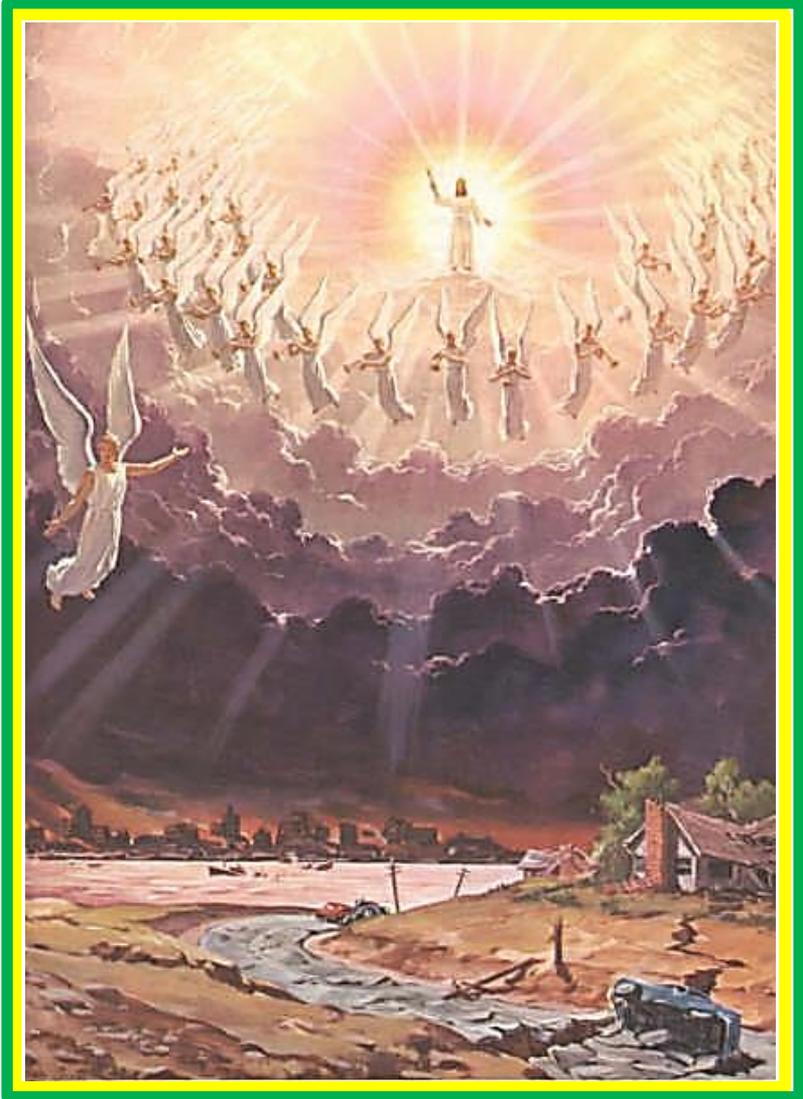


Pentecost XXIII -- XXVIII  
Missalette



Our Lady Queen of Peace Parish

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**Cover Picture:** (Artist unknown) The cover picture depicts the End Times. It is taken from the Gospel of the Last Sunday after Pentecost: St. Matthew (24, 30-31).

“And then shall appear the sign of the Son of Man in Heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of Heaven with much power and majesty. And He shall send His angels with a trumpet and a loud voice, and they shall gather together His elect from the four winds, from the farthest parts of Heaven to the utmost bounds of them.”

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

## About the Missalettes

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 last in a series of seasonal community booklets, provides the text of the propers for the sixth group of Masses after Trinity Sunday. These booklets are our attempt to enable all those attending the Traditional Mass to participate more fully and receive the spiritual fruits of the Mass. It is our desire to contribute to the restoration of the traditional liturgy and devotions. That is why you will find at the end of each missalette traditional devotions which we highly recommend to be prayed devoutly and meditatively before or after Mass. A copy of each devotion can be downloaded from our web site found on the back cover.

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

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

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

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

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

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

In this Missalette, the term *Sung Mass* refers to any Mass that is sung; the term *Spoken Mass* refers to other Masses. Spatial directions are always liturgical directions, meaning that the *east* end of the church always means the end where the sanctuary is situated, regardless of real compass directions.

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

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

## 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 fall 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.

The last part of the Time after Pentecost concentrates, on Sundays, on the cult of the saints, for they will assemble at the end of time to combat the devil and his angels. Holy Scripture tells us that the saints alone will not be able to overcome the fiend but that he will be defeated finally by God and by the woman clothed in the sun and crowned with twelve stars. The Church has found that this refers to our Lady, who is the Queen of All Saints. Faithful pray to be among the saints and to be helped by their intercession so that they too may receive an everlasting crown of salvation. The Litany of the Saints, which is the oldest of the litanies in the Church, is printed at the end of this Missalette. It invokes by name some of the early martyrs and confessors and the great doctors of the Church. The first-class Feast of All Saints is observed on 1<sup>st</sup> November and, when this falls on a Sunday, it displaces the Sunday Mass which would otherwise be observed.

# 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. When the Feast of the Dedication of the Archbasilica of St. Saviour (*i.e.* St. John Lateran, the Pope's Cathedral of Rome) falls on a Sunday, the colour of the cope will be white. 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 at the Altar.*

### PRAYERS AT THE FOOT OF THE ALTAR

#### **KNEEL AS THE CELEBRANT GENUFLECTS AT THE FOOT.**

IN NOMINE PATRIS, ✠ et Filii, et IN THE NAME OF THE FATHER, ✠ and Spiritus Sancti. Amen. of the Son, and of the Holy Ghost. Amen.

✠ Introibo ad altare Dei.

✠ I will go in unto the Altar of God.

℟ Ad Deum qui lætificat juventutem meam. ℟ To God, Who giveth joy to my youth.

### JUDICA ME

### (PSALM 42)

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

✠ JUDICA ME, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me. ✠ JUDGE ME, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

℟ Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus? ℟ For Thou, O God, art my strength: why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

✠ Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua. ✠ Send forth Thy light and Thy truth: they have led me, and brought me unto Thy holy hill, and into Thy tabernacles.

℟ Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam. ℟ And I will go in unto the Altar of God: unto God, Who giveth joy to my youth.

✠ Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me? ✠ I will praise Thee upon the harp, O God, my God: why art thou sad, O my soul, and why dost thou disquiet me?

℟ Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus. ℟ Hope thou in God, for I will yet praise Him: Who is the salvation of my countenance, and my God.

✠ [INCLINING, AS SERVERS BOW] Gloria Patri, et Filio, et Spiritui Sancto. ✠ [BOWING] Glory be to the Father, and to the Son, and to the Holy Ghost.

℟ Sicut erat in principio, et nunc, et semper: et in sæcula sæculorum. Amen. ℟ As it was in the beginning, is now, and ever shall be, world without end. Amen.

✠ Introibo ad altare Dei.

✠ Ad Deum qui lætificat  
juventutem meam.

✠ Adjutorium nostrum ✠ in  
nomine Domini.

✠ Qui fecit cœlum et terram.

✠ I will go in unto the Altar of God.

✠ To God, Who giveth joy to my youth.

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

✠ Who hath made Heaven and earth.

## THE CONFITEOR

✠ Confiteor Deo omnipotenti. . . .

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

✠ Amen.

✠ I confess to Almighty God. . . .

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

✠ Amen.

### *The Servers say the Confiteor.*

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

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

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

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

✠ Amen.

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

✠ Amen.

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

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

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

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

✠ Deus, tu conversus vivificabis  
nos.

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

℟ Et plebs tua lætabitur in te.

℣ Ostende nobis, Domine, misericordiam tuam.

℟ Et salutare tuum da nobis.

℣ Domine, exaudi orationem meam.

℟ Et clamor meus ad te veniat.

℣ Dominus vobiscum.

℟ Et cum spiritu tuo.

℟ And Thy people shall rejoice in Thee.

℣ Show us, O Lord, Thy mercy.

℟ And grant us Thy salvation.

℣ O Lord, hear my prayer.

℟ And let my cry come unto Thee.

℣ The Lord be with you.

℟ And with thy spirit. [UNBOW]

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

℣ Oremus.

℣ Let us pray.

## PRAYER FOR PURITY

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

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

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

## PRAYER FOR PEACE

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

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

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

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

Ab illo bene✠ dicaris, in cuius honore Be ✠

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

## THE INTROIT

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

**Turn to INTROIT in the Proper of the Mass or on a supplied insert.**

## 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 and at every first-, second- and third-class feast in the Season. It is not said on ferial days.**

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

**STAND AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.**

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

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

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

Domine Fili unigenite, [BOW] Jesu Christe.

Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, [INCLINE] suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis.

Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus Altissimus, [BOW] Jesu Christe. Cum Sancto Spiritu, ✠ in gloria Dei Patris. Amen.

[INCLINE] GLORY TO GOD ON HIGH

And on earth, peace to men of good will. [OPTIONAL BOW] We praise Thee. We bless Thee. [BOW] We adore Thee. We glorify Thee. We give Thee [BOW] thanks for Thy great glory. Lord God, Heavenly King, God the Father Almighty. Lord [BOW] Jesus Christ, Only-begotten Son. Lord God, Lamb of God, Son of the Father. Thou Who takest away the sins of the world, have mercy on us. Thou Who takest away the sins of the world, [INCLINE] receive our prayer. Thou Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy. Thou alone art the Lord. Thou alone, O [BOW] Jesus Christ, art most high. With the Holy Ghost, ✠ in the glory of God the Father. Amen.

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

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

✠ The Lord be with you.  
✠ And with thy spirit.  
✠ Let us pray.

## THE COLLECT

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

**Turn to COLLECT in the Proper of the Mass or on a supplied insert.**

If a second-class feast (other than a second-class feast of our Lord) fall on a Sunday, 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 OR LESSON

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

**Turn to EPISTLE or LESSON in the Proper of the Mass or on a supplied insert.**

**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 or on a supplied insert.**

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

## MUNDA COR MEUM

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

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

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

## THE GOSPEL

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

### STAND.

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

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

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

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

✠ Gloria ✠ tibi, ✠ Domine. ✠

✠ Glory ✠ to Thee, ✠ O Lord. ✠

**Turn to GOSPEL in the Proper of the Mass or on a supplied insert.**

*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 Credo. Sit when the Celebrant is seated, and rise as he returns to the Altar.*

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

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

[GENUFLECT]

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

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

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

[GENUFLECT]

AND BECAME INCARNATE BY  
THE HOLY GHOST OF THE  
VIRGIN MARY: AND WAS  
MADE MAN. [OPTIONAL BOW ON  
UNDERLINED TEXT.]

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

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

# THE MASS OF THE FAITHFUL

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

**REMAIN STANDING.**

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

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

✠ Oremus.

✠ Let us pray.

## THE OFFERTORY OF THE MASS

### THE OFFERTORY ANTIPHON

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

**Turn to OFFERTORY in the *Proper of the Mass* or on a supplied insert.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## THE OFFERTORY INCENSING

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

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

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

*The Celebrant incenses the bread and wine:*

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

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

*Then he incenses the Altar:*

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

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

*Returning the thurible, the Celebrant says:*

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

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

*The Celebrant is now censured, 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  
sunt: dextera eorum repleta est  
muneribus. Ego autem in innocentia  
mea ingressus sum: redime me, et  
miserere mei. Pes meus stetit in  
directo: in ecclesiis benedicam te,  
Domine.

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

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

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

## THE PRAYER TO THE HOLY TRINITY

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

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

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

## THE ORATE FRATRES

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

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

✠ Suscipiat Dominus sacrificium de  
manibus tuis ad laudem et gloriam

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

✠ May the Lord accept the Sacrifice  
from thy hands, to the praise and glory of

nominis sui, ad utilitatem quoque  
nostram, totiusque Ecclesiæ suæ sanctæ.

✠ Amen.

His Name, for our benefit and for that of  
all His holy Church.

✠ Amen.

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

**Oremus.**

**Let** ✠ 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 or on a supplied insert.**

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

*He concludes in a vox clara:*

✠ Per omnia sæcula sæculorum.

✠ Amen.

✠ For ever and ever.

✠ Amen.

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

## THE DIALOGUE TO THE PREFACE

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

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ The Lord be with you.

✠ And with thy spirit.

*Raising his hands:*

✠ Sursum corda.

✠ Habemus ad Dominum.

✠ Lift up your hearts.

✠ We have lifted them up to the Lord.

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

✠ Gratias agamus [BOW] Domino Deo nostro.

✠ Dignum et iustum est.

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

✠ It is meet and just so to do.

## THE PREFACE

*All the Seasonal Sundays use the Preface of the Holy Trinity hereunder. When the Feast of the Dedication of the Archbasilica of St. Saviour (i.e. St. John Lateran) falls on a Sunday, it also uses the Preface of the Holy Trinity. When it falls on any other day, it uses the Common Preface (vide its Proper on p. 42). The Common Preface is also used on the weekday-only Feast of the Dedication of SS. Peter and Paul (see its proper on an insert) and on ferial days. If this booklet be used on a ferial day, please refer to the Common Preface as found, again, on p. 42.*

## THE PREFACE OF THE MOST HOLY TRINITY

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

VERE dignum et iustum est, æquum et  
salutare, nos tibi semper et ubique gratias  
agere: Domine sancte Pater omnipotens  
æternæ Deus: Qui cum unigenito Filio tuo,  
et Spiritu Sancto, unus es Deus, unus es  
Dominus: non in unius singularitate  
personæ, sed in unius Trinitate substantiæ.  
Quod enim de tua gloria, revelante te,  
credimus, hoc de Filio tuo, hoc de Spiritu  
Sancto, sine differentia discretionis  
sentimus.

Ut in confessione veræ, sempiternæque  
Deitatis, et in personis proprietatis, et in

IT IS TRULY meet and just and profitable  
for our salvation, that we should at all  
times and in all places give thanks unto  
Thee, O holy Lord, Father almighty, eternal  
God; Who, together with Thine only-  
begotten Son and the Holy Ghost, art one  
God, one Lord: not in the oneness of a single  
Person, but in the Trinity of one  
substance. For what we believe by Thy  
revelation of Thy glory, the same do we  
believe of Thy Son, the same of the Holy  
Ghost, without difference or separation. So  
that, in confessing the true and eternal

essentia unitas, et in majestate adoretur  
æqualitas. Quam laudant Angeli atque  
Archangeli, Cherubim quoque ac  
Seraphim: qui non cessant clamare  
quotidie, una voce dicentes:

Godhead, we should adore distinction in  
persons, unity in essence, and equality in  
Majesty: Which the Angels and Archangels,  
the Cherubim also and Seraphim do praise,  
nor cease to cry out in one voice:

## THE SANCTUS

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

### KNEEL.

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

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

## THE CANON OF THE MASS

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

### FOR THE CHURCH

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

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

### COMMEMORATION OF THE LIVING

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

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

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

# INVOCATION OF THE SAINTS: THE COMMUNICANTES

## STANDARD COMMUNICANTES

*The Standard Communicantes is used on all the days pertaining to this Missalette.*

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

## THE CONSECRATION

### OBLATION OF THE VICTIM TO GOD

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

☩ HANC IGITUR oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.	☩ WE THEREFORE beseech Thee, O Lord, graciously to accept this oblation of our service and that of Thy whole household, granting them remission of all their sins: Order our days in Thy peace, and command that we be rescued from eternal damnation and numbered in the flock of Thine elect. Through Christ our Lord. Amen.
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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, adscrip☩tam, ra☩tam, rationabilem, acceptabilemque facere digneris: ut nobis Cor☩pus, et San☩guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.	HUMBLY WE PRAY Thee, O God, be pleased to make this same offering wholly ☩ blessed, to ☩ consecrate it and ☩ approve it, making it reasonable and acceptable, that it may become for us ☩ the Body and ☩ Blood of Thy dearly beloved Son, our Lord Jesus Christ.
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## WORDS OF CONSECRATION AND ELEVATION

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

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

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

**HOC EST ENIM  
CORPUS MEUM.**

**FOR THIS IS  
MY BODY.**

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

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

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

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

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

## THE MEMORIAL

*Now the Priest says in a low voice:*

Hæc quotiescumque feceritis, in mei  
memoriam facietis.

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

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

## \* THE ANAMNESIS \*

### OBLATION OF THE VICTIM TO GOD

*With hands held apart, the Celebrant proceeds:*

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

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

### PLEA FOR ACCEPTANCE OF OUR OFFERING

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

### 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 quoquoque ex hac altaris  
participatione, sacrosanctum Filii  
tui Corporis, et Sangui-nem  
sumpserimus, omni benedictione  
cœlesti et gratia repleamur. Per  
eundem Christum Dominum  
nostrum.  
Amen.

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

## COMMEMORATION OF THE DEAD

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

MEMENTO etiam, Domine, famulorum 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

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

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

*The Celebrant joins his hands:*

Per Christum Dominum nostrum. Through Christ our Lord.

## THE FINAL DOXOLOGY

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

PER quem hæc omnia, Domine, semper THROUGH Whom, O Lord, Thou dost bona creas, sanctiꝫficas, viviꝫficas, create, ꝫ sanctify, ꝫ quicken, ꝫ bless beneꝫdicis, 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 ipꝫsum, et cum ipꝫso et in ipꝫso Through ꝫ Him, and with ꝫ Him and in est tibi Deo Patri ꝫ omnipotenti, in ꝫ Him, is unto Thee, God the Father unitate Spiritus ꝫ Sancti, omnis honor et Almighty, in the unity of the Holy ꝫ Ghost, gloria: all honour and glory,

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

ꝫ Per omnia sæcula sæculorum.

ꝫ For ever and ever.

ꝫ Amen.

ꝫ Amen

# THE COMMUNION RITE OF HOLY MASS

## THE PATER NOSTER

**STAND AT SUNG MASSES; OTHERWISE, REMAIN KNEELING.**

*The Priest joins his hands and chants or says clearly:*

OREMUS:

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 Genitricis Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut, ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

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

## THE FRACTION

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

Per eundem Dominum nostrum Jesum Christum Filium tuum.

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

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

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

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

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

## THE PRAYER FOR SANCTIFICATION

*The Celebrant then continues silently:*

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

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

mundum vivificasti: libera me per hoc	by Thy death, given life to the world:
sacrosanctum Corpus et Sanguinem	deliver me by this, Thy most sacred
tuum ab omnibus iniquitatibus meis,	Body and Blood, from all my iniquities
et universis malis: et fac me tuis	and from every evil; make me cling
semper inhærere mandatis, et a te	always to Thy commandments, and
numquam separari permittas: Qui	permit me never to be separated from
cum eodem Deo Patre et Spiritu	Thee. Who with the same God, the
Sancto 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	Lord Jesus Christ, which I, though
sumere præsumo, non mihi proveniat	unworthy, presume to receive, turn to
in iudicium et condemnationem: sed	my judgement and condemnation; but
pro tua pietate prosit mihi ad	through Thy mercy, may it be unto me
tutamentum mentis et corporis, et ad	a safeguard and a healing remedy both
medelam percipiendam: Qui vivis et	of soul and body: Who livest and
regnas cum Deo Patre in unitate	reignest with God the Father, in the
Spiritus Sancti, Deus, per omnia	unity of the Holy Ghost, God, for ever
sæcula sæculorum. 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 sumpsi, et Sanguis, quem potavi, adhæreat visceribus meis: et præsta; ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in sæcula sæculorum. Amen.

MAY THY BODY, O Lord, which I have received and Thy Blood which I have drunk, cleave to my inmost parts, and grant that no stain of sin remain in me, whom these pure and holy Sacraments have refreshed. Who livest and reignest for ever and ever. Amen.

## 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 or on a supplied insert.**

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

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

✠ The Lord be with you.  
✠ And with thy spirit.  
✠ Let us pray.

## THE POSTCOMMUNION

*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 or on a supplied insert.**

If a second-class feast (other than a second-class feast of our Lord) fall on a Sunday, 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.  
✠ Et cum spiritu tuo.

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

## THE DISMISSAL

*The Dismissal is then sung or said aloud.*

✠ Ite, Missa est.  
✠ Deo gratias.

✠ Go, the Mass is ended.  
✠ Thanks be to God.

## HE PLACEAT TIBI

**KNEEL.**

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

PLACEAT TIBI, sancta Trinitas, obsequium servitutis meæ: et præsta; ut sacrificium, quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihi que et omnibus, pro quibus illud obtuli, sit, te

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

miserante, propitiabile. Per  
Christum Dominum nostrum.  
Amen.

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, MAY ALMIGHTY GOD BLESS YOU: the  
Pater, et Filius, ✠ et Spiritus Sanctus. Father, the Son, ✠ and the Holy Ghost.  
✠ Amen ✠ 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.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

✠ ✠ Initium Sancti Evangelii  
secundum Joannem.

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

✠ ✠ Gloria ✠ tibi, ✠ Domine.

✠ Glory ✠ to ✠ Thee, ✠ O Lord

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

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

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,

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

neque ex voluntate carnis, neque ex born, not of blood, nor of the will of the  
voluntate viri, sed ex Deo nati sunt. flesh, nor of the will of man, but of God.

## GENUFLECT

### ET VERBUM CARO FACTUM EST

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

### AND THE WORD WAS MADE FLESH

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

## RECESSION

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

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

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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  
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.

## SPECIAL NOTE

### ON THE EXTRA SUNDAYS AFTER PENTECOST

The number of Sundays after Pentecost varies from year to year owing to the changing date of Easter on the lunar calendar. In the Primitive Church and still today in the Eastern Catholic Churches, the Sundays after Pentecost continue to Lent and are merely interrupted by Christmastide. The Roman Rite eventually added the Season of Septuagesima before Lent and also created a new season of Epiphanytide for the Sundays occurring between Christmastide and Septuagesima, but the texts of these Sundays in Epiphanytide (*i.e.* formerly Sundays after Pentecost) were not changed, and the liturgical colour of green was maintained for them.

Under the present scheme, there can be as many as twenty-eight Sundays between Pentecost and Advent. Most of those not said before Christmas are said as the last Sundays after Epiphanytide, except that all the extra Masses before Advent use the Introit, Gradual, Alleluia and the Offertory and Communion Versicles of the Twenty-third Sunday after Pentecost. The same set of propers is always used for the Last Sunday after Pentecost regardless of this difference from year to year. That is thematically important in the Roman Rite because the Last Sunday always treats of the Apocalypse: there is a correspondence, then, between the end of the Time after Pentecost and the end of the world. The text for the Last Sunday has been printed here as the last item in the Sunday propers. It will be used every year. Special notes have been added before each set of propers to explain when each set is used. When this booklet is distributed, a ribbon will be placed at the right text in advance and notice will also be given of the correct Sunday on our website and by means of the distribution list of the delegate for our Latin Mass Society. In addition, an announcement may be made orally before Mass begins.

In most years, there are at least twenty-four Sundays after Pentecost. In rare years, there are only twenty-three. When that happens (as it does next in 2038), the Mass for the twenty-third Sunday is not said and is completely displaced by the propers for the Last Sunday. The Feast of Christ the King always displaces a Sunday after Pentecost, so that the propers for the concurring Sunday after Pentecost are not said at all; the Feast of All Saints displaces a Sunday after Pentecost about (given leap years) every seven years. All Souls' Day never displaces a Sunday Mass. When 2<sup>nd</sup> November falls on a Sunday, All Souls' Day is transferred to the next day (*i.e.* 3<sup>rd</sup> November). On the next page is a table showing the number of Sundays after Pentecost each year and the date for the Last Sunday each year.

<b>Year of Our Lord</b>	<b># of Post-Pentecost Sundays</b>	<b>Date of Last Post-Pentecost Sunday</b>
2013	27	24 <sup>th</sup> November
2014	24	23 <sup>rd</sup>
2015	26	22 <sup>nd</sup>
2016	27	20 <sup>th</sup>
2017	25	26 <sup>th</sup>
2018	27	25 <sup>th</sup>
2019	24	24 <sup>th</sup>
2020	25	22 <sup>nd</sup>
2021	26	21 <sup>st</sup>
2022	24	20 <sup>th</sup>
2023	26	26 <sup>th</sup>
2024	27	24 <sup>th</sup>
2025	24	23 <sup>rd</sup>
2026	26	22 <sup>nd</sup>
2027	27	21 <sup>st</sup>
2028	25	26 <sup>th</sup>
2029	27	25 <sup>th</sup>
2030	24	24 <sup>th</sup>
2031	25	23 <sup>rd</sup>
2032	27	21 <sup>st</sup>
2033	24	20 <sup>th</sup>
2034	26	26 <sup>th</sup>
2035	28	25 <sup>th</sup>
2036	25	23 <sup>rd</sup>
2037	26	22 <sup>nd</sup>
2038	23	21 <sup>st</sup>
2039	25	20 <sup>th</sup>
2040	27	25 <sup>th</sup>
2041	24	24 <sup>th</sup>
2042	26	23 <sup>rd</sup>
2043	27	22 <sup>nd</sup>
2044	24	20 <sup>th</sup>
2045	26	26 <sup>th</sup>
2046	28	25 <sup>th</sup>
2047	25	24 <sup>th</sup>
2048	26	22 <sup>nd</sup>
2049	24	21 <sup>st</sup>
2050	25	20 <sup>th</sup>
2051	27	26 <sup>th</sup>
2052	24	24 <sup>th</sup>
2053	26	23 <sup>rd</sup>
2054	27	22 <sup>nd</sup>
2055	24	21 <sup>st</sup>
2056	27	26 <sup>th</sup>
2057	24	25 <sup>th</sup>
2058	25	24 <sup>th</sup>

# THE HOLY SACRIFICE OF THE MASS: THE PROPERS

## TWENTY-THIRD SUNDAY AFTER PENTECOST

SECOND-CLASS FEAST

GREEN VESTMENTS

N.B. If there be only twenty-three Sundays after Pentecost in a given year, the Mass of the Last Sunday is said on the twenty-third, and this Mass hereunder is not said at all. Between now and 2066, this will only happen in 2038.

**Introit** (Jeremias 29. 11, 12, 14).

The Lord ✠ saith: I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. *Psalm 84. 2.* Lord, Thou has blessed Thy land: Thou has turned away the captivity of Jacob. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. The Lord saith: I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. *Kyrie & Gloria.*

**Collect**

O Lord, we beseech Thee, absolve Thy people from their offences that, through Thy bountiful goodness, we may be freed from the bonds of those sins which, by frailty, we have committed. 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** (Philippians 3. 17-21; 4. 1-3).

Brethren: be ye followers of me, and observe them who walk, so as you have our model. For many walk, of whom I have told you often (and now tell you weeping), that they are enemies of the Cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things. But our conversation is in Heaven, from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowliness, made like to the body of His glory, according to the operation whereby also He is able to subdue all things unto Himself. Therefore, my brethren, dearly beloved, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved. I beg of Evodia, and I beseech Syntyche to be of one mind in the Lord: and I entreat thee also, my sincere companion, help those women who have laboured with me in the Gospel, with Clement and the rest of my fellow labourers, whose names are in the book of life. *Response: Deo gratias.*

**Gradual and Alleluia** (Psalm 43. 8-9; 129. 1, 2).

Thou hast saved us, O Lord, from them that afflict us: and hast put them to shame that hate us. In God we will glory all the day long: and in Thy Name we will give praise for ever.

Alleluia, alleluia. Out of the depths I have cried to Thee, O Lord: O Lord, hear my voice. Alleluia.

**Gospel** (St. Matthew 9. 18-26).

At that time, as Jesus was speaking to the multitudes, behold, a certain ruler came up, and adored Him, saying: Lord, my daughter is even now dead; but come lay Thy hand upon her, and she shall live. And Jesus, rising up, followed him, with His disciples. And behold a woman, who was troubled with an issue of blood twelve years, came behind Him, and touched the hem of His garment. For she said within herself: if I shall touch only His garment, I shall be healed. But Jesus, turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a tumult, He said: Give place: for the damsel is not dead, but sleepeth. And they laughed Him to scorn. And when the multitude was put forth, He went in and took her by the hand. And the maid arose. And the fame thereof went abroad into all that country. *Response: Laus tibi, Christe. Creed.*

**Offertory Verse** (Psalm 129. 1-2).

Out of the depths have I cried to Thee, O Lord: Lord, hear my voice. Out of the depths have I cried to Thee, O Lord.

**Secret**

May this Sacrifice of praise which we offer Thee, Lord, help us to serve Thee better, and move Thee to complete in us what, through no merit of ours, Thou didst begin. 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.*

**Communion Verse** (St. Mark 11. 24).

Amen I say to you, whatsoever you ask when you pray, believe that you shall receive and it shall be done to you.

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

**Postcommunion Verse**

O God Almighty, we beseech Thee, do not leave to succumb to human dangers those who, from Thee, have had the happiness of being partakers of the divine nature. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. *Response: Amen.*

# FIFTH-LAST SUNDAY AFTER PENTECOST

--when there are 28 Sundays after Pentecost--

SECOND-CLASS FEAST

GREEN VESTMENTS

In the very rare case when there are twenty-eight Sundays after Pentecost, the additional Masses on the twenty-seventh and twenty-eighth Sundays both use the Introit, Gradual, Alleluia and the Offertory and Communion Versicles of the Twenty-third Sunday after Pentecost. The following Mass, in which the other propers are taken from the Third Sunday after Epiphany, is used on the twenty-fourth Sunday in this rare case. There are twenty-eight Sundays after Pentecost in 2035 and in 2046. These are the only cases in the period spanning from 2013 to 2058.

The Mass for the Last Sunday after Pentecost is always the one given at the end of these sets of propers (*vide* p. 38).

**Introit** (Jeremias 29. 11, 12, 14).

The Lord ✠ saith: I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. *Psalm 84. 2.* Lord, Thou has blessed Thy land: Thou has turned away the captivity of Jacob. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. The Lord saith: I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. *Kyrie & Gloria.*

**Collect**

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

**Epistle** (Romans 12. 16-21).

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

**Gradual and Alleluia** (Psalm 43. 8-9; 129. 1, 2).

Thou hast saved us, O Lord, from them that afflict us: and hast put them to shame that hate us. In God we will glory all the day long: and in Thy Name we will give praise for ever.

Alleluia, alleluia. Out of the depths I have cried to Thee, O Lord: O Lord, hear my voice. Alleluia.

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

At that time, when Jesus was come down from the mountain, great multitudes followed Him: and behold, a leper came and adored Him, saying: Lord, if Thou wilt, Thou canst make me clean. And Jesus, stretching forth His hand, touched him, saying: I will. Be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when He had entered into Capharnaum, there came to Him a centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion, making answer, said: Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this one: Go, and he goeth; and to another, Come, and he cometh; and to my servant: Do this, and he doeth it. And Jesus hearing this, marvelled, and said to them that followed Him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven: but the children of the Kingdom shall be cast out in the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour. *Response: Laus tibi, Christe. Creed.*

**Offertory Verse** (Psalm 129. 1-2).

Out of the depths have I cried to Thee, O Lord: Lord, hear my voice. Out of the depths have I cried to Thee, O Lord.

**Secret**

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

**Communion Verse** (St. Mark 11. 24).

Amen I say to you, whatsoever you ask when you pray, believe that you shall receive and it shall be done to you.

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

**Postcommunion Verse**

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

# FOURTH-LAST SUNDAY AFTER PENTECOST

--when there are 27 or 28 Sundays after Pentecost--

(. . . 2016, 2018, 2024, 2027, 2029, 2032, 2035, 2040, 2043, 2046, . . .)

SECOND-CLASS FEAST

GREEN VESTMENTS

N.B. When there are more than twenty-six Sundays after Pentecost, additional Masses all use the Introit, Gradual, Alleluia and the Offertory and Communion Versicles of the Twenty-third Sunday after Pentecost. The following Mass, in which the other propers are taken from the Fourth Sunday after Epiphany, is used on the fourth-last Sunday after Pentecost in such cases. Therefore, when there are twenty-seven Sundays after Pentecost, this Mass will be said on the twenty-fourth Sunday; and in the very rare case that there are twenty-eight Sundays after Pentecost, it will be said on the twenty-fifth Sunday.

In every case, the Mass for the Last Sunday after Pentecost is always the one given at the end of these sets of propers (*vide* p. 38).

**Introit** (Jeremias 29. 11, 12, 14).

The Lord ✠ saith: I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. *Psalm 84. 2.* Lord, Thou has blessed Thy land: Thou has turned away the captivity of Jacob. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. The Lord saith: I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. *Kyrie & Gloria.*

**Collect**

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

**Epistle** (Romans 13. 8-10).

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

**Gradual and Alleluia** (Psalm 43. 8-9; 129. 1, 2).

Thou hast saved us, O Lord, from them that afflict us: and hast put them to shame that hate us. In God we will glory all the day long: and in Thy Name we will give praise for ever.

Alleluia, alleluia. Out of the depths I have cried to Thee, O Lord: O Lord, hear my voice. Alleluia.

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

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

**Offertory Verse** (Psalm 129. 1-2).

Out of the depths have I cried to Thee, O Lord: Lord, hear my voice. Out of the depths have I cried to Thee, O Lord.

**Secret**

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

**Communion Verse** (St. Mark 11. 24).

Amen I say to you, whatsoever you ask when you pray, believe that you shall receive and it shall be done to you.

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

**Postcommunion Verse**

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

# THIRD-LAST SUNDAY AFTER PENTECOST

-when there are more than 25 Sundays after Pentecost--

## SECOND-CLASS FEAST

## GREEN VESTMENTS

N.B. When there are more than twenty-five Sundays after Pentecost, additional Masses all use the Introit, Gradual, Alleluia and the Offertory and Communion Versicles of the Twenty-third Sunday after Pentecost. The following Mass, in which the other propers are taken from the Fifth Sunday after Epiphany, is used on the antepenultimate (third-last) Sunday after Pentecost in such cases. Therefore, when there are twenty-six Sundays after Pentecost, this Mass will be said on the twenty-fourth Sunday; when there are twenty-seven, it will be celebrated on the twenty-fifth Sunday; and in the very rare case that there are twenty-eight Sundays after Pentecost, it will be said on the twenty-sixth Sunday.

In every case, the Mass for the Last Sunday after Pentecost is always the one given at the end of these sets of propers (*vide* p. 38).

**Introit** (Jeremias 29. 11, 12, 14).

The Lord ✠ saith: I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. *Psalms 84. 2.* Lord, Thou has blessed Thy land: Thou has turned away the captivity of Jacob. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. The Lord saith: I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. *Kyrie & Gloria.*

### Collect

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

**Epistle** (Colossians 3. 12-17).

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

**Gradual and Alleluia** (Psalm 43. 8-9; 129. 1, 2).

Thou hast saved us, O Lord, from them that afflict us: and hast put them to shame that hate us. In God we will glory all the day long: and in Thy Name we will give praise for ever.

Alleluia, alleluia. Out of the depths I have cried to Thee, O Lord: O Lord, hear my voice. Alleluia.

**Gospel** (St. Matthew 13. 24-30).

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

**Offertory Verse** (Psalm 129. 1-2).

Out of the depths have I cried to Thee, O Lord: Lord, hear my voice. Out of the depths have I cried to Thee, O Lord.

**Secret**

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

**Communion Verse** (St. Mark 11. 24).

Amen I say to you, whatsoever you ask when you pray, believe that you shall receive and it shall be done to you.

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

**Postcommunion Verse**

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

# SECOND-LAST SUNDAY AFTER PENTECOST

--when there are more than 24 Sundays after Pentecost--

SECOND-CLASS FEAST

GREEN VESTMENTS

N.B. When there are more than twenty-four Sundays after Pentecost, additional Masses all use the Introit, Gradual, Alleluia and the Offertory and Communion Versicles of the Twenty-third Sunday after Pentecost. The following Mass, in which the other propers are taken from the Sixth Sunday after Epiphany, is used on the penultimate (second-last) Sunday after Pentecost in such cases. Therefore, when there are twenty-five Sundays after Pentecost, this Mass will be said on the twenty-fourth Sunday; when there are twenty-six, it will be celebrated on the twenty-fifth Sunday; when there are twenty-seven, it will be offered on the twenty-sixth; and in the very rare case that there are twenty-eight Sundays after Pentecost, it will be said on the twenty-seventh Sunday.

In every case, the Mass for the Last Sunday after Pentecost is always the one given at the end of these sets of propers (*vide* p. 38).

**Introit** (Jeremias 29. 11, 12, 14).

The Lord ✠ saith: I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. *Psalms 84. 2.* Lord, Thou has blessed Thy land: Thou has turned away the captivity of Jacob. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. The Lord saith: I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. *Kyrie & Gloria.*

**Collect**

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

**Epistle** (I Thessalonians 1. 2-10).

Brethren: We give thanks to God always for you all, making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith and labour and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father: knowing, brethren, beloved of God, your election: for our Gospel hath not been to you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to speak any thing. For they themselves

relate of us what manner of entering in we had unto you: and how you turned to God from idols to serve the living and true God, and to wait for His Son from Heaven (whom He raised up from the dead), Jesus, Who hath delivered us from the wrath to come. *Response: Deo gratias.*

**Gradual and Alleluia** (Psalm 43. 8-9; 129. 1, 2).

Thou hast saved us, O Lord, from them that afflict us: and hast put them to shame that hate us. In God we will glory all the day long: and in Thy Name we will give praise for ever.

Alleluia, alleluia. Out of the depths I have cried to Thee, O Lord: O Lord, hear my voice. Alleluia.

**Gospel** (St. Matthew 13. 31-35).

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

**Offertory Verse** (Psalm 129. 1-2).

Out of the depths have I cried to Thee, O Lord: Lord, hear my voice. Out of the depths have I cried to Thee, O Lord.

**Secret**

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

**Communion Verse** (St. Mark 11. 24).

Amen I say to you, whatsoever you ask when you pray, believe that you shall receive and it shall be done to you.

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

**Postcommunion Verse**

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

# LAST SUNDAY AFTER PENTECOST

## SECOND-CLASS FEAST

## GREEN VESTMENTS

This Mass is always offered on the Last Sunday after Pentecost, regardless of how many Sundays after Pentecost there are.

**Introit** (Jeremias 29. 11, 12, 14).

The Lord ✠ saith: I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. *Psalm 84. 2.* Lord, Thou has blessed Thy land: Thou has turned away the captivity of Jacob. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. The Lord saith: I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. *Kyrie & Gloria.*

**Collect**

Stir up, we beseech Thee, O Lord, the wills of Thy faithful to seek more earnestly this fruit of the divine work, that they will receive more abundantly healing gifts from Thy tender mercy. 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** (Colossians, 1. 9-14).

Brethren: We cease not to pray for you, and to beg that you may be filled with the knowledge of the will of God in all wisdom and spiritual understanding: that you may walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the power of His glory, in all patience and long suffering with joy; giving thanks to God the Father, Who hath made us worthy to be partakers of the lot of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in Whom we have redemption through His blood, the remission of sins. *Response: Deo gratias.*

**Gradual and Alleluia** (Psalm 43. 8-9; 129. 1, 2).

Thou hast saved us, O Lord, from them that afflict us: and hast put them to shame that hate us. In God we will glory all the day long: and in Thy Name we will give praise for ever. Alleluia, alleluia. Out of the depths I have cried to Thee, O Lord: O Lord, hear my voice. Alleluia.

**Gospel** (St. Matthew 24. 15-35).

At that time, Jesus said to His disciples: When you shall see the abomination of desolation, which was spoken of by Daniel the Prophet, standing in the holy place: (he that readeth, let him understand:) then they that are in Judea, let them flee to the mountains; and he that is on the housetop, let him not come down to take anything out of his house; and he that is in the field, let him not go back to

take his coat. And woe to them that are with child and that give suck in those days. But pray that your flight be not in the winter, or on the sabbath: for there shall be then great tribulation, such as hath not been found from the beginning of the world until now, neither shall be: and unless those days had been shortened, no flesh should be saved; but for the sake of the elect, those days shall be shortened. Then if any man shall say to you: Lo, here is Christ, or there: do not believe him; for there shall arise false Christs; and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold, I have told it to you beforehand. If, therefore, they shall say to you: Behold, He is in the desert, go ye not out; Behold, He is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of Man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved; and then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with much power and majesty. And He shall send His angels with a trumpet and a loud voice, and they shall gather together His elect from the four winds, from the farthest parts of Heaven to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh even at the doors. Amen, I say to you that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but My words shall not pass away. *Response: Laus tibi, Christe. Creed.*

**Offertory Verse** (Psalm 129. 1-2).

Out of the depths have I cried to Thee, O Lord: Lord, hear my voice. Out of the depths have I cried to Thee, O Lord.

**Secret**

Be gracious, O Lord, to our humble entreaties: receive the offerings and prayers of Thy people, and turn to Thyself the hearts of us all; and thus freed from earthly covetings, may we be caught by Heavenly desires. 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.*

**Communion Verse** (St. Mark 11. 24).

Amen I say to you, whatsoever you ask when you pray, believe that you shall receive and it shall be done to you.

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

**Postcommunion Verse**

Grant unto us, we beseech Thee, O Lord that, through these Sacraments which we have received, whatsoever is in our minds corrupt, may be cured by the gift of their power to heal. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response: Amen.*

**FEAST OF THE DEDICATION OF THE ARCHBASILICA OF  
ST. SAVIOUR, COMMONLY CALLED ‘ST. JOHN LATERAN’  
with a weekday commemoration of St. Theodore at Low Masses  
– 9<sup>th</sup> November –**

SECOND CLASS

WHITE VESTMENTS

St. John Lateran is the foremost church in Christendom, as it is the cathedral of the Pope himself. Its place on the Cœlian Hill was the site of the palace of Emperor Constantine’s wife, Fausta. After his conversion, when he became the first Christian Roman Emperor, he gifted it to the Pope as his private residence. Pope St. Sylvester consecrated the church there on 9 November, 324, under the title of St. Saviour; that is, the Church of the Holy Saviour. This was the first public consecration of any church. It became known as St. John Lateran because a chapel in it was dedicated to John the Baptist. Five œcumenical councils have sat in it or in the adjoining palace. It was reconstructed and then re-consecrated on 9 November, 1726 under Pope Innocent X.

This Mass is the only Mass of the Dedication of an Archbasilica to take the second class, the others taking the third. It therefore always includes both *Gloria* and Creed. When it falls on a Sunday, it displaces the Sunday Mass, which is not even commemorated.

At Low Masses, except when this feast falls on a Sunday, St. Theodore is commemorated. He was a soldier in the army of Maximinus Daia. He was burned alive in 306.

**Introit** (Genesis 28. 17).

Terrible ✠ is this place: it is the House of God, and the gate of Heaven; and it shall be called the Court of God. *Psalm* 83. 2, 3. How lovely are Thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. Terrible is this place: it is the House of God, and the gate of Heaven; and it shall be called the Court of God. *Kyrie and Gloria*.

**Collect(s)**

O God, Who, year by year, dost renew for us the day of consecration of this Thy holy temple, and dost safely bring us again and again to these holy Mysteries: hear the prayers of Thy people and grant that whosoever enters this temple to ask blessings of Thee, may joyfully obtain all his petitions. 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.

*At Low Masses, except on a Sunday, St. Theodore is commemorated here:*

O God, Who dost encompass and shield us by the glorious confession of blessed Theodore, Thy Martyr, grant that we may profit by his example and be strengthened by his intercession. 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.

**Lesson** (Apocalypse 21. 2-5).

In those days, I saw the holy City, the new Jerusalem, coming down out of Heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and He will dwell with them. And they shall be His people, and God Himself with them shall be their God: and God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And He that sat on the throne said: "Behold, I make all things new". *Response: Deo gratias.*

### **Gradual**

This place was made by God, a priceless mystery; it is without reproof. O God, before Whom stands the Choir of angels, give ear to the prayers of Thy servants.

**Alleluia** (Psalm 137. 2).

Alleluia, alleluia. I will worship towards Thy holy temple; and I will give glory to Thy Name. Alleluia.

**Gospel** (St. Luke 19. 1-10).

At that time, Jesus, entering in, walked through Jericho. And behold, there was a man named Zacheus, who was the chief of the publicans, and he was rich. And he sought to see Jesus, Who He was: and he could not for the crowd, because he was low of stature. And running before, he climbed up into a sycamore tree, that he might see Him: for He was to pass that way. And when Jesus was come to the place, looking up, He saw him, and said to him: Zacheus, make haste and come down: for this day, I must abide in Thy house. And he made haste and came down, and received Him with joy. And when all saw it, they murmured, saying that He was gone to be a guest with a man that was a sinner. But Zacheus, standing, said to the Lord: Behold, Lord, the half of my goods, I give to the poor; and if I have wronged any man of any thing, I restore him fourfold. Jesus said to him: This day is salvation come to this house: because he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost. *Response: Laus tibi, Christe. Creed.*

**Offertory Verse** (I Paralipomenon 29. 17, 18).

O Lord God, in the simplicity of my heart, I have joyfully offered all these things; and I have seen with great joy Thy people which are here present: O God of Israel, keep this will, alleluia.

## Secret

Give heed, we beseech Thee, O Lord, to our prayers: that, while we set before Thee these present gifts, we may be found worthy, by Thy help, to come to everlasting rewards. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

*At Low Masses, except on a Sunday, St. Theodore is commemorated here:*

Receive, O Lord, the prayers of the faithful with the oblations they offer and, through the intercession of blessed Theodore, Thy Martyr, may this service of love and devotion bring us to the glory of Heaven. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

**Common Preface:** used only when this Feast falls on a weekday. When it falls on a Sunday, use the Preface of the Holy Trinity as found in the Ordinary on pp. 13 and 14.

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

**Communion Verse** (St. Matthew 21. 13).

My house shall be called the house of prayer, saith the Lord: in it, every one that asketh receiveth: and he that seeketh findeth, and to him that knocketh, it shall be opened.

Priest: The Lord be with you. Server(s): And with thy spirit. Priest: Let us pray.

## Postcommunion

O God, Who, out of living and chosen stones, dost prepare an eternal dwelling-place for Thy Majesty: help Thy suppliant people: that, as this temple is a material extension of Thy Church, so she may grow by spiritual increase. 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.

*At Low Masses, except on a Sunday, St. Theodore is commemorated here:*

Grant, O Lord, we beseech Thee, through the intercession of St. Theodore, Thy Martyr, that what we take with the mouth, we may receive in a clean heart. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

**EXTRA PROPERS**  
**FOR THE FEAST OF ST. LUKE THE EVANGELIST**  
**– 18<sup>th</sup> OCTOBER –**

When this Feast falls on a Sunday, it must be commemorated at the Collect, Secret and Postcommunion.

St. Luke, a physician by profession, was an Evangelist but not an Apostle, and he never knew our Lord. He was born at Antioch and was a pagan before he was converted by St. Paul, whose travelling companion he became. There is evidence that he knew St. Peter, as that Apostle's letters show evidence of St. Luke's style of writing. It is from St. Luke's Gospel that is revealed most of the known details about our Lord's childhood, about the Blessed Virgin and St. Joseph and about the birth of St. John the Baptist. He is symbolised by an ox because he began his Gospel with an account of the priesthood of Zachary, father of the Baptist, who sacrificed oxen in his sacred duties. St. Luke survived SS. Peter and Paul and died at the age of eighty-four in Achaia.

**Collect**

Let holy Luke, Thine Evangelist, we beseech Thee, O Lord, intercede for us, who, for the glory of Thy Name, ever bore in his body the mortifications of the Cross. 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**

By these Heavenly gifts, we beseech Thee, O Lord, grant us to serve Thee with freedom of mind: so that, through the intercession of Thy blessed Evangelist Luke, the offerings we bring may win for us from Thee both healing and 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. Amen.

**Postcommunion**

Grant, we beseech Thee, Almighty God, that what we have received at Thy holy Altar, may, by the prayers of Thy blessed Evangelist Luke, hallow our souls and keep us in safety. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

**EXTRA PROPER FOR THE FEAST OF  
SS. SIMON AND JUDE, APOSTLES  
– 28<sup>th</sup> OCTOBER –**

When this Feast falls on a second-class Sunday (but not the first-class Feast of Christ the King), it must be commemorated at the Collect, Secret and Postcommunion. St. Simon Zelotes (the Zealot) was a Cananean. He preached the Gospel in Egypt. St. Jude was a brother to St. James the Less and they were both cousins to our Lord. He wrote a short Epistle which warns us against heretics, and he preached in Mesopotamia. Both apostles are said to have been martyred in Persia. St. Simon's attributes include a saw and crossed oars; St. Jude's, a club and a scroll.

**Collect**

O God, Who, through Thy blessed Apostles Simon and Jude, hast brought us to the knowledge of Thy Name, grant that we may celebrate their everlasting glory by advancing in good works, and that we may advance in good works by celebrating their glory. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

**Secret**

While we honour the everlasting glory of Thy holy Apostles Simon and Jude, we beseech Thee, O Lord, that we may appease Thee through these sacred Mysteries and thus the more worthily celebrate that 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. Amen.

**Postcommunion**

We who have received the Sacraments, humbly entreat Thee, O Lord, through the intercession of Thy blessed Apostles Simon and Jude, that this rite we perform in honour of their martyrdom, 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.

# Traditional Seasonal Devotions

## LITANY OF THE SAINTS

(approved for public or private use)

Lord, have mercy upon us. *Lord, have mercy upon us.*

Christ, have mercy upon us. *Christ, have mercy upon us.*

Lord, have mercy upon us. *Lord, have mercy upon 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, *pray for us.*

Holy Mother of God, *pray for us.*

Holy Virgin of virgins, *pray for us.*

St. Michael, *&c.*

St. Gabriel,

St. Raphael,

All ye holy Angels and Archangels,

All ye holy orders of blessed Spirits,

St. John the Baptist,

St. Joseph,

All ye holy Patriarchs and Prophets,

St. Peter,

St. Paul,

St. Andrew,

St. James,

St. John,

St. Thomas,

St. James,

St. Philip,

St. Bartholomew,

St. Matthew,

St. Simon,

St. Thaddeus,

St. Matthias,

St. Barnabus,

St. Luke,  
St. Mark,  
All ye holy Apostles and Evangelists,  
All ye holy Disciples of our Lord,  
All ye holy Innocents,

St. Stephen,  
St. Lawrence,  
St. Vincent,  
SS. Fabian and Sebastian,  
SS. John and Paul,  
SS. Cosmas and Damian,  
SS. Gervase and Protase,  
All ye holy Martyrs,  
St. Sylvester,  
St. Gregory,  
St. Ambrose,  
St. Augustine,  
St. Jerome,  
St. Martin,  
St. Nicholas,  
All ye holy Bishops and Confessors,  
All ye holy Doctors,

St. Anthony,  
St. Benedict,  
St. Bernard,  
St. Dominic,  
St. Francis,  
All ye holy Priests and Levites,  
All ye holy Monks and Hermits,  
St. Mary Magdalene,  
St. Agatha,  
St. Lucy,  
St. Agnes,  
St. Cecilia,  
St. Catherine,  
St. Anastasia,  
All ye holy Virgins and Widows,

All ye holy men and women, Saints of God, *make intercession for us.*

Be merciful, *spare us, O Lord.*

Be merciful, *graciously hear us, O Lord.*

From all evil, *O Lord, deliver us.*

From all sin, *O Lord, deliver us.*

From Thy wrath, *O Lord, deliver us.*

From sudden and unprovided death, &c.

From the snares of the devil,

From anger, hatred and every evil will,

From the spirit of fornication,

From lightning and tempest,

From the scourge of earthquake,

From plague, famine and war,

From everlasting death,

Through the mystery of Thy holy Incarnation,

Through Thy Coming,

Through Thy Nativity,

Through Thy Baptism and holy Fasting,

Through Thy Cross and Passion,

Through Thy Death and Burial,

Through Thy holy Resurrection,

Through Thine admirable Ascension,

Through the Coming of the Holy Ghost, the Paraclete,

In the day of Judgement,

We sinners, *beseech Thee, hear us.*

That Thou wouldst spare us, *we beseech Thee, hear us.*

That Thou wouldst pardon us, *we beseech Thee, hear us.*

That Thou wouldst bring us to true penance, *we beseech Thee, hear us.*

That Thou wouldst vouchsafe to govern and preserve Thy holy Church, &c.

That Thou wouldst vouchsafe to preserve our Apostolic Prelate  
and all orders of the Church in holy religion,

That Thou wouldst vouchsafe to humble the enemies of Holy Church,

That Thou wouldst vouchsafe to give peace and true concord to kings  
and all Christian princes,

That Thou wouldst vouchsafe to grant peace and unity to all Christian  
people,

That Thou wouldst vouchsafe to return to the unity of the Church all  
those who have strayed from the truth, and lead to the light of the  
Gospel all unbelievers,

That Thou wouldst vouchsafe to confirm and preserve us in Thy holy

service,

That Thou wouldst lift up our minds to Heavenly desires,  
That Thou wouldst render eternal blessings to all our benefactors,  
That Thou wouldst deliver our souls and the souls of our brethren,  
relations and benefactors from eternal damnation,  
That Thou wouldst vouchsafe to give and preserve the fruits of the earth,  
That Thou wouldst vouchsafe to grant eternal rest to all the faithful  
departed,  
That Thou wouldst vouchsafe graciously to hear us,  
Son of God,

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

Lamb of God, Who takest away the sins of the world, *have mercy on us.*  
Christ, hear us. *Christ, graciously hear us.*  
Lord, have mercy. *Christ, have mercy.* Lord, have mercy.  
*Pater* (silently).

✠ And lead us not into temptation.  
✠ But deliver us from evil.

(Now may follow Psalm 69 and the Collect for the Pope, especially at the  
*Quarante Ore* devotion and on the Rogation days and the occasion of the  
Greater Litany said on St. Mark Day.)

## ACKNOWLEDGEMENTS

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

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

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