the thing that is equitable.

Alleluia, alleluia. A hymn, O God, becometh Thee in Sion: and a vow shall be paid to Thee in Jerusalem. Alleluia.

Gospel (St. Luke 18. 9-14).

At that time, Jesus spoke this parable to some who trusted in themselves as just, and despised others. Two men went up into the temple to pray; and one was a Pharisee, and the other a publican. The Pharisee standing, prayed thus with himself: O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers; as also is this publican. I fast twice in the week; I give tithes of all that I possess. And the publican standing afar off would not so much as lift up his eyes towards Heaven, but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other: because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 24. 1, 3).

To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let mine enemies laugh at me: for none of them that wait on Thee shall be confounded.

Secret

Let the appointed Sacrifice be offered to Thee, O Lord: which Thou has arranged to be offered to the honour of Thy name in such wise that it may be a remedy to us. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

Communion Verse (Psalm 50. 51, 21).

Thou wilt accept the Sacrifice of justice, oblations and holocausts, upon Thine Altar, O Lord.

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

Postcommunion Verse

We beseech Thee, O Lord, our God, that, in Thy goodness Thou wilt not deprive of Thine aid those whom Thou dost not cease to renew with Thy divine Sacraments. 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.

ELEVENTH SUNDAY AFTER PENTECOST

SECOND-CLASS FEAST

GREEN VESTMENTS

Introit (Psalm 67. 6, 7, 36).

God ☩ in His holy place; God Who maketh men of one mind to dwell in a house; He shall give power and strength to His people. *Verse 36.* Let God arise and let His enemies be scattered: and let them that hate Him flee from before His face. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. God in His holy place; God Who maketh men of one mind to dwell in a house; He shall give power and strength to His people. *Kyrie & Gloria.*

Collect

Almighty everlasting God, Who, in the abundance of Thy kindness, art wont to go beyond our merits and our prayers: pour down Thy mercy on us: forgive us aught whereof our conscience is afraid, and grant us all we dare not ask in prayer. 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 Corinthians 15. 1-10).

Brethren: I make known unto you the Gospel which I preached to you, which also you have received, and wherein you stand, by which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you, first of all, which I also received, how that Christ died for our sins, according to the Scriptures; and that He was buried, and that He rose again the third day, according to the Scriptures; and that He was seen by Cephas, and after that by the Eleven. Then was He seen by more than five hundred brethren at once; of whom many remain until this present, but some are fallen asleep. After that, He was seen by James, then by all the Apostles. And last of all, He was seen also by me, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God, I am what I am; and His grace in me hath not been void. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 27. 7, 1; 80. 2, 3).

In God hath my heart confided; and I have been helped; and my flesh hath flourished again; and with my will, I will give praise to Him. Unto Thee have I cried, O Lord: O my God, be not Thou silent: depart not from me.

Alleluia, alleluia. Rejoice in God our helper: sing aloud to the God of Jacob, take a pleasant psalm with the harp. Alleluia.

Gospel (St. Mark 7. 31-7).

At that time, Jesus, going out of the coasts of Tyre, came by Sidon to the See of Galilee, through the midst of the coasts of Decapolis. And they bring to Him one deaf and dumb, and they besought Him that He would lay His hand upon him. And taking him from the multitude apart, He put His fingers into his ears, and spitting, He touched his tongue; and looking up to Heaven, He groaned and said to him: Ephpheta, that is, Be thou opened: and immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And He charged them, that they should tell no man: but the more He charged them, so much the more a great deal did they publish it; and so much the more did they wonder, saying: He hath done all things well; He hath made both the deaf to hear, and the dumb to speak. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 29. 2, 3).

I will extol Thee, O Lord, for Thou has upheld me; and hast not made mine enemies to rejoice over me: O Lord, I have cried to Thee, and Thou hast healed me.

Secret

Look graciously, we beseech Thee, O Lord, upon our service; that what we offer may be a gift acceptable to Thee, and a support to us in our weakness. 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 (Proverbs 3. 9, 10).

Honour the Lord with thy substance, and with the first of all thy fruits: and thy barns shall be filled with abundance, and thy presses shall run over with wine.

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

Postcommunion Verse

By the reception of Thy Sacrament, we beseech Thee, O Lord, may we find support for mind and body: so that we may be healed in both and glory in the fullness of the Heavenly remedy. 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.

TWELFTH SUNDAY AFTER PENTECOST

SECOND-CLASS FEAST

GREEN VESTMENTS

Introit (Psalm 69. 2, 3).

O God, ✠ come to my assistance; O Lord, make haste to help me: let mine enemies be confounded and ashamed, who seek my soul. *Verse 4.* Let them be turned backward and blush for shame, who desire evils to me. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. O God, come to my assistance; O Lord, make haste to help me: let mine enemies be confounded and ashamed, who seek my soul. *Kyrie & Gloria.*

Collect

O Almighty and merciful God, of whose gift it cometh that Thy faithful do unto Thee worthy and laudable service: grant us, we beseech Thee, that we may run without stumbling towards the attainment of Thy promises. 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 (II Corinthians 3. 4-9).

Brethren: Such confidence we have through Christ towards God. Not that we are sufficient to think any thing of ourselves, as of ourselves: but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit: for the letter killeth, but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; which is made void: how shall not the ministration of the Spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 33. 2, 3, 1; 87. 2).

I will bless the Lord at all times; His praise shall ever be in my mouth. In the Lord shall my soul be praised: let the meek hear, and rejoice.

Alleluia, alleluia. O Lord, the Lord of my salvation, I have cried in the day and in the night before Thee. Alleluia.

Gospel (St. Luke 10. 23-37).

At that time, Jesus said to His disciples: Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold, a certain lawyer stood up, tempting Him, and saying: Master, what must I do to possess eternal life? But He said to him: What is written in the

law? How readest thou? He, answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And He said to him: Thou hast answered rightly: this do, and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbour? And Jesus, answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him, and seeing him, was moved with compassion, and going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him. And the next day, he took out two pence, and gave to the host, and said: Take care of him, and whatsoever thou shalt spend over and above, I, at my return, will repay thee. Which of these three, in thine opinion, was neighbour to him that fell among robbers? But he said: He that showed mercy to him. And Jesus said to him: Go and do thou in like manner. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Exodus 32. 11, 13, 14).

Moses prayed in the sight of the Lord his God, and said: Why, O Lord, is Thine indignation enkindled against Thy people? Let the anger of Thy mind cease; remember Abraham, Isaac, and Jacob, to whom Thou didst swear to give a land flowing with milk and honey. And the Lord was appeased from doing the evil which He had spoken of doing against His people.

Secret

Graciously look upon the offerings, we beseech Thee, O Lord, which we present upon Thine Altar: that while they obtain pardon for us, they may give honour to Thy Name. 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 (Proverbs 3. 9, 10).

The earth shall be filled with the fruits of Thy works, O Lord, that Thou mayest bring bread out of the earth, and that wine may cheer the heart of man; that he may make the face cheerful with oil; and that bread may strengthen man's heart.

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

Postcommunion Verse

May the holy reception of this Mystery quicken us, we beseech Thee, O Lord: and may it win for us both pardon and protection. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

FEAST OF THE TRANSFIGURATION OF OUR LORD

(with a weekday commemoration of Pope St. Felix II & SS. Felicissimus & Agapitus, Mm.)

SECOND-CLASS FEAST

WHITE VESTMENTS

The Feast of the Transfiguration of our Lord points to and celebrates the divine nature of Christ, which is one of His two natures. This feast ranks as a second-class feast but, because it is a festival of our Lord, it takes precedence over a concurring second-class Sunday Mass of the Time after Pentecost. Therefore, when 6th August falls on a Sunday, this Feast is kept and the Sunday Mass is not commemorated at the Collect, Secret and Postcommunion. When 6th August falls on a weekday, as it usually does, there is a commemoration of St. Felix II, Pope and Martyr, and SS. Felicissimus and Agapitus, Martyrs. The Feast of the Transfiguration uses the Common Preface when it falls on a weekday but the Preface of the Holy Trinity when it falls on a Sunday. This is indicated in these propers. The *Gloria* and Creed are always said at this second-class Mass, whether it is said on a weekday or a Sunday.

Pope St. Sixtus II and his deacons, Felicissimus and Agapitus, were all beheaded for the Faith in 258 under Emperor Decius. This holy pope was martyred as he sat in his chair preaching to the faithful at the Cemetery of Prætextatus on the Appian Way. Four other deacons were beheaded at the same Cemetery and on the same day.

Introit (Psalm 76. 19).

Thy lightnings ✠ enlightened the world: the earth shook and trembled. *Psalm 83. 2, 3.* How lovely are Thy tabernacles, O Lord of Hosts! my soul longeth and fainteth for the courts of the Lord. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. Thy lightnings enlightened the world: the earth shook and trembled. *Kyrie & Gloria.*

Collect of the Transfiguration

O God, Who in the glorious Transfiguration of Thine only-begotten Son didst confirm the Mysteries of the Faith by the witness of the Fathers, and in the voice which came down from the shining cloud, didst wondrously foreshow the perfect adoption of sons: vouchsafe in Thy loving kindness, to make us co-heirs with this King of glory, and to grant that we may be made partakers of that same glory. Through the same our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

Weekday Collect of Pope St. Felix II & SS. Felicissimus & Agapitus, Martyrs.

O God, Who dost permit us to celebrate the Heavenly birthday of Thy holy martyrs, Felix II, Felicissimus and Agapitus, grant that we may rejoice in their fellowship in everlasting bliss. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

Epistle (II Peter 1. 16-19).

Dearly beloved: We have not followed artificial fables when we made known to you the power and presence of our Lord Jesus Christ, having been made eyewitnesses of His greatness. For He received from God the Father honour and glory; He received this voice coming down to Him from the excellent glory: This is My beloved Son in Whom I am well pleased, hear ye Him. And this voice we heard brought from Heaven, when we were with Him in the holy mount. And we have the more firm prophetic word, whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 44. 3, 2; Wisdom 7. 26).

Thou art beautiful above the sons of men: grace is poured abroad in Thy lips. My heart hath uttered a good word. I speak my works to the King.
Alleluia, alleluia. He is the brightness of eternal light, the unspotted mirror, and the image of His goodness. Alleluia.

Gospel (St. Matthew 17. 1-9).

At that time, Jesus took Peter and James, and John his brother, and bringeth them up into a high mountain apart; and He was transfigured before them. And His face did shine as the sun: and His garments became white as snow. And behold, there appeared to them Moses and Elias talking with Him. And Peter, answering, said to Jesus: Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. And as he was yet speaking, behold, a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is my beloved Son, in Whom I am well pleased: hear ye Him. And the disciples, hearing, fell upon their face and were very much afraid. And Jesus came and touched them, and said to them: Arise, and fear not. And they, lifting up their eyes, saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man till the Son of Man be risen from the dead. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 111. 3).

Glory and wealth are in His house: and His justice remaineth for ever and ever. Alleluia.

Secret of the Transfiguration

Hallow, O Lord, we beseech Thee, the offerings we offer Thee on the glorious Transfiguration of Thine only-begotten Son, and by the brightness of His glory, cleanse us from the stains of sin. 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.

Weekday Secret of Pope St. Felix II & SS. Felicissimus & Agapitus, Martyrs

We offer to Thee, O Lord, the gifts of our devotion: may they be pleasing to Thee, honourable to Thy saints, and through Thy mercy, salutary to us. Through our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

Sunday Preface: When this Feast falls on a Sunday, it uses the Preface of the Most Holy Trinity (see p. 13).

Common Preface (used when this Feast falls on a weekday)

It is truly meet and just, right and for our salvation, that we should at all times and in all places give Thanks to Thee, holy Lord, Father almighty, eternal God, through Christ our Lord: through Whom Angels praise Thy majesty, Dominations worship, Powers stand in awe. The heavens and the hosts of Heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: Sanctus,  Sanctus,  Sanctus, 

Communion Verse (St. Matthew 17. 9).

Tell the vision you have seen to no man, till the Son of Man be risen from the dead.

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

Postcommunion of the Transfiguration

Grant, we beseech Thee, Almighty God, that we may grasp with purified minds this most holy mystery of the Transfiguration of Thy Son, which we keep with solemn rite. 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.

Weekday Postcommunion: Pope St. Felix II & SS. Felicissimus & Agapitus, Mm.

Grant us, we beseech Thee, O Lord, through the intercession of Thy holy Martyrs, Felix II and Felicissimus and Agapitus, that what we take with the mouth, we may receive with a pure heart. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

EXTRA PROPERS 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 the 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.

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.

**EXTRA PROPERS FOR THE FEAST OF ST. ANNE,
MOTHER OF THE BLESSED VIRGIN MARY
– 26th 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.

St. Anne, who is the Patroness of Brittany in France, was the mother of our Lady and therefore the grandmother of Jesus Christ. Her feast was established in the West in the eighth century and even earlier in the East. This feast was authorised by Pope Urban IV in 1378. She has come in recent times to be regarded as an unofficial patron of all grandmothers everywhere. It is difficult fully to appreciate the privilege she had in being the mother of our Lady and nurturing the Holy Mother of God in her arms. St. Anne is among the few saints who also has a chaplet approved in her honour.

Collect

O God, Who didst vouchsafe to bestow upon blessed Anne such grace, that she was found worthy to become the mother of her who brought forth Thine only-begotten Son: mercifully grant, that we who celebrate her festival, may be helped by her intercession with 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. *Response:* Amen.

Secret

Graciously have regard to this Sacrifice, we beseech Thee, O Lord; that, through the intercession of blessed Anne, who was mother of her who brought forth Thy Son, our Lord Jesus Christ, it may profit us unto both devotion and 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 who have been nourished by these Heavenly Sacraments, beseech Thee, O Lord, our God: that, through the intercession of blessed Anne, whom Thou didst will to be the mother of her who brought forth Thy Son, we may be worthy to attain eternal salvation. Through the same Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

EXTRA PROPER FOR THE FEAST OF ST. LAURENCE THE DEACON, MARTYR – 10th AUGUST –

At one time, the Feast of St. Laurence the Deacon was considered to be so important that its themes were reflected in other Masses around the same time of year. Hence it was a 'liturgical anchor'. When it falls on a Sunday, it must be commemorated at the Collect, Secret and Postcommunion. St. Laurence is mentioned in the Canon of the Mass, at which place the Celebrant bows to him.

St. Laurence is considered in the West to be the prototype of deacons; he is the protodeacon of the Roman Church, just as St. Stephen is the protomartyr. The Basilica of St.-Lawrence-outside-the-walls is one of the patriarchal basilicas of Rome, ranking immediately after the four archbasilicas. When St. Laurence was arrested in 258 by the Prefect of Rome, it was found that he had distributed the treasures of the Church to the poor to save them from confiscation. Upon being asked where they were, he pointed to a group of beggars and said that they were the true treasures of the Church owing to their priceless gift of faith. (He spoke the truth in that he had given the Church's money to beggars to protect it.) He was roasted to death on a gridiron a few days after the martyrdom of Pope St. Sixtus II. It is said that the fire of the gridiron could not overcome the flame of the Love of Christ in his heart, and he is invoked against the flames of sinful passions.

Collect

Quench in us, we beseech Thee, O Lord, the flame of vice, even as thou didst enable blessed Laurence to overcome his fire of sufferings. 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

O Lord, we beseech Thee, graciously accept the oblations we offer to Thee, and by the merits of blessed Laurence pleading for us, grant that they may be a help to us for our 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

Filled with Thy sacred Gifts, O Lord, we humbly beseech that this rite of due submission which we celebrate may, through the intercession of Thy blessed Martyr Laurence, bring us evident increase of Thy saving grace. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

**EXTRA PROPERs FOR THE FEAST OF ST. JOACHIM,
FATHER OF THE BLESSED VIRGIN MARY
– 16th AUGUST –**

St. Joachim is honoured by Holy Church because he was the devout father of the Blessed Virgin Mary, the holy mother of God. When his Feast falls on a Sunday, it must be commemorated at the Collect, Secret and Postcommunion. This feast is observed on the day after the Assumption of his glorious daughter into Heaven.

Joachim means the preparation of the Lord. He was the Father of the Blessed Virgin Mary and is regarded as a patriarchal culmination of the saints of the first dispensation who awaited the coming of the Messias. Pope St. Pius X, certainly the greatest pope of the last several hundred years, moved this feastday to the day after that of the Assumption so as to associate the father in the triumph of his glorious daughter. St. Joachim was also, of course, the grandfather of our Lord and Saviour Jesus Christ.

Collect

O God, Who, of all Thy saints, didst choose the blessed Joachim to be the father to the Mother of Thy Son: grant, we beseech Thee, that we who honour his festival may evermore experience his patronage. 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

Receive, most merciful God, the Sacrifice which we offer Thy Majesty in honour of the holy Patriarch Joachim, the father of the Virgin Mary: that, through his intercession, with that of his spouse and of his most blessed child, we may become worthy to obtain perfect pardon of our sins and win eternal 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.

Postcommunion

We beseech Thee, O Almighty God, that, through these Mysteries which we have received and by the intercessory merits and prayers of blessed Joachim, father of the mother of Thy beloved Son, our Lord Jesus Christ, we may become worthy to receive Thy grace in this present life and eternal glory in the life to come. Through the same Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

EXTRA PROPERS FOR THE FEAST OF THE IMMACULATE HEART OF MARY – 22nd AUGUST –

When, in the time after Pentecost, the Feast of the Immaculate Heart of Mary falls on a Sunday, it must be commemorated at the Collect, Secret and Postcommunion.

The purity of our Lady, assured from her Immaculate Conception in the womb of St. Anne, directed her every action. Her heart was purer than that of all other saints from the beginning and remains so forevermore. On 4 May, 1944, near the close of an horrific War, Ven. Pope Pius XII put the entire world under the protection of the Immaculate Heart of Mary and established a Solemnity under this title on the Octave day of the Feast of the Assumption. In his decree, that holy Pope asked the intercession of our Lady's most Pure Heart to assure "peace among nations, freedom for the Church, the conversion of sinners, the love of purity and the practice of virtue".

Collect

Almighty, everlasting God, Who, in the heart of the Blessed Virgin Mary, didst prepare a dwelling worthy of the Holy Ghost; grant, in Thy mercy, that we, who with devout minds, celebrate the festival of that Immaculate Heart, may be able to live according to Thine own Heart. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the same Holy Ghost, world without end. *Response:* Amen.

Secret

We who offer to Thy Majesty the Lamb without blemish, beseech Thee, O Lord, that our hearts may be kindled by that divine fire which so ineffably inflamed the heart of the Blessed Virgin Mary. Through the same our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

Postcommunion

Refreshed by these divine gifts, we humbly beseech Thee, O Lord, that, by the intercession of the Blessed Virgin Mary, whose Immaculate Heart we now solemnly celebrate, we may be delivered from present dangers and obtain the joys of eternal life. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the same Holy Ghost, world without end. *Response:* Amen.

**EXTRA PROPER FOR THE FEAST OF
ST. BARTHOLOMEW THE APOSTLE
– 24th AUGUST –**

When this Feast falls on a Sunday, it must be commemorated at the Collect, Secret and Postcommunion. St. Bartholomew is thought to be also known in Scripture as Nathaniel, whom Christ called “a true Israelite in whom there is no guile”. He was flayed alive and beheaded in 71. His attributes are a knife and a case of human skin.

Collect

Almighty and everlasting God, Who hast granted us a reverent and a holy joy in this day's festival of Thy blessed Apostle Bartholomew, grant, we beseech Thee, that Thy Church may both love what he believed and preach what he taught. 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

We who keep the solemn feast of Thy blessed Apostle Bartholomew beseech Thee, O Lord, that we may receive Thy benefits through his help in whose honour we offer Thee this sacrifice of praise. 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

May the pledge of eternal redemption, which we have received, O Lord, be to us, we beseech Thee, through the intercession of blessed Bartholomew, Thine Apostle, a help for this present life and also for the life to come. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

Traditional Seasonal Devotions

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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