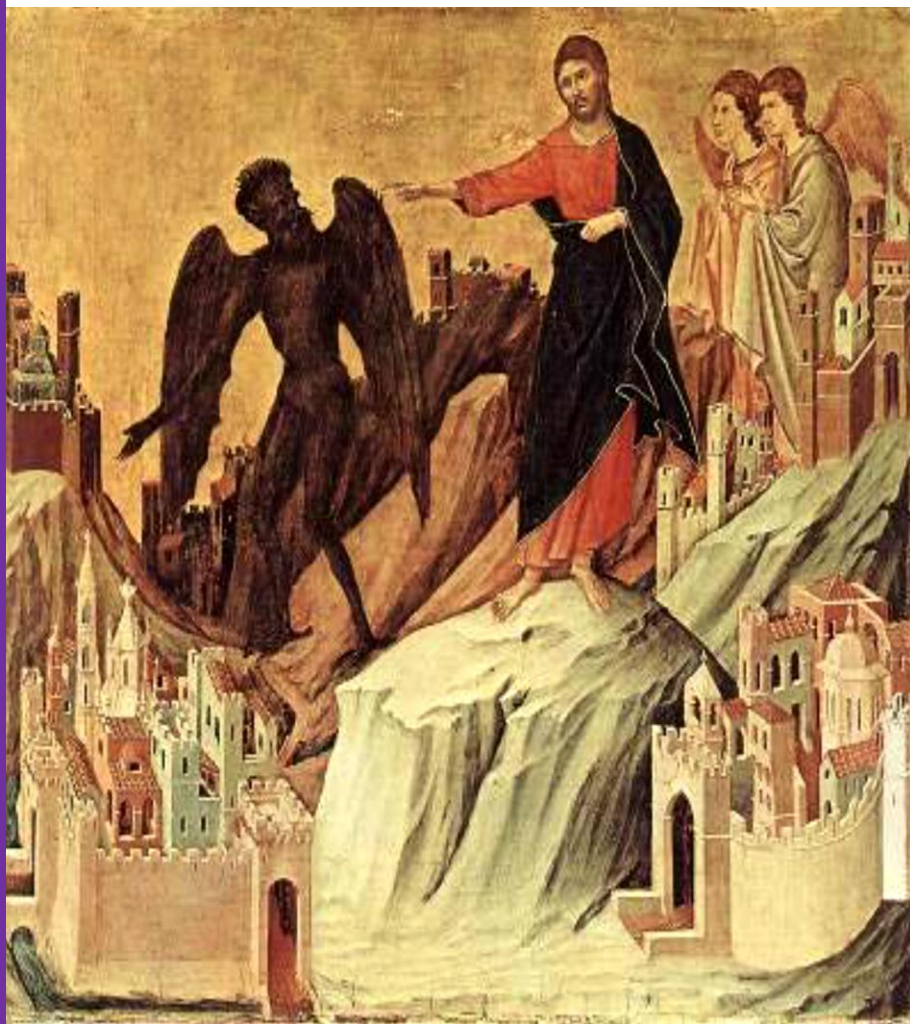


# Quadragesima Missalette



Our Lady Queen of Peace Parish

## TABLE OF CONTENTS

Page No.	Description
i	Notes
ii	FOREWORD: About the Missalettes
iv	<b>QUADRAGESIMA: THE FIRST PART OF LENT</b>
1	The Procession and the Asperges
3	The Holy Sacrifice of the Mass: the Ordinary
3	<b>Mass of the Catachumens</b>
3	Prayers at the Foot of the Altar
5	Prayers for Purity and Peace
5	Introit to Kyrie
6	Gloria to Collect
7	Epistle [or Lesson] to Creed
8	Creed
9	<b>Mass of the Faithful</b>
9	Offertory Antiphon and Prayers to the Secret
13	Preface to Sanctus
14	Canon of the Mass
15	Consecration
18	Communion Rite
19	Pater to Agnus Dei
21	Prayers of Communication
22	Ablutions to the Last Blessing
24	Last Gospel
26	<b>THE PROPERS OF QUADRAGESIMA</b>
26	ASH WEDNESDAY
31	FIRST SUNDAY OF LENT - 'QUADRAGESIMA' SUNDAY
34	SECOND SUNDAY OF LENT
36	THIRD SUNDAY OF LENT
39	FOURTH SUNDAY OF LENT - 'LÆTARE' SUNDAY
42	<b>TRADITIONAL SEASONAL DEVOTIONS:</b>
42	LITANY OF PENANCE

The picture on the front cover is from a painting by Italian painter *Duccio di Buoninsegna*, ca. 1255-1260. It depicts the final and greatest temptation of Christ in the wilderness, that of idolatry. It is based on the Gospel of St. Matthew (4. 1-11), read on the First Sunday of Lent.

The devil offers to give our Lord control of all the cities of the world and their riches if only He will bow down and adore him. Christ refuses, saying that one must only adore God. Then angels appear and minister to Jesus. Resisting temptation is accomplished by self-denial in a spiritual desert of mortification. This is a central theme in Lent.

## NOTES

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

## FOREWORD: About the Missalettes

Quadragesima is the first part of Lent. It extends from Ash Wednesday to the eve of Passion Sunday, and it concentrates on preparing faithful for Easter in a spirit of penitence. This Missalette for Quadragesima is the fifth in a series of community Mass booklets which, together, provide the text of the Mass for the entire liturgical year. These booklets aim to enable all those attending the Traditional Latin Mass to participate more fully and partake of the spiritual fruits of the divine Sacrifice. It is our desire to contribute to the restoration of the traditional liturgy and traditional devotions. That is why we have included at the end of each missalette one or more spiritual exercises to be prayed devoutly and meditatively before or after each Mass. A copy of each devotion can be downloaded from our website, the address of which is provided on the back cover.

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

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

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

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

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

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

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

## QUADRAGESIMA: THE FIRST PART OF LENT

Lent is a period spanning forty-six days. It has long comprised forty weekdays of fasting and abstinence and the six Sundays which interrupt them. In order for the period to end on the Vigil of Easter, it must begin on what we now call Ash Wednesday. Quadragesima is the first part of Lent, embracing more than two-thirds of it and ending on the eve of Passion Sunday. The other part consists of a 'Great Fortnight' known as Passiontide.

### HISTORY

The present Lenten system arose in the West after about A.D. 600. Originally, the period of preparation for Easter varied in length and concentrated on the formation of catechumens and the reconciliation of public penitents at the Paschal Feast. It was a time of instruction, intense prayer, fasting and abstinence, of mortification and of self-denial. Eventually, a period of forty days was set aside for this preparation so as to correspond to the periods of austerity undertaken by Moses, Elias and Christ. Moses and Elias, types of Christ, each purified himself by fasting for forty days in the desert before presuming to approach God. Christ did likewise at the very beginning of His public ministry, that He, as perfect Man, might properly pacify the Father on our behalf, and that we, by imitating Him, could also appease Him as our Redeemer and our God. Moreover, because Jesus is not only the Son of Man but is also divine, it was deemed necessary that He also be introduced to us by a mediator in the desert. This is why St. John the Baptist, Prince of all Prophets, fasted and mortified in the wilderness to prepare the way for the Messiah. Since all the elect are prone to sin and exiled to spiritual deserts in this world and in Purgatory, the Lenten rigours were eventually embraced by faithful in general. The realisation grew that Lent, like Baptism and Penance, could make us die to sin by renouncing the pleasures of this world. This would then enable spiritual regeneration at Easter. Mortification is connected to conversion for all of us (and not only for catechumens) because conversion is literally a turning. It is a turning away from ourselves to face our Creator and serve Him.

During the period of affective piety in the Later Middle Ages, more and more emphasis came to be placed on the personal sufferings of Christ as Man—on His Sacred Passion—as one approached Good Friday. The culture of that time called attention to the teaching that it was in His perfect human nature that our Lord redeemed mankind as the second Adam, thereby reversing the Fall. As His humanity was derived from His Holy and Immaculate Mother, the dolours of our Lady also became more prominent in popular devotion. Hence it was more and more appreciated that the ancient Mass lections had always reflected this growing concern with the Passion near the end of Lent, whereas the scriptural passages read earlier in the Season concentrated more on the sinfulness and unworthiness of the faithful. In time, this distinction would be represented by additional liturgical difference. For example, Glories eventually added to most Masses at the Asperges and Introit and at the end of the Lavabo would not be added to those prayers at Passiontide. Secondly, the Preface for Lent would be said only in Quadragesima: during Passiontide, the Preface of the Holy Cross would take its place.

## LITURGY

Lent itself is also separated liturgically from the Season of Septuagesima which precedes it. This is achieved especially by insisting that, in Lent, a much larger percentage of daily Masses be seasonal ferial liturgies offered in purple vestments. During Lent, Holy Church generally excludes first-class feasts except for the Annunciation and St. Joseph Day, and she excludes all second-class feasts except for the Feast of the Chair of St. Peter (and local patronal feasts in some places). Even more obviously, the plethora of third-class saints' feasts is reduced to memorials: not even one being allowed to stand in the general calendar. Attention is taken away from the saints and lavished on the fallen nature of humanity and on its salve, the supreme martyrdom of Jesus Christ.

Lent is distinguished in other ways at Mass. From the beginning of Septuagesima, musical instruments other than the organ were banned on seasonal days. From the opening of Lent, the organ is usually silenced except to support chant. Finally, during and after Maundy Thursday, the organ is completely forbidden. These graduated changes in musical accompaniment help draw the faithful deeper into the inner desert of mortification. The Church has done the same in floral display: flowers do not bloom in arid deserts! The number of flowers is reduced and their colours deepen for Septuagesima, and they are forbidden altogether during Lent, except on rare feasts in white vestments and on Lætare Sunday, where rose vestments may also substitute for the more sombre purple to signal a single day of joy in the midst of sorrow.

## DIETARY CUSTOMS AND LAW

Faithful may only be subject to one general law at one time. The traditional laws of fasting and abstinence are no longer binding, but faithful are free to follow them and are encouraged to do so by the constant praxis of the Church over countless centuries. Today, where fasting law still does apply, it continues to bind those who have reached the age of majority but have not yet turned sixty. The law of abstinence binds those who have reached the full age of fourteen, and it never expires. Under current general law, the only days of fasting and abstinence are Ash Wednesday and Good Friday; and Fridays throughout the year are days of abstinence except where a 'solemnity' falls on a Friday. All abstinence in current law is complete abstinence from meat or soup or gravy made from meat, the category of partial abstinence having been abolished entirely. Fasting means eating only one normal meal in a day and no more than two smaller meatless meals (known as collations) which, together, must comprise no more food than that taken at the principal meal. (Since, under current general law, both remaining days of fast are also days of abstinence, meat may not be taken at all on either of them.)

In the Dominion of Canada, thanks to the Canadian Conference of Catholic Bishops, a work of charity or mercy may always substitute for fasting and abstinence. Hence neither fasting nor abstinence is ever required in Canada.

The traditional laws of fasting and abstinence have changed from time to time and from place to place over the centuries, but the main rules for them in Lent had remained fairly constant for a very long time before the 1960s. In the most recent revision of the Lenten rules prior to 1965, every day in Lent other than a Sunday was a day of fast and abstinence, except that, on Holy Saturday, the fast ended at noon but the abstinence continued all day long. The abstinence was complete on the Fridays of Lent (and on all Fridays in the year) and on Ash Wednesday (and, again, on Holy Saturday). In the

Dominion of Canada, there was also complete abstinence on all the Wednesdays of Lent and on the Lenten Ember Saturday. Please note that this applied to all faithful of the Roman Rite present in Canada, whether or not they were Canadian. The abstinence was partial on all other fasting days, meaning that one could eat meat at the principal meal but not at the collations. In traditional practice, the law of abstinence bound anyone who had reached his seventh birthday, not his fourteenth. The law of fast, as today, bound those who had reached the age of majority but had not yet reached sixty years of age.

It was somewhat of a surprise to Eastern-Rite Catholics that neither the fast nor the abstinence was mitigated in the Roman Rite either on the Solemn Feast of the Annunciation or on St. Joseph's Day when one of these fell in Lent (as they both usually do), even in countries where one of these was a holyday of obligation. Such grand feasts can make for exceptions to fasting and/or abstinence laws outside Lent but could not do so within it. As a result of this, in some countries, traditions arose of planning meatless feasts for one or the other of these days.

A Black Fast has not anywhere been imposed by law for many centuries now. In its most common form, it consisted of eating only bread, water, salt and herbs and taking them only after sunset on Good Friday. Some faithful impose this on themselves as a special mortification.

## **DEVOTIONS**

In addition to dietary restrictions, whether as required by law or self-imposed, the Church has always encouraged other mortifications as ways to bring the flesh under subjection to the spirit. It has long been a custom, for example, that, during Lent, one turn down the lights and avoid radio and television and loud noise and talking at home—that one's private residence become like a quiet chapel. After the liturgy of the Church (whether Mass or Office or other public rites, such as Benediction of the Blessed Sacrament), the devotion *par excellence* is the Stations of the Cross. It is the only popular devotion that outranks the Most Holy Rosary of the Blessed Virgin Mary. The old tradition was to say the Stations at least every Friday (or else every Sunday) throughout the year and then daily during Lent. They can be followed publicly or privately. (Some people have a special devotion to the Stations and say them daily.)

The tradition has arisen of saying only a chaplet of the Rosary each day of the year (*i.e.* five decades), except that some people say all fifteen decades each Sunday (and others all fifteen every day). The custom arose that, when saying just one chaplet on any given day, only the Sorrowful Mysteries be said during Lent.

Other especially appropriate Lenten devotions include those of the Five Sacred Wounds, the Seven Last Words, the Clock of the Passion, the Six Prayers of St. Bridget, the Short Prayers on the Passion of St. Gregory the Great, the Fifteen Days' Meditation and the Thirty Days' Prayer on the Sacred Passion, and the devotions to the Holy Face of Jesus. Devotion to the Five Sacred Wounds is particularly entrenched in Church tradition and was especially popular in the Ages of Faith. The oldest pews found (in the West country, in England) each has five wounds carved into each of its pew-ends. The same five circles can be seen today on the Portuguese flag. During Lent, the Litanies of the Passion and of the Holy Cross and of Penance are especially recommended. As Quadragesima, again, concentrates more on our sinfulness than on the Passion, the last of these has been printed at the end of this booklet.



# 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 purple in the Sundays in this Season. By way of substitution, on *Lætare Sunday* (the Fourth Sunday of Lent), a rose-coloured cope may be worn. (But note that, ordinarily, no colour may substitute for the purple colour of a cope: white may only substitute for red or green; gold, for red, green or white; purple may substitute for black.) 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.

The Glory normally chanted after the *Miserere me* continues throughout Quadragesima. It is only omitted in Passiontide.

## 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 maniple of the colour of the day. This will always be a Lenten purple. When the Celebrant and servers genuflect at the foot of the Altar, the congregation kneels.*

# THE HOLY SACRIFICE OF THE MASS: THE ORDINARY

## MASS OF THE CATECHUMENS

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

### PRAYERS AT THE FOOT OF THE ALTAR

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

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

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

℣. Introibo ad altare Dei.

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

℟. Ad Deum qui lætificat juventutem meam.

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

### JUDICA ME

### (PSALM 42)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

℟. Sicut erat in principio, et nunc, et

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

semper: et in sæcula sæculorum.

Amen.

✠ Introibo ad altare Dei.

✠ Ad Deum qui lætificat  
juventutem meam.

✠ Adjutorium nostrum ✠ in  
nomine Domini.

✠ Qui fecit cælum et terram.

ever shall be, world without end.

Amen.

✠ I will go in unto the Altar of God.

✠ To God, Who giveth joy to my youth.

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

✠ Who hath made Heaven and earth.

## THE CONFITEOR

✠ Confiteor Deo omnipotenti. . . .

✠ Misereatur tui omnipotens Deus, et  
dimissis peccatis tuis, perducat 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,  
perducat vos ad vitam æternam.

✠ Amen.

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

✠ Amen.

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

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

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

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

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

*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 cujus honore cremaberis. Amen.	Be ✠ blessed by Him in whose honour thou art burnt. Amen.
--	---

## THE INTROIT

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

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

## THE KYRIE

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

✠ Kyrie, eleison.  
 ✠ Kyrie, eleison.  
 ✠ Kyrie, eleison.  
 ✠ Christe, eleison.  
 ✠ Christe, eleison.  
 ✠ Christe, eleison.  
 ✠ Kyrie, eleison.  
 ✠ Kyrie, eleison.  
 ✠ Kyrie, eleison.

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

## THE GLORIA

The following *Gloria* is suppressed throughout Lent except on the very few feasts which have been permitted in Quadragesima. It is never said on Sundays or feria days. It is said on the Feasts of the Annunciation of the Blessed Virgin Mary (25th March) and St. Joseph (19th March) when those feasts fall in that period.

*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.	[INCLINE] GLORY TO GOD ON HIGH
Et in terra pax hominibus bonæ voluntatis.	And on earth, peace to men of good will.
[OPTIONAL BOW] Laudamus te.	[OPTIONAL BOW] We praise Thee. We
Benedicimus te. [BOW] Adoramus te.	bless Thee. [BOW] We adore Thee. We
Glorificamus te. [BOW] Gratias agimus tibi	glorify Thee. We give Thee [BOW] thanks
propter magnam gloriam tuam. Domine	for Thy great glory. Lord God, Heavenly
Deus, Rex cœlestis, Deus Pater	King, God the Father Almighty. Lord
omnipotens. Domine Fili unigenite, [BOW]	[BOW] Jesus Christ, Only-begotten Son.
Jesu Christe.	Lord God, Lamb of God, Son of the Father.
Domine Deus, Agnus Dei, Filius	Thou Who takest away the sins of the
Patris. Qui tollis peccata mundi,	world, have mercy on us. Thou Who takest
miserere nobis. Qui tollis peccata	away the sins of the world, [INCLINE]
mundi, [INCLINE] suscipe deprecationem	receive our prayer. Thou Who sittest at the
nostram. Qui sedes ad dexteram Patris,	right hand of the Father, have mercy on us.
miserere nobis. Quoniam tu solus Sanctus.	For Thou alone art holy. Thou alone art the
Tu solus Dominus. Tu solus Altissimus,	Lord. Thou alone, O [BOW] Jesus Christ, art
[BOW] Jesu Christe. Cum Sancto Spiritu,	most high. With the Holy Ghost, ✠ in the
✠ in gloria Dei Patris. Amen.	glory of God the Father. Amen.

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

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

## THE COLLECT

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

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

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

## THE EPISTLE OR LESSON

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

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

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

*And the assistants respond:*

℞ Deo gratias.

℞ Thanks be to God.

## THE GRADUAL AND TRACT

A Tract replaces the Alleluia throughout Lent even on first-class feasts. (When the Feast of the Annunciation and/or St. Joseph Day fall in Eastertide, the Tract is replaced by two Alleluias.)

*After the Epistle or Lesson, the Choir, at a Sung Mass, chants these Propers. The Celebrant reads them in a moderate voice.*

**Turn to GRADUAL and TRACT in the Proper of the Mass.**

## BLESSING OF INCENSE BEFORE THE GOSPEL

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

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

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

## Munda COR MEUM

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

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

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

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

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

## THE GOSPEL

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

**STAND.**

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

∞ Dominus vobiscum.

∞ The Lord be with you.

℞ Et cum spiritu tuo.

℞ And with thy spirit.

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

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

℞ Gloria ✠ tibi, ✠ Domine.

℞ Glory ✠ to Thee, ✠ O Lord. ✠

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

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

℟ Laus tibi, Christe.

℟ Praise be to Thee, O Christ.

*Then the Celebrant kisses the book, saying:*

Per evangelica dicta, deleantur nostra delicta.

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

### (THE SERMON)

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

*After the Celebrant reaches the predella again,*

**STAND for the CREED**

### THE CREDO

On Ash Wednesday, the Creed is not said; nor is it said on Lenten ferial days. It is said on all the Sundays of Lent and on the Feasts of the Annunciation of the Blessed Virgin Mary and of St. Joseph when either of them falls in Quadragesima.

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

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

[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 judicare vivos et mortuos: cujus regni non erit finis.

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]

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.



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.

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

# THE MASS OF THE FAITHFUL

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

**REMAIN STANDING.**

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

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

✠ Oremus.

✠ Let us pray.

## THE OFFERTORY OF THE MASS

### THE OFFERTORY ANTIPHON

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

**SIT.**

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

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

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

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

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

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

DEUS, ✠ qui humanæ substantiæ

O GOD, ✠ Who, in creating man didst

dignitatem mirabiliter condidisti, et mirabilius 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.

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 salutaris, tuam deprecantes clementiam: ut in conspectu divinæ majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

WE OFFER UNTO THEE, O Lord, the Chalice of salvation, entreating Thy mercy that our offering may ascend with a sweet fragrance in the sight of Thy divine Majesty, for our own salvation, 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 animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

HUMBLISHED IN SPIRIT and contrite of heart, may we find favour with Thee, O Lord: and may our Sacrifice be so offered this day in Thy sight as to be 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, æterne Deus: et benedix hoc sacrificium, tuo sancto nomini præparatum.

COME, O Sanctifier, Almighty and Eternal God, and bless this sacrifice, which is prepared for the glory of Thy 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 benedix dicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

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

*The Celebrant incenses the bread and wine:*

INCENSUM istud a te benedictum ascendat ad te, Domine: et descendat

MAY this incense, which Thou hast blessed, O Lord, ascend to Thee, and

super nos misericordia tua.

may Thy mercy descend upon us.

***Then he incenses the Altar:***

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

LET my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as an evening sacrifice.

Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis: ut non declinet cor meum in verba malitiæ, ad excusandas, excusationes in peccatis.

Set a watch, O Lord, before my mouth, and a door round about my lips. May my heart not incline to evil words, to make excuses for sins.

***Returning the thurible, the Celebrant says:***

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

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

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

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

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

## THE LAVABO

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

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

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.

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

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

RECEIVE, O HOLY TRINITY, this oblation which we make to Thee in memory of the Passion, Resurrection,

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.

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

### THE ORATE FRATRES

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

✠ ORATE FRATRES: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem. ✠ Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ. ✠ Amen.

✠ PRAY, BRETHREN, that my Sacrifice and yours may be acceptable to God the Father Almighty. ✠ May the Lord accept the Sacrifice from thy hands, to the praise and glory of His Name, for our benefit and for that of all His holy Church. ✠ Amen.

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

**Or** ✠ 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.**

*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 justum est.

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

## THE PREFACE FOR LENT

The following Preface is sung or said on Ash Wednesday and on all the Sundays in Quadragesima. (Different Prefaces are used on St. Joseph Day and on the Feast of the Annunciation [see inserts for these].)

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

Vere dignum et justum est,  
æquum et salutare, nos tibi  
semper et ubique gratias agere:  
Domine, sancte Pater, omnipotens  
æterne Deus: Qui corporali  
jejunio vitia comprimis, mentem  
elevas, virtutem largiris et  
præmia: per Christum Dominum  
nostrum. Per quem majestatem  
tuam laudant Angeli, adorant  
Dominiones, tremunt Potestates,  
Cœli cœlorumque Virtutes, ac  
beata Seraphim, socia  
exultatione concelebrant. Cum  
quibus et nostras voces, ut admitti  
jubeas, deprecamur, supplicii  
confessione dicentes:

It is truly meet and just, right and  
availing unto salvation, that we should  
at all times and in all places give  
thanks unto Thee, O Lord, holy  
Father, almighty and everlasting God,  
Who, by the fasting of the body dost  
curb our vices, elevate our minds and  
bestow virtue and reward; through  
Christ our Lord. Through Whom the  
angels praise Thy majesty, the  
dominions worship it and the powers  
stand in awe. The heavens and the  
heavenly hosts, with the blessed  
seraphim join together in celebrating  
their joy. With these we pray Thee  
join our voices also, while we say  
with lowly praise:

## THE SANCTUS

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

### KNEEL.

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

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

# THE CANON OF THE MASS

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

## FOR THE CHURCH

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

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

## COMMEMORATION OF THE LIVING

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

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

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

## INVOCATION OF THE SAINTS: THE COMMUNICANTES

COMMUNICANTES, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beati Joseph, ejusdem Virginis Sponsi; et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et

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

Damiani: et omnium sanctorum  
tuorum; quorum meritis precibusque  
concedas, ut in omnibus protectionis  
tuæ muniamur auxilio.

and Damian, and of all Thy saints.  
Grant for the sake of their merits and  
prayers that, in all things, we may be  
guarded and helped by Thy protection.

*He joins his hands, saying:*

Per eundem Christum Dominum nostrum.  
Amen.

Through the same Christ our Lord. Amen.

## THE CONSECRATION

### OBLATION OF THE VICTIM TO GOD

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

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

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

## THE EPICLESIS

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

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

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

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

## WORDS OF CONSECRATION AND ELEVATION

QUI PRIDIE quam pateretur,  
accepit panem in sanctas ac  
venerabiles manus suas, et elevatis  
oculis in cælum 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, IN LIKE manner, after He had accipiens et hunc præclarum Calicem sipped, taking also into His holy and in sanctas ac venerabiles manus suas: venerable hands this goodly Chalice, item tibi gratias agens, bene✠dixit, giving thanks to Thee, He ✠ deditque discipulis suis, dicens: blessed it, and gave it to His Accipite, eo bibite ex eo omnes. 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 As often as ye shall do these things, ye  
memoriam facietis. 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 AND now, O Lord, we, Thy servants,  
servi tui, sed et plebs tua sancta, and with us all Thy holy people, calling  
ejusdem Christi Filii tui Domini to mind the blessed Passion of this same  
nostri tam beatæ passionis, nec non et Christ, Thy Son, our Lord, likewise His  
ab inferis resurrectionis, Resurrection from the grave, and also  
sed et in cœlos gloriosæ ascensionis: His glorious Ascension into Heaven, do  
offerimus præclaræ majestati tuæ de offer unto Thy most sovereign Majesty  
tuis donis ac datis, hostiam ✠ puram, out of the gifts Thou hast bestowed upon  
hostiam ✠ sanctam, hostiam ✠ us, a pure ✠ Victim, a holy ✠ Victim,  
immaculatam, Panem ✠ sanctum vitæ a spotless ✠ Victim, the holy ✠ Bread  
æternæ, et Calicem ✠ salutis of life eternal, and the Chalice ✠ of  
perpetuæ. 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 justi Abel, et sacrificium Patriarchæ nostri Abrahæ: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

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

## PLEA FOR GRACES AND BLESSINGS

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

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

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

## COMMEMORATION OF THE DEAD

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

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

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

\* \* \*

## PLEA FOR ETERNAL HAPPINESS

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

NOBIS QUOQUE PECCATORIBUS famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus:

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,

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

Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia and all Thy saints. Into their company we beseech Thee to admit us, not considering our merits, but freely pardoning our offences.

*The Celebrant joins his hands:*

Per Christum Dominum nostrum.

Through Christ our Lord.

## THE FINAL DOXOLOGY

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

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

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

## THE MINOR ELEVATION

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

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

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

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

ꝫ Per omnia sæcula sæculorum.  
ꝫ Amen.

ꝫ For ever and ever.  
ꝫ Amen

## THE COMMUNION RITE OF HOLY MASS

### THE PATER NOSTER

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

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

OREMUS:

LET US PRAY.

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

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

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

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

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

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

ꝫ Sed libera nos a malo.

ꝫ But deliver us from evil.

*The priest concludes silently:*

ꝫ Amen.

ꝫ Amen.

## THE EMBOLISM

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

LIBERA NOS, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut, ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.	DELIVER US, we beseech Thee, O Lord, from all evils, past, present and to come; and by the intercession of the blessed and glorious Mary, ever-Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the Saints, mercifully grant us peace in our days, that through the bounteous help of Thy mercy, we may be always free from sin and safe from all disquiet.
---	--

## THE FRACTION

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

Per eundem Dominum nostrum Jesum Christum Filium tuum.	Through the same Jesus Christ, Thy Son, our Lord.
--	---

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

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.	Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God.
--	---

*He concludes aloud:*

✠ Per omnia sæcula sæculorum.  
✠ Amen.

✠ For ever and ever.  
✠ 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 miserere nobis.	LAMB OF GOD, Who takest away the sins of the world, have mercy on us.
---	---

Agnus Dei, qui tollis peccata mundi:  
miserere nobis.

Agnus Dei, qui tollis peccata mundi:  
dona nobis pacem.

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

Lamb of God, Who takest away the  
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  
mundum vivificasti: libera me per hoc  
sacrosanctum Corpus et Sanguinem  
tuum ab omnibus iniquitatibus meis,  
et universis malis: et fac me tuis  
semper inhærere mandatis, et a te  
numquam separari permittas: Qui cum  
eodem Deo Patre et Spiritu Sancto  
vivis et regnas Deus in sæcula  
sæculorum. Amen.

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,  
by Thy death, given life to the world:  
deliver me by this, Thy most sacred  
Body and Blood, from all my iniquities  
and from every evil; make me cling  
always to Thy commandments, and  
permit me never to be separated from  
Thee. Who with the same God, the  
Father and the Holy Ghost, livest and  
reignest, God, world without end. Amen.

## THE PRAYER FOR GRACE

PERCEPTIO Corporis tui, Domine  
Jesu Christe, quod ego indignus sumere  
præsumo, non mihi proveniat in  
judicium et condemnationem: sed pro  
tua pietate prosit mihi ad tutamentum  
mentis et corporis, et ad medelam  
percipiendam: Qui vivis et regnas cum

LET not the partaking of Thy Body, O  
Lord Jesus Christ, which I, though  
unworthy, presume to receive, turn to  
my judgement and condemnation; but  
through Thy mercy, may it be unto me  
a safeguard and a healing remedy both  
of soul and body: Who livest and

Deo Patre in unitate Spiritus Sancti,  
Deus, per omnia sæcula sæculorum.  
Amen.

reignest with God the Father, in the  
unity of the Holy Ghost, God, for ever  
and ever. Amen.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CORPUS DOMINI nostri Jesu  
Christi custodiat animam tuam in  
vitam æternam. Amen.

MAY THE BODY OF OUR LORD Jesus  
Christ preserve your soul unto life  
everlasting. Amen.

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

---

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

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

---

## **THE ABLUTION PRAYERS**

### **SIT AFTER FINISHING YOUR THANKSGIVING.**

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

QUOD ore sumpsimus, Domine,  
pura mente capiamus: et de munere  
temporali fiat nobis remedium  
sempiternum.

GRANT, O Lord, that what we have taken  
with our mouth, we may receive with a  
pure mind; and that, from a temporal gift,  
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.**

*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.**

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ The Lord be with you.

✠ And with thy spirit.

## PRAYER OVER THE PEOPLE

*(On Ash Wednesday and on all the ferial days of Lent, but not the Sundays of Lent, a prayer over the people is said immediately after the Postcommunion.)*

For Ash Wednesday, you will find this Prayer in the proper for that day.

## THE DISMISSAL

*The Dismissal is then sung or said aloud.*

✠ Ite, Missa est.

✠ Deo gratias.

✠ Go, the Mass is ended.

✠ Thanks be to God.

## THE PLACEAT TIBI

**KNEEL.**

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

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

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

## THE LAST BLESSING

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

BENEDICAT VOS OMNIPOTENS DEUS,

Pater, et Filius, ✠ et Spiritus Sanctus.

✠ Amen

MAY ALMIGHTY GOD BLESS YOU: the

Father, the Son, ✠ and the Holy Ghost.

✠ Amen.

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

### STAND.

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

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ ✠ Initium Sancti Evangelii  
secundum Joannem.

✠ ✠ Gloria ✠ tibi, ✠ Domine.

IN PRINCIPIO erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et 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 mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt.

### ET VERBUM CARO FACTUM EST

et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

✠ Deo gratias.

✠ The Lord be with you.

✠ And with thy spirit.

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

✠ Glory ✠ to ✠ Thee, ✠ O Lord

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

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

### GENUFLECT

### AND THE WORD WAS MADE FLESH

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



# RECESSION

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

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

---

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

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

✠ Domine, salvam fac reginam  
nostram Elisabeth.

✠ O Lord, save Elizabeth our Queen.

✠ Et exaudi nos in die, qua  
invocaverimus te.

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

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

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

# THE HOLY SACRIFICE OF THE MASS: THE PROPERS

## THE PROPERS OF QUADRAGESIMA

### ASH WEDNESDAY

FIRST-CLASS SOLEMNITY

PURPLE VESTMENTS

As in the Season of Septuagesima, from Ash Wednesday to the eve of Passion Sunday, the Greater Doxology, *Gloria in excelsis* is suppressed but the *Glory* is retained in the Introit and at the end of the Lavabo (and, on Sundays, in the Asperges as well). Throughout Septuagesima and Lent, the Alleluia is replaced by a Tract. The special Preface for Lent is said on Ash Wednesday and on Sundays and ferial days until Passion Sunday. From Ash Wednesday to the Gloria sung on Maundy Thursday, the organ is silenced except to support the chant, and all flowers are removed from the sanctuary. The Communicantes and Hanc Igitur remain standard. A special Prayer over the People follows the Postcommunion on Ash Wednesday and on the ferial days of Lent but not on the Sundays of Lent.

### THE BLESSING OF THE ASHES

*As the procession approaches the Altar, the Choir sings this Antiphon:*

*Psalm 68. 17.* Hear us, O Lord, for Thy mercy is kind: look upon us, O Lord, according to the multitude of Thy tender mercies. *Verse 2.* Save me, O God: for the waters are come in even unto my soul. Glory be to the ✠ Father, and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. Hear us, O Lord, for Thy mercy is kind: look upon us, O Lord, according to the multitude of Thy tender mercies.

*The Priest, vested in alb, stole and violet cope, stands at the Epistle horn, on which a vessel containing the ashes has been placed in advance. With his hands joined, and without turning to the congregation, he says:*

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

Let us pray.

O Almighty and everlasting God, spare those who are penitent, be merciful to those who implore Thee; and vouchsafe to send Thy holy angel from Heaven to bless ✠ and hal✠ow these ashes, that they may be a wholesome remedy to all who may humbly implore Thy Holy Name, and who accuse themselves,

conscious of their sins, deploring their crimes before Thy divine mercy, or humbly and earnestly beseeching Thy Sovereign goodness: and grant, through the invocation of Thy most Holy Name, that whosoever shall be sprinkled with them for the remission of their sins, may receive both health of body and safety of soul. Through Christ our Lord. *℟* Amen.

Let us pray.

O God, Who desirest not the death, but the repentance of sinners, look down most graciously upon the frailty of human nature; and, in Thy goodness, vouchsafe to bless ✠ these ashes which we purpose to put upon our heads in token of our lowliness, and to obtain forgiveness: so that we who know that we are but ashes, and for the demerits of our wickedness are to return to dust, may deserve to obtain from Thy mercy the pardon of all our sins, and the rewards promised to the penitent. Through Christ our Lord. *℟* Amen.

Let us pray.

O God, Who art moved by humiliation, and appeased by satisfaction: incline the ear of Thy goodness to our prayers, and mercifully pour forth upon the heads of Thy servants, sprinkled with these ashes, the grace of Thy blessing, that Thou mayest both fill them with the spirit of compunction, and effectually grant what they have justly prayed for: and ordain that that which Thou hast granted may be permanently established and remain unchanged. Through Christ our Lord. *℟* Amen.

Let us pray.

Almighty and everlasting God, Who didst vouchsafe Thy healing pardon to the Ninevites doing penance in sackcloth and ashes, mercifully grant that we may so imitate them in obtaining forgiveness. Through our Lord Jesus Christ, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *℟* Amen.

*Now the Celebrant sprinkles the ashes thrice with holy water, saying the Antiphon Asperges me as he proceeds:*

Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed. Thou shalt wash me, and I shall be made whiter than snow.

*Then the Celebrant incenses the ashes thrice.*

## **THE IMPOSITION OF THE ASHES**

*Now the Celebrant imposes ashes on himself and on the people, while they meekly kneel, and as the Choir chants the following:*

Antiphon (Joel 2. 13).

Let us change our garments for ashes and sackcloth: let us fast and lament before the Lord: for plenteous in mercy is our God to forgive our sins.

Second Antiphon (Joel 2. 17).

Between the porch and the Altar, the priests, the Lord's ministers, shall weep and shall say: Spare, O Lord, spare Thy people: and close not the mouths of them that sing to Thee, O Lord.

*As the Priest imposes ashes on himself and on each faithful, he may say:*  
[Remember, man, that thou art dust, and into dust thou shalt return.]

Response (Esther 13; Joel 2).

Let us amend for the better in those things in which we have sinned through ignorance: lest suddenly overtaken by the day of death, we seek space for repentance and are not able to find it.

Attend, O Lord, and have mercy: for we have sinned against Thee.

✠ (Psalm 78. 9): Help us, O God, our Saviour: and for the glory of Thy Name, O Lord, deliver us.

✠ Attend, O Lord, and have mercy: for we have sinned against Thee.

✠ Glory be to the Father, ✠ and to the Son, and to the Holy Ghost. Amen.

✠ Attend, O Lord, and have mercy: for we have sinned against Thee.

*When all have received the ashes, the Celebrant washes his hands. Then he returns to the Missal at the Epistle horn and says:*

✠ The Lord be with you.

✠ And with thy spirit.

## THE COLLECT

Celebrant: Let us pray. Grant us, Lord, the grace to begin the Christian's war of defence with holy fasts: that, as we do battle with the spirits of evil, we may be protected by the help of self-denial. Through Christ our Lord. R. Amen.

## THE MASS

*Now the Celebrant ascends to the predella to incense the Altar, if incense is to be used. There are no prayers at the foot of the Altar.*

**Introit** (Wisdom 11. 24, 25, 27).

Thou hast ✠ mercy upon all, O Lord, and hatest none of the things which Thou hast made, overlooking the sins of men for the sake of repentance, and sparing them: because Thou art the Lord our God. *Psalm 56. 2.* Have mercy on me, O God, have mercy on me: for my soul trusteth in Thee. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. Thou hast mercy upon all, O Lord, and hatest none of the things which Thou hast made, overlooking the sins of men for the sake of repentance, and sparing them: because Thou art the Lord our God. *Kyrie. The Gloria is suppressed.*

**Collect** *Faithful kneel for the Collect on Ash Wednesday.*

Grant, O Lord, to Thy faithful people, that they may undertake with fitting piety

this period of fasting, and complete it with steadfast devotion. 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.

**Lesson** (Joel 2. 12-19).

Thus saith the Lord: Be converted to Me with all your heart, in fasting and in weeping and in mourning. And rend your hearts and not your garments, and turn to the Lord your God: for He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but He will return and forgive and leave a blessing behind Him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly, gather together the people, sanctify the Church, assemble the ancients, gather together the little ones and them that suck at the breasts: let the bridegroom go forth from his bed and the bride out of her bridechamber. Between the porch and the Altar, the priests, the Lord's ministers, shall weep and shall say: Spare, O Lord, spare Thy people: and give not Thine inheritance to reproach, that the heathen should rule over them. Why should they say among the nations: Where is their God? The Lord hath been zealous for His land, and hath spared His people. And the Lord answered and said to His people: Behold, I will send you corn and wine and oil, and you shall be filled with them: and I will no more make you a reproach among the nations: saith the Lord Almighty. *Response:* Deo gratias.

**Gradual** (Psalm 56. 2, 4).

Have mercy on me, O Lord, have mercy on me: for my soul trusteth in Thee. He hath sent from Heaven and delivered me: He hath made them a reproach that trod upon me.

**Tract** (Psalm 102. 10).

O Lord, repay us not according to the sins we have committed, nor according to our iniquities. *Psalm 78. 8, 9.* O Lord, remember not our former iniquities, let Thy mercies speedily prevent us: for we are become exceeding poor. (*Here all kneel to the end of the Tract.*) Help us, O God, our Saviour: and for the glory of Thy Name, O Lord, deliver us: and forgive us our sins for Thy Name's sake.

**Gospel** (St. Matthew 6. 16-21).

At that time, Jesus said to His disciples: When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen, I say to you, they have received their reward. But

thou, when thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father Who is in secret: and thy Father, Who seeth in secret, will repay thee. Lay not up to yourselves treasures on earth: where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in Heaven: where neither the rust nor moth doth consume, and where thieves do not break through, nor steal. For, where thy treasure is, there is thy heart also. *Response:* Laus tibi, Christe. (*No Creed.*)

**Offertory Verse** (Psalm 29. 2, 3).

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

**Secret**

Make us, we beg Thee, Lord, fit to offer as we should the gifts by which we celebrate the beginning of this venerable observance. 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.

**Preface for Lent:** See the Ordinary.

**Communion Verse** (Psalm 1. 2, 3).

He that shall meditate day and night on the law of the Lord, shall bring forth his fruit in due season.

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

**Postcommunion Verse** *Faithful kneel for the Postcommunion and following Prayer on Ash Wednesday.*

May the Sacraments we have received, afford us help, O Lord, that our fasts may be pleasing to Thee and profitably healing to us. 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.

**Prayer over the People** (follows Postcommunion directly).

Let us pray. Bow down your heads before God.

Look graciously, O Lord, upon us who bow down before Thy Majesty: that, we who have been refreshed by Thy divine Gift may ever be sustained by Thy heavenly aid. 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.

## FIRST SUNDAY OF LENT, OR 'QUADRAGESIMA SUNDAY'

FIRST-CLASS FEAST

PURPLE VESTMENTS

On the first four Sundays of Lent (in 'Quadragesima'), the *Gloria in excelsis* is suppressed but the *Glory* is retained in the Asperges, the Introit and at the end of the Lavabo. Throughout Lent the Alleluia is replaced by a Tract. The special Preface for Lent is sung or said on Sundays and ferial days until Passion Sunday. Except on major feasts and on Lætare Sunday (the Fourth Sunday in Lent), from Ash Wednesday to the Gloria sung on Maundy Thursday, the organ is silenced except to support the chant, and all flowers are removed from the sanctuary.

**Introit** (Psalm 90. 15, 16).

He shall cry ✠ to me, and I will hear him: I will deliver him, and I will glorify him: I will fill him with length of days. *Verse 1.* He that dwelleth in the aid of the Most High: shall abide under the protection of the God of Heaven. 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. He shall cry to me, and I will hear him: I will deliver him, and I will glorify him: I will fill him with length of days. *Kyrie. The Gloria is suppressed.*

**Collect** *Faithful kneel for the Collect on the ferial days of Lent but not on Sundays.*

O God, Who dost purify Thy Church by the yearly observance of Lent: grant to Thy household, that what we strive to obtain from Thee by abstinence, we may achieve by good works. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

**Epistle** (II Corinthians 6. 1-10).

Brethren: We exhort you that you receive not the grace of God in vain. For he saith: In an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold, now is the acceptable time; behold, now is the day of salvation. Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of

God: by the armour of justice on the right hand and on the left: by honour and dishonour, by evil report and good report: as deceivers and yet true, as unknown and yet known: as dying, and behold we live: as chastised and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing and possessing all things. *Response:* Deo gratias.

**Gradual** (Psalm 90. 11-12).

God has given His angels charge over thee, to keep thee in all thy ways. In their hands they shall bear thee up, lest thou dash thy foot against a stone.

**Tract** (Psalm 90. 1-7, 11-16).

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of Heaven. He shall say to the Lord: Thou art my protector and my refuge: my God, in Him will I trust. For He hath delivered me from the snare of the hunters, and from the sharp word. He will overshadow thee with His shoulders, and under His wings thou shalt trust. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night. Of the arrow that flieth in the day, of the business that walketh about in the dark, of invasion or of the noonday devil. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee. For He hath given His angels charge over thee, to keep thee in all thy ways. In their hands they shall bear thee up, lest thou dash thy foot against a stone. Thou shalt walk upon the asp and the basilisk, and thou shalt trample under foot the lion and the dragon. Because he hoped in Me, I will deliver him: I will protect him, because He hath known My Name. He shall cry to Me, and I will hear him: I am with him in tribulation. I will deliver him, and I will glorify him: I will fill him with length of days, and I will show him my salvation.

**Gospel** (St. Matthew 4. 1-11).

At that time, Jesus was led by the Spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards He was hungry. And the tempter coming said to Him: If Thou be the Son of God, command that these stones be made bread. Who answered and said: It is written: Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Then the devil took Him up into the holy city and set Him upon the pinnacle of the



temple, and said to Him: If Thou be the Son of God, cast Thyself down. For it is written: That He hath given His angels charge over Thee, and in their hands shall they bear Thee up, lest perhaps Thou dash Thy foot against a stone. Jesus said to him: It is written again, Thou shalt not tempt the Lord Thy God. Again the devil took Him up into a very high mountain and showed Him all the kingdoms of the world and the glory of them, and said to Him: All these will I give Thee, if falling down, Thou wilt adore me. Then Jesus saith to him: Begone, Satan!, for it is written: the Lord Thy God shalt thou adore, and Him only shalt thou serve. Then the devil left Him. And behold, angels came, and ministered to Him. *Response:* Laus tibi, Christe. *Creed.*

**Offertory Verse** (Psalm 90. 4, 5).

The Lord will overshadow thee with His shoulders, and under His wings thou shalt trust: His truth shall compass thee with a shield.

**Secret**

We solemnly offer to Thee, O Lord, the Sacrifice of the beginning of Lent, beseeching Thee: that while we curtail our eating of meat, we may abstain also from harmful pleasures. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

**Preface for Lent:** See the Ordinary.

**Communion Verse** (Psalm 90. 4, 5).

The Lord will overshadow thee with His shoulders, and under His wings thou shalt trust: His truth shall compass thee with a shield.

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

**Postcommunion Verse Collect** *Faithful kneel for the Postcommunion (and following Prayer) on the ferial days of Lent, but not on Sundays.*

May the holy reception of Thy Sacrament, O Lord, so restore us that we may be purified from our former ways and join the company of the redeemed. 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 SUNDAY OF LENT

FIRST-CLASS FEAST

PURPLE VESTMENTS

On the first four Sundays of Lent (in ‘Quadragesima’), the *Gloria in excelsis* is suppressed but the *Glory* is retained in the Asperges, the Introit and at the end of the Lavabo. Throughout Lent the Alleluia is replaced by a Tract. The special Preface for Lent is sung or said on Sundays and ferial days until Passion Sunday. Except on major feasts and on Lætare Sunday (the Fourth Sunday in Lent), from Ash Wednesday to the Gloria sung on Maundy Thursday, the organ is silenced except to support the chant, and all flowers are removed from the sanctuary.

**Introit** (Psalm 24. 6, 3, 22).

Remember, ✠ O Lord, Thy bowels of compassion, and Thy mercies that are from the beginning of the world, lest at any time our enemies rule over us: deliver us, O God of Israel, from all our tribulations. *Verse 1, 2.* To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust: let me not be ashamed. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. Remember, O Lord, Thy bowels of compassion, and Thy mercies that are from the beginning of the world, lest at any time our enemies rule over us: deliver us, O God of Israel, from all our tribulations. *Kyrie. The Gloria is suppressed.*

**Collect** *Faithful kneel for the Collect on the ferial days of Lent but not on Sundays.*

O God, Who seest that we are wholly destitute of strength, keep us within and without: that we may be defended in body from all adversity: and cleanse us in mind from evil thoughts. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

**Epistle** (I Thessalonians 4. 1-7).

Brethren: We pray and beseech you in the Lord Jesus that, as you have received from us, how you ought to walk and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification: that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour; not in the passion of lust, like the Gentiles that know not God: and that no man overreach or circumvent his brother in business: because the Lord is the Avenger of all these things, as we have told you before and have testified. For God hath not called us unto uncleanness, but unto sanctification: in Christ Jesus our Lord. *Response:* Deo gratias.

**Gradual** (Psalm 24. 17-18).

The troubles of my heart are multiplied: deliver me from my necessities, O Lord. See my abjection and my labour: and forgive me all my sins.

**Tract** (Psalm 105. 1-4).

Give glory to the Lord, for He is good; for His mercy endureth forever. Who shall declare the powers of the Lord: who shall set forth all His praises? Blessed are they who keep judgement and do justice at all times. Remember us, O Lord, in the favour of Thy people: visit us with Thy salvation.

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

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

**Offertory Verse** (Psalm 118. 47, 48).

I will meditate on Thy commandments, which I have loved exceedingly: and I will lift up my hands to Thy commandments, which I have loved.

**Secret**

Look favourably upon these present Sacrifices, we beseech Thee, O Lord, that they may profit us unto both devotion and salvation. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

**Preface for Lent:** See the Ordinary.

**Communion Verse** (Psalm 5. 2-4).

Understand my cry: hearken to the voice of my prayer, O my King and my God: for to Thee will I pray, O Lord.

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

**Postcommunion Verse Collect** *Faithful kneel for the Postcommunion (and following Prayer) on the ferial days of Lent, but not on Sundays.*

We humbly beseech Thee, Almighty God, that we whom Thou dost refresh by Thy Sacraments may worthily serve Thee by lives well-pleasing to Thee. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

## THIRD SUNDAY OF LENT

FIRST-CLASS FEAST

PURPLE VESTMENTS

On the first four Sundays of Lent (in ‘Quadragesima’), the *Gloria in excelsis* is suppressed but the *Glory* is retained in the Asperges, the Introit and at the end of the Lavabo. Throughout Lent (except on major feastdays), the Alleluia is replaced by a Tract. The special Preface for Lent is sung or said on Sundays and ferial days until Passion Sunday. Except on major feasts and on Lætare Sunday (the Fourth Sunday in Lent), from Ash Wednesday to the Gloria sung on Maundy Thursday, the organ is silenced except to support the chant, and all flowers are removed from the sanctuary.

**Introit** (Psalm 24. 15, 16).

Mine eyes ✠ are ever towards the Lord: for He shall pluck my feet out of the snare: look Thou upon me, and have mercy on me; for I am alone and poor. *Verse 1, 2.* To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust: let me not be ashamed. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. Mine eyes are ever towards the Lord: for He shall pluck my feet out of the snare: look Thou upon me, and have mercy on me; for I am alone and poor. *Kyrie. The Gloria is suppressed.*

**Collect** *Faithful kneel for the Collect on the ferial days of Lent but not on Sundays.*

We beseech Thee, O Almighty God, look upon the desires of the humble: and stretch forth the right hand of Thy Majesty to be our defence. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response: Amen.*

**Epistle** (Ephesians 5. 1-9).

Brethren: Be ye followers of God, as most dear children: and walk in love, as Christ also hath loved us and hath delivered Himself for us, an oblation and a Sacrifice to God for an odour of sweetness. But fornication, and all uncleanness or covetousness, let it not so much as be named among you, as becometh saints: or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks. For know you this, and understand, that no fornicator, or unclean, or covetous person, which is a serving of idols, hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain

words: for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness: but now light in the Lord. Walk then as children of the light: for the fruit of the light is in all goodness and justice, and truth. *Response:* Deo gratias.

**Gradual** (Psalm 9. 20, 4).

Arise, O Lord, and let not man be strengthened; let the Gentiles be judged in Thy sight. When mine enemy shall be turned back, they shall be weakened and shall perish before Thy face.

**Tract** (Psalm 122. 1-3).

To Thee have I lifted up mine eyes, Who dwellest in heaven. Behold, as the eyes of servants are on the hands of their masters. And as the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God, until He have mercy on us. Have mercy on us, O Lord, have mercy on us.

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

At that time, Jesus was casting out a devil, and the same was dumb. And when He had cast out the devil, the dumb spoke, and the multitudes were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others, tempting, asked of Him a sign from Heaven. But He, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say that that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore, they shall be your judges. But if I by the finger of God cast out devils; doubtless the Kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he is come upon him and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with Me is against Me: and he that gathereth not with Me scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state

of that man becomes worse than the first. And it came to pass, as He spoke these things, a certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bore Thee, and the paps that gave Thee suck. But He said: Yea rather, blessed are they who hear the word of God, and keep it. *Response:* Laus tibi, Christe. *Creed.*

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

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

**Secret**

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

**Preface for Lent:** See the Ordinary.

**Communion Verse** (Psalm 83. 4, 5).

The sparrow hath found herself a house, and the turtle a nest, where she may lay her young ones: Thine altars, O Lord of hosts, my King, and my God: blessed are they that dwell in Thy house, they shall praise Thee for ever and ever.

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

**Postcommunion Verse Collect** *Faithful kneel for the Postcommunion (and following Prayer) on the ferial days of Lent, but not on Sundays.*

In Thy mercy, we beseech Thee, O Lord, do Thou from all guilt and peril absolve us, whom Thou grantest to be sharers in so great a Mystery. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

## FOURTH SUNDAY OF LENT OR 'LÆTARE' SUNDAY

FIRST-CLASS FEAST

ROSE OR PURPLE VESTMENTS

On the first four Sundays of Lent (in 'Quadragesima'), the *Gloria in excelsis* is suppressed but the *Glory* is retained in the Asperges, the Introit and at the end of the Lavabo. Throughout the Alleluia is replaced by a Tract. The special Preface for Lent is sung or said on Sundays and ferial days until Passion Sunday. On Lætare Sunday, the usual restriction on the organ is lifted, and flowers may be displayed in the sanctuary to signal this moment of joy in a time of sorrow. For the same reason, rose vestments, which are less sombre, are allowed as an option to purple. These exceptions apply only on Lætare Sunday itself and not to its ferial days.

**Introit** (Isaias 66. 10, 11).

Rejoice, ☩ O Jerusalem: and come together all you that love her: rejoice with joy, you that have been in sorrow: that you may exult, and be filled from the breasts of your consolation. *Psalm 121. 1.* I rejoiced at the things that were said to me: we shall go into the house 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. Rejoice, O Jerusalem: and come together all you that love her: rejoice with joy, you that have been in sorrow: that you may exult, and be filled from the breasts of your consolation. *Kyrie. The Gloria remains suppressed.*

**Collect** *Faithful kneel for the Collect on the ferial days of Lent but not on Sundays.*

Grant, we beseech Thee, Almighty God, that we who are justly afflicted for our deeds, may be relieved by the consolation of Thy grace. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

**Epistle** (Galatians 4. 22-31).

Brethren: It is written that Abraham had two sons; that one by a bondwoman and the other by a free woman. But he who was of the bondwoman was born according to the flesh; but he of the free woman was by promise; which things are said by an allegory. For these are the two testaments. The one from Mount Sina, engendering unto bondage: which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem which is above, is free, which is our mother. For it is written: Rejoice, thou barren that bearest not: break forth and cry, thou

that travailest not: for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh, persecuted him that was after the spirit: so also it is now. But what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So, then, brethren, we are not the children of the bondwoman but of the free: by the freedom wherewith Christ has made us free. *Response:* Deo gratias.

**Gradual** (Psalm 121. 1, 7).

I rejoiced at the things that were said to me: we shall go in to the house of the Lord. Let peace be in Thy strength: and abundance in Thy towers.

**Tract** (Psalm 124. 1-2).

They that trust in the Lord shall be as Mount Sion: he shall not be moved for ever that dwelleth in Jerusalem. Mountains are round about it: so the Lord is round about His people, from henceforth now and forever.

**Gospel** (St. John 6. 1-15).

At that time, Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed Him, because they saw the miracles which He did on them that were diseased. Jesus therefore went up into a mountain: and there He sat with His disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up His eyes, and seen that a very great multitude cometh to Him, He said to Philip: Whence shall we buy bread that these may eat? And this He said to try him: for He Himself knew what He would do. Philip answered Him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy that hath five barley loaves and two fishes; but what are these among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, the number about five thousand. And Jesus took the loaves, and when He had given thanks, He distributed to them that were set down: in like manner also of the fishes, as much as they would. And when they were filled, He said to His disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore and filled twelve baskets with the fragments of the five barley loaves which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said: This is of a



truth the Prophet that is to come into the world. Jesus therefore when He knew that they would come to take Him by force and make Him king, fled again into the mountain, Himself alone. *Response:* Laus tibi, Christe. *Creed.*

**Offertory Verse** (Psalm 134. 3, 6).

Praise ye the Lord, for He is good: sing ye to His Name, for He is sweet: whatsoever He pleased, He hath done in Heaven and in earth.

**Secret**

Look favourably upon these present Sacrifices, we beseech Thee, O Lord, that they may profit us unto both devotion and salvation. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

**Preface for Lent:** See the Ordinary.

**Communion Verse** (Psalm 121. 3, 4).

Jerusalem, which is built as a city, which is compact together: for thither did the tribes go up, the tribes of the Lord, to praise Thy Name, O Lord.  
Priest: The Lord be with you. Servers: And with thy spirit. Priest: Let us pray.

**Postcommunion Verse Collect** *Faithful kneel for the Postcommunion (and following Prayer) on the ferial days of Lent, but not on Sundays.*

We are constantly filled with Thy holy Mysteries, O merciful God: grant, we beseech Thee, that we may celebrate them with sincere homage and always receive them with steady faith. 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 PENANCE

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

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

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

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.*

God of all goodness, Who willest not the death of a sinner,  
but rather that he should be converted and live, *have mercy on us.*

Who pardonedst not the angels that sinned,  
but cast them down to hell for all eternity, *have mercy on us.*

Who, when Adam fell, didst call him to confession and repentance for  
his sin, *have mercy on us.*

Who didst preserve Noe from the flood, and from the lot of the ungodly,  
by saving him in the ark, &c.

Who didst draw Lot from the midst of sinners,  
Who, softened by the prayers of Moses,  
didst forgive the sins of the backsliding people,

Who didst pardon the sin of David, after his confession and repentance,

Who didst spare Achab when he humbled himself in penance,

Who didst graciously hear the penitent Manasses,  
and establish him on his throne,

Who didst grant pardon to the Ninevites when they did penance for their sins in  
fasting, and in sackcloth and ashes,

Who didst succour the Machabees when they fasted and lay in ashes,

Who didst command Thy priests to weep, and pray,  
and offer sacrifice for the people,

Who didst come into the world to save sinners,

Who, when Thou wouldst redeem the world, didst send as Thy messenger John  
the Baptist, the preacher of penance,

Who didst fast forty days and forty nights,

Who didst prevent, with Thy grace, Matthew, sitting at the receipt of custom,

Who didst bear witness that the publican, humbly striking his breast, was justified,

Who didst deliver the paralytic from his infirmity, when Thou hadst forgiven him  
his sins,

Who, by the example of the Prodigal son, didst offer to sinners the hope of pardon,

Who didst make known to the woman of Samaria the fountain of living water,

Who didst bring salvation to the house of Zacheus, repenting of his sins, and making restitution fourfold,

Who didst exercise Thy mercy in behalf of the woman taken in adultery,

Who didst receive publicans and sinners, and didst eat with them,

Who didst forgive Magdalen her many sins, because she loved much,

Who, looking tenderly on Peter, who denied Thee, didst bring him to compunction and to tears,

Who didst promise Paradise to the penitent thief,

Who lovest all Thy creatures, and hatest nothing that Thou hast made,

Who givest to sinners both place and time for repentance,

Who didst come to seek and to save that which was lost,

Who hast pity on all men, and hidest the sins of those who truly repent,

Who wouldst have mercy, and not sacrifice,

Who, when we repent, rememberest our sins no more,

God, most merciful and patient, tender and loving-kind, notwithstanding all our sins,

We sinners, *we beseech Thee, hear us.*

That Thou wouldst vouchsafe to lead us to true repentance,

*we beseech Thee, hear us.*

That we may judge ourselves, and so escape Thy judgement,

*we beseech Thee, hear us.*

That we may bring forth in due time worthy fruits of penance,

*we beseech Thee, hear us.*

That, denying ungodliness and worldly desires, we may live soberly,  
justly and godly, &c.

That sin may not reign in our mortal body,

That we may not love the world, nor the things of the world,

That we may work out our salvation with fear and trembling, 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.*

✠ O Lord, hear our prayer. ✠ *And let our cry come unto Thee.*

Let us pray.

O most gracious and most merciful God, look with compassion on the frailty of our mortal nature, and sustain our endeavours by Thy grace, that, through Thy bounteous mercy, we may attain the pardon of all our sins, persevere constantly in Thy service and, in the end, attain unto everlasting life. Through Jesus Christ our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. ✠ *Amen.*

## ACKNOWLEDGEMENTS

We gratefully acknowledge the following organisations which freely make available the products of their labour:

- <http://maternalheart.org/> and
- <http://missale.heliohost.org/> (now suspended - February 2013)

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

We likewise make our seasonal missalettes available at no cost for the benefit of other Traditional Latin Mass communities.

For further information, visit our website: <http://latinmassvictoria.com/>

Newly formed Traditional Latin Mass communities may benefit from what we have produced. They are free to download copy and make modifications to suit their own needs or preferences.

We do not copyright the products of our labour and ask anyone using our resources in modified format to act generously likewise. We offer our efforts up for the greater glory of Holy Mother Church.

Our web site lists a copy in p.d.f. format. Some may find it easier to make changes to a WORD document rather than to a p.d.f. document. Anyone wishing to receive a copy in Microsoft WORD format can request this by the e-mail address provided on our web site, <http://latinmassvictoria.com>

Information about lay-out and printing in a 5.5 in. x 8.5 in. can also be obtained by e-mail address on our website.

**Please return this booklet after use.**