

Missalette for Marian Masses 1



Our Lady Queen of Peace Parish

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Cover Picture: In view of the pre-ordained merits of Jesus Christ, our Lady was conceived without a stain of original sin and, unlike Eve, she never committed any personal sin. As Christ, the perfect Man, took his Humanity from His mother, she is the pure woman who will crush the serpent at the end of time. Since the body of our Lady was untouched in innocence and her soul was sinless and pure, she rose both body and soul into Heaven at the end of her sojourn on earth. This belief has been taught since the sixth century and was proclaimed infallibly by Ven. Pope Pius XII on 1 November, 1950. This cover picture shows the assumption of our Lady into Heaven by God's power.

NOTES

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

FOREWORD: MARIAN I MISSALETTE

This Missalette is designed to be used to guide the faithful in praying Marian Masses of all classes that are celebrated between Christmastide and September. (A mate to it will cover Marian feasts of September, October and November. The Solemn Feast of the Immaculate Conception is presented in our Advent Missalette.) Our main text is the Ordinary of the Mass. Propers for the first- and second-class feasts of our Lady are provided in this booklet, together with any commemorations that fall on the same days. Propers for other Marian Masses which occur during this period will be provided on inserts. Seasonal adjustments are included wherever they are applicable (*e.g.* the case of a feastday which may come either before or after Septuagesima or before or after Easter Sunday). Whenever one of the feasts pertaining to this Missalette is impeded but commemorated, another Missalette will be used to provide the propers for the celebrated Mass and the commemoration of the Marian feast will be included there or else on an insert. This Missalette will never be used during the Octaves of Easter or Pentecost or during Christmastide, except, in the last case, for a Votive Mass of the second class (such as that of the titular feast of the Parish).

Three feasts of the Blessed Virgin Mary take the first class in the universal calendar. The propers for two of these are given in this Missalette: those of the Assumption of our Lady in August and those of the Annunciation, normally celebrated in March (but transferred to the Monday after Low Sunday when 25th March falls in Passion Week or Easter Week or on Low Sunday). In addition, propers for the first-class titular feast of the Parish Church, that of Our Lady Queen of Peace, are also given here. When this titular feast falls on a Sunday on 9th July, the Sunday Mass is displaced by it and is commemorated at Collect, Secret and Postcommunion. This Missalette also presents propers for three of the seven second-class feasts of our Lady that are inscribed in the universal calendar; namely, for the Feasts of the Coronation of our Lady as Queen of Heaven and earth, of her Visitation to St. Elizabeth, and of her Immaculate Heart. By way of inserts, propers for the Vigil Mass of the Assumption are provided, together with those for the feasts of Our Lady of Lourdes and Our Lady of Mount Carmel and those for the Dedication of the Archbasilica of St. Mary Major--Our Lady of the Snows. Finally, also on an insert will be the second-class Votive Mass of our Lady Queen of Peace so that it may be offered throughout the year as proper to our Parish.

Near the end of this booklet, we have printed two litanies of our Lady which seem appropriate. The Litany of the Life of Mary outlines all the events of the Blessed Mothers' sojourn with us; the Litany of the Immaculate Heart of Mary (corresponding to the title of a Feast in this booklet), composed by Bl. John Henry Cardinal Newman, is a splendid tribute to the Holy Mother of God. At the end of this Missalette, we provide the text for the Angelus and Regina Cœli.

Traditionalists pray these thrice a day every day.

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. In our community, spoken Masses are usually offered on Fridays, when this booklet will most often be used. In these Missalettes, we use textual coloration, bracketing and different font types to help the reader navigate through the texts, rubrics, postures and options. To this end, we have adopted the following conventions:

- **Black** printing presents the text of the Mass (whether Sung or Spoken).
- **Blue** text indicates **postures** for the faithful to follow.
- **Red** highlights comments that aid in understanding the prayers or the actions of Priest or Server(s). **Bolded black text adds commentary.**
**Bolded black text adds commentary B **
- **A yellow highlighted text area always refers to the Propers.**
- **A blue highlighted area refers to texts which are said only when specified or texts which are not part of Mass *per se*.**
- **Grey highlighted areas are skipped when there is no incensing.**

- Directions for the congregation are enclosed in square brackets [...]. Reverencings are also rendered in small capital letters (e.g. [BOW], [INCLINE], [GENUFLECT]). Postures are printed in blue (e.g. **KNEEL, SIT, STAND**). A *bow* is a bending of the neck, while an *inclination* is made from the waist.

INTRODUCTION

The Blessed Virgin Mary holds a special place of honour in the spiritual hierarchy. She stands above the angels and all the other saints as Queen of Heaven, Queen of Angels, Queen of all Saints, Queen conceived without original sin. As the Mother of Christ, she is also the Mother of God, given the hypostatic union; she is the choice and obedient daughter of God the Father as the second Eve; she is the spiritual spouse of God the Holy Ghost; she is the handmaid of the Blessed Trinity, One God. She played an essential part in our redemption by her fiat, which contradicted the wayward will of Eve, for God asked our Lady to consent to be the mother of the Messiah, and she agreed: “Be it done unto me according to thy will” (St. Luke 1. 38). St. Mary, as the Mother of Jesus, also enjoyed an intimacy with God that no other being can ever know, as she held God Himself in her arms, nursed him, wrapped Him in swaddling clothes, pressed Him close to her, and laid Him in a manger. At the foot of the Cross, she shared in the redemptive work of Christ by suffering a spiritual martyrdom the depths of which no one can conceive but God Himself.

God hath willed that our Lady would have a unique place in the order of being. God is Spirit, Jesus tells us (St. John 4. 24); but He is also more than Spirit, for Jesus Christ is both perfect God and perfect Man, of reasoning soul and human flesh subsisting (*cf.* Athanasian Creed, 32); He therefore bridges an abyss between the Father and us. Our Lady, unlike her Son, is a creature; but like her Son alone in mankind (for the angels are not human), she was conceived without original sin and having never committed any personal sin. Hence she stands between Jesus and us just as Christ stands between the Father and us. Our Lady is one of us and yet has a spotless connexion to God Himself.

This is why the Church has, for countless centuries, lavished special honour on the holy and immaculate Mother of God. Scores of feasts are dedicated to her, whereas no other saint is honoured by more than two. In fact, there are far more feasts approved to venerate our Lady than there are to adore God. This is no dishonour to God. On the contrary, the fewer feasts of the Mysteries of God, each taking an exalted rank, makes them stand out more prominently in the garden of festivals which grace the liturgical year. The feasts of our Lady are like the finest and brightest flowers in the garden of Christ, those which surround and glorify a living statue of His figure (veiled as the Blessed Sacrament). Hence the multitude of her festivals glorifies His presence. Above that garden statue stands the majestic sun, figuring the Father, and a luminous beam, the Holy Ghost, falling upon that same figure. The angels and then the saints stand as resplendent but less magnificent blooms and are ranged in ranks beyond the blossoms of our Lady. We hope one day to stand at the periphery in this Heavenly garden.

Three Marian feasts stand above the others, ranking in the first class. These are the Feasts of the Immaculate Conception, of the Annunciation and of the Assumption. The first and the last of these serve as frames for the life of our Lady; the other is really a hidden feast of our Lord, of His Incarnation, for God Himself was hidden within our Lady at that momentous time. As this divine Mystery is too profound for man to plumb without the special grace of God, we approach it by celebrating the fiat of our Lady, which occurred with it and which preceded it in the order of causation. At the Incarnation, the Second Adam adds perfect Manhood to His Divinity so that He may redeem us, for only God can atone for the sin of Adam against an infinitely perfect God, and yet only a man could make reparation for a sin of man. Similarly, as the first Eve directed her free will against the command of God, the second Eve, our Lady, freely chooses to accept the plea of Heaven to make possible our redemption. It is important to note that God does not command St. Mary and yet Mary does what He wishes; whereas God did command Eve and yet she disobeyed him. Mary is a second Eve but is much greater than the first one!

Just as three Marian solemnities take the rank of the first class, seven take the rank of the second class on the universal calendar (the numbers three and seven having traditional significance). These are the Feasts of the Nativity of our Lady, of her Motherhood, of her Visitation to St. Elizabeth, of her Seven Dolours (celebrated in September and commemorated on Passion Friday), of the Holy Rosary, of her Immaculate Heart and of her Coronation as Queen of Heaven and earth. There are a large number of third-class Marian feasts but few of them stand in the universal calendar. These are the feasts of her Presentation in the Temple, of her Holy Name, of our Lady of Lourdes and of the Dedication of the Archbasilica of St. Mary Major (of the Snows), the chief Marian church in Rome and in the world. Feasts of our Lady of Mt. Carmel and our Lady of Ransom now take only the fourth class but remain inscribed in the universal calendar. Then there are the countless local feasts of the Blessed Mother, one of which, the Feast of the Miraculous Medal, is celebrated widely throughout Canada. Our own Parish Church is dedicated to our Lady Queen of Peace, which therefore takes the rank of a first-class feast for us.

The Traditional Latin Mass is offered in this Parish each year on the first-class feasts of our Lady, on a selection of second-class Marian festivals and on some of the third class. Occasionally, a fourth-class Marian feast is also offered in the Traditional Rite, usually when it falls on a Friday. The propers of the feasts which are celebrated here have been provided in two Marian Missalettes. This booklet renders all the propers for these Marian feasts which occur from Christmas to September. A second one provides the propers for September, October and November. The Feast of the Immaculate Conception of our Lady is included in our Advent Missalette. It is hoped that, by use of this Missalette, souls will venerate the holy Mother of God and thus attain salvation by the help of Christ her Son.

THE PROCESSION

STAND AS THE PROCESSION ENTERS THE NAVE.

There will be a Procession through the nave at a Sung Mass and there may be a short procession through the nave at a spoken Low Mass (whether graced by a hymn or not), for several of the feasts pertaining to this Missalette are very festive. Some rank as second class; two, even as first class. If there be no Procession, skip this entry and the Aspersio following it and go to Page 3. During any Procession, bow to the Celebrant as he passes your pew. At a typical Sung Mass, the Servers will include a Thurifer, Crucifer, Acolytes and Master of Ceremonies.

THE ASPERSION BEFORE SUNG MASS ON SUNDAYS REMAIN STANDING

At any sacred place, an Aspersio may be imparted only on Sundays and only before the principal Mass offered in the Traditional Latin Rite. This may happen only when a first-class Feast of our Lady displaces the Sunday Mass. In the Masses pertaining to this Missalette, that can occur only when the August Feast of the Assumption or the July Feast of Our Lady Queen of Peace falls on a Sunday. In the latter case, the Feast ranks as first class because it is the titular festival of the Parish Church. (The first-class Feast of the Annunciation in March may never displace a Sunday Mass, as it is always transferred when it falls on a Lenten Sunday or on Easter Sunday, for those Sundays also rank as first class.) An Aspersio is never strictly required, even at a *Missa Solemnis*. The Celebrant begins the rite by intoning the Antiphon, 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 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 white. Gold may replace white.¹ In our Parish and in many places, the Priest will wear special Marian white vestments having mainly blue orphreys. This is because white and cerulean blue are the colours of our Lady: white stands for her purity; blue, for her rise into Heaven (as Heaven is associated with the blue sky). Gold vestments are apposite at those very festive solemnities of our Lady which emphasise her queenship--feasts which include that of Our Lady Queen of Peace, the titular festival of our Parish. 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 Aspersio 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.

¹ Blue vestments (having mainly white decoration) may substitute for white on Marian feasts only in Spain and some parts of Southern France and in parts of Bavaria.

Antiphon and Responsory

ASPERGES ME, Domine, hyssopo,
et mundabor;
lavabis me, et super nivem
dealbabor.

MISERERE ME, Deus, secundum
magnam misericordiam tuam.

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

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.

℟. Sicut erat in principio, et nunc, et
semper, et in sæcula
sæculorum. Amen.

℣. [INCLINE] 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 Antiphon and Responsory used ut supra is now repeated
Returning to the Altar, the Celebrant sings:*

℣. Ostende nobis, Domine,
misericordiam tuam.

℟. Et salutare tuum da nobis.

℣. Domine exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Show unto us, O Lord, Thy
mercy.

℟. And give unto us Thy salvation.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. 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 be white or else gold by substitution. 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 Celebrant and Ministers recite in a vox mediocris [moderate voice] the preparatory prayers at the foot at the Altar.

PRAYERS AT THE FOOT OF THE ALTAR

Psalm 42 and versicle and responsory following it are said at all Marian Masses--even at Masses of the Annunciation said during Passion Week. (This also applies to the Glory said at the Introit and the Glory said at the end of the Lavabo.)

KNEEL AS THE CELEBRANT GENUFLECTS AT THE FOOT.

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

✠ Introibo ad altare Dei.

✠ I will go in unto the Altar of God.

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

JUDICA ME (PSALM 42)

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

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

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

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

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

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

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

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

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

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

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

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

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

✠ [INCLINING, AS SERVER(S) BOW] Gloria Patri, et Filio, et Spiritui Sancto.

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

℟ Sicut erat in principio, et nunc, et semper: et in sæcula sæculorum. Amen.

℟ As it was in the beginning, is now, and ever shall be, world without end. Amen.

✠ Introibo ad altare Dei.

✠ Ad Deum qui lætificat
juventutem meam.

✠ Adjutorium nostrum ✠ in
nomine Domini.

✠ Qui fecit cœlum et terram.

✠ I will go in unto the Altar of God.

✠ To God, Who giveth joy to my youth.

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

✠ Who hath made Heaven and earth.

THE CONFITEOR

✠ Confiteor Deo omnipotenti. . . .

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

✠ Amen.

✠ I confess to Almighty God. . . .

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

✠ Amen.

The Server(s) 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 Server(s) 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.

PRAYER FOR PURITY

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

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

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

PRAYER FOR PEACE

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

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

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

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

Ab illo bene✠ dicaris, in cuius honore cremaberis. Amen.

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

THE INTROIT

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

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

THE KYRIE

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

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Christe, eleison.

✠ Christe, eleison.

✠ Christe, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Christ, have mercy on us.

✠ Christ, have mercy on us.

✠ Christ, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

THE GLORIA

The *Gloria* is said at every feastday Mass of our Lady, even one of the fourth class. It is also said at the second-class Votive Mass of the titular Feast of our Parish Church, that of Our Lady Queen of Peace. It is not said at the Vigil Mass of the Assumption. *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 moderate voice. If 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

[INCLINE] GLORY TO GOD ON

DEO. Et in terra pax hominibus bonæ voluntatis. [OPTIONAL BOW]

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

Laudamus te. Benedicimus te. [BOW]

praise Thee. We bless Thee. [BOW]

Adoramus te. Glorificamus te. [BOW]

We adore Thee. We glorify Thee. We

Gratias agimus tibi propter magnam

give Thee [BOW] thanks for Thy great

gloriam tuam. Domine Deus, Rex

glory. Lord God, Heavenly King, God

cœlestis, Deus Pater omnipotens.

the Father Almighty. Lord [BOW]

Domine Fili unigenite, [BOW] Jesu

Jesus Christ, Only-begotten Son. Lord

Christe.

God, Lamb of God, Son of the Father

Domine Deus, Agnus Dei, Filius

Thou Who takest away the sins of the

Patris. Qui tollis peccata mundi,

world, have mercy on us. Thou Who

miserere nobis. Qui tollis peccata

takest away the sins of the world,

mundi, [INCLINE] suscipe

[INCLINE] receive our prayer. Thou

deprecationem nostram. Qui sedes ad

Who sittest at the right hand of the

dexteram Patris, miserere nobis.

Father, have mercy on us. For Thou

Quoniam tu solus Sanctus. Tu solus

alone art holy. Thou alone art the

Dominus. Tu solus Altissimus, [BOW]

Lord. Thou alone, O [BOW] Jesus

Jesu Christe. Cum Sancto Spiritu, ✠

Christ, art most high. With the Holy

in gloria Dei Patris. Amen.

Ghost, ✠ in the glory of God the

Father. Amen.

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

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

✠ Oremus.

✠ Let us pray.

THE COLLECT

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

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

In Masses pertaining to this booklet, there may be one or two extra Collects, depending on the rank of the day.

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 on the insert or in the Proper of the Mass.

SIT AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

And the assistants respond:

✠ Deo gratias.

✠ Thanks be to God.

**THE GRADUAL AND ALLELUIA from Pentecost to Septuagesima
or THE GRADUAL ALONE AT THE VIGIL MASS OF THE ASSUMPTION
or THE GRADUAL AND TRACT between Septuagesima and Eastertide
or THE TWO ALLELUIAS from Easter to Pentecost**

After the Epistle, the Choir, at a Sung Mass, chants these Propers.

The Celebrant reads them in a moderate voice.

Turn to the GRADUAL and ALLELUIA or GRADUAL alone or GRADUAL AND TRACT or TWO ALLELUIAS on the insert or in the Proper of the Mass.

BLESSING OF INCENSE BEFORE THE GOSPEL

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

Ab illo ✠ benedicaris, in cujus honore Be ✠ blessed by Him in whose honour cremaberis. Amen. thou art burnt. Amen.

MUNDA COR MEUM

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

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

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

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

Pray, Lord, a blessing.

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

THE GOSPEL

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

STAND.

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

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

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

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

✠ Gloria ✠ tibi, ✠ Domine. ✠

✠ Glory ✠ to Thee, ✠ O Lord. ✠

Turn to GOSPEL on the insert or 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)

A Sermon will generally be delivered on a first-class Marian feast and often on one of the second class. If one should be delivered, wait for the Celebrant to reach the floor of the sanctuary and then

SIT for the Sermon. When the Sermon is finished, wait for the Celebrant to reach the predella and then STAND.

*After the Celebrant reaches the predella again,
STAND for the CREED*

THE CREDO

The Creed is said at first- and second-class feasts of our Lady. It is not said at third- or fourth-class feasts of our Lady, at the second-class Votive Mass of our Lady Queen of Peace or at the Vigil Mass of the Assumption. However, it is not said on the Vigil Mass of any saint.

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.

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

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 iudicare vivos et mortuos:
cujus regni non erit finis.

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

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 the resurrection
of the dead, and the life ✠ of the
world to come. Amen.

THE MASS OF THE FAITHFUL

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

REMAIN STANDING.

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

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

✠ Oremus.

✠ Let us pray.

THE OFFERTORY OF THE MASS

THE OFFERTORY ANTIPHON

At a Sung Mass, the Choir sings the Offertory Antiphon, which is recited silently by the Celebrant.

SIT.

Turn to OFFERTORY on the insert or 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
viviis 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
mirabilius reformasti: da nobis per
hujus aquæ et vini mysterium, ejus
divinitatis esse consortes, qui
humanitatis nostræ fieri dignatus est
particeps Jesus Christus Filius tuus
Dominus noster: Qui tecum vivit
et regnat in unitate Spiritus Sancti
Deus: per omnia sæcula sæculorum.
Amen.

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 clementiam: Chalice of salvation, entreating Thy ut in conspectu divinæ majestatis tuæ, mercy that our offering may ascend with pro nostra et totius mundi salute cum a sweet fragrance in the sight of Thy odore suavitatis ascendat. Amen. divine Majesty, for our own salvation, and for that of the whole world. Amen.

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

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

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

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

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

THE OFFERTORY INCENSING

The Celebrant now usually blesses incense at a Sung Mass.

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

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

The Celebrant incenses the bread and wine:

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

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

Then he incenses the Altar:

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

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

Returning the thurible, the Celebrant says:

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

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

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

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

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

THE LAVABO

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

LAVABO inter innocentes manus meas: I WILL wash my hands among the
et circumdabo altare tuum, innocent, and I will encompass Thine
Domine: ut audiam vocem laudis, Altar, O Lord. That I may hear the
et enarrem universa mirabilia tua. voice of Thy praise, and tell of all Thy
Domine, dilexi decorem domus tuæ, wondrous works. I have loved, O Lord,
et locum habitationis gloriæ tuæ. Ne the beauty of Thy house, and the place
perdas cum impiis, Deus, animam where Thy glory dwelleth. Take not
meam, et cum viris sanguinum away my soul, O God, with the wicked,
vitam meam: In quorum manibus nor my life with men of blood, in
iniquitates sum: dextera eorum repleta whose hands are iniquities, their right
est muneribus. Ego autem in innocentia hand is filled with gifts. But as for me,
mea ingressus sum: redime me, et I have walked in my innocence; redeem
miserere mei. Pes meus stetit in directo: me, and have mercy on me. My foot
in ecclesiis benedicam te, Domine. hath stood in the right way; in the
churches I will bless Thee, O Lord.
Gloria Patri, et Filio, et Spiritui Sancto. Glory be to the Father, and to the Son,
Sicut erat in principio, et nunc, et and to the Holy Ghost. As it was in the
semper: et in sæcula sæculorum. beginning, is now, and ever shall be,
Amen. 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 RECEIVE, O HOLY TRINITY, this
oblationem, quam tibi offerimus ob oblation which we make to Thee in
memoriam passionis, resurrectionis et memory of the Passion, Resurrection,
ascensionis Jesu Christi Domini nostri: and Ascension of our Lord Jesus
et in honorem beatæ Mariæ semper Christ; and in honour of blessed Mary
Virginis, et beati Joannis Baptistæ, et ever-Virgin, of blessed John the
sanctorum Apostolorum Petri et Pauli, et Baptist, the holy Apostles Peter and
istorum, et omnium Sanctorum: ut Paul, of these and of all the saints. To
illis proficiat ad honorem, nobis autem them let it bring honour, and to us
ad salutem: et illi pro nobis intercedere salvation, and may they whom we are
dignentur in cœlis, quorum memoriam commemorating here on earth deign to
agimus in terris. Per eundem Christum plead for us in Heaven. Through the
Dominum nostrum. Amen. 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 ✠ PRAY, BRETHREN, that my
vestrum sacrificium acceptabile fiat apud Sacrifice and yours may be acceptable
Deum Patrem omnipotentem. to God the Father Almighty.

℞ Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.

✠ Amen.

℞ 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:

Orem ✠ Oremus.

Let ✠ Let us pray.

THE SECRET

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

Turn to SECRET on the insert or in the Proper of the Mass.

In Masses pertaining to this booklet, there may be one or two extra Secrets, depending on the rank of the day.

He concludes in a vox clara:

✠ Per omnia saecula saeculorum.

✠ For ever and ever.

℞ Amen.

℞ Amen.

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

THE DIALOGUE TO THE PREFACE

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

✠ Dominus vobiscum.

✠ The Lord be with you.

℞ Et cum spiritu tuo.

℞ And with thy spirit.

Raising his hands:

✠ Sursum corda.

✠ Lift up your hearts.

℞ Habemus ad Dominum.

℞ We have lifted them up to the Lord.

Joining his hands before his breast, he bows:

✠ Gratias agamus [BOW] Domino Deo nostro.

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

℞ Dignum et justum est.

℞ It is meet and just so to do.

THE PREFACE

Turn to PREFACE on the insert or in the Proper of the Mass.

The Common Preface will be used on the Vigil Mass for the Assumption of our Lady. At all other Marian Masses, the Preface of the Blessed Virgin Mary is used. However, this Preface has nine variations, six of which pertain to this Missalette.

THE SANCTUS

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

KNEEL.

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

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

THE CANON OF THE MASS

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

FOR THE CHURCH

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

STANDARD COMMUNICANTES

The Standard Communicantes is used in all Masses pertaining to this Missalette (except that, in the case of a Votive Mass of Our Lady Queen of Peace which is said on a second-class weekday in the Octave of Christmas, the Christmas Communicantes will be used instead of the Standard one (see the insert supplied in that case.)

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	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
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<p>tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani: et omnium sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio.</p>	<p>Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints. Grant for the sake of their merits and prayers that, in all things, we may be guarded and helped by Thy protection.</p>
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He joins his hands, saying:

<p>Per eundem Christum Dominum nostrum. Amen.</p>	<p>Through the same Christ our Lord. Amen.</p>
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THE CONSECRATION

OBLATION OF THE VICTIM TO GOD

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

<p>☩ HANC Igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.</p>	<p>☩ 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.</p>
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THE EPICLESIS

INVOCATION OF THE HOLY GHOST TO BLESS THE OFFERINGS

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

<p>QUAM OBLATIONEM tu, Deus, in omnibus, quaesumus, bene dictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus, et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.</p>	<p>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.</p>
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WORDS OF CONSECRATION AND ELEVATION

<p>QUI PRIDIE quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in caelum ad te Deum Patrem suum omnipotentem, tibi gratias agens, bene dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.</p>	<p>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.</p>
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Now the Priest bows low and pronounces the Words of Consecration slowly and without pausing.

**HOC EST ENIM
CORPUS MEUM.**

**FOR THIS IS
MY BODY.**

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

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

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

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

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

THE MEMORIAL

Now the Priest says in a low voice:

Hæc quotiescumque feceritis, in mei memoriam facietis.

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

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

*** THE ANAMNESIS ***

OBLATION OF THE VICTIM TO GOD

With hands held apart, the Celebrant proceeds:

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, nec non et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis:

AND now, O Lord, we, Thy servants, and with us all Thy holy people, calling to mind the blessed Passion of this same Christ, Thy Son, our Lord, likewise His Resurrection from the grave, and also His glorious Ascension into Heaven, do offer unto Thy most

offerimus præclaræ majestati tuæ de
tuis donis ac datis, hostiam ✠ puram,
hostiam ✠ sanctam, hostiam ✠
immaculatam, Panem ✠ sanctum vitæ
æternæ, et Calicem ✠ salutis perpetuæ.

sovereign Majesty out of the gifts Thou
hast bestowed upon us, a pure ✠
Victim, a holy ✠ Victim, a spotless ✠
Victim, the holy ✠ Bread of life
eternal, and the Chalice ✠ of
everlasting Salvation.

PLEA FOR ACCEPTANCE OF OUR OFFERING

SUPRA quæ propitio ac sereno vultu
respicere digneris: et accepta habere,
sicuti accepta habere dignatus es
munera pueri tui justī Abel, et
sacrificium Patriarchæ nostri Abrahæ:
et quod tibi obtulit summus sacerdos
tuus Melchisedech, sanctum
sacrificium, immaculatam hostiam.

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

PLEA FOR GRACES AND BLESSINGS

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

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

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

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 dormi-
unt in somno pacis. Ipsi, Domine, et
omnibus in Christo quiescentibus, locum
refrigerii, lucis et pacis, ut indulgeas,
deprecamur. [BOW] Per eundem Christum
Dominum nostrum. Amen.

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

* * *

PLEA FOR ETERNAL HAPPINESS

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

NOBIS QUOQUE PECCATORIBUS

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

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

The Celebrant joins his hands:

Per Christum Dominum nostrum.

Through Christ our Lord.

THE FINAL DOXOLOGY

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

PER quem hæc omnia, Domine, semper
bona creas, sanctiꝰficas, viviꝰficas,
beneꝰdicis, et præstas nobis.

THROUGH Whom, O Lord, Thou dost
create, ꝰ sanctify, ꝰ quicken, ꝰ 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 ipꝰsum, et cum ipꝰso et in ipꝰso est
tibi Deo Patri ꝰ omnipotenti, in unitate
Spiritus ꝰ Sancti, omnis honor et gloria:

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

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

ꝰ Per omnia sæcula sæculorum.
ꝰ Amen.

ꝰ For ever and ever.
ꝰ Amen

THE COMMUNION RITE OF HOLY MASS

THE PATER NOSTER

STAND AT SUNG MASSES; OTHERWISE, REMAIN KNEELING.

The Priest joins his hands and chants or says clearly:

OREMUS:

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

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

LET US PRAY.

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

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

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

℣. Amen.

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

The priest concludes silently:

℣. Amen.

THE EMBOLISM

Taking the paten between his first and second finger, the Priest says the Embolism silently:
LIBERA NOS, quæsumus, Domine, ab DELIVER US, we beseech Thee, O
omnibus malis, præteritis, præsentibus Lord, from all evils, past, present and to
et futuris: et intercedente beata et come; and by the intercession of the
gloriosa semper Virgine Dei Genitrice blessed and glorious Mary, ever-Virgin,
Maria, cum beatis Apostolis tuis Petro Mother of God, together with Thy
et Paulo, atque Andrea, et omnibus blessed Apostles Peter and Paul, and
Sanctis, da propitius pacem in diebus 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 MAY this mingling and hallowing of the
Corporis et Sanguinis Domini Body and Blood of our Lord Jesus Christ
nostri Jesu Christi, fiat accipientibus be for us who receive it a source of
nobis in vitam æternam. Amen. 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 sins
miserere nobis.	of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi:	Lamb of God, Who takest away the sins
dona nobis pacem.	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.

[[[X] Pax tecum.

℞ Et cum spiritu tuo.]

[[[X] 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,
mundum vivificasti: libera me per hoc	hast, by Thy death, given life to the
sacrosanctum Corpus et Sanguinem	world: deliver me by this, Thy most
tuum ab omnibus iniquitatibus meis, et	sacred Body and Blood, from all my
universis malis: et fac me tuis semper	iniquities and from every evil; make me
inhærere mandatis, et a te numquam	cling always to Thy commandments,
separari permittas: Qui cum eodem	and permit me never to be separated
Deo Patre et Spiritu Sancto vivis et	from Thee. Who with the same God,
regnas Deus in sæcula sæculorum.	the Father and the Holy Ghost, livest
Amen.	and 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
intres sub tectum meum: sed tantum dic Thou shouldst enter under my roof; but
verbo, et sanabitur anima mea. only say 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
accipiam, et nomen Domini invocabo. unto me? I will take the Chalice of
Laudans invocabo Dominum, et ab salvation, and call upon the Name of the
inimicis meis salvus ero. Lord. I will 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,
peccata mundi. behold 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
intres sub tectum meum: sed tantum dic Thou shouldst enter under my roof; but
verbo, et sanabitur anima mea. only say the word, and my soul shall be
healed.

The Celebrant then goes to the Altar rail and says to each communicant in the vox mediocris:
CORPUS DOMINI nostri Jesu Christi MAY THE BODY OF OUR LORD
custodiat animam tuam in vitam Jesus Christ preserve your soul unto life
æternam. Amen. everlasting. Amen.

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

***ACT OF SPIRITUAL COMMUNION:**

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

THE ABLUTION PRAYERS

SIT AFTER FINISHING YOUR THANKSGIVING.

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

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

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

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

THE COMMUNION ANTIPHON

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

Turn to COMMUNION on the insert or in the Proper of the Mass.

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

✠ Dominus vobiscum.

✠ The Lord be with you.

℟ Et cum spiritu tuo.

℟ And with thy spirit.

✠ Oremus.

✠ Let us pray.

THE POSTCOMMUNION

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

STAND AT A SUNG MASS; OTHERWISE, REMAIN SEATED.

Turn to POSTCOMMUNION on the insert or in the Proper of the Mass.

In Masses pertaining to this booklet, there may be one or two extra Postcommunions, depending on the rank of the day.

✠ Dominus vobiscum.

✠ The Lord be with you.

℟ Et cum spiritu tuo.

℟ And with thy spirit.

THE DISMISSAL

The Dismissal is then sung or said aloud.

✠ Ite, Missa est.

✠ Go, the Mass is ended.

℟ Deo gratias.

℟ Thanks be to God.

THE PLACEAT TIBI

KNEEL.

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

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

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

THE LAST BLESSING

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

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

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

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

STAND.

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

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

℣. ✠ Initium Sancti Evangelii
secundum Joannem.

℞. ✠ Gloria ✠ tibi, ✠ Domine.

℣. The Lord be with you.

℞. And with thy spirit.

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

℞. Glory ✠ to ✠ Thee, ✠ O Lord

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

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

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

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

GENUFLECT

ET VERBUM CARO FACTUM EST

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

PRAYERS AFTER LOW MASS

Many of the Masses pertaining to this booklet will be offered as Low Masses for our Congregation. When they are, the following prayers will follow Mass and there might be no recession through the nave, or only a short one.

KNEEL when the Priest and Server(s) kneel on the first step. When, after saying the following prayers, the Priest rises to retrieve the dressed Chalice from the Altar, remain kneeling.

When he genuflects at the foot, STAND.

In 1884, Pope Leo XIII prescribed the recitation of several prayers after Low Mass (i.e. after a Spoken Mass). In 1934, Pope Pius XI ordered that these same prayers be offered for the conversion of Russia. The Priest, with the faithful, recites the Hail Mary thrice, then the Hail Holy Queen:

Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

HAIL, Holy Queen, mother of mercy; hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy towards us: and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

✠ Pray for us, O holy Mother of God.

✠ That we may be made worthy of the promises of Christ.

LET US PRAY.

O GOD, our refuge and our strength, mercifully look down on Thy people who cry to Thee, and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of Saint Joseph her spouse, of Thy blessed apostles Peter and Paul, and of all the saints, in mercy and goodness, hear our prayers for the conversion of sinners, and for the liberty and exultation of our holy Mother the Church. Through the same Christ our Lord. ✠ Amen.

St. Michael, the Archangel, defend us in the day of battle. Be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do thou, O Prince of the Heavenly host, by the power of God, thrust down into hell Satan and all the evil spirits, who prowl about the world seeking the ruin of souls. ✠ Amen.

Then is said three times:

✠ Most Sacred Heart of Jesus.

✠ Have me on us.

RECESSION

At a Sung Mass, there will be a Recession through the nave. At some spoken Low Masses, there might be a short recession through the nave, with or without singing. If there be a Recession, bow to the Priest as he passes your pew.

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

FEAST OF THE ANNUNCIATION OF THE BLESSED VIRGIN MARY – (25th March) –

FIRST CLASS

WHITE VESTMENTS

The place of this Feast in the divine plan of God and also in the Liturgy of the Church can cause some confusion. This is the Feast both of the Incarnation of God as Jesus Christ and also of the veneration of our Lady because, by her fiat on this day, as the second Eve, she overcame the exclusion of mankind from Heaven. It is from this feast that the title of our Lady as Mother of God comes: for she was chosen by God to enflesh Christ as His holy Mother, to be a human mother to Him and therefore to co-operate in God's plan to descend from Heaven to save us. The Incarnation is one of the two great Mysteries which 'hinge' the Life of Christ, the other being the Resurrection. But this Mystery is beyond human comprehension, and so it is presented to us in human terms as a feast of our Lady in the Liturgy, and not primarily as a feast of Christ. For this reason, it was called 'Marymas' in the Middle Ages and long thereafter. It is not our Lady's most august feast, however, no doubt to emphasise that the Incarnation was a hidden event, the planting of a seed in the womb of a humble and obscure woman. The Feast occurs nine months before Christmas to indicate the divine gestation of Jesus Christ in the womb of His ever-virgin mother. Despite its permanent occurrence in the Easter Cycle of the year, it is proper to the Christmas Cycle.

When 25th March falls on a Sunday of Lent before Palm Sunday, it is transferred to the next day and is not commemorated on the Sunday. When it falls on Passion Sunday, it is transferred to the next day and the Passiontide Feria of Monday must be commemorated. The Passiontide Feria of the day is also commemorated whenever 25th March falls in Passion Week. When 25th March falls in Holy Week or in Easter Week, it is transferred to Monday after Low Sunday.

Flowers may be displayed on this feastday even when it is observed in Passion Week; and the organ may be played even in voluntaries. The Glory is always said in the Introit and by the Priest at the Lavabo; the *Gloria*, after the *Kyrie*; and the Prayers at the Foot at the beginning of Mass. There are seasonal adjustments to be made (as indicated hereunder) depending on whether the Feast is observed in Lent or on Monday after Low Sunday, in Eastertide. When the Feast occurs in Passion Week, the statues remained veiled and the flowers are put onto the gradines but not before any veiled statue of our Lady. An unveiled statuette of our Lady, decorated by flowers, may be placed outside the sanctuary at the Altar rails.

Should this Feast fall in Lent, the traditional obligation to fast and, when applicable, to abstain from meat, is not mitigated. This is a special mark of the Western Rites: in the Eastern Catholic Rites, it is the opposite.

Judica me: The Psalm *Judica me* and following Versicle & Responary are said even when this Feast falls in Passion Week.

Introit (Psalm 44. 13, 15, 16).

All the rich ✠ among the people shall entreat Thy countenance: after her shall virgins be brought to the King: her neighbours shall be brought to thee in gladness and rejoicing. (*P. T. Alleluia, alleluia.*) *Psalm 44. 2.* My heart hath uttered a good word: I speak my works to the King. 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. All the rich among the people shall entreat Thy countenance: after her shall virgins be brought to the King: her neighbours shall be brought to thee in gladness and rejoicing. (*P. T. Alleluia, alleluia.*) *Kyrie & Gloria.* (The *Gloria* is said even when this Feast is celebrated in Passion Week.)

Collect(s)

O God, Who didst will that, at the message of an angel, Thy Word should take flesh in the womb of the Blessed Virgin Mary, grant to Thy suppliant people that we who believe her to be truly the Mother of God may be helped by her intercession with Thee. Through our Lord Jesus Christ, Who is God, and liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end.
Response: Amen.

When this Feast falls in Passion Week or is transferred from Passion Sunday to the following Monday, the Collect of the Lenten Feria is said here at all Masses. Consult the insert provided with this Missalette.

Lesson (Isaias 7. 10-15).

In those days, the Lord spoke to Achaz, saying: Ask thee a sign of the Lord Thy God, either unto the depth of Hell, or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. And He said: Hear ye, therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord Himself shall give you a sign. Behold, a Virgin shall conceive and bear a Son, and His Name shall be called Emmanuel. He shall eat butter and honey, that He may know to refuse the evil, and to choose the good. Amen. *Response:* Deo gratias.

When this Feast is observed in Lent, the following Gradual & Tract are said, but not when it is transferred to the Monday after Low Sunday.

Gradual (Psalm 44. 3, 5).

Grace is poured abroad in thy lips; therefore hath God blessed thee for ever. Because of truth and meekness, and justice; and thy right hand shall conduct thee wonderfully.

Tract (Psalm 44. 11, 12).

Hearken, O daughter, and see, and incline thine ear: for the King hath greatly desired thy beauty. All the rich among the people shall entreat thy countenance: the daughters of kings in thine honour. After her shall virgins be brought to the King: her neighbours shall be brought to thee. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the King.

When 25th March falls in Holy Week or in Easter Week, the Feast is transferred to the Monday after Low Sunday, the foregoing Gradual and Tract are not said, and the following Two Alleluias are said in their place:

Two Alleluias (St. Luke 1. 28; Numbers 17. 8).

Alleluia, alleluia. Hail Mary, full of grace: the Lord is with thee. Blessed art thou amongst women.

Alleluia. The rod of Jesse hath blossomed: a virgin hath brought forth God and man: God hath given peace, reconciling the lowest with the highest in Himself. Alleluia.

Gospel (St. Luke 1. 26-38).

At that time, the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin, espoused to a man whose name was Joseph, of the House of David, and the virgin's name was Mary. And the Angel, being come in, said unto her: Hail, full of grace: the Lord is with thee: blessed art thou amongst women. Who, having heard, was troubled at his saying: and thought with herself what manner of salutation this should be. And the Angel said to her: Fear not, Mary, for thou hast found grace with God: behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call His Name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father: and He shall reign in the House of Jacob forever, and of His Kingdom there shall be no end. And Mary said to the Angel: How shall this be done, because I know not man? And the Angel, answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore, the Holy which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth, she also hath conceived a son in her old age: and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done unto me according to thy word. *Response: Laus tibi, Christe. The Creed is said even during Passion Week.*

At the Creed, if this Feast fall in Passion Week, at Sung Masses, the Priest and Acolytes genuflect at centre for the Sung Creed, repair to the Epistle side and kneel on the first step at *Et Incarnatus est*. Then they repair to the sedilia without genuflecting again.

Offertory Verse (St. Luke 1. 28, 42).

Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women and blessed is the fruit of thy womb. (*P. T. Alleluia, alleluia.*)

Lavabo: the Glory is said at the end of the Lavabo even when this Feast falls in Passion Week.

Secret(s)

Strengthen in our minds, we beseech Thee, O Lord, the mysteries of the true faith; that we who confess Him Who was conceived of a Virgin to be true God and Man, may deserve, by the power of His saving Resurrection, to attain eternal happiness. 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, God, world without end. Amen.

When this Feast falls in Passion Week or is transferred from Passion Sunday to the following Monday, the Secret of the Lenten Feria is said here at all Masses. Consult the insert provided with this Missalette.

Preface of the Blessed Virgin . . . et te in Annuntiatione . . .

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: and that we should praise and bless and proclaim Thee in the Annunciation of Blessed Mary, ever Virgin: who conceived Thine only-begotten Son by the overshadowing of the Holy Ghost, and the glory of her virginity still abiding, gave forth to the world the eternal Light, Jesus Christ our Lord: through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The heavens and the hosts of Heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: Sanctus, 🕊 Sanctus, 🕊 Sanctus, 🕊

Communion Verse (Isaias 7. 14-15).

Behold, a Virgin shall conceive, and bear a Son, and His Name shall be called Emmanuel.

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

Postcommunion(s)

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts: that we, to whom the Incarnation of Christ Thy Son was made known by the message of an Angel, may, by His Passion and Cross, be brought to the glory of the Resurrection. Through the same Jesus Christ, our Lord, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

When this Feast falls in Passion Week or is transferred from Passion Sunday to the following Monday, the Postcommunion of the Lenten Feria is said here at all Masses. Consult the insert provided with this Missalette.

FEAST OF THE CORONATION OF THE BLESSED VIRGIN MARY

(with a commemoration at Low Masses of St. Petronilla the Virgin)
– 31st May –

SECOND-CLASS FEAST

WHITE VESTMENTS

Our Lady has been crowned as Queen and Heaven and earth by the Most Blessed Trinity. Clothed with the sun and with a crown of twelve stars on her head, she becomes, in the Apocalypse, God's victress over Satan. This Feast is not found on the universal calendar in the *editio typica* of 1920 but appears in that of 1962. There were feasts of the Coronation of our Lady over the centuries and everyone is aware, of course, of Mozart's Coronation Mass. Ven. Pope Pius XII added this feast by his encyclical *Ad Caeli Regnam* of 11 October, 1954, the Feast of the Motherhood of our Lady. He also decreed that, on 31st May of each year "there be renewed the consecration of the human race to the Immaculate Heart of the Blessed Virgin Mary". This Feast is called variously that of the Coronation of the Blessed Virgin Mary, of the Queenship of our Lady, of Our Lady, Virgin and Queen.

Aurelia Petronilla was a disciple of St. Peter who died in 60. She is especially venerated in France. She is commemorated at Low Masses on this day.

When this Feast falls on a Sunday of the second class, the Sunday Mass is celebrated and the Marian Feast is commemorated at Collect, Secret and Postcommunion. When it falls on Ascension Thursday, any day in the Octave of Pentecost (including Trinity Sunday) or on the Feasts of Corpus Christi or the Sacred Heart of Jesus, it is completely suppressed for that year (*i.e.* it is not celebrated, transferred or commemorated). Handmissals published in the late 1960s may include movement of this and other Marian feasts.*

Introit (Apocalypse 12. 1).

Let us ✠ all rejoice in the Lord and observe a festive day in honour of the Blessed Virgin Mary our Queen: at whose solemnity angels rejoice and give praise to the Son of God. (*P. T.* Alleluia, alleluia.) *Psalm 44. 2.* My heart hath uttered a good word: I speak my song to the King. 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. Let us all rejoice in the Lord and observe a festive day in honour of the Blessed Virgin Mary our Queen: at whose solemnity angels rejoice and give praise to the Son of God. (*P. T.* Alleluia, alleluia.) *Kyrie & Gloria.*

Collect(s)

Grant, O Lord, we beseech Thee, to those who are celebrating this solemnity of the Blessed Virgin Mary our Queen: that, safe in her protection, we may deserve to enjoy present peace and future glory. Through our Lord Jesus Christ, Who is God, and liveth and reigneth with God the Father Almighty, in the unity of the Holy Ghost, world without end. *Response:* Amen.

At Low Masses, St. Petronilla the Virgin is commemorated here:

Hear us, O God our Saviour: and as we rejoice in the feast of blessed Petronilla, Thy Virgin: so may we learn a filial devotion to Thee. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Lesson (Ecclesiasticus 27. 5, 7, 9-11, 30, 31).

I came out of the mouth of the Most High, the firstborn before all creatures; I dwelt in the highest places, and my throne is in a pillar of cloud. I have stood in all the earth and in every people; and in every nation, I have had the chief rule; and by my power I have trodden under my feet the hearts of all, the high and low. He that hearkeneth to me shall not be confounded: and they that work by me shall not sin; they that explain me shall have life everlasting. Amen. *Response:* Deo gratias.

Within Eastertide and Ascensiontide:

Two Alleluias

Alleluia, alleluia. Blessed art Thou, O Virgin Mary, who didst take thy stand *beneath the Cross of the Lord, alleluia.* Now, with Him, dost thou reign forever. Alleluia.

Outside Eastertide and Ascensiontide:

Gradual and Alleluia (Apocalypse 19. 16; Psalm 44. 10).

He hath on His garment and on His thigh written: King of kings and Lord of lords. The Queen stands on the right hand, decked with gold from Ophir.

Alleluia, alleluia. Hail, Queen of mercy! Do thou protect us from the enemy, and at the hour of death, receive us. Alleluia.

Gospel (St. Luke 1. 26-33).

At that time: The Angel Gabriel was sent from God into a city of Galilee called Nazareth, to a virgin espoused to a man whose name was Joseph, of the House of David: and the virgin's name was Mary. And the Angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou amongst women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the Angel said to her: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb and shalt bring forth a Son: and thou shalt call His name Jesus. He shall be great and shall be called the Son of the Most High. And the Lord God shall give unto Him the throne of David his father: and He shall reign in the House of Jacob for ever. And of His Kingdom there shall be no end. *Response:* Laus tibi, Christe.

Creed.

Offertory Verse

That Mary springs from royal stock shines out: with most devout mind and spirit do we beg the help of her prayers. (*P. T.* Alleluia.)

Secret(s)

Accept, O Lord, we beseech Thee, the Gifts which the Church in her joy doth offer Thee: may we receive in return, through the merits and intercession of the Blessed Virgin Mary, our Queen, all help for salvation. Through our Lord Jesus Christ, Thy son, Who is God, and liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

At Low Masses, St. Petronilla the Virgin is commemorated here:

May this Sacrifice of Thy dedicated people be accepted by Thee, O Lord, in honour of Thy saints: to whose merits we attribute the help afforded us in tribulation. 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 Blessed Virgin . . . *et te in Festivitate* . . .

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: and that we should praise and bless and proclaim Thee in the Annunciation of the Blessed Mary, ever Virgin: who conceived Thine only-begotten Son by the overshadowing of the Holy Ghost, and the glory of her virginity still abiding, gave forth to the world the eternal Light, Jesus Christ our Lord: through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The Heavens and the hosts of heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: Sanctus, 🕊 Sanctus, 🕊 Sanctus, 🕊

Communion Versicle

O Queen of the world most worthy, Mary, Virgin perpetual, intercede on behalf of our peace and safety, thou who didst bring forth Christ the Lord, the Saviour of us all. (*P. T. Alleluia.*)

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

Postcommunion(s)

We have reached the end, O Lord, of the solemnities for this festivity of holy Mary our Queen: in her honour exultantly we performed them: may her intercession be salutary on our behalf. Through our Lord Jesus Christ, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response* Amen.

At Low Masses, St. Petronilla the Virgin is commemorated here:

Thou hast filled Thy household, O Lord, with holy gifts: do Thou cherish us always, through the intercession of her whose festival we are keeping. 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.

(Note: in the confusing period between 1962 and 1970, when the New Mass was promulgated, this Feast was moved to the 22nd August [Feast of the Immaculate Heart of Mary] and the Feast of the Immaculate Heart of Mary was moved to 2nd July [Feast of the Visitation of the Blessed Virgin Mary] and the Feast of the Visitation was suppressed. These changes were later incorporated into the New Mass but also affected the Traditional Latin Mass in the late 1960s and so will be reflected in some handmissals of the Latin Mass. It also affected practice in England and Wales, where the Traditional Mass was permitted “on important occasions” under the 1971 Cardinal Heenan indult.)

**FEAST OF THE VISITATION
OF THE BLESSED VIRGIN MARY**
with a commemoration at Low Masses
of SS. Processus and Martinian, Martyrs
– 2nd July –

SECOND-CLASS FEAST

WHITE VESTMENTS

This Mass of our Lady is customarily regarded as the closing feast of the grand festive season, which follows Pentecost. After this Mass, the prelates in the Eternal City packed their bags and headed to their villas to escape the hot and humid Roman summer. The subject of the Feast is celebrated as a Mystery in the Most Holy Rosary of our Lady. Hence, it is traditional to pray the Joyous Mysteries on this day regardless of when it falls during the week. The Feast is observed on the Octave day of the Feast of St. John the Baptist. As soon as our Lady hears that her aged cousin has miraculously conceived, despite being barren, she sets out to assist her as an instant act of charity. Our Lady comes to St. Elizabeth bearing Him Who upholds the universe (*cf.* Gradual, Alleluia, Communion). Christ sanctifies St. John, who then leaps in the womb for joy, and St. Mary pronounces the beautiful Magnificat. The symbolism is rich in this encounter. While John the Baptist comes forth to prepare the way for Christ, it is Christ who journeys in His mother's womb to prepare St. John for that very mission. As St. Augustine might have said: all the sacred actions begin and end in God, but they involve us mediately.

The Feast was instituted in 1389 by Pope Urban VI. Two martyrs, gaolers of SS. Peter and Paul, who converted them, are commemorated on the same day.

When this Feast falls on a Sunday, the Sunday Mass is celebrated and the Marian Feast is commemorated at Collect, Secret and Postcommunion. When it falls on the Feast of the Sacred Heart of Jesus (a rarity), it is completely suppressed for that year (*i.e.* it is not celebrated, transferred or commemorated).

Introit (Sedulius)

Hail, ✠ holy Parent, that didst bring forth the King who ruleth Heaven and earth for ever and ever. *Psalm 44. 2.* My heart hath uttered a good word: I speak of my works to the King. 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. Hail, holy Parent, that didst bring forth the King who ruleth Heaven and earth for ever and ever. *Kyrie & Gloria.*

Collect(s)

Bestow upon Thy servants, we beseech Thee, O Lord, the gift of Thy Heavenly grace: that, as the childbearing of the Blessed Virgin was the beginning of our salvation, so the solemn feast of her Visitation may bring us an increase of peace. Through 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.

At Low Masses, SS. Processus and Martinian are commemorated here:

O God, Who dost guard and protect us by the glorious witness of Thy holy Martyrs, Processus and Martinian; grant, that we may both profit by their example and rejoice in their intercession. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

Lesson (Canticle of Canticles 2. 8-14).

Behold He cometh, leaping over the hills: my Beloved is like a roe or a young hart. Behold, He standeth behind our wall; looking through the windows, looking through the lattices. Behold, my Beloved speaketh to me. Arise, make haste, My love, My dove, My beautiful one: and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come, the voice of the turtle[-dove] is heard in our land: the fig-tree hath put forth her green figs, the vines in flower yield their sweet smell. Arise, My love, My beautiful one; and come, My dove, in the clefts of the rock, in the hollow places of the wall: show Me thy face, let thy voice sound in Mine ear; for thy voice is sweet, and thy face comely. *Response:* Deo gratias.

Gradual and Alleluia

Blessed and venerable art thou, O Virgin Mary: who, without blemish to thy maidenhood, wert found to be the Mother of the Saviour. O Virgin, Mother of God, He Whom the whole world cannot contain, enclosed Himself in thy womb, and became Man.

Alleluia, alleluia. Happy art thou, O holy Virgin Mary, and of all praise most worthy: for out of thee hath risen the Sun of Justice, Christ our Lord. Alleluia.

Gospel (St. Luke 1. 37-47).

At that time, Mary, rising up, went into the hill country with haste, into a city of Juda: and she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb: and Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said: Blessed art thou amongst women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse

Truly blessed art thou, O Virgin Mary; the Creator of all things thou didst bear; Him Who made thee thou didst bring forth; and a Virgin evermore thou dost remain.

Secret(s)

May the Incarnation of Thine only-begotten Son, O Lord, come to help us: He Whose birth from a maiden did not spoil but sealed her virginity: may He, on this festival of her Visitation, cleanse us from sin and make our offering pleasing in Thy sight, Jesus Christ our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

At Low Masses, SS. Processus and Martinian are commemorated here:

Do Thou, O Lord, receive our prayers and gifts: and that they may be found worthy in Thy sight, may we be helped by the prayers of Thy saints. Through our Lord Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Preface of the Blessed Virgin . . . et te in Visitatione . . .

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: and that, in the Visitation of the Blessed Virgin Mary, ever Virgin, we should praise and bless and proclaim Thee: who conceived Thine only-begotten Son by the overshadowing of the Holy Ghost, and the glory of her virginity still abiding, gave forth to the world the eternal Light, Jesus Christ our Lord: through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The heavens and the hosts of Heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: Sanctus, 🛎 Sanctus, 🛎 Sanctus, 🛎 . . .

Communion Verse

Blessed is the womb of the Virgin Mary, which bore the Son of the Eternal Father.
Priest: The Lord be with you. Server(s): And with thy spirit. Priest: Let us pray.

Postcommunion(s)

We have received, O Lord, the Sacraments offered on this annual feast: grant, we beseech Thee, that they may bestow on us remedies both for this present life and for life eternal. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end.

Response: Amen.

At Low Masses, SS. Processus and Martinian are commemorated here:

We who have fed at the Sacrifice of Thy Sacred Body and Precious Blood, beseech Thee, O Lord our God: that we may, with firm assurance of redemption, hold fast to what we have devotedly performed. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

FEAST OF OUR LADY QUEEN OF PEACE

– 9th July –

FIRST CLASS AS THE TITULAR FEAST OF THE PARISH WHITE VESTMENTS

Under the title of our Lady Queen of Peace, there are several sets of propers approved on local calendars, especially the earliest one, in France, and one for Hawaii as given here. In the Diocese of Honolulu, Our Lady Queen of Peace is the titular feast for the whole see. 'Queen of Peace' is the last title of our Lady given in the traditional form of the Loreto Litany. Hence it is an official title of the Blessed Virgin Mary, Mother of God and our mother. When Msgr. Anselm Wood dedicated our church in 1930, the Bishop of the time gave it the title of *Our Lady Queen of Peace*. It replaced two earlier churches which had been opened in Esquimalt. The first was that of St. Joseph (1858, rebuilt in 1879); the later, that of St. Mary (1905). Statuary, holy pictures and various furnishings from those two churches were transferred to the new church in that year.

This Mass is the the Common of the Blessed Virgin Mary except for Collect, Gospel, Secret and Postcommunion, which are marked hereunder as “Special” of our Lady Queen of Peace. As this Feast falls always in the Time after Pentecost, it never uses seasonal forms for Eastertide or for Pre-Lententide or (in this case) for Advent except when said as a Votive Mass. But since our Lady Queen of Peace is the Patroness of the Parish, it is very advisable that it be offered as a Votive Mass from time to time as well. When this is done, the propers with the needed adjustments will be supplied by way of an insert to this Missalette.

Our Lady Queen of Peace is the Titular Feast of our Parish Church and therefore ranks for us as first class (Rubric 45b). (As 9th July is an ordinary Feria in the universal calendar, there are to be no commemorations on this feastday for the parish church.) However, to ensure that this particular Mass and calendar date are proper for it, permission of the Bishop must be granted.

Introit (Sedulius)

Hail, ✠ holy Parent, that didst bring forth the King who ruleth Heaven and earth for ever and ever. *Psalm 44. 2.* My heart hath uttered a good word: I speak of my works to the King. 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. Hail, holy Parent, that didst bring forth the King who ruleth Heaven and earth for ever and ever. *Kyrie & Gloria.*

Special Collect of Our Lady Queen of Peace

O God, Who, through Thine only-begotten Son, didst mercifully give peace to men: grant us, by the intercession of Blessed Mary, ever Virgin, the precious boon of a lasting peace on earth, and the joys of an everlasting peace in Heaven. Through the same our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

Response: Amen.

Lesson (Ecclesiasticus 24. 14-16).

From the beginning, and before the world, was I created, and unto the world to come, I shall not cease to be, and in the holy dwelling place, I have ministered before Him. And so was I established in Sion, and in the holy City likewise I rested, and my power was in Jerusalem. And I took root in an honourable people, and in the portion of my God his inheritance, and mine abode is in the full assembly of saints. Amen. *Response:* Deo gratias.

Gradual

Blessed and venerable art thou, O Virgin Mary: who, without loss of purity, wert found to be the Mother of our Saviour. Virgin Mother of God, He Whom the whole world cannot hold enclosed Himself in thy womb, and became Man.

Alleluia

Alleluia, alleluia. After His birth, a virgin entire thou didst remain: O Mother of God, intercede for us. Alleluia.

Special Gospel of Our Lady Queen of Peace (St. Luke 1. 27-28).

At that time, the Angel Gabriel was sent from God into a City of Galilee called Nazareth to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the Angel, being come in, said unto her: Hail, full of grace: the Lord is with thee: blessed art thou amongst women. Who, having heard, was troubled at his saying: and thought with herself what manner of salutation this should be. And the Angel said to her: Fear not, Mary, for thou hast found grace with God: behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call His Name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father: and He shall reign in the House of Jacob for ever, and of His Kingdom there shall be no end. And Mary said to the Angel: How shall this be done, because I know not man? And the Angel, answering, said unto her: the Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore, also, the Holy which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth, she also hath conceived a son in her old age: and this is the sixth month with her that is called barren: because no word shall be impossible to God. And Mary said: Behold the handmaid of the Lord. Be it done unto me according to thy word. *Response:* Laus tibi, Christe. *Creed.*

Offertory Versicle (St. Luke 1. 28, 42).

Hail Mary, full of grace: the Lord is with thee: blessed art thou amongst women and blessed is the fruit of thy womb.

Special Secret of Our Lady Queen of Peace

We offer to Thee, O Lord, a Sacrifice of atonement, humbly beseeching Thee that, by the intercession of the blessed and glorious Mary, Mother of God, Thou mayest mercifully grant us the grace of unity and peace. Through the same 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 Blessed Virgin . . . *et te in Festivitate* . . .

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: and that we should praise and bless and proclaim Thee in this Feast of the Blessed Mary, ever Virgin: who conceived Thine only-begotten Son by the overshadowing of the Holy Ghost, and the glory of her virginity still abiding, gave forth to the world the eternal Light, Jesus Christ our Lord: through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The heavens and the hosts of Heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: Sanctus, 🛎 Sanctus, 🛎 Sanctus, 🛎

Communion Versicle (St. John 19. 27).

Blessed is the womb of the Virgin Mary, which bore the Son of the Eternal Father.

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

Special Postcommunion of Our Lady Queen of Peace

May, O Lord, the Mysteries which we have received bestow upon us everlasting peace, so that, by the intercession of blessed Mary, ever Virgin, we may be delivered from our enemies of mind and body and never cease to thank Thee. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

**FEAST OF THE ASSUMPTION
OF THE BLESSED VIRGIN MARY**
– 15th August –

FIRST-CLASS FEAST

WHITE VESTMENTS

Celebration of the Assumption of our Lady body and soul into Heaven has its origins in the Primitive Church in both East and West. It has been marked by liturgical observance since the fifth century. In 1950, Ven. Pope Pius XII defined infallibly that our Lady was taken into Heaven body and soul at the end of her time on earth. According to constant tradition, St. John, the Apostle and Evangelist, the disciple whom Jesus loved and to whom He entrusted His mother at the Cross, cared for our Lady for twelve years. On the third day after her death, the apostles found her to have been taken up by Christ.

This feast is the only Marian solemnity which has retained its Vigil Mass after the reforms of 1961-1962. When this Feast falls on a Sunday, the Sunday after Pentecost for that year is suppressed: it is not celebrated, transferred or commemorated. The Assumption was never a holyday of obligation in Canada, as it was in many countries, whereas the Feast of the Immaculate Conception was.

Introit (Apocalypse 12. 1).

A great sign ✠ appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. *Psalm 97. 1.* Sing ye to the Lord a new canticle: because He hath done wonderful things. 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. A great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. *Kyrie & Gloria.*

Collect

Almighty everlasting God, Who hast taken body and soul into Heaven the Immaculate Virgin Mary, Mother of Thy Son: grant, we beseech Thee, that, by steadfastly keeping Heaven as our goal, we may be counted worthy to join her in glory. Through our Lord Jesus Christ, Who is God, and liveth and reigneth with God the Father Almighty, in the unity of the Holy Ghost, world without end. *Response:* Amen.

Lesson (Judith 13. 22-25; 15. 10).

The Lord hath blessed thee by His power because, by thee, He hath brought our enemies to nought. Blessèd art thou, O daughter, by the Lord the Most High God, above all women upon the earth. Blessèd be the Lord Who made Heaven and earth, Who hath directed thee to the cutting off the head of the prince of our enemies. Because He hath so magnified thy name this day that thy praise shall not depart out of the mouth of men who shall be mindfull of the power of the Lord, for ever: for that thou hast not spared thy life, by reason of the distress and tribulation of thy people; but has prevented our ruin in the presence of our God. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people. Amen. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 44. 11, 12, 14).

Hearken, O daughter, and see, and incline thine ear: and the King shall greatly desire thy beauty. All beautiful is the King's daughter as she comes in, robed in cloth of gold.

Alleluia, alleluia. Mary has been assumed into Heaven: the angelic host rejoices. Alleluia.

Gospel (St. Luke 1. 41-50).

At that time: Elizabeth was filled with the Holy Ghost. And she cried out with a loud voice and said: Blessèd art thou amongst women and blessèd is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in mine ears, the infant in my womb leapt for joy. And blessèd art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. Because He hath regarded the humility of His handmaid: for behold, from henceforth all generations shall call me blessèd. Because He that is mighty hath done great things to me: and holy is His Name. And His mercy is from generations to generations to them that fear Him. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Genesis 3. 15).

I will put enmities between thee and the woman, and thy seed and her seed.

Secret

May our offering of due service rise unto Thee, O Lord: and through the prayer of the Most Blessed Virgin Mary, assumed by Thee into Heaven, may our hearts be set on fire with love and ever yearn for Thee. Through our Lord Jesus Christ, Thy son, Who is God, and liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

Preface of the Blessed Virgin . . . *et te in Assumptione* . . .

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: and that we should praise and bless and proclaim Thee in the Assumption of the Blessed Mary, ever Virgin: who conceived Thine only-begotten Son by the overshadowing of the Holy Ghost, and the glory of her virginity still abiding, gave forth to the world the eternal Light, Jesus Christ our Lord: through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The heavens and the hosts of Heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: Sanctus, ☩ Sanctus, ☩ Sanctus, ☩

Communion Verse (St. Luke 1. 48-49).

All generations shall call me blessèd. Because He that is mighty hath done great things to me.

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

Postcommunion Verse

Through the merits and prayers of the Blessed Virgin Mary, by Thee assumed into Heaven, may we, O Lord, who have received the Sacraments of salvation, come to the glory of the Resurrection. Through our Lord Jesus Christ, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

FEAST OF THE IMMACULATE HEART OF MARY,
with a commemoration of SS. Timothy, Hippolytus and Symphorian, Martyrs
– 22nd August –

SECOND CLASS

WHITE VESTMENTS

The purity of our Lady, assured from her Immaculate Conception in the womb of St. Anne, directed her every action. Her heart was purer than that of all other saints from the beginning and remains so forevermore. On 4 May, 1944, near the close of an horrific War, Ven. Pope Pius XII put the entire world under the protection of the Immaculate Heart of Mary and established it on the Octave day of the Feast of the Assumption. In his decree, that holy Pope asked the intercession of our Lady's most Pure Heart to assure "peace among nations, freedom for the Church, the conversion of sinners, the love of purity and the practice of virtue". The Creed is said at this Mass because it is a second-class feast specifically of our Lady. When this Feast falls on a Sunday, the Sunday Mass is celebrated and this Feast is commemorated at Collect, Secret and Postcommunion.

St. Timothy the Martyr lies under the Altar at St. Paul-outside-the-walls Archbasilica in Rome. He was an Antiochian who gave his life for the faith in about 310. St. Hippolytus was martyred at Ostia (the port city of Rome) in about 225; St. Symphorian, at Autun, France, in about 180, a victim of the persecution of Emperor Marcus Aurelius. These Martyrs are commemorated only at Low Masses.

Introit (Hebrews 4. 16).

Let us ✠ come with confidence to the throne of grace, that we may obtain mercy, and may find grace in seasonable aid. *Psalm 44. 2.* My heart hath uttered a good word: I speak my works to the King. 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. Let us come with confidence to the throne of grace, that we may obtain mercy, and may find grace in seasonable aid. *Kyrie & Gloria.*

Collect(s)

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

At Low Masses, SS. Timothy, Hippolytus and Symphorian are commemorated here:

O Lord, we beseech Thee, mercifully lend us Thy help: and through the intercession of Thy blessed Martyrs, Timothy, Hippolytus and Symphorian, stretch over us the right hand of Thy indulgence. 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.

Lesson (Ecclesiasticus 24. 23-31).

As the vine, I have brought forth a pleasant odour, and my flowers are the fruit of honour and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth; in me, is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits; for my spirit is sweet above honey, and mine inheritance above honey and the honeycomb. My memory is unto everlasting generations. They that eat me, shall yet hunger; and they that drink me, shall yet thirst. He that hearkeneth to me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting. Amen.

Response: Deo gratias.

Gradual and Alleluia (Psalm 12. 6, 44. 18; St. Luke 1. 46-47).

My heart shall rejoice in Thy salvation: I will sing to the Lord, Who giveth me good things: yea, I will sing to the Name of the Lord the Most High. They shall remember Thy Name throughout all generations. Therefore shall people praise thee forever.

Alleluia, alleluia. My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. Alleluia.

Gospel (St. John 19. 25-27).

At that time, there stood by the Cross of Jesus His mother and His mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus, therefore, had seen His mother and the disciple standing whom He loved, He saith to His mother: Woman, behold thy son. After that He saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own.

Response: Laus tibi, Christe. *Creed.*

Offertory Verse (St. Luke 1. 46).

My spirit hath rejoiced in God my Saviour: because He that is mighty hath done great things to me, and holy is His Name.

Secret(s)

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

At Low Masses, SS. Timothy, Hippolytus and Symphorian are commemorated here: May this Sacrifice of Thy dedicated people be accepted by Thee, O Lord, in honour of Thy saints; to whose merits we attribute the help afforded us in tribulation. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

Preface of the Blessed Virgin . . . et te in Festivitate . . .

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: and that we should praise and bless and proclaim Thee in this Feast of the Blessed Mary, ever Virgin: who conceived Thine only-begotten Son by the overshadowing of the Holy Ghost, and the glory of her virginity still abiding, gave forth to the world the eternal Light, Jesus Christ our Lord: through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The heavens and the hosts of Heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: Sanctus, 🕊 Sanctus, 🕊 Sanctus, 🕊

Communion Verse (St. John 19. 27).

Jesus saith to His mother: Woman, behold thy son. After that, He saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own.

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

Postcommunion(s)

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

At Low Masses, SS. Timothy, Hippolytus and Symphorian are commemorated here:

Thou hast filled Thy household, O Lord, with holy Gifts: do Thou cherish us always, through the intercession of her whose festival we are keeping. 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.

Traditional Seasonal Devotions

THE LITANY OF THE IMMACULATE HEART OF MARY

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

God the Father of Heaven, *have mercy on us.*
God the Son, Redeemer of the world, *have mercy on us.*
God the Holy Ghost, *have mercy on us.*
Holy Trinity, One God, *have mercy on us.*

Heart of Mary, *pray for us.*
Heart of Mary, like unto the Heart of God, *pray for us.*
Heart of Mary, united to the Heart of Jesus, *pray for us.*
Heart of Mary, instrument of the Holy Ghost, &c.
Heart of Mary, sanctuary of the Divine Trinity,
Heart of Mary, tabernacle of God Incarnate,
Heart of Mary, immaculate from thy creation,
Heart of Mary, full of grace,
Heart of Mary, blest among all hearts,
Heart of Mary, throne of glory,
Heart of Mary, most humble,
Heart of Mary, holocaust of divine love,
Heart of Mary, fastened to the Cross with Jesus Crucified,
Heart of Mary, comfort of the afflicted,
Heart of Mary, refuge of sinners,
Heart of Mary, hope of the agonising,
Heart of Mary, seat of mercy,

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

Christ, hear us. *Christ, graciously hear us.*

❧ Immaculate Mary, meek and humble of heart.

❧ *Make our hearts like unto the Heart of Jesus.*

Let us pray.

O most merciful God, Who, for the salvation of sinners and the refuge of the miserable, wast pleased that the Most Pure Heart of Mary should be most like in charity and pity to the Divine Heart of thy Son, Jesus Christ, grant that we who commemorate this sweet and loving heart may, by the merits and intercession of the same Blessed Virgin, merit to be found like to the Heart of Jesus, through the same Christ our Lord.

❧ Amen.

LITANY OF THE LIFE OF MARY

Lord, have mercy.

Christ, have mercy.

Lord, have mercy. Christ hear us.

Christ, graciously hear us.

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

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

God the Holy Ghost, dwelling in the souls of the just, *have mercy on us.*

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

Holy Mary, *pray for us.*

Holy Virgin, sprung from the race of David, *pray for us.*

Holy Virgin, of the root of Jesse, *pray for us.*

Holy Virgin, conceived without original sin, &c.

Holy Virgin, presented in childhood in the temple,

Holy Virgin, espoused to the just Joseph,

Holy Virgin, bound by an inviolable vow of chastity,

Holy Virgin, gloriously saluted by the angel,

Holy Virgin, full of grace,

Holy Virgin, blest among all women,

Holy Virgin, consenting to the plea of Heaven,

Holy Virgin, conceiving by the operation of the Holy Ghost,

Holy Virgin, bearing in thy womb the Man-God,

Holy Virgin, mother of the Lord,

Holy Virgin, mother of the true Solomon,

Holy Virgin, Mother of God,

Holy Virgin, visiting thy cousin Elizabeth,

Holy Virgin, blest land, whence sprung the Saviour,

Holy Virgin, holy gate, through which the King of Heaven alone may pass,

Holy Virgin, journeying to Bethlehem with thy spouse Joseph,

Holy Virgin, bringing into the world thy divine Son,

Holy Virgin, mother of thine own Creator,

Holy Virgin, laying God the Son in a manger,

Holy Virgin, visited by the shepherds,

Holy Virgin, saluted by the magi,

Holy Virgin, presenting thy Son to be circumcised,

Holy Virgin, submitting to the law of purification,

Holy Virgin, offering thy dear Son in the temple,

Holy Virgin, flying into Egypt to save thy Child,

Holy Virgin, returning into the land of Israel,

Holy Virgin, leading an obscure life at Nazareth,

Holy Virgin, keeping the feasts prescribed by the law,
Holy Virgin, afflicted at the loss of thy Child when He was twelve years old,
Holy Virgin, sorrowfully seeking thy Child for three days,
Holy Virgin, honouring with thy presence the marriage feast of Cana,
Holy Virgin, graciously representing to thy Son the want of wine,
Holy Virgin, obtaining Christ's first public miracle by thine intercession,
Holy Virgin, following thy Son in His ministrations,
Holy Virgin, sharing the sorrows of thy Son,
Holy Virgin, standing at the foot of the Cross,
Holy Virgin, confided by thy Son to John, the beloved disciple,
Holy Virgin, pierced with a sword of sorrow,
Holy Virgin, filled with the Holy Ghost on the day of Pentecost,
Holy Virgin, assumed by thy Son into Heaven,
Holy Virgin, reigning in Heaven our Queen,
Holy Virgin, called blessèd by all generations,

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.*

☩. Pray for us, O holy Mother of God.

℞. *That we may be made worthy of the promises of Christ.*

Let us pray.

Protect, O Lord, Thy servants by Thy gracious and abundant help, and grant that our confidence in the protection of Blessèd Mary, ever Virgin, and our humble imitation of her holy life, may obtain for us security against all enemies and all dangers, through our Lord Jesus Christ.

℞. Amen.

THE ANGELUS AND REGINA CÆLI

Traditional Catholics say the Angelus thrice a day every day of the year, except from Easter Eve to the Eve of Pentecost, when the Regina Cœli replaces the Angelus. The Angelus or Regina Cœli is properly said once at six o'clock in the morning or at sunrise or upon rising; once at noon; once at six o'clock in the evening or at sunset, or if need be, upon retiring. The higher-pitched Angelus bell in churchtowers is rung at 6.00 a.m., noon and 6.00 p.m. As a matter of practicality, the devotion should be said within the three-hour period beginning at 6 a.m., noon and 6 p.m., for the Church divides the day into liturgical 'hours' each of which lasts three hours. So the devotion is really said at Vespers of the previous day, at Prime and at Sext.

The three iterations of the Angelus begin at sunset prior to a day and end at noon on the day. So the Sunday Angelus is said on Saturday evening, Sunday morning and Sunday at noon. On Sundays, the Angelus is properly said standing except for the genuflexion in the third petition and kneeling for the final prayer. On other days, it is said kneeling and a bow is made in place of the genuflexion. The Regina Cœli is always said standing to honour the Resurrection of Christ, except that the closing prayer should be said kneeling. The evening Angelus or Regina Cœli honours the Incarnation; the morning one, the Resurrection; the noon one the Passion (for our Lord hung on the Cross for three hours from noon).

In order of rank, the private devotions of Holy Church are the Stations of the Cross, the Holy Rosary of the Blessed Virgin Mary, the Angelus and Regina Cœli, and all other devotions but led by the Little Office of our Lady. All of these are inferior to public devotions: the Mass, the Divine Office and Office of the Dead, sacramental liturgies and other liturgies (funerals, the churching of women), and Benediction of the Blessed Sacrament.

THE ANGELUS

STAND from the eve of Sunday to noon on Sunday inclusive; otherwise
KNEEL

- ☩. Angelus Domini nuntiavit Mariæ. ☩. The angel of the Lord declared unto Mary.
- ℞. Et concepit de Spiritu Sancto. ℞. And she conceived of the Holy Ghost.
Ave Maria, gratia plena, Dominus tecum; Hail Mary, full of grace, the Lord is with thee;
benedicta tu in mulieribus, et blessed art thou amongst women, and
benedictus fructus ventris tui, Jesus. blessed is the fruit of thy womb, Jesus.
Sancta Maria, Mater Dei, ora pro nobis peccatoribus,
nunc et in hora mortis nostræ. *Holy Mary, Mother of God, pray for us sinners,*
now and at the hour of our death. Amen.
- ☩. Ecce ancilla Domini. ☩. Behold the handmaid of the Lord.
- ℞. Fiat mihi secundum verbum tuum. ℞. Be it done unto me according to Thy word.
Hail Mary, full of grace, the Lord is with thee;
blessed art thou amongst women, and
blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners,
now and at the hour of our death. Amen.
- Ave Maria, gratia plena, Dominus tecum; blessed art thou amongst women, and
benedicta tu in mulieribus, et blessed is the fruit of thy womb, Jesus.
benedictus fructus ventris tui, Jesus. *Holy Mary, Mother of God, pray for us sinners,*
Sancta Maria, Mater Dei, ora pro nobis peccatoribus,
nunc et in hora mortis nostræ. *now and at the hour of our death. Amen.*
- ☩. [Genuflect or bow:] Et Verbum caro factum est. ☩. [Genuflect or bow:] And the Word was made flesh.
- ℞. [Rise or unbow:] Et habitavit in nobis. ℞. [Rise or unbow:] And dwelt among us.
Hail Mary, full of grace, the Lord is with thee;
blessed art thou amongst women, and
blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners,
Sancta Maria, Mater Dei, ora pro nobis peccatoribus,
nunc et in hora mortis nostræ. *now and at the hour of our death. Amen.*
- ☩. Ora pro nobis, sancta Dei Genitrix. ☩. Pray for us, O holy Mother of God,
- ℞. Ut digni efficiamur promissionibus Christi. ℞. That we may be made worthy of the promises of Christ.

KNEEL or REMAIN KNEELING

Oremus.

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde: ut qui, Angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem, ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. **R.** Amen.

Let us pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ Thy Son was made known by the message of an angel may, by His Passion and Cross, be brought to glory of His Resurrection. Through the same Christ our Lord. **R.** Amen.

REGINA CÆLI

*Said **STANDING** in place of the Angelus from Easter Eve until noon before Pentecost inclusive.*

Regina Cœli, lætare. Alleluia.

Quia quem meruisti portare.

Alleluia.

Resurrexit sicut dixit. Alleluia.

Ora pro nobis Deum. Alleluia.

V. Gaude et lætare, Virgo Maria.

Alleluia.

R. Quia surrexit Dominus vere.

Alleluia.

Queen of Heaven, rejoice. Alleluia.

For He Whom thou wast worthy to bear. Alleluia.

Hath rise as He said. Alleluia.

Pray for us unto God. Alleluia.

V. Rejoice and be glad, O Virgin

Mary. Alleluia.

R. For the Lord hath risen indeed.

Alleluia.

KNEEL

Oremus.

Deus, qui per resurrectionem Filii tui Domini nostri Jesu Christi mundum lætificare dignatus es: præsta, quæsumus; ut per ejus Genitricem Virginem Mariam, perpetuæ capiamus gaudia vitæ, Per eundem Christum Dominum nostrum. **R.** Amen.

Let us pray.

O God, Who, by the Resurrection of Thy Son, our Lord Jesus Christ, vouchsafed to give joy to the whole world, grant that, through the intercession of the Virgin Mary His Mother, we may attain the joys of eternal life, through the same Christ our Lord. **R.** 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.

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