

*Missalette for Marian Masses II*



*Our Lady Queen of Peace Parish*

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**Cover Picture** The cover picture depicts Our Lady of Peace. The Blessed Mother is standing on the moon and is enlightened by a divine ray from the sun, as she is represented in Chapter 12 of the Apocalypse. The moon, as a lesser and reflected light of the sun, is a traditional symbol of our Lady. It also figures the changeable things of this world, for it waxes and wanes. So our Lady stands above transient things in our world. The Virgin wears her traditional colours of blue and white to represent her heavenly abode and her purity. Her head is gracefully bowed in humility tenderly to behold a dove, the symbol of peace and also the figure of her spiritual Spouse, the Holy Ghost. In his mouth, the dove holds an olive branch, another symbol of peace. The olive calls to mind the rescue of mankind after the flood, for Noe sent out a dove from the ark and the dove eventually returned with an olive bough, proving the emergence of dry land (Genesis 8. 11).

## 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 II MISSALETTE

This Missalette is tailored to be used to guide the faithful in praying Marian Masses of all classes that are celebrated in the months of September, October and November.<sup>1</sup> September and October are Marian months, themselves dedicated to the Blessed Virgin under her titles of the Seven Sorrows of our Lady and Our Lady of the Rosary respectively. September, in particular, is graced by Marian festivities. Our main text is that of the Ordinary of the Mass. Propers for the feasts of our Lady are provided in this booklet, together with any commemorations that must be included on the same days. (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 by insert.)

None of the first-class feasts of our Lady is included in this particular Missalette. Propers for four of the seven second-class Marian feasts that are inscribed in the universal calendar are provided. These are the festivals of the Nativity of our Lady, of her Seven Sorrows (as celebrated in September but not the Lenten parallel feast), of our Lady of the Rosary, and of the Motherhood of the Blessed Virgin. When one of these feasts falls on a (second-class) Sunday, the Sunday Mass is offered and the feast is commemorated. This Missalette also includes the propers for the third-class feasts of our Lady which occur from September to the end of November. These are the festivals of the Holy Name of Mary and the Presentation of our Lady in the Temple. Lastly, two fourth-class set of propers are included, those of Our Lady of Ransom and of the Miraculous Medal. Following the propers of the latter is given the text of the novena and ritual for this devotion.

Near the end of this booklet, we have printed two Marian litanies, those of the Holy Name of Mary and of the Seven Sorrows of our Lady. Both of these correspond to September Marian feasts. The Litany of the Holy Name of Mary is perhaps the most poetical of all the approved litanies. It is beautiful. The Litany of the Sorrowful Mother may conveniently be used together with other devotions to the Seven Dolours, such as the chaplet having that title. At the end of this Missalette, we provide commentary on the devotion of the Most Holy Rosary of the Blessed Virgin Mary, as October is dedicated to this particular devotion and because it is also the most common private devotion in the Latin Church.

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<sup>1</sup> A mate to this Missalette covers Marian feasts in the other months. Propers for the Feast of the Immaculate Conception are provided in our Advent Missalette; those for the Lenten Feast of the Seven Dolours, in our Passiontide Missalette.

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.**
- [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 propers for Marian feasts which occur in the months of September, October and November. Another Missalette ('Marian I'), provides propers for Marian feasts which are celebrated from Christmastide to September. The Feast of the Immaculate Conception of our Lady is included in our Advent Missalette. A forthcoming booklet will treat of Votive Masses of the Immaculate Heart of Mary on First Saturdays and Votive Masses of our Lady on other Saturdays. 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. If there be no procession, skip this entry and go to Page 2. 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**

None of the Masses pertaining to this Missalette may be celebrated on a Sunday. Therefore, there may be no Aspersion for any of them. When a second-class Mass of our Lady falls on a second-class Sunday, it is only commemorated, as Sunday Masses are all at least second-class Masses of our Lord and therefore take precedence. On such occasions, the regular Sunday Missalette of the Season will be used, and a commemoration of the Mass of our Lady will be provided in its propers section or by insert.



# 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. (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.

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

℞ Ad Deum qui lætificat  
juventutem meam.

℣. Adjutorium nostrum ✠ in  
nomine Domini.

℞ Qui fecit cœlum et terram.

℞ 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.

✠ Et plebs tua lætabitur in te.

✠ Ostende nobis, Domine, misericordiam tuam.

✠ Et salutare tuum da nobis.

✠ Domine, exaudi orationem meam.

✠ Et clamor meus ad te veniat.

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

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

✠ And Thy people shall rejoice in Thee.

✠ Show us, O Lord, Thy mercy.

✠ And grant us Thy salvation.

✠ O Lord, hear my prayer.

✠ And let my cry come unto Thee.

✠ The Lord be with you.

✠ And with thy spirit. [UNBOW]

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

✠ Oremus.

✠ Let us pray.

## PRAYER FOR PURITY

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

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

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

## PRAYER FOR PEACE

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

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

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

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

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

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

## THE INTROIT

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

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

**T**

## HE 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.

✠ Lord, have mercy on us.

✠ Kyrie, eleison.

✠ Lord, have mercy on us.

✠ Kyrie, eleison.

✠ Lord, have mercy on us.

✠ Christe, eleison.

✠ Christ, have mercy on us.

✠ Christe, eleison.

✠ Christ, have mercy on us.

✠ Christe, eleison.

✠ Christ, have mercy on us.

✠ Kyrie, eleison.

✠ Lord, have mercy on us.

✠ Kyrie, eleison.

✠ Lord, have mercy on us.

✠ Kyrie, eleison.

✠ Lord, have mercy on us.

## THE GLORIA

The *Gloria* is said at every feastday Mass of our Lady, even one of the fourth class.

*At the middle of the Altar, the Celebrant, extending and then joining his hands and inclining slightly, intones the Gloria at a Sung Mass, which the Choir continues at Laudamus te. The Celebrant reads the Gloria in a moderate voice. 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 DEO. Et in terra pax hominibus bonae voluntatis. [OPTIONAL BOW] Laudamus te. Benedicimus te. [BOW] Adoramus te. Glorificamus te. [BOW] Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, [BOW] Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, [INCLINE] suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus Altissimus, [BOW] Jesu Christe. Cum Sancto Spiritu, ✠ in gloria Dei Patris. Amen.

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

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

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ Oremus.

✠ The Lord be with you.

✠ And with thy spirit.

✠ Let us pray.

## THE COLLECT

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

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

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 LESSON

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

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

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

*And the assistants respond:*

✠ Deo gratias.

✠ Thanks be to God.

## THE GRADUAL AND ALLELUIA

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

*The Celebrant reads them in a moderate voice.*

**Turn to the GRADUAL and ALLELUIA in the Proper of the Mass or on the insert.**

## THE SEQUENCE

For the Feast of the Seven Sorrows of the Blessed Virgin Mary, celebrated in September a Sequence follows Gradual and Alleluia. See the Proper for this 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  
cremaberis. Amen. honour thou art burnt. Amen.

## MUNDA COR MEUM

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

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

Jube, Domine benedicere.

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

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

Pray, Lord, a blessing.

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

## THE GOSPEL

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

### STAND.

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

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

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

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

✠ Gloria ✠ tibi, ✠ Domine. ✠

✠ Glory ✠ to Thee, ✠ O Lord. ✠

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

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

✠ Laus tibi, Christe.

✠ Praise be to Thee, O Christ.

*Then the Celebrant kisses the book, saying:*

Per evangelica dicta, deleantur nostra delicta.

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

## (THE SERMON)

A Sermon may be delivered on a second-class Marian feast.

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 all second-class feasts pertaining of our Lady.

It is not said at third- or fourth-class feasts of our Lady.

*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,  
consubstantiali 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 in the *Proper of the Mass* or on the insert.**

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

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

SUSCIPE, SANCTE PATER,  
omnipotens æterne Deus, hanc  
immaculatam hostiam, quam ego  
indignus famulus tuus offero tibi Deo  
meo vivo et vero, pro innumerabilibus  
peccatis et offensionibus et negligentibus  
meis, et pro omnibus circumstantibus,  
sed et pro omnibus fidelibus christianis  
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 Lord: 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 pleasing to Thee, O Lord God. Domine Deus.

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

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

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

## THE OFFERTORY INCENSING

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

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

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

*The Celebrant incenses the bread and wine:*

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

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

*Then he incenses the Altar:*

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

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

*Returning the thurible, the Celebrant says:*

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

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

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

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

## 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 Ecclesiæ suæ sanctæ.

℣ 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 in the Proper of the Mass or on the insert.**

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 sæcula sæculorum.

℞ Amen.

℣ For ever and ever.

℞ Amen.

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

## THE DIALOGUE TO THE PREFACE

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

℣ Dominus vobiscum.

℞ Et cum spiritu tuo.

℣ The Lord be with you.

℞ And with thy spirit.

*Raising his hands:*

℣ Sursum corda.

℞ Habemus ad Dominum.

℣ Lift up your hearts.

℞ We have lifted them up to the Lord.

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

℣ Gratias agamus [BOW] Domino Deo nostro.

℞ Dignum et justum est.

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

℞ It is meet and just so to do.

## THE PREFACE

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

At all Marian Masses, the Preface of the Blessed Virgin Mary is used.

However, this Preface has nine variations, five 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  
SABAOOTH. PLENI SUNT CÆLI ET  
TERRA GLORIA TUA. HOSANNA IN  
EXCELSIS. BENEDICTUS, ✠ QUI  
VENIT IN NOMINE DOMINI.  
HOSANNA IN EXCELSIS.

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

# THE CANON OF THE MASS

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

## FOR THE CHURCH

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

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

## COMMEMORATION OF THE LIVING

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

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

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

## INVOCATION OF THE SAINTS: THE COMMUNICANTES

### STANDARD COMMUNICANTES

*The Standard Communicantes is used in all Masses pertaining to this Missalette*

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beati Joseph, ejusdem Virginis Sponsi et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et

IN COMMUNION with, and honouring the memory, in the first place, of the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ; also, blessed Joseph, her Spouse; and likewise of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon

Thaddæi: Lini, Cleti, Clementis, Xysti, and Thaddeus; Linus, Cletus, Clement,  
 Cornelii, Cypriani, Laurentii, Sixtus, Cornelius, Cyprian, Lawrence,  
 Chrysogoni, Joannis et Pauli, Cosmæ et Chrysogonus, John and Paul, Cosmas  
 Damiani: et omnium sanctorum and Damian, and of all Thy saints.  
 tuorum; quorum meritis precibusque Grant for the sake of their merits and  
 concedas, ut in omnibus protectionis prayers that, in all things, we may be  
 tuæ muniamur auxilio. guarded and helped by Thy protection.

*He joins his hands, saying:*

Per eundem Christum Dominum nostrum. Through the same Christ our Lord. Amen.  
 Amen.

## THE CONSECRATION

### OBLATION OF THE VICTIM TO GOD

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

☩ HANC IGITUR oblationem servitutis ☩ WE THEREFORE beseech Thee, O Lord,  
 nostræ, sed et cunctæ familiæ tuæ, graciously to accept this oblation of our  
 quæsumus, Domine, ut placatus accipias: service and that of Thy whole household,  
 diesque nostros in tua pace disponas, granting them remission of all their sins:  
 atque ab æterna damnatione nos eripi, et Order our days in Thy peace, and command  
 in electorum tuorum jubeas grege that we be rescued from eternal damnation  
 numerari. Per Christum Dominum and numbered in the flock of Thine elect.  
 nostrum. Amen. Through Christ our Lord. Amen.

## THE EPICLESIS

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

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

QUAM OBLATIONEM tu, Deus, in HUMBLY WE PRAY Thee, O God, be  
 omnibus, quæsumus, bene☩dictam, pleased to make this same offering wholly  
 adscrip☩tam, ra☩tam, rationabilem, ☩ blessed, to ☩ consecrate it and ☩  
 acceptabilemque facere digneris: ut nobis approve it, making it reasonable and  
 Cor☩pus, et San☩guis fiat dilectissimi acceptable, that it may become for us ☩  
 Filii tui Domini nostri Jesu Christi. the Body and ☩ Blood of Thy dearly  
 beloved Son, our Lord Jesus Christ.

## WORDS OF CONSECRATION AND ELEVATION

QUI PRIDIE quam pateretur, WHO, the day before He suffered,  
 accepit panem in sanctas ac took bread into His Holy and  
 venerabiles manus suas, et elevatis venerable hands, and having lifted  
 oculis in cœlum ad te Deum Patrem His eyes to Heaven, to Thee, God,  
 suum omnipotentem, tibi gratias His Almighty Father, giving thanks  
 agens, bene ☩ dixit, fregit, deditque to Thee, ☩ blessed it, broke it, and  
 discipulis suis, dicens: Accipite, et gave it to His disciples, saying: Take  
 manducate ex hoc omnes. and eat ye all of this.

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

**HOC EST ENIM  
 CORPUS MEUM.**

**FOR THIS IS  
 MY BODY.**

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

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

**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: offerimus præclaræ majestati tuæ de tuis donis ac datis, hostiam ☩ puram, hostiam ☩ sanctam, hostiam ☩ immaculatam, Panem ☩ sanctum vitæ

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

æternæ, et Calicem ✠ salutis perpetuæ. 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 nostrī 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 quoquot ex hac altaris participatione, sacrosanctum Filii tui Con✠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. Ipsīs, Domine, et omnibus in Christo quiescentibus, locum refrigeriī, 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, sanctiꝫficas, viviꝫficas,  
beneꝫdicis, et præstas nobis.

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

## THE MINOR ELEVATION

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

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

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

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

ꝫ Per omnia sæcula sæculorum.

ꝫ For ever and ever.

ꝫ Amen.

ꝫ Amen

## THE COMMUNION RITE OF HOLY MASS

### THE PATER NOSTER

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

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

OREMUS:

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

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

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

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

## THE FRACTION

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

Per eundem Dominum nostrum Jesum Christum Filium tuum.

Through the same Jesus Christ, Thy Son, our Lord.

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

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God.

*He concludes aloud:*

✠ Per omnia sæcula sæculorum.

✠ For ever and ever.

✠ Amen.

✠ Amen.

## THE PAX

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

✠ Pax ✠ Domini sit ✠ semper vobis ✠ cum.

✠ May the peace ✠ of the Lord be ✠ always ✠ with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

## THE COMMINGLING OF THE SACRED SPECIES

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

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

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

## THE AGNUS DEI

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

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

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

[[[[ [V] Pax tecum.

[R] Et cum spiritu tuo.]

[[ [V] Peace be with thee.

[R] 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.*

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

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

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## **THE ABLUTION PRAYERS**

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

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

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

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

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

## THE COMMUNION ANTIPHON

*During the distribution of Holy Communion, 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 in the Proper of the Mass or on the insert.**

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

℣. Dominus vobiscum.

℣. The Lord be with you.

℟. Et cum spiritu tuo.

℟. And with thy spirit.

℣. Oremus.

℣. Let us pray.

## THE POSTCOMMUNION

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

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

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

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 meae: et praeſta; ut sacrificium, quod oculis tuae 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.

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## 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 mercy 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 NATIVITY OF THE BLESSED VIRGIN MARY with a commemoration of St. Adrian the Martyr —8th September—

SECOND CLASS

WHITE VESTMENTS

Before 1962, this Feast had a Common Octave but not a Vigil. It originated in the East and was adopted at Rome during the seventh century. Pope Innocent IV graced it with an Octave after the First Ecumenical Council of Lyons of 1245. The Feast of the Holy Name of Mary occurs four days after this Feast of our Lady's Nativity (the number of our Lady being four, as she is the greatest being after the Three Divine Persons); that of the Seven Sorrows is observed on the first free day after the Octave of her Nativity; that of the Immaculate Conception comes exactly nine months after the festival of her Nativity. It is this Feast of the Birth of St. Mary that led to the consecration of September to the Blessed Mother. It is placed antipodally distant from the time of Lent and Easter so that one period concentrates on our Blessed Lord; the other, on His holy and Immaculate Mother. Similarly, God was compared to the sun; our Lady, to the moon; the angels, to the stars. The glory of the moon is a reflected glory of Christ.

When this Feast falls on a Sunday, the Sunday Mass is said and the Feast is commemorated at Collect, Secret and Postcommunion, but St. Adrian is not commemorated in that case.

St. Adrian the Martyr is commemorated at Spoken Masses on this day. He and twenty-three others were martyred under Diocletian in 303. This date is that of the translation of his relics to Rome. When the ancient Roman Senate house was converted into a church, Pope Honorius I (626-636) dedicated it to St. Adrian; hence his festival emphatically points to the conversion of the Roman people from paganism, for the Senate Chamber was the centre of Roman imperial power in which had been placed the Statue of Victory, a symbol of Roman paganism.

### **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) of Our Lady** (and of St. Adrian the Martyr at Low Masses)

Bestow upon Thy servants, we beseech Thee, O Lord, the gift of Thy Heavenly grace: that, as the childbearing of the Blessed Virgin was the beginning of our salvation, so the solemn feast of her Nativity may bring us an increase of peace. Through the same our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

Grant, we beseech Thee, Almighty God: that we, who celebrate the Heavenly birthday of blessed Adrian, Thy Martyr, may, through his intercession, be strengthened in the love of Thy Name. 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** (Proverbs 8. 22-35).

The Lord possessed me in the beginning of His ways, before He made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters yet sprung out; the mountains with their huge bulk had not as yet been established: before the hills, I was brought forth; He had not yet made the earth, nor the rivers, nor the poles of the world. When He prepared the heavens, I was there; when, with a certain law and compass, He enclosed the depths; when He established the sky above, and poised the fountains of waters; when He compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when He balanced the foundations of the earth; I was with Him, forming all things, and was delighted every day, playing before Him at all times, playing in the world: and my delight is to be with the children of men. Now therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord. *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. Matthew 1. 1-16).

The book of the generation of Jesus Christ, the Son of David, the son of Abraham. Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judas, and his brethren; and Judas begot Phares and Zara of Thamar; and Phares begot Esron; and Esron begot Aram; and Aram begot Aminadab; and Aminadab begot Naason; and Naason begot Salmon; and Salmon begot Booz of Rahab; and Booz begot Obed of Ruth; and Obed begot Jesse; and Jesse begot David the King. And David the King begot Solomon, of her who had been the wife of Urias; and Solomon begot Roboam; and Roboam begot Abia; and Abia begot Asa; and Asa begot Josaphat; and Josaphat begot Joram; and Joram begot Osias; and Osias begot Joatham; and Joatham begot Achaz; and Achaz begot Ezechias; and Ezechias begot Manasses; and Manasses begot Amon; and Amon begot Josias; and Josias begot Jechonias and his brethren in the transmigration

of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel; Salathiel begot Zorobabel; and Zorobabel begot Abiud; and Abiud begot Eliacim; and Eliacim begot Azor; and Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; and Eliud begot Eleazar; and Eleazar begot Mathan; and Mathan begot Jacob; and Jacob begot Joseph, the husband of Mary, of whom was born Jesus: Who is called Christ. *Response:* Laus tibi, Christe. *Creed.*

### **Offertory Versicle**




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.

### **Secrets of Our Lady** (and of St. Adrian the Martyr at Low Masses)

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

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

### **Preface of the Blessed Virgin . . . et te in Nativitate . . .**

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 Nativity of the Blessed 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 to be heard with theirs, singing with lowly praise: Sanctus,  Sanctus,  Sanctus,  . . . .

### **Communion Versicle**

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.

### **Postcommunions of our Lady** (& of St. Adrian the Martyr at Low Masses)

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

Grant, we beseech Thee, O Lord our God; that, as we rejoice on earth in keeping the memory of Thy saints, so also we may enjoy their company for evermore. 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.

## LITANY OF THE HOLY NAME OF MARY

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

Christ, have mercy. *Christ have mercy.*

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

Son of Mary, hear us. *Son of Mary, graciously hear us.*

Heavenly Father, of Whom Mary is the daughter, *have mercy on us.*

Eternal Word, of Whom Mary is the mother, *have mercy on us.*

Holy Ghost, of Whom Mary is the spouse, *have mercy on us.*

Divine Trinity, of Whom Mary is handmaid, *have mercy on us.*

Mary, mother of the Living God, *pray for us.*

Mary, daughter of the Light Eternal, *pray for us.*

Mary, our light, pray for us, *pray for us.*

Mary, our sister, *&c.*

Mary, flower of Jesse,

Mary, issue of kings,

Mary, chief work of God,

Mary, the beloved of God,

Mary, Immaculate Virgin,

Mary, all fair,

Mary, light in darkness,

Mary, our sure rest,

Mary, house of God,

Mary, sanctuary of the Lord,

Mary, altar of the Divinity,

Mary, Virgin Mother,

Mary, embracing thine Infant God,

Mary, reposing with Eternal Wisdom,

Mary, ocean of bitterness,

Mary, Star of the Sea,

Mary, suffering with thine only Son,

Mary, pierced with a sword of sorrow,

Mary, torn with a cruel wound,

Mary, sorrowful even to death,

Mary, bereft of all consolation,

Mary, submissive to the law of God,

Mary, standing by the Cross of Jesus,

Mary, our Lady,

Mary, our Queen,

Mary, Queen of glory,

Mary, glory of the Church Triumphant,

Mary, Blessed Queen,

Mary, advocate of the Church Militant,

Mary, Queen of Mercy,  
Mary, consoler of the Church Suffering,  
Mary, exalted above the angels,  
Mary, crowned with twelve stars,  
Mary, fair as the moon,  
Mary, bright as the sun  
Mary, distinguished above all,  
Mary, seated at the right hand of Jesus,  
Mary, our hope,  
Mary, our sweetness,  
Mary, glory of Jerusalem,  
Mary, joy of Israel,  
Mary, honour of our people,  
Mary, Our Lady of the Immaculate Conception,  
Mary, Our Lady of the Assumption,  
Mary, Our Lady of Loreto,  
Mary, Our Lady of Lourdes,  
Mary, Our Lady of Fatima,  
Mary, Our Lady of Czestochowa,  
Mary, Our Lady of the Miraculous Medal,  
Mary, Our Lady of Mount Carmel,  
Mary, Our Lady of the Angels,  
Mary, Our Lady of Dolours,  
Mary, Our Lady of Mercy,  
Mary, Our Lady of the Rosary,  
Mary, Our Lady of La Trappe,  
Mary, Our Lady of Divine Providence.

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

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

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

Son of Mary, hear us. *Son of Mary, graciously hear us.*

☩. I will declare thy name unto my brethren.

℟. I will praise thee in the assembly of the faithful.

Let us pray.

O Almighty God, Who beholdest Thy servants earnestly desirous of placing themselves under the shadow of the name and protection of the Most Holy Virgin Mary, vouchsafe, we beseech Thee, that, by her charitable intercession, we may be delivered from all evil on earth, and may arrive at everlasting joys in Heaven, through Jesus Christ our Lord. ℟. Amen.

# FEAST OF THE HOLY NAME OF ST. MARY

–12th September–

THIRD CLASS

WHITE VESTMENTS

It was the custom among the Israelites to name a child eight days after her or his birth. But this would make this festival coincide with the higher-ranking Feast of the Seven Dolours of our Lady. Before 1962, the Feast of the Nativity of our Lady had an Octave (but no Vigil), so this feast falls in that period and four days after the Nativity of our Lady (as four is the traditional number of our Lady, for she ranks first after the Three Persons of the Blessed Trinity). This Feast was first celebrated in Spain, from 1513. It was extended to the universal calendar in 1683 to thank our Lady for the deliverance of Vienna and Christian Europe from the Muslim infidels. It is apt to celebrate it in our day, as both Europe and the Christian West are again threatened by the scourge of that false religion. *Myriam*, or Mary, means *sovereign* or *lady*.

**Introit** (Psalm 44. 13, 15, 16; 2).

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. *Verse 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.

*Kyrie & Gloria.*

**Collect**

Grant, we beseech Thee, O Almighty God, that Thy faithful people who rejoice in the name and protection of the most holy Virgin Mary, may, by her loving intercession, be delivered from all evils on earth and be found worthy to come to everlasting joys in Heaven. 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 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**

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

Alleluia, alleluia. After His birth a virgin entire thou didst remain: O Mother of God, intercede for us. 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 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 to 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 with God. And Mary said: Behold the handmaid of the Lord, be it done unto me according to thy word. *Response:* Laus tibi, Christe. *There is no Creed.*

### **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.

## **Secret**

By Thy gracious mercy, O Lord, and the intercession of Blessed Mary, ever Virgin, may this offering be of avail to us for welfare and peace, now and for evermore. 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 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).

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 Verse**

O Lord, grant, we beseech Thee, that we who have received these aids unto salvation may be always and everywhere protected by the intercession of Blessed Mary, ever Virgin, in whose honour we have offered this Sacrifice to Thy Majesty. 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.

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N.B. It would be appropriate after Mass on this day to recite collectively the Litany of the Holy Name of Mary. While the Loreto Litany is the most ancient, the most venerable and the most traditional Marian Litany, that of the Holy Name of Mary is the most poetical, the most ordered and the most beautiful.



**FEAST OF THE SEVEN DOLOURS  
OF THE BLESSED VIRGIN MARY**  
with a commemoration of St. Nicomedes at Low Masses  
–15th September–

SECOND CLASS

WHITE VESTMENTS

This Mass is almost identical to another Feast of our Lady of Dolours observed on Passion Friday. Even though it lies outside Lent, for example, there is a Tract instead of an Alleluia. The Feast in Lent concentrates more on the compassion of our Lady for the sufferings of her divine Son, whereas this one focuses more on her Seven Sorrows throughout her life. Being a major feast of our Lady, there is a Sequence for this occasion, the *Stabat Mater*, known and beloved by all. As this is a second-class festival, should it fall on a Sunday, the Sunday Mass is celebrated (as it is proper to our Lord) and this Feast is commemorated at Collect, Secret and Postcommunion.

St. Nicomedes is commemorated at this Feast at Low Masses but never when the feast falls on a Sunday. He died under the lash in the first century by order of Emperor Diocletian.

**Introit** (St. John 19. 25).

There stood ✠ by the Cross of Jesus His mother, and His mother's sister Mary of Cleophas, and Salome, and Mary Magdalen. *Chapter 19. 26, 27.* Woman, behold thy Son, said Jesus; and to the disciple, Behold thy mother. 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. There stood by the Cross of Jesus His mother, and His mother's sister Mary of Cleophas, and Salome, and Mary Magdalen. *Kyrie & Gloria.*

**Collect(s) of the Seven Dolours (& of St. Nicomedes the Martyr at Low Masses)**

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

Stand by Thy people, O Lord, that they may profit by the glorious merits of St. Nicomedes, Thy Martyr, and so be enabled through his patronage ever to obtain Thy mercy. 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.

**Lesson** (Judith 13. 22, 23-25).

The Lord hath blessed thee by His power, because, by thee, He hath brought our enemies to nought. Blessed art thou, O daughter, by the Lord the most High God, above all women upon the earth. Blessed be the Lord Who made Heaven and earth, because He hath so magnified thy name this day that thy praise shall not depart out of the mouth of men, who shall be mindful 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 hast prevented our ruination in the presence of our God. *Response:* Deo gratias.

## Gradual

Thou art full of sorrow and of tears, O Virgin Mary, standing near the Cross of the Lord Jesus, Thy Son, the Redeemer. O Virgin Mother of God, He Whom the whole world doth not contain, beareth this torment of the Cross: the Author of life made Man.

## Tract

Holy Mary, the Queen of Heaven and mistress of the world, stood by the Cross of our Lord Jesus Christ, full of sorrows. *Thren. 1. 12.* O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow.

**Sequence:** *Stabat Mater Dolorosa.*

At the Cross her station keeping,  
Stood the mournful Mother weeping,  
Close to Jesus to the last.

Through her heart, His sorrow sharing,  
All His bitter anguish bearing,  
Now at length the sword has passed.

Oh, how sad and sore distressed  
Was that Mother highly blessed  
Of the sole-begotten One!

Christ above in torment hangs,  
She beneath beholds the pangs  
Of her dying glorious Son.

Is there one who would not weep  
Whelmed in miseries so deep  
Christ's dear Mother to behold?

Can the human heart refrain  
From partaking in her pain,  
In that Mother's pain untold?

Bruised, derided, cursed, defiled,  
She beheld her tender Child,  
All with bloody scourges rent.

For the sins of His own nation  
Saw Him hang in desolation  
Till His Spirit forth He sent.

O thou Mother! fount of love,  
Touch my spirit from above,  
Make my heart with thine accord:

Make me feel as thou hast felt;  
Make my soul to glow and melt  
With the love of Christ, my Lord.

Holy Mother, pierce me through,  
In my heart each wound renew  
Of my Saviour crucified.

Let me share with thee His pain,  
Who, for all our sins, was slain,  
Who, for me, in torments, died.

Let me mingle tears with thee,  
Mourning Him Who mourned for me,  
All the days that I may live.

By the Cross with thee to stay,  
There with thee to weep and pray,  
Is all I ask of thee to give.

Virgin of all virgins best!  
Listen to my fond request:  
Let me share thy grief divine;

Let me, to my latest breath,  
In my body bear the death  
Of that dying Son of thine.

Wounded with His every wound,  
Steep my soul till it hath swooned  
In His very blood away;

Be to me, O Virgin nigh,  
Lest in flames I burn and die,  
In His awful judgement day.

Christ, when Thou shalt call me hence,  
Be Thy Mother my defence,  
Be Thy Cross my victory;

While my body here decays,  
May my soul Thy goodness praise,  
Safe in paradise with Thee. Amen.

**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 Magdalene. 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** (Jeremias 18. 20).

Be mindful, O Virgin Mother of God, when thou standest in the sight of the Lord, to speak good things for us, and to turn away His anger from us.

**Secret(s) of the Seven Dolours**  
**(& of St. Nicomedes the Martyr at Low Masses)**

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

Graciously accept, O Lord, the gifts now offered, and may the prayer of blessed Nicomedes, Thy Martyr, bring about our release from all the bonds of sin. 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 Mary . . . et te in transfixione . . .**

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 transfixion 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**

Happy the heart of the Blessed Virgin Mary, who, without dying, earned the palm of martyrdom beneath the Cross of our Lord.

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

**Postcommunion(s) of the Seven Dolours**  
**(& of St. Nicomedes the Martyr at Low Masses)**

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

May the Sacraments which we have received cleanse us, O Lord, and through the intercession of Blessed Nicomedes, Thy Martyr, bring about our release from all the bonds of sin. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

## THE LITANY OF THE SORROWFUL MOTHER

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

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

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

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

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

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

Holy Mary, conceived without sin, *pray for us.*

Holy Mother of God, *pray for us.*

Mother of our Saviour Crucified, *pray for us.*

Mother most sorrowful, &c.

Mother most tearful,

Mother most afflicted,

Mother most lonely,

Mother most desolate,

Mother pierced by the sword of sorrow,

Queen of Martyrs,

Comfort of the sorrowful,

Help of the needy,

Protectress of the forsaken,

Support of widows and orphans,

Health of the sick,

Hope of the troubled,

Haven of the ship-wrecked,

Refuge of sinners,

Hope of the despairing,

Mother of mercy,

Through thy poverty in the stable of Bethlehem,

Through thy sorrow at the prophecy of Simeon,

Through thy sad flight into Egypt,

Through thy anxiety when seeking thy lost Child,

Through thy grief when seeing thy divine Son persecuted,

Through thy fear and anxiety when Jesus was apprehended,

Through thy pain caused by the treason of Judas and the denial of Peter,

Through thy sad meeting with Jesus on the way of the Cross,

Through the tortures of thy loving heart at the Crucifixion of Jesus,

Through thy agony at the death of Jesus,

Through the sword of sorrow that pierced thy heart

when the side of Jesus was transfixed by the lance,

Through thy lamentations over the dead Body of thy divine Son  
lying on thy bosom,  
Through thy deep mourning at His tomb,  
Through thy desolation after the burial of Jesus,  
Through the tears thou didst shed for thy belovèd Son,  
Through thy wonderful resignation to the will of God  
in all thy sufferings,

O Queen of Peace,  
In all our tribulations,  
In our illnesses and pains,  
In our sorrows and afflictions,  
In our need and destitution,  
In our fears and dangers,  
In the hour of our death,  
On the Day of Judgement,

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 Sorrowful Virgin,

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

Let us pray.

We beseech Thee, O Lord Jesus Christ, let Thy mother, the Blessed Virgin Mary, whose holy soul was pierced by a sword of sorrow at the hour of Thy Passion, implore Thy mercy for us, both now and at the hour of our death. Who livest and reignest, world without end. ℞. Amen.

# FEAST OF OUR LADY OF RANSOM

—24th SEPTEMBER—

FOURTH CLASS

WHITE VESTMENTS

The royal and religious military Order of our Lady of Ransom was founded on 10 August, 1218, to ransom captives held by the infidels who, at the time, controlled much of Spain. The founders were SS. Peter Nolasco and Raymond of Peñafort and King James of Aragon. They collected alms to effect their charitable and pious work. Clerics of the order, when necessary, gave themselves up in exchange for hostages who were in jeopardy. The feast was extended to the universal calendar by Pius XI in the seventeenth century. It was reduced in rank in 1962 (to simple rite or fourth class).

## **Introit** (Sedulious)

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 forever and ever. *Kyrie & Gloria.*

## **Collect**

O God, Who, by means of the most glorious Mother of Thy Son, wast pleased to give new offspring to Thy Church for the deliverance of Christians from the power of the heathen: grant, we beseech Thee, that we too, who love and honour her as the foundress of so great a work, may, by her merits and intercession, be ourselves delivered from all our sins and from the bondage of the evil one. 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 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**

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

## **Gospel** (St. Luke 11. 27-28).

At that time, as Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bore Thee and the paps that gave Thee suck. But He said: Yea, rather, blessed are they who hear the word of God and keep it.

*Response:* Laus tibi, Christe. *There is no Creed.*

## **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.

## **Secret**

By Thy gracious mercy, O Lord, and the intercession of Blessed Mary, ever Virgin, may this offering be of avail to us for welfare and peace, now and for evermore. 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 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).

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

## **Postcommunion Verse**

O Lord, grant, we beseech Thee, that we who have received these aids unto salvation may be always and everywhere protected by the intercession of Blessed Mary, ever Virgin, in whose honour we have offered this Sacrifice to Thy Majesty. 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.



# FEAST OF THE MOST HOLY ROSARY OF THE BLESSED VIRGIN MARY

with a commemoration of St. Mark, Pope and Martyr  
–7th OCTOBER–

SECOND CLASS

WHITE VESTMENTS

The Holy Rosary of the Blessed Virgin Mary has its origins in the ninth century as a lay form of a devotion corresponding to the chanting of the 150 psalms of David by Irish monks. This is why the Rosary as we have it today consists of three chaplets of five decades of *Ave* beads, or 150 beads in all, grouped into fifteen Mysteries (five Joyous, five Sorrowful and five Glorious). Faithful would originally throw onto a cloth a small pebble each time they said a *Pater* or *Ave* in place of one of the 150 psalms. The addition of meditations for decades of *Aves* is attributed to a revelation of our Lady to St. Dominic and to the work of other Dominican friars. This change came in the thirteenth century. The Friars Preachers used the Rosary to combat the Albigensian heresy in particular. This feast of the Most Holy Rosary was instituted by Pope St. Pius V in thanksgiving for victory over the Turks at the Battle of Lepanto in 1571. The Feast was extended to the universal calendar by Clement XI for a similar victory at Belgrade in 1716. Recitation of the Rosary is also credited with expulsion of Muslim forces from the gates of Vienna in 1683 and even for the liberation of Vienna and Eastern Austria from the Russian Communists in May of 1955 (May being the month of our Lady *par excellence*).

Pope St. Mark is commemorated at Low Masses.. He was Supreme Pontiff during the reign of Constantine the Great, a time of substantial advance for Holy Church. He died in 336.

As a second-class feast of our Lady, this Mass includes *Gloria* and Creed. When it falls on a Sunday, the Sunday Mass is offered and the Feast of the Holy Rosary is commemorated at Collect, Secret and Postcommunion, but Pope St. Mark is not commemorated at Low Mass in that case.

## Introit

Let us ☩ all rejoice in the Lord, celebrating a festival day in honour of the Blessed Virgin Mary, on whose solemnity the angels rejoice and give praise to the Son of God. *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 all rejoice in the Lord, celebrating a festival day in honour of the Blessed Virgin Mary, on whose solemnity the angels rejoice and give praise to the Son of God. *Kyrie & Gloria.*

## Collect(s) of the Holy Rosary (and of St. Mark at Low Mass)

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

Mary, we may imitate what they contain, and obtain what they promise. Through the same our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end.

*Response:* Amen.

Look forgivingly on Thy flock, Eternal Shepherd, and keep it in Thy constant protection, through the intercession of blessed Mark, Thy Sovereign Pontiff, whom Thou didst constitute Shepherd of the whole Church. 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** (Proverbs 8. 22-24; 32-35).

The Lord possessed me in the beginning of His ways, before He made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived. Now therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates; and waiteth at the posts of my doors. He that shall find me, shall find life, and shall have salvation from the Lord. Amen.

*Response:* Deo gratias.

**Gradual and Alleluia** (Psalm 44. 5, 11, 12).

Because of truth, and meekness, and justice: and Thy right hand shall conduct thee wonderfully. Hearken, O daughter, and see, and incline thine ear, for the king hath greatly desired thy beauty.

Alleluia, alleluia. The solemn festival of the glorious Virgin Mary of the seed of Abraham, sprung from the tribe of Juda, of David's royal race. 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 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 to 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 with 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 Verse** (Ecclesiasticus 24. 25; 39. 17).

In me is all grace of the way and of the truth; in me is all hope of life and of virtue. Like a rose planted on the rivers, I have borne fruit.

**Secret(s) of the Holy Rosary (and of St. Mark at Low Mass)**

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

We beg Thee, O Lord, through the gifts which we have offered, in Thy kindness, enlighten Thy Church: so that, everywhere, Thy flock may prosper and her shepherds, by Thy guidance, be pleasing to Thy Name, 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 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** (Ecclesiasticus 39. 19).

Send forth flowers, as the lily, and yield a scent, and bring forth leaves in grace, and praise with canticles, and bless the Lord in His works.

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

**Postcommunion(s) of the Holy Rosary (and of St. Mark at Low Mass)**

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

Appeased by this Sacrifice, O Lord, in which Thou hast nourished Thy Church on Heavenly Food, do Thou so guide her, that she may be steered with a firm hand and, while enjoying more liberty, may persist in wholeness of faith. 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 MOTHERHOOD OF OUR LADY

– 11th October –

## SECOND CLASS

## WHITE VESTMENTS

In 431, the Œcumenical Council of Ephesus solemnly determined that our Lady is the Theotokos, the Mother of God. To commemorate this, fifteen centuries later, in 1931, Pope Pius XI instituted this feast of the Maternity of our Lady. Our Lady is the Mother of Jesus because His incarnation was taken from her; His manhood from her human nature. She is Mother of God owing to the hypostatic union of the two Persons of Jesus, God and Man, for Jesus is one Person in two natures, not two persons having one nature. Our Lady is our spiritual mother because we are redeemed in the life of grace by the Incarnation and Passion of Christ.

As a second-class feast of our Lady, this Mass includes the *Gloria* and the Creed. When it falls on a Sunday, the Sunday Mass is said and the Feast is commemorated at Collect, Secret and Postcommunion.

**Introit** (Isaias 7. 14).

Behold ✠ a Virgin shall conceive, and shall bear a Son, and His Name shall be called Emmanuel. *Psalm 47.* O sing unto the Lord a new song, for He hath done marvellous 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. Behold a Virgin shall conceive, and shall bear a Son, and His Name shall be called Emmanuel. *Kyrie & Gloria.*

## Collect

O God, Who wast pleased that, at the message of an angel, Thy Word should take flesh in the womb of the Blessed Virgin Mary, grant to us Thy suppliants, that we, who believe her to be truly the Mother of God, may be helped by her intercession with Thee. Through the same 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. 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** (Isaias 11. 1, 2).

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the spirit of the Lord shall rest upon Him.

Alleluia, alleluia. O Virgin Mother of God, He Whom the whole world cannot contain, enclosed Himself in thy womb, and became Man. Alleluia.

**Gospel** (St. Luke 2. 43-51).

At that time: When they returned, the Child Jesus remained in Jerusalem; and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolk and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass that, after three days, they found Him in the temple, sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him, they wondered. And His mother said to Him: Son, why hast Thou done so to us?: behold Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? Did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And He went down with them, and came to Nazareth; and was subject to them.  
*Response:* Laus tibi, Christe. *Creed.*

**Offertory Versicle** (St. Matthew 1. 18).

When Mary, the Mother of Jesus, was espoused to Joseph, she was found with Child of the Holy Ghost.

**Secret**

By Thy gracious mercy, O Lord, and the intercession of Blessed Mary, ever Virgin, Mother of Thine only-begotten Son, may this offering be of avail to us for welfare and peace now and for evermore. 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 this Festivity 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**

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 Verse**

May this Communion, O Lord, cleanse us from guilt: and, through the intercession of the Blessed Virgin Mary, Mother of God, make us sharers of the Heavenly remedy. Through the same 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 PRESENTATION OF THE BLESSED VIRGIN MARY

–21st November–

THIRD CLASS

WHITE VESTMENTS

This feast has been kept as early as the sixth century in the East. In 1372, Pope Gregory XI introduced it at Avignon. It was re-introduced in 1585 after a short period of suppression. The Church proposes a parallel between the childhood feasts of Christ and His Holy Mother: The feast of the Holy Name of Mary falls shortly after that of her Nativity, and this feast, that of her Presentation in the Temple, comes forty days after the Birth of our Lady. “Planted in the House of God” and nurtured by His Spirit, our Lady, like a fruitful olive tree, flowered forth in all virtues.” From August until January, special feasts of our Lady grace the calendar at the time antipodal to the period of the great solemnities of our Lord; and our Lady is also honoured in May, in the midst of Christ’s grandest festivals.

**Introit** (Sedulious).

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**

O God, Who didst will that this day, the ever-blessed Virgin Mary, dwelling-place of the Holy Ghost, should be presented in the temple: grant, we beseech Thee, that, through her intercession, we may be worthy to be presented in the temple of Thy glory. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

**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**

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

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

## **Gospel** (St. Luke 11. 27-28).

At that time, as Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bore Thee and the paps that gave Thee suck. But He said: Yea rather, blessed are they who hear the word of God and keep it.

*Response:* Laus tibi, Christe. *There is no Creed.*

## **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.

## **Secret**

By Thy gracious mercy, O Lord, and the intercession of Blessed Mary, ever Virgin, may this offering be of avail to us for welfare and peace now and for evermore. 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 Præsentatione . . .**

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 Presentation, 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** (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. Servers: And with thy spirit. Priest: Let us pray.

## **Postcommunion Verse**

O Lord, grant, we beseech Thee, that we who have received these aids unto salvation may be always and everywhere protected by the intercession of Blessed Mary, ever Virgin, in whose honour we offered this Sacrifice to Thy Majesty. 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 MIRACULOUS MEDAL

– 27th November –

FOURTH CLASS

WHITE VESTMENTS

St. Catherine Labouré was born in 1806 and entered the community of the Daughters of Charity at a young age. In 1830, our Lady appeared to her on two occasions (18th July and 27th November) and directed her to have a medal struck and distributed to the faithful. God has been glorified very much by this medal, and miracles have been wrought aplenty in its use. Our Lady showed her its pattern. It is oval-shaped and shows our Lady standing on a globe on its obverse side. On the reverse side is a monogram of Mary (the letter M interlaced with a transverse bar from which a cross emerges at centre) under which are placed images of the Sacred Heart of Jesus--a heart aflame and barbed with thorns--at *dexter* and the Immaculate Heart of Mary, pierced with a sword at *sinister*; and the whole framed with twelve stars. Around the oval frame on the obverse side is, in French, the motto, “O Mary, conceived without sin, pray for us to have recourse to thee” and the date 1830 at the bottom.

In the vision, our Lady is wearing three diamond rings on each of her fingers. Rays of light are being emitted from some of them. When St. Catherine asked why such rays do not come from all of them, our Lady replied that those stand for the graces people fail to ask for. Our Lady told her that those who wear the medal will receive great graces. The motto has become very popular in Marian devotion and the medal is said to afford wearers with special benefits especially at the hour of death, provided that they use it devoutly in prayer for that end. St. Catherine was soon thereafter placed in the Hospice of Enghien, where she performed the humblest tasks in great devotion and silence for the following forty-five years, dying in 1876. She was canonised by Ven. Pius XII, in 1947. It became the habit of many people to add the motto at the end of each decade of the Rosary. The medal itself is known both as the Miraculous Medal and as the Immaculate Conception Medal. St. Catherine's body lies incorrupt at the motherhouse of the Daughters of Charity in Paris.

This Mass ranks as fourth class and its colour is white. Because it is a feast of our Lady, the *Gloria* is said after the *Kyrie*, a privilege given only to the Masses of our Lady and of the angels on fourth-class days. The Feast falls on a ferial day and may therefore be said alternatively with the ferial Mass. Should it fall on a Friday, it may be commemorated at a Votive Mass of the Holy Cross, for example. St. Catherine's own feastday is the day following, but it appears only on some local and proper calendars, such as that of the Daughters of Charity and the Vincentian Fathers.

**Introit** (Exodus 13. 9).

It shall be ✠ as a sign in thy hand, and as a memorial before thine eyes, and that the law of the Lord be always in thy mouth. *Psalms 104.* O give thanks unto the Lord, and call upon His Name: tell forth His deeds among the nations. 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. It shall be as a sign in thy hand, and as a memorial before thine eyes, and that the law of the Lord be always in thy mouth. *Kyrie & Gloria.*

### **Collect**

O Lord Jesus Christ, Who wast pleased that the most Blessed Virgin Mary, Thy mother, immaculate from her first conception, should shine resplendent with miracles beyond number: grant that, ever imploring her patronage, we may attain the joys of everlasting life: Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

### **Lesson** (Apocalypse 12. 12-16).

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. And she brought forth a Man-child, Who was to rule all nations with an iron rod: and her Son was taken up to God, and to His throne. And there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place. And the serpent cast water out of his mouth after the woman, as it were a river. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river, which the dragon cast out of his mouth. *Response:* Deo gratias.

### **Gradual** (Psalm 104).

Remember the marvellous works which He hath done: His wonders, and the judgement of His mouth. He placed in them the words of His signs: and of His wonders in the land.

### **Alleluia** (Psalm 18).

Alleluia, alleluia. His going forth is from the end of Heaven: nor is there any that can hide from His heat. Alleluia.

### **Gospel** (St. John 2. 1-11).

At that time, there was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited to the marriage, as were His disciples. And the wine failing, the mother of Jesus saith to Him: They have no wine. And Jesus saith to her: Woman, what is that to Me and to thee? My hour is not yet come. His mother saith to the waiters: Whatsoever He shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus said to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew Who had drawn the water: the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well

drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee: and manifested His glory, and His disciples believed in Him. *Response:* Laus tibi, Christe. *There is no Creed*

**Offertory Verse** (St. John 19. 26-27).

Jesus said to the disciple: Behold thy mother. And from that hour, the disciple took her to his own.

**Secret**

Moved by the petition of the Blessed Virgin Mary, in answer to whose prayers Jesus Christ, Thy Son, worked His first miracle: enable us, Lord God, to minister the Sacrament of the Body and Blood of this Thy Son with pure hearts, and thus be counted worthy of Thy eternal banquet. 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 commemoration 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** (Ecclesiasticus 36).

Renew Thy signs, and work new miracles; glorify Thine hand and Thy right arm; hasten the time, and remember the end, that they may declare Thy wondrous works.

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

**Postcommunion**

O Lord God almighty, Who givest us all things through the Immaculate Mother of Thy Son: enable us by the aid of this mighty mother to escape the dangers of this time and come to life everlasting. 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.

**The Miraculous Medal Public Novena may precede the feast** (see the next page); it includes Benediction of the Most Blessed Sacrament.

## MIRACULOUS MEDAL NOVENA

The Miraculous Medal Public Novena begins on 18th November. For each of nine consecutive days at prescribed hours, Priest and faithful of a Parish are urged to meet to pray the Novena in accordance with the following formula. The last day of the Novena is 26th November, the eve of the Feast.

*All stand and sing:* “Mother Dearest, Mother Fairest”:

Mother dearest, mother fairest,  
Help of all who call on thee,  
Virgin purest, brightest, rarest,  
Help us, help, we cry to thee.

*Chorus:*

Mary help us, help, we pray,  
Mary help us, help, we pray,  
Help us in all care and sorrow,  
Mary help us, help, we pray.

### READING OF ANNOUNCEMENTS AND FAVOURS

*Priest:* In the Name of the Father and of the Son and of the Holy Ghost.

*People:* Amen.

*Priest:* O Holy Ghost, fill the hearts of Thy faithful, and enkindle in them the fire of Thy love. Send forth Thy Spirit, and they shall be created.

*People:* And Thou shalt renew the face of the earth.

*Priest:* Let us pray. O God, Who didst instruct the hearts of the faithful by the light of the Holy Spirit, grant that, by the gift of the same Spirit, we may be truly wise, and ever rejoice in His consolation, through Jesus Christ our Lord.

*People:* Amen.

*Priest:* O Mary, conceived without sin.

*People:* Pray for us who have recourse to thee (*thrice*).

## PRAYER

*Priest and People:* O Lord Jesus Christ, Who hast vouchsafed to glorify by numberless miracles the Blessed Virgin Mary, Immaculate from the first moment of her conception, grant that all who devoutly implore her protection on earth may eternally enjoy Thy presence in Heaven, Who, with the Father and the Holy Ghost, livest and reignest, God, forever and ever. Amen.

O Lord Jesus Christ, Who, for the accomplishment of Thy greatest works, hast chosen the weak things of the world, that no flesh may glory in Thy sight and Who, for a better and more widely diffused belief in the Immaculate Conception of Thy Mother, hast wished that the Miraculous Medal be manifested to Saint Catherine Labouré, grant, we beseech Thee, that filled with humility, we may glorify this mystery by word and work. Amen.

## MEMORARE

Priest: Remember, O most compassionate Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy assistance or sought thine intercession was left unaided. Inspired with this confidence, we fly unto thee, O virgin of virgins, our mother. To thee we come, before thee we kneel, sinful and sorrowful. O mother of the Word Incarnate, despise not our petitions, but in thy clemency, hear and answer them. Amen.

## NOVENA PRAYER

*Priest and People:* O Immaculate Virgin Mary, mother of our Lord Jesus and our mother, penetrated with the most lively confidence in thy all-powerful and never-failing intercession, manifested so often through the Miraculous Medal, we, thy loving and trustful children, implore thee to obtain for us the graces and favours we ask during this novena, if they be beneficial to our immortal souls and the souls for whom we pray. (*Here privately mention your petitions.*) Thou knowest, O Mary, how often our souls have been the sanctuaries of thy Son, Who hates iniquity. Obtain for us, then, a deep hatred of sin and that purity of heart which will attach us to God alone, so that our every thought, word and deed may tend to His greater glory. Obtain for us also a spirit of prayer and self-denial, that we may recover by penance what we have lost by sin, and at length attain to that blessed abode, where thou art the Queen of angels and of men. Amen.

ACT OF CONSECRATION TO OUR LADY  
OF THE MIRACULOUS MEDAL

*Priest and People:* O Virgin Mother of God, Mary Immaculate, we dedicate and consecrate ourselves to thee under the title of Our Lady of the Miraculous Medal. May this medal be for each one of us a sure sign of thy affection for us, and a constant reminder of our duties toward thee. Ever while wearing it, may we be blessed by thy loving protection, and preserved in the grace of thy Son. O most powerful virgin, Mother of our Saviour, keep us close to thee every moment of our lives. Obtain for us, thy children, the grace of a happy death so that, in union with thee, we may enjoy the bliss of Heaven forever. Amen.

*Priest:* O Mary, conceived without sin.

*People:* Pray for us who have recourse to thee (*thrice*).

*All are seated as the Priest delivers a short SERMON.*

*Now all stand and sing together:*

Mother dear, O pray for me,  
Whilst far from Heav'n and thee  
I wander in a fragile bark  
O'er life's tempestuous sea.

O Virgin Mother, from thy throne,  
So bright in bliss above,  
Protect thy child, and cheer my path  
With thy sweet smile of love.

*Chorus:*

Mother dear, remember me,  
And never cease thy care,  
Till in Heaven eternally  
Thy love and bliss I share.

Mother dear, O pray for me,  
Should pleasure's siren lay  
E'er tempt thy child to wander far  
From virtue's path away;

When thorns beset life's devious way,  
And darkling waters flow,  
Then, Mary, aid thy weeping child,  
Thyself a mother show.

*Now follows Benediction of the Most Blessed Sacrament, after which all say together:*

O Mary, conceived without sin, pray for us, pray for us. O Mary, conceived without sin, pray for us who have recourse to thee.

## THE FIFTEEN MYSTERIES OF THE MOST HOLY ROSARY OF THE BLESSED VIRGIN MARY

The Holy Rosary is the premier devotion of our Lady, being richly graced with indulgences and prayed far more than is any other private devotion in the Church, whether Marian or not. It can be called the 'bread and butter devotion' of the Latin Church. The Feast of the Most Holy Rosary, taking the second class, falls on 7<sup>th</sup> October, and the entire month of October is dedicated to this devotion.

The Rosary developed gradually from about the ninth century until it reached its essential form late in the fifteenth. It has changed under the inspiration of the Holy Ghost before and since that time. The organising component of the devotion consists in its fifteen mysteries, which have been passed down to us for at least five centuries. The faithful meditate on these mysteries while saying *Aves*. One *Pater*, ten *Aves* and one Glory are said for each mystery, and the fifteen mysteries are grouped into three chaplets or coronas of five mysteries each. Each chaplet bears a theme: joyous, sorrowful or glorious. The 150 *Aves* represent the 150 psalms of David: hence this number is fixed for all time in that it connects us to Sacred Scripture, which happens to be its source. On the Rosary pendant, most people now say the Apostles' Creed on the crucifix (although the Dominicans continue to say only an Invitatory) and then one *Pater* for the general intention and three *Aves* and a Glory to pray for the three theological virtues of faith, hope and charity. Most people today say the *Hail, Holy Queen* at the end, followed by the Rosary Prayer (the Collect from the Feast of the Holy Rosary) and then various other 'trimmings' on the pendant again, ending, perhaps, with the *Memorare* and the Prayer to St. Michael, plus pleas to the Sacred Heart to have mercy on us and that the angels and saints pray for us. Many faithful add a Fatima invocation between decades; some add to this one from La Salette.

In the traditional system of praying a chaplet (five decades) a day, the Joyous Mysteries are prayed on Mondays and Thursdays; the Sorrowful, on Tuesdays and Fridays; and the Glorious, on Wednesdays and Saturdays. Saturday is our Lady's weekday and the Glorious Mysteries celebrate her especially, the last two Mysteries being those of her Assumption and Coronation. On Sundays, it is traditional to pray all fifteen decades or five in accordance with the Season (Joyous from Advent to Septuagesima; Sorrowful, from Septuagesima to Easter; Glorious, from Easter to Advent). By praying all fifteen on Sundays and five on other days, three complete rosaries are said every week, one for each Person of the Blessed Trinity. On special feastdays, it is normal to substitute, as helpful, mysteries pertaining to the feast (e.g. Joyous Mysteries on the Annunciation; Sorrowful, on the Feast of the Holy Cross and the Seven Dolours of our Lady in September; Glorious, on Ascension Thursday instead of the Joyous normally followed on Thursdays). For those praying only one chaplet on weekdays, it is traditional to say only the Sorrowful Mysteries on each weekday during Lent. Some have extended this principle by saying only Glorious Mysteries on the weekdays of Eastertide and Ascensiontide but this is not customary; however, it would be very appropriate to say only the Glorious Mysteries on the Easter Triduum (Easter Sunday, Monday and Tuesday--and not to be confused with the Sacred Triduum, which is Maundy Thursday to Easter Eve.)

# **THE FIFTEEN MYSTERIES OF THE HOLY ROSARY**

## **–JOYOUS MYSTERIES–**

1. THE ANNUNCIATION:  
MYSTERY OF HUMILITY
2. THE VISITATION:  
MYSTERY OF CHARITY
3. THE NATIVITY:  
MYSTERY OF THE SPIRIT OF POVERTY
4. THE PRESENTATION:  
MYSTERY OF OBEDIENCE
5. THE FINDING OF THE CHILD JESUS IN THE TEMPLE:  
MYSTERY OF PIETY

## **–SORROWFUL MYSTERIES–**

1. THE AGONY IN THE GARDEN:  
MYSTERY OF CONTRITION
2. THE SCOURGING AT THE PILLAR:  
MYSTERY OF PURITY
3. THE CROWNING WITH THORNS:  
MYSTERY OF COURAGE
4. THE CARRYING OF THE CROSS:  
MYSTERY OF PATIENCE
5. THE CRUCIFIXION: MYSTERY OF SELF-DENIAL

## **–GLORIOUS MYSTERIES–**

1. THE RESURRECTION:  
MYSTERY OF FAITH
2. THE ASCENSION OF OUR LORD:  
MYSTERY OF HOLY HOPE
3. THE DESCENT OF THE HOLY GHOST:  
MYSTERY OF DIVINE LOVE
4. THE ASSUMPTION OF THE BLESSED VIRGIN MARY:  
MYSTERY OF ETERNAL BLESSEDNESS
5. THE CORONATION OF OUR LADY:  
MYSTERY OF DEVOTION TO THE BLESSED VIRGIN MARY

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