

The Season of Septuagesima
Missalette



Our Lady Queen of Peace Parish

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Cover Picture (Artist unknown) The picture on the front cover depicts the sower in the parable about him mentioned in the Gospel lection from Septuagesima Sunday (St. Luke 8. 4-15). The point of the parable is that the efficacy of God's grace (the seed sown) depends on how well we (the ground) prepare ourselves with "a good and perfect heart . . . in patience". The theme of the season is that of co-operation with God (the sower) to make ourselves worthy.

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

The Season of Septuagesima (or Pre-Lententide) is the fourth liturgical Season of the year and the opening period of the Easter Section in the Temporal Cycle. Just as Lent prepares us for Easter, Septuagesima prepares us for Lent. This period lasts always for seventeen days and culminates in Shrovetide, a penitential triduum which precedes Ash Wednesday and Lent. All Christmas decorations and Christmas flowers are removed from the sanctuary by the eve of Septuagesima Sunday (except that they may return for Candlemas Day should it fall in the Season). A modest number of flowers in darker hues are customary for this pre-Lenten time, however.

This Missalette for Pre-Lententide is the fourth in a series of seasonal community Mass booklets which, together, provide the text of the Sunday and important feastday Ordinary and Propers for the entire liturgical year. The booklets are our attempt to enable all those attending the Traditional Mass to participate more fully and receive the spiritual fruits of the Mass. It is our desire to contribute to the restoration of the traditional liturgy and devotions. That is why you will find at the end of each missalette traditional devotions which we highly recommend to be prayed devoutly and meditatively before or after Mass. A copy of each devotion can be downloaded from our website, the address of which is provided on the back cover.

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

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

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

The *Ordinary* of the Mass consists of those prayers which are usually said at Mass, and it includes some seasonal adjustments. Minor changes which occur

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

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

In this Missalette, the term *Sung Mass* refers to any Mass that is sung; the term *Spoken Mass* refers to other Masses. Spoken Masses are often celebrated on special occasions in our community, usually for important feastdays of Our Lord or the Blessed Virgin. In these Missalletes, 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.

INTRODUCTION

THE SEASON OF SEPTUAGESIMA

Septuagesima Sunday opens the principal liturgical Section of the ecclesiastical year, that of Easter. As Lent is the penitential time of preparation for Easter, Septuagesima readies us for Lent itself, and for its fast and its rigours. The term *Septuagesima* is confusing in that it has two closely-related meanings: it can refer either to a single Sunday or to the Season beginning on that same day. The Season is a transitional period leading us from the joys of Christmas, which wane in Epiphanytide, to the sorrows of our Lord's Sacred Passion. It takes us away from a consideration of the miracles of Christ's infancy and deeper into His public ministry. Over the Septuagesima Season, Christ is presented as the second Adam, overcoming the Fall; then as the perfection of Noe, founder of a new race of men; and then as the completion of the Old Testament types of Abraham, Jacob, Joseph and Moses. The Church, in her wisdom, has decreed two periods of transition, Epiphanytide and Septuagesima, for the reason that our Lord's ministry attracted strong support at its outset but a growing opposition later on. However, rejection of Him was gradual and was never complete. Even in Lent itself, on Palm Sunday, Jesus is welcomed into Jerusalem as a King; and He was never deserted by our Lady or the disciple whom He loved, nor by the women who stood at the foot of the Cross. But He was abandoned by an increasing number, finally including even the rest of the apostles—and including us in our sins. Hence this pre-Lenten season opens with foreboding. The Introit of Septuagesima Sunday, the very first of its propers, warns us of the battle to come: "The sorrows of death surrounded me, the sorrow of hell encompassed me: and, in my affliction, I called upon the Lord . . .". The Epistle of the same day refers to spiritual warfare and the race to win an immortal crown.

Lent as a period of fasting and mortification was imported into Rome from the East at an early date. It corresponds to the forty days of temptations of Christ in the desert and similar periods undertaken by Moses and Elias. The earliest known reference to Septuagesima comes in the Gelasian Sacramentary of the late seventh century. *Septuagesima* means seventieth. At one time, the Lenten days were divided into decades, and so Septuagesima was nearest the seventieth day before

Maundy Thursday; it was the Sunday falling in the seventh of the decades before Eastertide. Similarly, Sexagesima falls in the sixth decade; Quinquagesima, in the fifth; and Quadragesima (now the First Sunday of Lent) in the fourth. According to reckonings of earlier times, Septuagesima Sunday came earlier and was the first Sunday within a period which had to embrace forty days of continuous fasting but excepting the joyous Thursdays, Saturdays and Sundays preceding Maundy Thursday. In time, it became acceptable to fast on the Thursdays and Saturdays but still not on the Sundays of the season. Later still, shortly after A.D. 600, the fast came to include the three days prior to Easter and the four days prior to Quadragesima Sunday. This meant that Lent would begin on what is now called Ash Wednesday, and Septuagesima, Sexagesima and Quinquagesima, once Sundays in Lent, came to precede it, but they kept a penitential tone in their lections. The history of this liturgical period is complicated but what it shows us is that the Season of Septuagesima emerged organically, as it were, out of Lent. Therefore, in the lections of its Masses and Offices, it has a preparational and a penitential character.

As Septuagesima marks the beginnings of defiance to our Lord's mission, references to the Christmas Season vanish and the symbolism becomes more sombre. The liturgical colour, which has already darkened from white to green on seasonal days in Epiphanytide, now deepens to purple on Sundays and ferias. However, saints' feastdays retain their proper colours, and no penitential Preface or Communicantes is used: Sundays and ferial days use the Preface of the Most Holy Trinity, like those of the time after Pentecost; and the Preface of the Nativity is said on Candlemas Day even when it falls in this season. But while the *Glory* in the Introit is retained, the celebratory Greater Doxology, *Gloria in excelsis* is omitted on Sundays and at other Masses of the Season, and so is the joyous Alleluia. The Alleluia is replaced by a Tract on Sundays and feastdays and on certain special days; otherwise, it is simply omitted and not replaced by any prayer.

In 1970, the New Mass was promulgated, and it abolished the ancient Season of Septuagesima in its calendar. This means that, for the Novus Ordo community in our Church, the seasonal colour remains green until Ash Wednesday, and Christmas decorations in diminishing numbers can properly remain in the sanctuary until Candlemas Day on 2nd February. At the Latin Mass, Christmas flowers and other decorations may need to

be removed for Mass and then restored, but other flowers are permitted and encouraged during Septuagesima. They should be few in number and darker in hues. Violet flowers are ideal, in just two vases on the gradines in the reredos. During the Sacred Liturgy, the organ may be played both to support voices and even solo; however, all other instruments are forbidden. The servers at our church wear their normal black cassocks throughout the Season, except for Candlemas, the Feast of the Presentation of our Lord in the Temple and of the Purification of the Blessed Virgin Mary. As Candlemas very often falls in this Season and is normally observed in our community, this Missalette includes Candlemas propers but not the ceremonies used for blessing and distributing the candles prior to Mass. The more complicated blessing and procession is best reserved for High Mass alone.

SHROVETIDE: THE CULMINATION OF SEPTUAGESIMA AND ITS LINK TO LENT

The Season of Septuagesima culminates in Shrovetide, a pre-Lenten triduum during which traditionalists repair to the confessional to prepare for Lent. Shrovetide consists of Quinquagesima Sunday, also known as Shrove Sunday, and of Shrove Monday and Shrove Tuesday. The last of these is also called Mardi Gras or Pancake Tuesday. *Shrove* comes from a Germanic word meaning *to confess*, and it was customary to receive the Sacrament of Penance on that last day before Lent and then return home to eat pancakes covered in syrup, with sausage and bacon and eggs—a final treat before the coming of the dietary restrictions of Lent. But as for the Mardi Gras excesses common in some countries, they are completely contrary to the spirit of the Season. Revelry is permitted at times but excesses are not. There were once dietary restrictions for Septuagesima as well, and some people still practice milder fasts and mortifications to prepare them for Lent.

DEVOTIONS TO THE HOLY FACE OF JESUS: ITS MASS ON SHROVE TUESDAY

On Shrove Tuesday—the very destination of Septuagesima and the day linking it to Lent—, there is appointed an optional Feast of the Holy Face of Jesus, authorised by Ven. Pope Pius XII in 1958 (it has a corresponding New Mass text approved in 1986). There is a scapular

and a distinctive medal approved for the devotion. There is also a chaplet and a novena and other prayers directed to the Holy Face as it is depicted on the vernicle kept at the Vatican, which is the veil used by St. Veronica to wipe the face of Jesus during His Way of the Cross. The chaplet is especially proper to Lent because it concentrates on the mortifications of the Face of Christ in His five senses during the Sacred Passion. The Litany of the Holy Face is quite different in character, however. The longest litany approved for use by Holy Church, it is especially suitable during Septuagesima because almost its first half—a section of twenty-seven petitions—concentrates not on the Passion but on our Lord’s majestic Face in His infancy (six petitions) and especially during His public ministry (twenty-one petitions). A corresponding section of petitions focuses on His Face during the Passion (twenty-three petitions) but the closing six petitions point to His resplendent glorified visage from the time of the Resurrection.

Devotions to the Holy Face of Jesus were approved following a series of divine revelations to Sr. Marie of St. Peter from 1843 to 1847. She died in the odour of sanctity in 1848 at the age of 32. The devotions were promoted and enlarged by Ven. Leo Dupont, the Holy Man of Tours (known as the Apostle of the Holy Face) (1797-1876), by Blessed Mother Pierina de Micheli (died in 1945 and beatified in 2010) and by St. Thérèse of Lisieux. They aimed to thwart communism, atheism, secularism and blasphemy. It is interesting that the divine messages were revealed to 1847, just one year before publication of *The Communist Manifesto* of Karl Marx, and that Sr. Marie of St. Peter died five months later. Attachment to the pious exercises and membership in the Archconfraternity of the Holy Face declined after the First World War, which also means after the Russian Revolution. Bl. Mother Pierina found that her promotion of the Holy Face prayers and exercises inspired pugnacious defiance from the demons of Hell, who attacked her forcefully. The devotions have been recommended by Bl. Pope Pius IX, Pope St. Pius X, Pope Pius XI and Ven. Pope Pius XII, as well as by more recent pontiffs, including Benedict XVI. The approved Litany of the Holy Face of Jesus is included at the end of this Missalette. It is the longest of the litanies approved by Holy Church, and one of the most imagistic.

May all the readers of this Missalette have a blessed and a holy Septuagesima!

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. The Aspersion is not given even on the Feast of Candlemas (when it occurs in this Season). 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. (Note that 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.

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 pre-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, perducatur te ad
vitam æternam.

✠ Amen.

✠ I confess to Almighty God. . . .

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

✠ Amen.

The Servers say the Confiteor.

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

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

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

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

✠ Amen.

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

✠ Amen.

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

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

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

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

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

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

✠ Oremus.	✠ Let us pray.
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PRAYER FOR PURITY

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

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

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

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

Ab illo benedix dicaris, in cuius honore cremaberis. Amen.	Be blessed by Him in whose honour thou art burnt. Amen.
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THE INTROIT

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

Turn to INTROIT in the Proper of the Mass.

THE KYRIE

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

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Christe, eleison.

✠ Christe, eleison.

✠ Christe, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Christ, have mercy on us.

✠ Christ, have mercy on us.

✠ Christ, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

THE GLORIA

The following *Gloria* is suppressed on the Sundays of the Season but is said on feastdays and even on fourth-class commemorations (but not, of course, on ferial days). It is said on Candlemas Day, whether or not it fall in the Season.

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

STAND AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

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

Laudamus te. Benedicimus te. [BOW]

Adoramus te. Glorificamus te. [BOW]

Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite, [BOW] Jesu Christe.

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

Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus Altissimus, [BOW]

[INCLINE] GLORY TO GOD ON HIGH

And on earth, peace to men of good will. [OPTIONAL BOW] We praise

Thee. We bless Thee. [BOW] We adore

Thee. We glorify Thee. We give Thee

[BOW] thanks for Thy great glory. Lord God, Heavenly King, God the Father Almighty. Lord [BOW] Jesus Christ, Only-begotten Son. Lord God, Lamb of God, Son of the Father. Thou Who

takest away the sins of the world, have mercy on us. Thou Who takest away the sins of the world, [INCLINE] receive our prayer. Thou Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy. Thou alone art the Lord. Thou alone, O [BOW]

Jesus Christ, art most high. With the

Jesu Christe. Cum Sancto Spiritu, ✠ in Holy Ghost, ✠ in the glory of God the gloria Dei Patris. Amen. 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.

After the Epistle or Lesson, the Choir, at a Sung Mass, chants this Proper.

The Celebrant reads it in a moderate voice.

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

TRACT OR ALLELUIA

The Alleluia is completely suppressed during the Season of Septuagesima. On Sundays and feastdays, it is replaced by a Tract. On ferial days and fourth-class commemorations, it is not replaced at all. Candlemas Day has a Tract if it fall in this Season; if it fall in Epiphanytide, it has an Alleluia (see its Proper in this Missalette).

Now the Priest delivers the Tract or Alleluia in a moderate voice. It is also chanted at a Sung Mass.

Turn to the TRACT or to the Candlemas TRACT or ALLELUIA in the *Proper of the Mass*.

BLESSING OF INCENSE BEFORE THE GOSPEL

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

Ab illo ✠ benedicaris, in cuius honore Be ✠ blessed by Him in whose cremaberis. Amen. honour

thou art burnt. Amen.

MUNDA COR MEUM

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

MUNDA COR MEUM ac labia mea, CLEANSE MY HEART and my lips, O

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

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.

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

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

THE GOSPEL

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

STAND.

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

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

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

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

✠ Gloria ✠ tibi, ✠ Domine. ✠

✠ Glory ✠ to Thee, ✠ O Lord. ✠

Turn to GOSPEL in the Proper of the Mass.

At the end of the Gospel, the Assistants respond:

✠ Laus tibi, Christe.

✠ Praise be to Thee, O Christ.

Then the Celebrant kisses the book, saying:

Per evangelica dicta, deleantur nostra
delicta.

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

(THE SERMON)

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

After the Celebrant reaches the predella again,

STAND for the CREED

THE CREDO

The Creed is said on the Sundays and first- and second-class feasts of the Season, including Candlemas Day and the Feast of the Chair of St. Peter (should either or both of these fall in it).

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.

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.

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.

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

Et vitam ✠ venturi sæculi. Amen. the resurrection of the dead, and
the life ✠ of the world to come.
Amen.

THE MASS OF THE FAITHFUL

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

REMAIN STANDING.

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

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ Oremus.

✠ The Lord be with you.

✠ And with thy spirit.

✠ Let us pray.

THE OFFERTORY OF THE MASS

THE OFFERTORY ANTIPHON

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

Turn to OFFERTORY in the Proper of the Mass.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE OFFERTORY INCENSING

The Celebrant now usually blesses incense at a Sung Mass.

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

The Celebrant incenses the bread and wine:

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

Then he incenses the Altar:

DIRIGATUR, Domine, oratio mea, sicut LET my prayer, O Lord, be directed as incensum, in conspectu tuo: elevatio incense in Thy sight: the lifting up of my manuum mearum sacrificium hands as an evening sacrifice.

vespertinum. Set a watch, O Lord, before my mouth, Pune, Domine, custodiam ori meo, et and a door round about my lips. May my ostium circumstantiæ labiis meis: ut non heart not incline to evil words, to make declinet cor meum in verba malitiæ, ad excusandas, excusationes in peccatis. excuses for sins.

Returning the thurible, the Celebrant says:

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

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

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

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

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

THE LAVABO

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

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

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

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

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

THE PRAYER TO THE HOLY TRINITY

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

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

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

THE ORATE FRATRES

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

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

Oem ✠ Oremus.

Let ✠ Let us pray.

THE SECRET

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

Turn to SECRET in the Proper of the Mass.

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.

✠ Sursum corda.
℞ Habemus ad Dominum.

Raising his hands:

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

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

Joining his hands before his breast, he bows:

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

PREFACE

The Preface of the Holy Trinity, given here, is said on all the Sundays and ferial days of the Season. The Preface of the Nativity is used on the Feast of Candlemas, whether it occur in the Season or before it. It is provided in the Proper for that feast, *quod videt*.

THE PREFACE OF THE MOST HOLY TRINITY

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

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in personis proprietatis, et in essentia unitas, et in majestate adoretur æqualitas. Quam laudant Angeli atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:	IT IS TRULY meet and just and profitable for our salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty, eternal God; Who, together with Thine only-begotten Son, and the Holy Ghost, art one God, one Lord: not in the oneness of a single Person, but in the Trinity of one substance. For what we believe by Thy revelation of Thy glory, the same do we believe of Thy Son, the same of the Holy Ghost, without difference or separation. So that in confessing the true and eternal Godhead, we should adore distinction in persons, unity in essence, and equality in Majesty: Which the Angels and Archangels, the Cherubim also and Seraphim do praise nor cease to cry out in one voice:
--	--

THE SANCTUS

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

KNEEL.

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

TO US ALSO, Thy sinful servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part

aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia et omnibus Sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte	and fellowship with Thy Holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia and all Thy saints. Into their company we beseech Thee to admit us, not considering our merits, but freely pardoning our offences.
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The Celebrant joins his hands:

Per Christum Dominum nostrum.	Through Christ our Lord.
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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:

ꝺ Per omnia sæcula sæculorum.	ꝺ For ever and ever.
ꝺ Amen.	ꝺ 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

℞ Sed libera nos a malo.

℣ Amen.

us not into temptation.

℞ But deliver us from evil.

The priest concludes silently:

℣ Amen.

THE EMBOLISM

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

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

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

Qui tecum vivit et regnat in unitate	Who liveth and reigneth with Thee, in
Spiritus Sancti Deus.	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:	LAMB OF GOD, Who takest away the
miserere nobis.	sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi:	Lamb of God, Who takest away the
miserere nobis.	sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi:	Lamb of God, Who takest away the
dona nobis pacem.	sins of the world, grant us Thy peace.

THE PRAYER FOR PEACE

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

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

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

[[[[[✠] Pax tecum.

✠ Et cum spiritu tuo.]

[[[[[✠] Peace be with thee.

✠ And with thy spirit.]

THE PRAYER FOR SANCTIFICATION

The Celebrant then continues silently:

DOMINE Jesu Christe, Fili Dei vivi,	O LORD Jesus Christ, Son of the living
qui ex voluntate Patris, cooperante	God, Who, by the will of the Father and
Spiritu Sancto, per mortem tuam	the co-operation of the Holy Ghost, hast,
mundum vivificasti: libera me per hoc	by Thy death, given life to the world:
sacrosanctum Corpus et Sanguinem	deliver me by this, Thy most sacred
tuum ab omnibus iniquitatibus meis,	Body and Blood, from all my iniquities
et universis malis: et fac me tuis	and from every evil; make me cling
semper inhærere mandatis, et a te	always to Thy commandments, and
numquam separari permittas: Qui cum	permit me never to be separated from
eodem Deo Patre et Spiritu Sancto	Thee. Who with the same God, the
vivis et regnas Deus in sæcula	Father and the Holy Ghost, livest and
sæculorum. Amen.	reignest, God, world without end. Amen.

THE PRAYER FOR GRACE

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

THE PRAYERS AT THE COMMUNION: THE COMMUNION OF THE PRIEST

He genuflects, and taking the Host, says quietly:

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

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

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

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

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

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

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

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

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

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

The Celebrant genuflects, elevates a Particle of the Host, turns to the faithful and says aloud:

ECCE AGNUS DEI, ecce qui tollit BEHOLD THE LAMB OF GOD, behold
peccata mundi. Him who taketh away the sins of the world.

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

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

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

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

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

***ACT OF SPIRITUAL COMMUNION:**

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

THE ABLUTION PRAYERS

SIT AFTER FINISHING YOUR THANKSGIVING.

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

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

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

CORPUS TUUM, Domine, quod sumpsisti, 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.

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.

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.

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.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

✠ ✠ Initium Sancti Evangelii
secundum Joannem.

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

✠ ✠ Gloria ✠ tibi, ✠ Domine.

✠ Glory ✠ to ✠ Thee, ✠ O Lord

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

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

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

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

ET VERBUM CARO FACTUM EST

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

AND THE WORD WAS MADE FLESH

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

RECESSION

As the Celebrant passes your pew, bow to him.

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

PRIVATE PRAYER FOR THE QUEEN OF CANADA AND THE ROYAL FAMILY

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

℥. Domine, salvam fac reginam
nostram Elisabeth.

℞ Et exaudi nos in die, qua
invocaverimus te.

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

℥. O Lord, save Elizabeth our Queen.

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

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

THE HOLY SACRIFICE OF THE MASS: THE PROPERS

PROPERS OF THE SEASON OF SEPTUAGESIMA

SEPTUAGESIMA SUNDAY

SECOND-CLASS FEAST

PURPLE VESTMENTS

The Greater Doxology, *Gloria in excelsis* is suppressed but the *Glory* in the Introit is retained. The Alleluia is replaced by a Tract. The Preface is that of the Most Holy Trinity and the Communicantes and Hanc Igitur are standard.

Introit (Psalm 17. 5-7).

The ✠ sorrows of death surrounded me, the sorrows of hell encompassed me: and, in my affliction, I called upon the Lord, and He heard my voice from His holy temple. *Verses 2, 3.* I will love Thee, O Lord, my strength: the Lord is my firmament, my refuge, and my deliverer. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. The sorrows of death surrounded me, the sorrows of hell encompassed me: and, in my affliction, I called upon the Lord, and He heard my voice from His holy temple. *Kyrie.* N.B. The *Gloria* is suppressed.

Collect

Graciously hear, we beseech Thee, O Lord, the prayers of Thy people, that we, who are justly afflicted for our sins, may, for the glory of Thy Name, be mercifully delivered. 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.

When this Sunday falls on 22nd February, the Feast of the Chair of St. Peter, two extra Collects must be added to commemorate St. Peter and St. Paul. For these, see page 42.

When it falls on 24th February (or 25th February in a Leap Year), one extra Collect must be added to commemorate St. Matthias the Apostle. For this, see page 43.

Epistle (I Corinthians 9. 24-27; 10. 1-5).

Brethren: Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we, an

incorruptible one. I therefore so run, not as at an uncertainty; I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest perhaps when I have preached to others, I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea, and all in Moses were baptised, in the cloud and in the sea: and did all eat the same spiritual food, and drank the same spiritual drink: (and they drank of the spiritual rock that followed them, and the rock was Christ). But, with most of them, God was not well pleased. *Response:* Deo gratias.

Gradual (Psalm 9. 10, 11, 19, 20).

A helper in due time in tribulation: let them trust in Thee who know Thee: for Thou hast not forsaken them that seek Thee, O Lord. For the poor man shall not be forgotten to the end: the patience of the poor shall not perish forever: arise, O Lord, let not man prevail.

Tract (Psalm 129. 1-4).

Out of the depths I have cried to Thee, O Lord: Lord, hear my voice. Let Thine ears be attentive to the prayer of Thy servant. If Thou, O Lord, wilt mark iniquities: Lord, who shall stand it? For, with Thee, there is merciful forgiveness, and by reason of Thy law, I have waited for Thee, O Lord.

Gospel (St. Matthew 20. 1-16).

At that time, Jesus spoke to His disciples, this parable: The kingdom of Heaven is like to an householder who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the marketplace idle, and he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and ninth hour: and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first. When therefore they were come, that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: and they also received every man a penny. And, receiving it, they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made

them equal to us, that have borne the burden of the day and the heats. But he, answering them, said to one of them: Friend, I do thee no wrong: didst not thou agree with me for a penny? Take what is thine and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thine eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 91. 2).

It is good to give praise to the Lord, and to sing to Thy Name, O Most High.

Secret

Receive our offerings and prayers, we beseech Thee, O Lord, and by these Heavenly Mysteries, both cleanse us and graciously hear us. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

When this Sunday falls on 22nd February, the Feast of the Chair of St. Peter, two extra Secrets must be added to commemorate St. Peter and St. Paul. For these, see page 42.

When it falls on 24th February (or 25th February in a Leap Year), one extra Secret must be added to commemorate St. Matthias the Apostle. For this, see page 43.

Preface of the Most Holy Trinity: See the Ordinary.

Communion Verse (Psalm 30. 17-18).

Make Thy face to shine upon Thy servant, and save me in Thy mercy: let me not be confounded, O Lord, for I have called upon Thee.

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

Postcommunion Verse

May Thy faithful people, O God, be strengthened by Thy gifts; that in receiving them, they may seek after them the more, and in seeking them, may receive them forever. 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.

When this Sunday falls on 22nd February, the Feast of the Chair of St. Peter, two extra Postcommunions must be added to commemorate St. Peter and St. Paul. For these, see page 42.

When it falls on 24th February (or 25th February in a Leap Year), one extra Postcommunion must be added to commemorate St. Matthias the Apostle. For this, see page 43.

SEXAGESIMA SUNDAY

SECOND-CLASS FEAST

PURPLE VESTMENTS

The Greater Doxology, *Gloria in excelsis* is suppressed but the *Glory* in the Introit is retained. The Alleluia is replaced by a Tract. The Preface is that of the Most Holy Trinity and the Communicantes and Hanc Igitur are standard.

Introit (Psalm 43. 23-26).

Arise, ☩ why sleepest Thou, O Lord? Arise, and cast us not off to the end. Why turnest Thou Thy face away, and forgettest our trouble? Our belly hath cleaved to the earth: arise, O Lord, help us and deliver us. *Verse 2.* We have heard, O God, with our ears: our fathers have declared to us. 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. Arise, why sleepest Thou, O Lord? Arise, and cast us not off to the end. Why turnest Thou Thy face away, and forgettest our trouble? Our belly hath cleaved to the earth: arise, O Lord, help us and deliver us. *Kyrie.* N.B. The *Gloria* is suppressed.

Collect

O God, Who seest that we put not our trust in any thing that we do: mercifully grant that, by the protection of the Doctor of the Gentiles, we may be defended against all diversities. 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.

When this Sunday falls on 22nd February, the Feast of the Chair of St. Peter, two extra Collects must be added to commemorate St. Peter and St. Paul. For these, see page 42.

When it falls on 24th February (or 25th February in a Leap Year), one extra Collect must be added to commemorate St. Matthias the Apostle. For this, see page 43.

Epistle (II Corinthians 11. 19-33; 12. 1-9).

Brethren: You gladly suffer the foolish: whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also. They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I. They are the Ministers of Christ (I speak as one less wise): I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews, five times did I receive forty stripes save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of

the sea: in journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren: in labour and painfulness, in much watching, in hunger and thirst, in fastings often, in cold and nakedness; besides those things which are without: my daily instance, the solicitude for all the Churches. Who is weak, and I am not weak? who is scandalised, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, Who is blessed for ever, knoweth that I lie not. At Damascus, the governor of the nation under Aretus the king, guarded the city of the Damascenes, to apprehend me: and, through a window by a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed): but I will come to visions and revelations of the Lord. I know a man in Christ above fourteen years ago, whether in the body I know not, or out of the body I know not, God knoweth: that he was caught up unto Paradise, and heard secret words which it is not granted to man to utter. For such a one I will glory: but for myself I will glory nothing but in my infirmities. For, though I should have a mind to glory, I shall not be foolish: for I will say the truth: but I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing, thrice I besought the Lord that it might depart from me. And He said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me. *Response: Deo gratias.*

Gradual (Psalm 82. 19, 14).

Let the Gentiles know that God is Thy Name: Thou alone art the Most High over all the earth. O my God, make them like a wheel, and as stubble before the wind.

Tract (Psalm 59. 4, 6).

Thou hast moved the earth, O Lord, and hast troubled it. Heal Thou my breaches thereof, for it has been moved. That they may flee from before the bow: that Thine elect may be delivered.

Gospel (St. Luke 8. 4-15).

At that time, when a very great multitude was gathered together and hastened out of the cities unto Jesus, He spoke by a similitude: The sower went out to sow his seed: and as he sowed, some fell by the wayside, and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock: and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and the thorns, growing up with it, choked it. And other some fell upon good ground: and being sprung up, yielded fruit a

hundredfold. Saying these things, He cried out: He that hath ears to hear, let him hear. And His disciples asked Him what this parable might be. To whom He said: To you it is given to know the mystery of God, but to the rest in parables: that seeing, they may not see, and hearing, may not understand. Now the parable is this: The seed is the word of God. And they by the wayside are they that hear: then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock, are they who, when they hear, receive the word with joy; and these have no roots: for they believe for a while, and in time of temptation, they fall away. And that which fell among thorns are they who have heard, and going their way, are choked with the cares and the riches and pleasures of this life, and yield no fruit. But that on the good ground, are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience. *Response:* Laus tibi, Christe. *Creed.*

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

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

Secret

May the Sacrifice offered to Thee, O Lord, ever quicken us and protect us. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

When this Sunday falls on 22nd February, the Feast of the Chair of St. Peter, two extra Secrets must be added to commemorate St. Peter and St. Paul. For these, see page 42.

When it falls on 24th February (or 25th February in a Leap Year), one extra Secret must be added to commemorate St. Matthias the Apostle. For this, see page 43.

Preface of the Most Holy Trinity: See the Ordinary.

Communion Verse (Psalm 42. 4).

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

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

Postcommunion Verse

We humbly beseech Thee, Almighty God, to grant that they whom Thou dost refresh with 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.

When this Sunday falls on 22nd February, the Feast of the Chair of St. Peter, two extra Postcommunions must be added to commemorate St. Peter and St. Paul. For these, see page 42. When it falls on 24th February (or 25th February in a Leap Year), one extra Postcommunion must be added to commemorate St. Matthias the Apostle. For this, see page 43.

QUINQUAGESIMA OR ‘SHROVE’ SUNDAY

SECOND-CLASS FEAST

PURPLE VESTMENTS

The Greater Doxology, *Gloria in excelsis* is suppressed but the *Glory* in the Introit is retained. The Alleluia is replaced by a Tract. The Preface is that of the Most Holy Trinity and the Communicantes and Hanc Igitur are standard.

Introit (Psalm 30. 3, 4).

Be Thou ✠ unto me a God, a Protector, and a house of refuge, to save me: for Thou art my strength and my refuge: and for Thy Name’s sake, Thou wilt lead me, and nourish me. *Verse 2.* In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice, and save me. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. Be Thou unto me a God, a Protector, and a house of refuge, to save me: for Thou art my strength and my refuge: and for Thy Name’s sake, Thou wilt lead me, and nourish me. *Kyrie.* N.B. The *Gloria* is suppressed.

Collect

We beseech Thee, O Lord, graciously hear our prayers: and, releasing us from the bonds of our sins, guard us from all adversity. 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.

When this Sunday falls on 22nd February, the Feast of the Chair of St. Peter, two extra Collects must be added to commemorate St. Peter and St. Paul. For these, see page 42.

When it falls on 24th February (or 25th February in a Leap Year), one extra Collect must be added to commemorate St. Matthias the Apostle. For this, see page 43..

Epistle (I Corinthians 13. 1-13).

Brethren: If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy, and should know all mysteries and all knowledge, and if I should have all faith so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophecy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We see now through a glass in a dark manner: but then face to face. Now I know in part: but then I shall know even as I am known. And now there remain faith, hope, and charity, these three: but the greatest of these is charity. *Response:* Deo gratias.

Gradual (Psalm 76. 15, 16).

Thou art the God that alone doest wonders: Thou hast made Thy power known among the nations. With Thine arm, Thou hast delivered Thy people, the children of Israel and of Joseph.

Tract (Psalm 99. 1, 2).

Sing joyfully to God, all the earth: serve ye the Lord with gladness. Come in before His presence with exceeding great joy: know ye that the Lord He is God. He made us, and not we ourselves: but we are His people and the sheep of His pasture.

Gospel (St. Luke 18. 31-43).

At that time, Jesus took unto Him the twelve and said to them: Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. For He shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon: and after they have scourged Him, they will put Him to death, and the third day, He shall rise again. And they understood none of those things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, when He drew nigh to Jericho, that a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto Him. And when he was come near, He asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight, thy faith hath made thee whole. And immediately he saw and followed Him, glorifying God. And all the people, when they saw it, gave praise to God. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 118. 12, 13).

Blessed art Thou, O Lord, teach me Thy justifications: with my lips, I have pronounced all the judgements of Thy mouth.

Secret

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

When this Sunday falls on 22nd February, the Feast of the Chair of St. Peter, two extra Secrets must be added to commemorate St. Peter and St. Paul. For these, see page 42.

When it falls on 24th February (or 25th February in a Leap Year), one extra Secret must be added to commemorate St. Matthias the Apostle. For this, see page 43

Preface of the Most Holy Trinity: See the Ordinary.

Communion Verse (Psalm 77. 29-30).

They did eat, and were filled exceedingly, and the Lord gave them their desire: they were not defrauded of that which they craved.

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

Postcommunion

We beseech Thee, Almighty God, that we, who have received this heavenly Food, may be safeguarded by it against all adversity. 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.

When this Sunday falls on 22nd February, the Feast of the Chair of St. Peter, two extra Postcommunions must be added to commemorate St. Peter and St. Paul. For these, see page 42.

When it falls on 24th February (or 25th February in a Leap Year), one extra Postcommunion must be added to commemorate St. Matthias the Apostle. For this, see page 43.

**FEAST OF THE PRESENTATION OF THE LORD
IN THE TEMPLE AND OF THE PURIFICATION
OF THE BLESSED VIRGIN MARY,
ALSO KNOWN AS *CANDLEMAS***

SECOND-CLASS FEAST

WHITE VESTMENTS

In the 1962 calendar, Candlemas is always celebrated on 2nd February, even should this fall on a Sunday. (Should it fall on a Sunday, the Sunday Mass is not commemorated, and if the blessing be done in the sanctuary, or if the special procession be held, there will be no Asperges before Sunday Mass). Festive Christmas flowers are allowed but instruments other than the organ may not be played at this Feast after Septuagesima Sunday. The *Gloria in excelsis* is always said or sung but the Alleluia is replaced by a Tract if the Feast fall after Septuagesima. The Preface is always that of the Nativity of our Lord because this Solemnity refers back to the Saviour's birth and marks one of His manifestations to the world. The standard Communicantes is used. The Creed is always sung or said owing to the rank of the Feast. The blessing of candles and procession and other ceremonies before Mass may be omitted but, in any case, the faithful should receive blessed candles before the Mass begins and should hold blessed and lighted candles during the Gospel and from the Sanctus to the communication of the people.

In our congregation, the elaborate blessing and procession is usually followed only when Candlemas falls on a Sunday or a Saturday, in which case, the Priest wears a white cope during these ceremonies. When Candlemas falls on a Sunday, the Asperges is not said and the Mass itself begins with the censing of the Altar and the Introit, which follow the other ceremonies. When Candlemas occurs on a general workday, the candles are blessed in the hall and distributed shortly before the Mass. The Priest, vested in alb and stole (and perhaps wearing his calotte), and assisted by a Server, distributes them at the Altar rails. On any day of the week when Candlemas occurs, each faithful approaches the rails and kneels. When the Priest extends the candle, he or she bows, kisses the Priest's hand, takes the candle and kisses the candle. These distributed candles are lit during the Gospel and from Sanctus to communication of the people. When the blessing is done in the sanctuary, the distributed candles will also be carried alight during the procession of the congregation prior to Mass.

Before this Ritual, the Altar will have been cleared of flowers and Altar cards, and the dressed Chalice will not be present on it. Only the Missal is present on the Altar, supported by its stand. The Priest approaches in procession as for a Mass but is wearing a white cope and perhaps his calotte under the biretta. He doffs his biretta at the foot. Servers in our Congregation will wear their red dress cassocks. The Priest blesses the candles in five prayers at the Epistle horn.

GREETING

✠ The Lord be with you.

✠ And with thy spirit.

FIRST PRAYER

Let us pray. O holy Lord, Father Almighty, everlasting God, Who hast created all things out of nothing and, by Thy command, has caused this liquid to become perfect wax by the labour of bees: and this day didst fulfil the petition of the righteous man Simeon: we humbly entreat Thee, that, by the invocation of Thy most Holy Name and, through the intercession of Blessed Mary, ever Virgin, whose feast is today devoutly observed, and by the prayers of all Thy saints, Thou wouldst vouchsafe to bless ✠ and sanctify ✠ these candles for the service of men and for the health of their bodies and souls, whether on land or on sea: and that Thou wouldst hear from Thy holy Heaven and from the throne of Thy Majesty the voice of this Thy people, who desire to carry them in their hands in Thy honour, and to praise Thee with hymns; and that Thou wouldst be propitious to all that call upon Thee, whom Thou hast redeemed with the Precious Blood of Thy Son: [BOWING TO THE ALTAR CROSS] Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

SECOND PRAYER

Let us pray. O Almighty and everlasting God, Who this day didst present Thine only-begotten Son in Thy holy temple to be received in the arms of holy Simeon: we humbly entreat Thy clemency, that Thou wouldst vouchsafe to bless ✠, and sanctify ✠, and to kindle with the light of Thy Heavenly benediction these candles, which we, Thy servants, desire to receive and to carry lighted in honour of Thy Name: that, by worthily offering them to Thee, our Lord God, we may be inflamed with the holy fire of Thy most sweet charity, and deserve to be presented in the holy temple of Thy glory. [BOWING TO THE ALTAR CROSS] Through the same our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. *Response:* Amen.

THIRD PRAYER

Let us pray. O Lord [BOWING] Jesus Christ, the true light Who enlighteneth every man that cometh into this world: pour forth Thy blessing ✠ upon these candles, and sanctify ✠ them with the light of Thy grace, and mercifully grant, that, as these lights, enkindled with visible fire, dispel the darkness of night, so our hearts, illumined by invisible fire, that is, by the splendour of the Holy Ghost, may be free from every blindness due to vice: so that, with clear sight, our minds may discern what is pleasing to Thee and profitable to our salvation; so that, after the darksome perils of this life, we may deserve to attain to never-fading light: Through Thee, O Christ [BOWING] Jesus, Saviour of the world, Who, in the perfect Trinity, [BOWING TO THE ALTAR CROSS] livest and reignest, God, world without end. *Response:* Amen.

FOURTH PRAYER

Let us pray. O Almighty and everlasting God, Who, by Thy servant Moses, didst command the purest oil to be prepared for lamps to burn continually before Thee: vouchsafe to pour forth the grace of Thy blessing ✠ upon these candles: that they may so afford us light outwardly, that, by Thy gift, the light of Thy Spirit may never be wanting inwardly to our minds. [BOWING TO THE ALTAR CROSS] Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee, in the unity of the same Holy Ghost, world without end. *Response:* Amen.

FIFTH PRAYER

Let us pray. O Lord [BOWING] Jesus Christ, Who didst appear among men in the substance of our flesh and this day wast presented by Thy parents in the temple: Whom the venerable and aged Simeon, his mind flooded by the light of Thy Spirit, recognised and received into his arms and blessed: mercifully grant that the grace of the same Holy Spirit may enlighten and teach us to recognise Thee truly and to love Thee faithfully: [BOWING TO THE ALTAR CROSS] Who, with God the Father, in the unity of the same Holy Ghost, livest and reignest, God, world without end. *Response:* Amen.

ASPERSION

Now the Priest asperses the candles thrice, saying the Asperges me without psalm, glory or chant:

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

INCENSATION

Now the Priest spoons incense and, without blessing it, censes the candles thrice in silence.

DISTRIBUTION OF CANDLES

The Priest takes a candle for himself and distributes candles first to the Servers and then to the Congregation and Choir. In our Congregation, an Altar boy hands each kneeling faithful a drip-protector for his or her candle, and then the Priest extends the blessed candle. Each faithful kneeling at the Altar rails bows to the Priest, kisses his extended hand, takes the candle from it, kisses the candle, draws the tip of the candle through the protector and returns to her or his place in the pews. As the distribution to the Servers begins, the Choir chants the Antiphon Lumen ad revelationem gentium from the Gospel according to St. Luke 2. 32. This is then repeated after each of the three verses of the Canticle of Simeon and each of the two parts of the Glory. When the Choir finishes, should the distribution continue, an organ interlude may be played.

CANTICLE OF SIMEON

Antiphon (St. Luke 2. 32). A light to the revelation of the Gentiles: and for the glory of Thy people Israel.

Now Thou dost dismiss Thy servant, O Lord, according to Thy word, in peace.

A light to the revelation of the Gentiles: and for the glory of Thy people Israel.

Because mine eyes have seen Thy salvation.

A light to the revelation of the Gentiles: and for the glory of Thy people Israel.
Which Thou hast prepared before the face of all peoples.

A light to the revelation of the Gentiles: and for the glory of Thy people Israel.
Glory be to the Father, and to the Son and to the Holy Ghost.

A light to the revelation of the Gentiles: and for the glory of Thy people Israel.
As it was in the beginning, is now and ever shall be, world without end. Amen.
A light to the revelation of the Gentiles: and for the glory of Thy people Israel.

WASHING OF HANDS

As the Priest and two assistants approach the credence table to wash his hands, the Choir may begin chanting the Exsurge, Domine, adjuva nos, verses 26 and 2 of Psalm 43. This was part of the ritual before 1962 and its use is not forbidden.

[Verse 26. Arise, O Lord, help us, and deliver us for Thy Name's sake.
Verse 2. We have heard, O God, with our ears: our fathers have declared to us. 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. Arise, O Lord, help us, and deliver us for Thy Name's sake.]

As the Priest washes his hands, a Server proceeds into the nave to light the blessed candles of those faithful who are standing at the pew-ends in the central aisle. Other faithful light their candles from those first lit.

GREETING

Now the Priest proceeds to the Epistle horn to say a greeting and deliver the Collect for the Blessing of Candles.

☩ The Lord be with you.

☩ And with thy spirit.

COLLECT

Let us pray. We beseech Thee, O Lord, hearken unto Thy people and grant that, by the light of Thy grace, we may inwardly attain that which, year by year, we outwardly venerate. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. *Servers:* Amen.

PROCESSION

Now the Deacon at High Mass, or otherwise the Celebrant, says:

Deacon or Priest: Let us go forth in peace.

Server(s): In the name of Christ. Amen.

During the Procession, three Antiphons are sung. In our Congregation, after the first two are chanted, the Priest and his Master of Ceremonies say the third in the vernacular as a Station in the north-east aisle, at the Altar rails. Then the sanctuary party returns to the sanctuary as the Choir chants this Antiphon in Latin, and the rest of the faithful return to their pews and douse their candles.

FIRST ANTIPHON

Adorn thy bridal-chamber, O Sion, and welcome Christ the King: with loving embrace greet Mary, the very gate of Heaven; for she bringeth to Thee the glorious King of the new light: ever Virgin she remaineth, yet in her arms doth bear the Son begotten before the day-star: that Child Whom Simeon did take into his arms and proclaim to the nations as Lord of life and Saviour of the world.

SECOND ANTIPHON (St. Luke 2. 26, 27, 28-29).

Simeon received an answer from the Holy Ghost, that he should not taste death before he had seen the Christ of the Lord; and when they brought the Child into the temple, he took Him into his arms and blessed God, and said: Now dost Thou dismiss Thy servant, O Lord, in peace. When his parents brought in the Child Jesus, to do for Him according to the custom of the law, he took Him into his arms.

(If the procession goes outside the church, the third Antiphon is chanted as it returns.) In our congregation, the Priest and M.C. usually say the last Antiphon as a station before the Choir chants it.

THIRD ANTIPHON

They offered for Him to the Lord a pair of turtledoves or two young pigeons. As it is written in the law of the Lord. After the days of the purification of Mary, according to the law of Moses, were fulfilled, they carried Jesus to Jerusalem, to present him to the Lord. As it is written in the law of the Lord. Glory be to the Father, and to the Son, and to the Holy Ghost. As it is written in the law of the Lord.

After the Priest returns to the sanctuary, the faithful douse their candles.

Now the Altar is set, the outermost candles on it are lit and the Priest, having placed the dressed Chalice upon the mensa, kisses the Altar and begins Mass with the censuring of the Altar and the Introit. He omits the Prayers at the Foot and the Prayers for Purity and for Peace. The Choir begins singing the Introit as the Priest censes the Altar.

Introit (Psalm 47. 10-11).

We have ✠ received Thy mercy, O God, in the midst of Thy temple; according to Thy Name, O God, so also is Thy praise unto the ends of the earth: Thy right hand is full of justice. *Verse 2.* Great is the Lord, and exceedingly to be praised, in the city of God, in His holy mountain. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. We have received Thy mercy, O God, in the midst of Thy temple; according to Thy Name, O God, so also is Thy praise unto the ends of the earth: Thy right hand is full of justice. *Kyrie and Gloria.*

Collect

Almighty and everlasting God, we humbly beseech Thy Majesty, that, as Thine Only-begotten Son was this day presented in the temple in substance of our flesh, so Thou wouldst cause us too, with purified hearts, to be presented unto

Thee. Through the same Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end.

Response: Amen.

Lesson (Malachias 3. 1-4).

Thus saith the Lord God: Behold, I send Mine Angel, and he shall prepare the way before My face; and presently the Lord Whom you seek, and the Angel of the testament Whom you desire, shall come to His temple. Behold, He cometh, saith the Lord of hosts: and who shall be able to think of the day of His coming? and who shall stand to see Him?, for He is like a refining fire, and like the fuller's herb; and He shall sit refining and cleansing the silver, and He shall purify the sons of Levi, and shall refine them as gold and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old and in the ancient years; saith the Lord Almighty. *Response:* Deo gratias.

Gradual (Psalm 47. 10-11, 9).

We have received Thy mercy, O God, in the midst of Thy temple: according to Thy Name, O God, so also is Thy praise unto the ends of the earth. As we have heard, so have we seen, in the city of our God, and in His holy mountain.

Tract (St. Luke 2. 29, 30-32).

After Septuagesima, the Alleluia and its versicle is replaced by the following Tract:

Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace. Because mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples: a light to the revelation of the Gentiles, and the glory of Thy people Israel.

Alleluia

Before Septuagesima only, the following Alleluia is said of Saint Augustine:

Alleluia, alleluia. An old man was carrying a Child; but the Child was the old man's Lord. Alleluia.

Gospel (St. Luke 2. 22-32).

Blessed lit candles should be held during the Gospel. They may be lighted by a server after the Epistle and should be extinguished at the end of the Gospel.

At that time, after the days of Mary's purification, according to the law of Moses, were accomplished, they carried Jesus to Jerusalem, to present Him to the Lord; as it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord; and to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons. And behold, there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in him: and he had

received an answer from the Holy Ghost, that he should not taste death before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when His parents had brought in the Child Jesus, to do for Him according to the custom of the law, he also took Him into his arms, and blessed God, and said: Now Thou dost dismiss Thy servant, O Lord, according to Thy word, in peace; because mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light to the revelation of the Gentiles, and the glory of Thy people Israel.
Response: Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 44. 3).

Grace is poured abroad in thy lips; therefore hath God blessed thee forever, and for ages of ages.

Secret

Near the end of the preceding Offertory Prayers, after the Lavabo, a server may light blessed candles held by the people. They should be extinguished just before the people are communicated.

O Lord, graciously hear our prayers: and that the gifts we offer in the sight of Thy Majesty may be worthy, grant us help of Thy mercy. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

Preface of the Nativity

This Preface is always used for Candlemas, whether or not the Feast fall in or before the Season of Septuagesima.

It is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father Almighty, Eternal God: for, through the Mystery of the Word made flesh, new radiance from Thy glory hath so shone on the eye of the soul that the recognition of our God made visible draweth us to love what is invisible. And therefore, with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing a hymn to Thy glory, evermore saying:
Sanctus, 🕯 Sanctus, 🕯 Sanctus, 🕯

Communion Verse (St. Luke 2. 26).

Simeon received an answer from the Holy Ghost, that he should not taste death, until he had seen the Christ of the Lord.

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

Postcommunion Verse

We beseech Thee, O Lord our God, that the most holy Mysteries, which Thou hast given us to safeguard our regenerated nature, may, through the intercession of blessed Mary, ever-Virgin, be to us a healing remedy, both for the present and for the future. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end.
Response: Amen.

EXTRA PROPERS FOR THE FEAST OF THE CHAIR OF ST. PETER ON 22nd FEBRUARY

When one of the Sundays in the Season of Septuagesima falls on 22nd February, the Second-class Feast of the Chair of St. Peter (which has an extra commemoration of St. Paul), the following commemorations must be added to those of the appropriate Sunday at the Collect, the Secret and the Postcommunion.

Collects:

After the Collect of the Sunday follows these Collects of St. Peter and of St. Paul:

O God, Who, by delivering to Thy blessed Apostle Peter the keys of the Kingdom of Heaven, didst confer upon him the pontifical power of binding and loosing, grant that, by the help of his intercession, we may be freed from the bonds of sin. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

O God, Who by the preaching of the blessed Apostle Paul, didst teach many nations: grant us, we beseech Thee, that we who venerate his memory, may feel the benefit of his patronage, Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

Secrets: After the Secret of the Sunday follow these Secrets of St. Peter and of St. Paul:

May the prayer of the blessed Apostle Peter, we beseech Thee, O Lord, commend unto Thee the petitions and offerings of Thy Church: and as a result, may the Sacrifice we celebrate to give honour to Him, be effectual for pardon to us. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

At the prayers of Thine Apostle Paul, O Lord, so sanctify the gifts made by Thy people: that what by Thine own institution is pleasing to Thee, may, by his intercession and patronage, please Thee still more. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunions: After the Postcommunion of the Sunday follow these Postcommunions of St. Peter and of St. Paul:

May the gift which we have offered fill us with joy, O Lord: that, as we proclaim Thee wonderful in Thine Apostle Peter, so we may, through him, receive the grace of Thy forgiveness. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

We have been sanctified by this saving Mystery, O Lord, and beseech Thee: that he whom Thou hast given us as patron and guide, may not fail to pray for us. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

EXTRA PROPERS FOR THE FEAST OF ST. MATTHIAS
THE APOSTLE ON 24th FEBRUARY
(25th February in a Leap Year)

When one of the Sundays in the pre-Lenten Season of Septuagesima falls on 24th February (or on 25th February in a leap year), the Second-class Feast of St. Matthias the Apostle must be commemorated at the Collect, Secret and Postcommunion. (When this Feast falls on Ash Wednesday or a Sunday in Lent, it is neither celebrated nor transferred nor commemorated but is omitted for that year.)

St. Matthias was one of the seventy-two disciples of our Lord, and St. Peter himself reveals that he was among the first of the disciples, present from the time of the Baptism of Jesus by St. John in the River Jordan. He was considered worthy by the other apostles to be selected as one of two candidates to replace Judas Iscariot so as to keep the original College of Apostles to the number of twelve. He was then chosen by lot so that God Himself would be invited to make the final determination. Matthias was present at Pentecost for the Descent of the Holy Ghost. It is thought that he was stoned to death in Colchis, in Asia Minor. However, one of his attributes is an axe.

Collect: After the Collect of the Sunday follows this Collect of St. Matthias:

O God, Who didst join Blessed Matthias to the company of Thine apostles, grant, we beseech Thee, that, through his intercession, we may ever be conscious of Thy compassion and loving-kindness towards us. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end.

Response: Amen.

Secret: After the Secret of the Sunday follows this Secret of St. Matthias: Lord, may the prayer of holy Matthias, Thine Apostle, accompany the oblations which we dedicate to Thy Name: and grant that, through it, we may be both forgiven and defended. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion:

After the Postcommunion of the Sunday follows this Postcommunion of St. Matthias:

Grant, we beseech Thee, almighty God, that, by means of these holy Mysteries which we have received, through the intercession of Blessed Matthias, Thine Apostle, we may obtain pardon and peace. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Traditional Seasonal Devotions

Litany of the Holy Face of Jesus



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

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

Holy Virgin Mary, *pray for us.*

- Jesus, Whose adorable Face Mary and Joseph worshipped with profoundest reverence, *have mercy on us.*
- Jesus, Whose adorable Face is the masterpiece of the Holy Ghost, in which the Father was well pleased, *have mercy on us.*
- Jesus, Whose adorable Face ravished with joy the angels, shepherds and magi in the stable of Bethlehem, *have mercy on us.*
- Jesus, Whose adorable Face wounded with a dart of love the aged Simeon and the Prophetess Anna in the temple, &c.
- Jesus, Whose adorable Face was bathed in tears in Thy Holy Infancy,
- Jesus, Whose adorable Face, at the age of twelve, astonished the doctors in the temple,
- Jesus, Whose adorable Face is white with purity and ruddy with charity,
- Jesus, Whose adorable Face is more beautiful than the sun, brighter than the moon and more brilliant than the stars,
- Jesus, Whose adorable Face is lovelier than the roses of spring,
- Jesus, Whose adorable Face is more precious than gold, silver and gems,
- Jesus, Whose adorable Face wins all hearts by Its charms and grace,
- Jesus, Whose adorable Face is most noble in Its heavenly features,

- Jesus, Whose adorable Face is contemplated by the angels,
- Jesus, Whose adorable Face is the sweet delight of the saints,
- Jesus, Whose adorable Face was the joy of Thy virgin mother and Thy foster-father,
- Jesus, Whose adorable Face is the ineffable mirror of the divine perfections,
- Jesus, the beauty of Whose adorable Face is every ancient and ever new,
- Jesus, the modesty and mildness of Whose adorable Face attracteth both just and sinners,
- Jesus, Whose adorable Face appeaseth the divine wrath,
- Jesus, Whose adorable Face is the terror of the evil spirits,
- Jesus, Whose adorable Face is the treasure of grace and blessings,
- Jesus, Whose adorable Face was exposed to the inclemency of the weather in the wilderness,
- Jesus, Whose adorable Face was bathed with sweat in Thy journeys and scorched with the heat of the sun,
- Jesus, the expression of Whose adorable Face is wholly divine,
- Jesus, Whose adorable Face gave a holy kiss and blessing to the little children,
- Jesus, Whose adorable Face sorrowed and wept at the grave of Lazarus,
- Jesus, Whose adorable Face was brilliant as the sun and radiant with glory on Mount Tabor,

✠ The light of Thy Face has been shed upon us, O Lord.

✠ *Thou hast given joy to our hearts.*

- Adorable Face, worthy of all reverence, veneration and worship, *have mercy on us.*
- Adorable Face, sorrowful at the sight of Jerusalem and shedding tears over that ungrateful city, *have mercy on us.*
- Adorable Face, bowed to the earth in the Garden of Olives and covered with confusion for our sins, &c.
- Adorable Face, bathed in a bloody sweat,
- Adorable Face, kissed by the traitor Judas,
- Adorable Face, Whose sanctity and majesty smote the soldiers with fear and cast them to the ground,
- Adorable Face, struck by an infamous servant, blindfolded and profaned by the sacrilegious hands of Thine enemies,

- Adorable Face, defiled with spittle and bruised
with so many buffets and blows,
- Adorable Face, Whose divine look wounded the heart of Peter
with repentance, sorrow and love,
- Adorable Face, humbled for us at the tribunals of Jerusalem,
- Adorable Face, which didst preserve Thy serenity
when Pilate pronounced the fatal sentence,
- Adorable Face, covered with sweat and blood
and forced into the mire under the weight of the Cross,
- Adorable Face, the brow crowned with deep and piercing thorns,
- Adorable Face, wiped with a veil by a pious woman
on the way to Calvary,
- Adorable Face, raised on the instrument
of the most shameful punishment,
- Adorable Face, Whose eyes shed tears of blood,
- Adorable Face, Whose mouth was tormented with vinegar and gall,
- Adorable Face, Whose hair and beard
were plucked out by executioners,
- Adorable Face, disfigured like the face of a leper,
- Adorable Face, Whose incomparable beauty was obscured
under the fearful cloud of the sins of the world,
- Adorable Face, covered with the sad shades of death,
- Adorable Face, washed and anointed by Mary and the holy women,
and covered with a shroud,
- Adorable Face, enclosed in the sepulchre,
- Adorable Face, all resplendent with glory and beauty
on the day of Thy Resurrection,
- Adorable Face, all dazzling with light
at the moment of Thine Ascension,
- Adorable Face, hidden in the Most Blessed Sacrament of the Altar,
- Adorable Face, Which will appear at the end of time in the clouds,
with great power and majesty,
- Adorable Face, Which will cause sinners to tremble with terror,
- Adorable Face, Which will fill the just with joy for all eternity,

✠ O Lord, show us Thy Face, ✠ *And we shall be saved.*

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.*

Let us pray.

I salute Thee, I adore Thee, I love Thee, O Adorable Face of Jesus, my Beloved, noble seal of the divinity! With all the powers of my soul, I apply myself to Thee, and most humbly pray Thee to imprint in me all the features of Thy divine countenance. *R̄ Amen.*

We beseech Thee, O Almighty and merciful God, grant to us and to all who venerate the countenance of Thy dearly beloved Son, all disfigured by our sins, the grace to behold It throughout eternity in the glory of Its majesty, through the same Jesus Christ our Lord, Who is, with Thee and the Holy Ghost, ever one God, world without end. *R̄ Amen.*

O my Jesus, cast upon us a look of mercy! Turn Thy Face toward each of us as Thou didst to Veronica, not that we may see It with our bodily eyes, for this we do not deserve, but turn It toward our hearts so that, remembering Thee, we may ever draw from this fountain of strength the vigour necessary to sustain the combats of life. *R̄ Amen.*

Additional Devotional Prayers

SHORT LITANY TO THE HOLY FACE OF JESUS

Holy Face of Jesus, *be my joy.*

Holy Face of Jesus, *be my strength.*

Holy Face of Jesus, *be my health.*

Holy Face of Jesus, *be my courage.*

Holy Face of Jesus, *be my wisdom.*

Holy Face of Jesus, Image of the Father, *provide for me.*

Holy Face of Jesus, Mirror of Thy Priestly Heart, *be my zeal.*

Holy Face of Jesus, Gift of the Spirit, *show me Thy love.*

Holy Face of Jesus, saddened by sorrow,
grant my request through Thy merits.

Amen.

**Offering of the Holy Face of our Lord Jesus Christ to God the Father
in order to appease His justice and draw down mercy upon us:**

Eternal Father, turn away Thine angry gaze from our guilty people, whose face has become unsightly in Thine eyes. Look instead upon the Face of Thy belovèd Son, for this is the Face of Him in Whom Thou art well pleased. We now offer Thee this Holy Face, covered with shame and disfigured by bloody bruises in reparation for the crimes of our age in order to appease Thine anger, justly provoked against us. Because Thy divine Son, our Redeemer, hath taken upon His Head all the sins of His members, that they might be spared, we now beg of Thee, Eternal Father, to grant us mercy. Amen.

**An Aspiration to the Eternal Father
to be frequently recited during the day:**

Eternal Father, we offer unto Thee the Holy Face of Jesus, covered with blood, sweat, dust and spittle, in reparation for the crimes of communists, blasphemers and for the profaners of the Holy Name and of the Holy Day. Amen.

**The Golden Arrow Prayer, in praise of the Holy Name of God,
dictated to Sr. Marie of St-Pierre by our Lord Jesus Christ:**

May the most holy, most sacred, most adorable, most incomprehensible and unutterable Name of God be always praised, blessed, loved, adored and glorified in Heaven, on earth and under the earth by all the creatures of God, and by the Sacred Heart of our Lord Jesus Christ in the Most Holy Sacrament of the Altar. Amen.

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

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