

Pentecost XIII – XVII Missalette



Our Lady Queen of Peace Parish

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**Cover Picture:** *The Madonna in Sorrow* by [Sassoferrato](#), 17th century. During the Time after Pentecost, attention shifts from the Holy Trinity and then our Blessed Lord

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## NOTES

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

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Continuation from the previous page.

to the Holy Mother of God.

From mid-August to mid-October, there are seven Marian feasts, easily their greatest concentration in the calendar. The Feast of our Lady of Sorrows comes in the midst of these and it always occurs during or at the end of the time during which this present Missalette will be used. The seven feasts of this period are, in temporal order, the Assumption, the Immaculate Heart of Mary, the Nativity of our Lady, the Holy Name of Mary, the Seven Sorrows of our Lady, our Lady of the Rosary, and the Motherhood of the Blessed Virgin.

## 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 eleventh in a series of seasonal community booklets, provides the text of the propers for the thirteenth through seventeenth Sunday Masses after Trinity Sunday inclusive. 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.** **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 Responsory is now repeated.*

*Returning to the Altar, the Celebrant sings:*

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

### Oremus.

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

### Let us pray.

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

*The people are seated as the Celebrant goes to the sedilia to replace his cope with the chasuble and 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  
Michaellem Archangelum, beatum  
Joannem Baptistam, sanctos  
Apostolos Petrum et Paulum, omnes  
Sanctos, et te, pater, orare pro me ad  
Dominum Deum nostrum.

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

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

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

✠ Amen.

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

✠ Amen.

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

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

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

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

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

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

✠ Oremus.	✠ Let us pray.
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## PRAYER FOR PURITY

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

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

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

ORAMUS TE, Domine, per merita Sanctorum tuorum, quorum reliquiæ hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.	WE BESEECH THEE, O Lord, by the merits of Thy Saints, whose relics are here, and of all the Saints, that Thou wilt deign to pardon me all my sins. Amen.
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*At any sung Mass, the Celebrant may bless incense in a vox secreta.*

Ab illo benedix 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 cuius honore  
cremaberis. Amen.

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

## MUNDA COR MEUM

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

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

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

## THE GOSPEL

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

### STAND.

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

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

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

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

✠ Gloria ✠ tibi, ✠ Domine. ✠

✠ Glory ✠ to Thee, ✠ O Lord. ✠

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

*At the end of the Gospel, the Assistants respond:*

✠ Laus tibi, Christe.

✠ Praise be to Thee, O Christ.

*Then the Celebrant kisses the book, saying:*

Per evangelica dicta, deleantur nostra delicta.

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

## (THE SERMON)

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

*After the Celebrant reaches the predella again,*

### STAND for the CREED

## THE CREDO

The Creed is said on all the Sundays of the Season. (It is also said on all first- and second-class feasts which fall in the Season.)

*The Celebrant returns to the Altar and, at Sung Masses, he intones Creed, 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 Creed. 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 HUMBLED IN SPIRIT and contrite of animo contrito suscipiamur a te, heart, may we find favour with Thee, O Domine: et sic fiat sacrificium nostrum Lord: and may our Sacrifice be so in conspectu tuo hodie, ut placeat tibi, offered this day in Thy sight as to be Domine Deus. pleasing to Thee, O Lord God.

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

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

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

## THE OFFERTORY INCENSING

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

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

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

*The Celebrant incenses the bread and wine:*

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

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

*Then he incenses the Altar:*

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

## THE PRAYER TO THE HOLY TRINITY

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

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

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

## THE ORATE FRATRES

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

✠ ORATE FRATRES: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.  
✠ PRAY, BRETHREN, that my Sacrifice and yours may be acceptable to God the Father Almighty.

℞ Suscipiat Dominus sacrificium de  
℞ May the Lord accept the Sacrifice

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.

✠ For ever and ever.

✠ Amen.

✠ Amen.

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

## THE DIALOGUE TO THE PREFACE

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

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

*Raising his hands:*

✠ Sursum corda.

✠ Lift up your hearts.

✠ Habemus ad Dominum.

✠ We have lifted them up to the Lord.

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

✠ Gratias agamus [BOW] Domino Deo nostro.

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

✠ Dignum et justum est.

✠ It is meet and just so to do.

## THE PREFACE OF THE MOST HOLY TRINITY

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

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

## THE CANON OF THE MASS

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

### FOR THE CHURCH

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

### COMMEMORATION OF THE LIVING

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

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

# INVOCATION OF THE SAINTS: THE COMMUNICANTES

## STANDARD COMMUNICANTES

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

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beati Joseph, ejusdem Virginis Sponsi et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani: et omnium sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio.	IN COMMUNION with, and honouring the memory, in the first place, of the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ; also, blessed Joseph, her Spouse; and likewise of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints. Grant for the sake of their merits and prayers that, in all things, we may be guarded and helped by Thy protection.
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*He joins his hands, saying:*

Per eundem Christum Dominum nostrum. Amen.	Through the same Christ our Lord. Amen.
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## 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 familiae 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.
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## 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, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Cor✠pus, et San✠guis fiat dilectissimi Filii tui Domini nostri Jesu	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
--	---

Christi.

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.
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### PLEA FOR ACCEPTANCE OF OUR OFFERING

SUPRA quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justī 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 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:

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

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

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

✠ Sed libera nos a malo.

✠ Amen.

LET US PRAY.

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

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

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

✠ But deliver us from evil.

*The priest concludes silently:*

✠ Amen.

## THE EMBOLISM

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

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

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

## THE FRACTION

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

Per eundem Dominum nostrum Jesum Christum Filium tuum.

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

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Through the same Jesus Christ, Thy Son, our Lord. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God.

*He concludes aloud:*

✠ Per omnia sæcula sæculorum.

✠ For ever and ever.

✠ Amen.

✠ Amen.

## THE PAX

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

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

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

## THE COMMINGLING OF THE SACRED SPECIES

*He places the Particle in the Chalice, saying silently:*

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

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

## THE AGNUS DEI

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

**KNEEL AT A SUNG MASS; OTHERWISE, REMAIN KNEELING.**

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

## THE PRAYER FOR PEACE

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

DOMINE Jesu Christe, qui dixisti O LORD, Jesus Christ, Who didst say  
Apostolis tuis: Pacem relinquo vobis, to Thine Apostles: Peace I leave you,  
pacem meam do vobis; ne respicias My peace I give unto you: look not  
peccata mea, sed fidem Ecclesiæ tuæ; upon my sins, but upon the faith of Thy  
eamque secundum voluntatem tuam Church; and deign to give her that  
pacificare et coadunare digneris: Qui peace and unity which is agreeable to  
vivis et regnas Deus per omnia sæcula Thy will, God, Who livest and reignest,  
sæculorum. Amen. world without end. Amen.

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

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

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

## THE PRAYER FOR SANCTIFICATION

*The Celebrant then continues silently:*

DOMINE Jesu Christe, Fili Dei vivi, O LORD Jesus Christ, Son of the living  
qui ex voluntate Patris, cooperante God, Who, by the will of the Father and  
Spiritu Sancto, per mortem tuam the co-operation of the Holy Ghost, hast,

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

### **THE PRAYER FOR GRACE**

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

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

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

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

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

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

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

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

QUID retribuam Domino pro	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.*

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### **\*ACT OF SPIRITUAL COMMUNION:**

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

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## THE ABLUTION PRAYERS

### SIT AFTER FINISHING YOUR THANKSGIVING.

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

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

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

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

## THE COMMUNION ANTIPHON

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

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

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

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

## THE POSTCOMMUNION

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

**STAND AT A SUNG MASS; OTHERWISE, REMAIN SEATED.**

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

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

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

## THE DISMISSAL

*The Dismissal is then sung or said aloud.*

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

## THE PLACEAT TIBI

### KNEEL.

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

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

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

## THE LAST BLESSING

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

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

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

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

### STAND.

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

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ ✠ Initium Sancti Evangelii  
secundum Joannem.

✠ ✠ Gloria ✠ tibi, ✠ Domine.

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.**

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

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

℥. Domine, salvam fac reginam nostram Elisabeth.

℞ Et exaudi nos in die, qua invocaverimus te.

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

℥. O Lord, save Elizabeth our Queen.

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

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



# THE HOLY SACRIFICE OF THE MASS: THE PROPERS

## THIRTEENTH SUNDAY AFTER PENTECOST

SECOND-CLASS FEAST

GREEN VESTMENTS

**Introit** (Psalm 73. 20, 19, 23).

Have regard, ✠ O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor: arise, O Lord, and judge Thy cause, and forget not the voices of them that seek Thee. *Verse 23.* O God, why hast Thou cast us off unto the end?: why is Thy wrath enkindled against the sheep of Thy pasture? 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. Have regard, O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor: arise, O Lord, and judge Thy cause, and forget not the voices of them that seek Thee. *Kyrie & Gloria.*

### **Collect**

Almighty everlasting God, give to us increase of Faith, Hope and Charity: and that we may deserve to obtain what Thou dost promise, make us love what Thou dost command. 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** (Galatians 3. 19-22).

Brethren: To Abraham were the promises made, and to his seed. He saith not: And to his seeds, as of many; but as of one: And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions until the seed should come, to whom He made the promise, being ordained by angels in the hand of a mediator. Now a mediator is not of one, but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given, which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe. *Response:* Deo gratias.

**Gradual and Alleluia** (Psalm 73. 20, 19, 22; 89. 1).

Have regard, O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor. Arise, O Lord, and judge Thy cause: remember the reproach of Thy servants.

Alleluia, alleluia. Lord, Thou has been our refuge, from generation to generation. Alleluia.

**Gospel** (St. Luke 17. 11-19).

At that time, as Jesus was going to Jerusalem, He passed through the midst of Samaria and Galilee: and as He entered into a certain town, there met Him ten men that were lepers, who stood afar off, and lifted up their voice, saying: Jesus, Master, have mercy on us. Whom when He saw, He said: Go, show yourselves to the priests. And it came to pass, that, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God: and he fell on his face before His feet, giving thanks: and this was a Samaritan. And Jesus answering said: Were not ten made clean? And where are the nine? There is no one found to return and give glory to God, but this stranger. And He said to him: Arise, go thy way; for thy faith hath made thee whole. *Response:* Laus tibi, Christe. *Creed.*

**Offertory Verse** (Psalm 30. 15-16).

In Thee, O Lord, have I hoped: I said, Thou art my God, my times are in Thy hands.

**Secret**

Look graciously, O Lord, upon Thy people: graciously look upon our gifts: and, appeased by this offering, mayest Thou grant us pardon and give us what we ask. 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** (Wisdom 16. 20).

Thou hast given us, O Lord, bread from Heaven, having in it all that is delicious, and the sweetness of every taste.

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

**Postcommunion Verse**

We who have received the Heavenly Sacraments beseech Thee, O Lord, that we may steadily advance towards eternal redemption. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

## FOURTEENTH SUNDAY AFTER PENTECOST

SECOND-CLASS FEAST

GREEN VESTMENTS

**Introit** (Psalm 83. 10, 11).

Behold, ✠ O God, our protector, and look on the face of Thy Christ: for better is one day in Thy courts above thousands. *Verse 11.* 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. Behold, O God, our protector, and look on the face of Thy Christ: for better is one day in Thy courts above thousands. *Kyrie & Gloria.*

**Collect**

Favour Thy Church unceasingly, O Lord, we beseech Thee, and keep her safe: and because, apart from Thee, frail man is wont to fall, may she, by Thy help, be ever withdrawn from harm and guided in good. 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** (Galatians 5. 16-24).

Brethren: Walk in the spirit, and you shall not fulfil the lusts of the flesh: for the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary one to another; so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest; which are fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like; of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the Kingdom of God. But the fruit of the spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences. *Response:* Deo gratias.

**Gradual and Alleluia** (Psalm 117. 8-9; 94. 1).

It is good to confide in the Lord, rather than to have confidence in man. It is good to trust in the Lord, rather than to trust in princes.

Alleluia, alleluia. Come, let us praise the Lord with joy; let us joyfully sing to God our Saviour. Alleluia.

**Gospel** (St. Matthew 6. 24-33).

At that time, Jesus said to His disciples: No man can serve two masters; for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow nor do they reap, nor gather into barns, and your Heavenly Father feedeth them. Are you not of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow; they labour not, neither do they spin; but I say to you, that not even Solomon in all his glory was arrayed as one of these. Now if God so clothe the grass of the field, which is today, and tomorrow is cast into the oven, how much more you, O ye of little faith! Be not solicitous, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed?, for after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the Kingdom of God, and His justice; and all these things shall be added unto you. *Response:* Laus tibi, Christe. *Creed.*

**Offertory Verse** (Psalm 33. 8-9).

The angel of the Lord shall encamp round about them that fear Him, and shall deliver them; O taste and see that the Lord is sweet.

**Secret**

Grant us, we beseech Thee, O Lord: that, through this saving Victim, our sins may be cleansed and Thy might appeased. 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. Matthew 6. 33).

Seek ye first the Kingdom of God: and all things shall be added unto you, saith the Lord.

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

**Postcommunion Verse**

May Thy Sacraments, O God, ever cleanse and defend us: and lead us to the attainment of eternal salvation. 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.

# FIFTEENTH SUNDAY AFTER PENTECOST

SECOND-CLASS FEAST

GREEN VESTMENTS

**Introit** (Psalm 85. 1, 2, 3).

Incline ✕ Thine ear, O Lord, to me and hear me: save Thy servant, O my God, that trusteth in Thee: have mercy on me, O Lord, for I have cried to Thee all the day. *Verse 4.* Give joy to the soul of Thy servant; for to Thee, O Lord, I have lifted up my soul. 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. Incline Thine ear, O Lord, to me and hear me: save Thy servant, O my God, that trusteth in Thee: have mercy on me, O Lord, for I have cried to Thee all the day. *Kyrie & Gloria.*

**Collect**

Let Thy continual pity, O Lord, cleanse and defend Thy Church: and because it cannot continue in safety without Thee, may it ever be governed by Thy goodness. 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** (Galatians 5. 25, 26; 6. 1-10).

Brethren: If we live in the spirit, let us also walk in the spirit. Let us not be made desirous of vainglory, provoking one another, envying one another. Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let everyone prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word, communicate to him that instructeth him, in all good things. Be not deceived, God is not mocked; for what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail; for in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith. *Response:* Deo gratias.

**Gradual and Alleluia** (Psalm 91. 2-3; 94. 3).

It is good to give praise to the Lord; and to sing to Thy name, O most High. To show forth Thy mercy in the morning, and Thy truth in the night.

Alleluia, alleluia. For the Lord is a great God, and a great King over all the earth. Alleluia.

**Gospel** (St. Luke 7. 11-16).

At that time, Jesus went into a city called Naim: and there went with Him His disciples, and a great multitude. And when he came nigh to the gate of the City, behold a dead man was carried out, the only son of his mother, and she was a widow, and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, He said to her: Weep not. And He came near and touched the bier. And they that carried it stood still. And He said: Young man, I say to thee: Arise. And he that was dead sat up, and began to speak. And He gave him to his mother. And there came a fear on them all: and they glorified God, saying: A great Prophet is risen up amongst us, and God hath visited His people. *Response:* Laus tibi, Christe. *Creed.*

**Offertory Verse** (Psalm 39. 2, 3, 4).

With expectation, I have waited for the Lord, and He hath regard to me; and He heard my prayer, and He put a new canticle into my mouth, a song to our God.

**Secret**

May Thy Sacraments, O Lord, safeguard us, and ever defend us against the assaults of the devil. 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. 52).

The bread that I will give is My Flesh for the life of the world.

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

**Postcommunion Verse**

May the efficacy of the Heavenly Gift, we beseech Thee, O Lord, possess our minds and bodies: so that its effects, and not our own impulses, may ever prevail in us. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

# SIXTEENTH SUNDAY AFTER PENTECOST

SECOND-CLASS FEAST

GREEN VESTMENTS

**Introit** (Psalm 85. 3, 5).

Have mercy ☩ on me, O Lord, for I have cried to Thee all the day; for Thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon Thee. *Verse 1.* Incline Thy ear to me, O Lord, and hear me; for I am needy and poor. 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. Have mercy on me, O Lord, for I have cried to Thee all the day; for Thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon Thee. *Kyrie & Gloria.*

**Collect**

May Thy grace, we beseech Thee, O Lord, ever go before us and follow us: and make us continually intent upon good works. 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** (Ephesians 3. 13-21).

Brethren: I pray you not to faint at my tribulations for you, which are your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of Whom all paternity in Heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man. That Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend with all the saints, what is the breadth and length, and height and depth. To know also the charity of Christ, which surpasseth all knowledge; that you may be filled unto all the fulness of God. Now to Him Who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to Him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen. *Response:* Deo gratias.

**Gradual and Alleluia** (Psalm 101. 16-17; 97. 1).

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

Alleluia, alleluia. Sing ye to the Lord a new canticle, because the Lord hath done wonderful things. Alleluia.

**Gospel** (St. Luke 14. 1-11).

At that time, when Jesus went into the house of one of the chief of the Pharisees on the sabbath day to eat bread, they watched Him. And behold, there was a certain man before Him that had the dropsy: and Jesus, answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath day? But they held their peace: but He, taking him, healed him, and sent him away. And answering them, He said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath day? And they could not answer Him to these things. And He spoke a parable also to them that they were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him; and he that invited thee and him, come and say to thee: Give this man place: and then thou begin with shame to take the lowest place: that when he who invited thee, cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee: 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 39. 14, 15).

Look down, O Lord, to help me; let them be confounded and ashamed that seek after my soul to take it away; look down, O Lord, to help me.

**Secret**

Complete the purifying effect of this Sacrifice, we beseech Thee, O Lord, by mercifully making us worthy partakers thereof. 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 70. 16, 18).

O Lord, I will be mindful of Thy justice alone: Thou hast taught me, O God, from my youth, and unto old age and grey hairs, O God, forsake me not.

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

**Postcommunion Verse**

In Thy goodness, we beseech Thee, O Lord, purify and renew our minds by these Heavenly Sacraments: and as a result, may we also receive help for our bodies, both now and in time to come. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.



# SEVENTEENTH SUNDAY AFTER PENTECOST

SECOND-CLASS FEAST

GREEN VESTMENTS

**Introit** (Psalm 118. 137, 124).

Thou ✠ art just, O Lord, and Thy judgement is right; deal with Thy servant according to Thy mercy. *Verse 1.* Blessed are the undefiled in the way: who walk in the law of the Lord. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. Thou art just, O Lord, and Thy judgement is right; deal with Thy servant according to Thy mercy. *Kyrie & Gloria.*

**Collect**

Grant, we beseech Thee, O Lord, that Thy people may shun all the wiles of the devil: and with pure mind follow Thee, the only God. 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** (Ephesians 4. 1-6).

Brethren: I, a prisoner of the Lord, beseech you that you walk worthy of the vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one Faith, one Baptism. One God and Father of all, who is above all, and through all, and in us all, who is blessed for ever and ever. Amen. *Response:* Deo gratias.

**Gradual and Alleluia** (Psalm 32. 12, 6; 101. 2).

Blessed is the nation whose God is the Lord: the people whom He hath chosen for inheritance. By the word of the Lord that heavens were established; and all the power of them by the spirit of his mouth.

Alleluia, alleluia. Hear my prayer; and let my cry come to Thee. Alleluia.

**Gospel** (St. Matthew 22. 34-46).

At that time, the Pharisees came to Jesus, and one of them, a doctor of the law, asked Him, tempting Him: Master, which is the great commandment of the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy

whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the Prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? Whose Son is He? They say to Him: David's. He saith to them: How then doth David in spirit call Him Lord, saying: The Lord said to my Lord: Sit on My right hand, until I make Thine enemies Thy footstool? If David then call Him Lord, how is He his son? And no man was able to answer Him a word: neither durst any man from that day forth ask Him any more questions. *Response: Laus tibi, Christe. Creed.*

**Offertory Verse** (Daniel 9. 4, 17-19).

I, Daniel, prayed to my God, saying: Hear, O Lord, the prayers of Thy servant; show Thy face upon Thy sanctuary, and favourably look down upon this people upon whom Thy Name is invoked, O God.

**Secret**

We humbly entreat Thy majesty, O Lord: that these holy Mysteries which we celebrate, may set us free from both past and future sins. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

**Communion Verse** (Psalm 75. 12-13).

Vow ye, and pay to the Lord your God, all you that round about Him bring presents: to Him that is terrible, even to Him who taketh away the spirit of princes; to the terrible with all the kings of the earth.

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

**Postcommunion Verse**

By Thy sanctifying Gifts, O almighty God, may our vices be healed and eternal remedies made available to us. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response: Amen.*

# EXTRA PROPER FOR THE FEAST OF ST. LAURENCE THE DEACON, MARTYR – 10<sup>th</sup> 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 of 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 PROPERIS FOR THE FEAST OF ST. JOACHIM,  
FATHER OF THE BLESSED VIRGIN MARY  
– 16<sup>th</sup> 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 – 22<sup>nd</sup> 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  
– 24<sup>th</sup> 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.

# EXTRA PROPERS FOR THE FEAST OF THE NATIVITY OF THE BLESSED VIRGIN MARY – 8<sup>th</sup> SEPTEMBER –

When the Feast of the Holy Rosary of the Blessed Virgin Mary falls on a Sunday, it must be commemorated at the Collect, Secret and Postcommunion. The entire month of October is dedicated to the Holy Rosary of our Lady.

Our Blessed Mother is the Second Eve, sent into this world to assent to the reversal of the Fall. While Eve had borne children in sorrow, Mary would bring forth the Sun of Justice in joy and gladness. The birth of Mary parallels that of Christ: it makes manifest our hope of salvation and also the conquest of evil, for it is through the woman clothed with the sun that the serpent's head will be crushed.

This feast was adopted from Eastern Christianity in the seventh century. It was given an Octave by Innocent IV at the Œcumenical Council of Lyons in 1245. This Octave was abolished in 1962; however, its shadow remains, as the Feast of the Seven Sorrows of our Lady remains in place on its octave day, and the date for the Immaculate Conception is set exactly nine months before this time (8th December).

## **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 Nativity may bring us an increase of peace. 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.

## **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 Nativity, cleanse us from sin and make our offering pleasing in Thy sight, Jesus Christ our Lord, Who liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.

## **Postcommunion**

We have received, O Lord, the Sacraments offered on this yearly 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 is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

# EXTRA PROPERS FOR THE FEAST OF THE SEVEN DOLOURS OF THE BLESSED VIRGIN MARY – 15<sup>th</sup> SEPTEMBER –

When, in September, the Feast of the Seven Dolours of the Blessed Virgin Mary falls on a Sunday, it must be commemorated at the Collect, Secret and Postcommunion.

There are two feasts dedicated to the dolours of our Lady. The one on Passion Friday concentrates more on her co-operative share in the redemption of mankind by the supreme Sacrifice of her divine Son. This festival more generally commemorates all the sufferings our Lady suffered with Jesus from the flight into Egypt to the death of Christ on the Cross. It was originally a feast on the proper calendar of the Servite Order. Pius VII inserted it on the universal calendar of the Roman Church in 1817. In 1912, Pope St. Pius X transferred it from the third Sunday of September to the Octave day of the Feast of our Lady's Nativity. The entire month of September is dedicated to our Lady of Sorrows.

## **Collect**

O God, in Whose Passion, according to the prophecy of Simeon, the sword of sorrow did pierce the most sweet soul of the glorious Mary, Virgin and Mother; mercifully grant, that, we who call to mind with veneration her anguish and suffering, may obtain the blessed fruit of Thy Passion, through the glorious merits and prayers of all the saints who have faithfully stood by the Cross, interceding for us: Who livest and reignest with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

## **Secret**

We offer unto Thee our prayers and oblations, O Lord Jesus Christ, and humbly beseech Thee that, even as, in our prayers, we recall the piercing of the most sweet soul of Thy blessed Mother Mary, so, through the merits of Thy death, and the repeated loving intercession of Thy Mother and her holy companions at the foot of the Cross, we may share in the reward of the blessed: Who livest and reignest with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

## **Postcommunion**

O Lord Jesus Christ, may the Sacrifice of which we partook while devoutly recalling the anguish of Thy Virgin Mother, win from us from Thy mercy all good and healthful fruit: Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. *Response:* Amen.



**EXTRA PROPERS FOR THE FEAST OF ST. MATTHEW,  
THE APOSTLE AND EVANGELIST  
– 21<sup>st</sup> SEPTEMBER –**

When this Feast falls on a Sunday, it must be commemorated at the Collect, Secret and Postcommunion. St. Matthew is one of the two evangelists who was also among the twelve apostles chosen by our Lord. He had been a publican at the toll station at Capernaum, and would therefore have been considered a reprobate and sinner by the Jews. However, he obeyed our Lord's call: Follow Me. St. Matthew's Gospel is the first one in Holy Writ, and a fragment of it is preserved in the British Museum, written not in Greek but in Hebrew. St. Matthew's Gospel is represented as a winged man because this was among Ezechieh's four living creatures, which were seen as signs of the evangelists. His has the human face because he begins his Gospel with the genealogy of Christ. St. Matthew preached the Gospel in Palestine and in the Ethiopia along the shores of the Caspian Sea (not the one in Africa). It is said that he was martyred in about 60 while offering Mass.

**Collect**

May we be helped, O Lord, by the prayers of the blessed Apostle and Evangelist Matthew, that what we cannot attain by our own efforts may be granted unto us by his intercession. 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 offering of Thy Church, we beseech Thee, O Lord, be commended to Thee by the prayers of the blessed Apostle and Evangelist Matthew, by whose glorious preaching she is instructed. 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 received the Sacraments entreat Thee, O Lord, by the intercession of the blessed Matthew, Thine Apostle and Evangelist, that what we have celebrated for his glory may profit us unto healing. 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 PROPER FOR THE FEAST OF THE MOST HOLY ROSARY OF THE BLESSED VIRGIN MARY

– 7<sup>th</sup> OCTOBER –

When, in the time after Pentecost, the Feast of the Holy Rosary of the Blessed Virgin Mary falls on a Sunday, it must be commemorated at the Collect, Secret and Postcommunion. The entire month of October is dedicated to the Holy Rosary of our Lady.

The Holy Rosary is the most popular devotion in the Church. It owes its origin to the practice of laics in Ireland in the ninth century. Wanting to imitate monks' practice of reciting the 150 psalms but unable to read, they counted 150 *Paters* or *Aves* on pebbles instead, throwing them onto a cloth on the ground and then gathering them into a bag. This is why, to this day, there are 150 beads divided into fifteen mysteries. Eventually, beads would be arranged on a string. In time, it became common to contemplate mysteries for each decade of beads, until the present fifteen mysteries became standard. The prayers are said to be the body of the devotion; the Mysteries, its soul. In about 1206, our Lady revealed to St. Dominic that she wanted this form of prayer to be propagated, and he did so in his mission to combat the heresy of the Albigensians. Hence our Lady herself confirmed and approved the Joyous, Sorrowful and Glorious Mysteries of the Rosary. The Rosary gained its present pendant later, as well as the addition of the Glories and some standard opening and closing prayers. The feast of the Most Holy Rosary is set on this date because it was on 7 October, 1571 that the Turks were defeated at Lepanto, ensuring that Europe would be saved from the iniquity of Islam. Pope St. Pius V had appealed at that time for our Lady to save Christendom through widespread recitation of the Rosary, and this prayer was answered. It was answered in a similar way to protect Europe from Islam in 1716 at the Battle of Belgrade and also in 1945 to protect Eastern Austria from the depravity of communism. In our own time, when civilisation is yet again threatened by the perversity of Islam, let us turn to our Lady of the Rosary in supplication.

## Collect

O God, Whose only-begotten Son, by His life, death and Resurrection, hath purchased for us the rewards of eternal life: grant, we beseech Thee, that, meditating upon these mysteries in the most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise. 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.

## Secret

Enable us, we beseech Thee, O Lord, to be fittingly prepared for offering these gifts, and through the Mysteries of the most holy Rosary, so to meditate upon the life, Passion and glory of Thine only-begotten Son, that we may be made worthy of His promises: Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

## Postcommunion

May we be helped, we beseech Thee, O Lord, by the prayers of Thy most holy Mother, whose Rosary we celebrate; that we may draw strength from the Mysteries which we commemorate, and likewise obtain the fruit of the Sacraments which we have received: Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

# Traditional Seasonal Devotions

## LITANY OF OUR LADY OF SORROWS

*(Approved for private use only.)*

(To be said in September, especially on Saturdays and on the Feast of Our Lady of Sorrows)

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

Lord, have mercy on us. Christ, hear us. *Christ, graciously hear us.*

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

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

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

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

Holy Mary, <i>pray for us.</i>	Anchor of confidence,
Holy Mother of God, <i>pray for us.</i>	Refuge of the forsaken,
Holy Virgin of virgins, <i>pray for us.</i>	Shield of the oppressed,
Mother crucified, <i>pray for us.</i>	Subduer of the unbelieving,
Mother sorrowful, &c.	Comforter of the afflicted,
Mother tearful,	Medicine of the sick,
Mother afflicted,	Strength of the weak,
Mother forsaken,	Harbour of the wrecked,
Mother destitute,	Allayer of tempests,
Mother bereft of thy Child,	Resource of mourners,
Mother transfixed with the sword,	Terror of the treacherous,
Mother consumed with grief,	Treasure of the faithful,
Mother filled with anguish,	Eye of the prophets,
Mother crucified in heart,	Staff of the apostles,
Mother most sad,	Crown of martyrs,
Fountain of tears,	Light of confessors,
Abyss of suffering,	Pearl of virgins,
Mirror of patience,	Consolation of widows,
Rock of constancy,	Joy of all saints,

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

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

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

Look down upon us, deliver us, and save us from all trouble, in the power of Jesus Christ. *Amen.*

Let us pray.

Imprint, O Lady, thy wounds upon my heart, that I may read therein sorrow and love—sorrow to endure every sorrow for thee, love to despise every love for thee. *Amen.*

Said together: The Apostles' Creed, the Hail, Holy Queen, . . .

Now say three *Aves* in honour of the Holy Heart of Mary.

In the Name of the Father ✠ and of the Son and of the Holy Ghost.

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

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