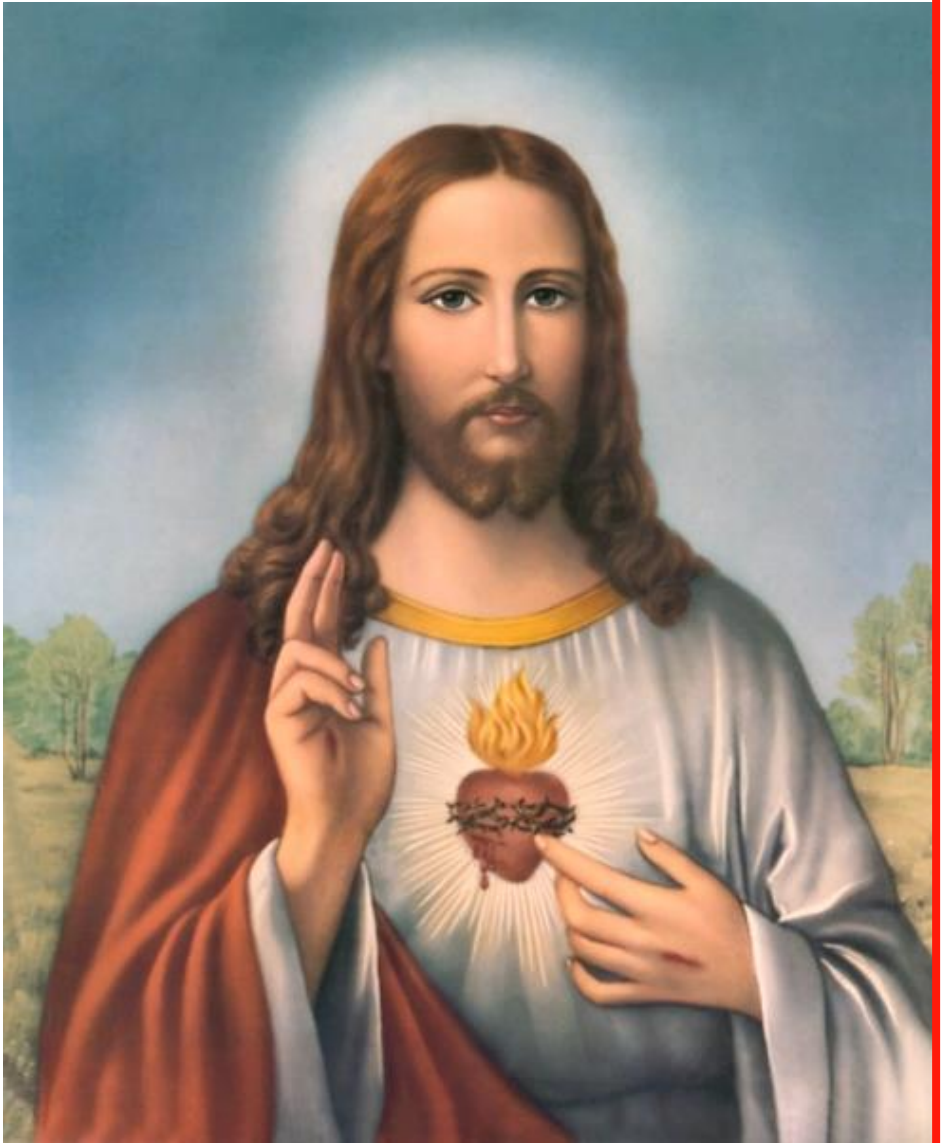


**Solemn Mass and First-Friday Votive Mass
of the Most Sacred Heart of Jesus**



Our Lady Queen of Peace Parish

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NOTES

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

FOREWORD:

MASSES OF THE SACRED HEART OF JESUS

This booklet is a special Missalette for the Feast of the Sacred Heart of Jesus and for Votive Masses of the Sacred Heart throughout the year. The Feast of the Sacred Heart is a first-class solemnity observed on the Friday in the week following the Feast of Corpus Christi (which is always the third Friday after Pentecost). It usually falls in June, the month dedicated to the same devotion. Votive Masses of the Sacred Heart may be said on permitted Fridays throughout the year. In our community and in accordance with popular tradition, they are said on available First Fridays. Such Votive Masses may not be said on first- or second-class feasts (or commemorative Masses) or during the Octaves of Easter or Pentecost or during Holy Week. On ferial days, they are said without commemoration of the feria except during Advent. On fourth-class feasts, when said, they must commemorate all the saints who are honoured on that day but they do not commemorate the feria, except during Advent (when the feria is commemorated first and then the saint(s) proper to the day). By special privilege, First-Friday Votive Masses always include the *Gloria*, even during Advent (but when said on other Fridays, they omit the *Gloria*).

This booklet is part of our endeavour to provide Missalettes for Masses said frequently in our community. The purpose of the enterprise is to enable all those attending the Traditional Latin Mass to participate fully and benefit from the spiritual fruits of the Mass. It is also our desire to contribute to the restoration of the traditional liturgy and devotions. That is one reason why you will find at the end of this booklet traditional devotions which we highly recommend to be prayed devoutly and meditatively before or after Mass and at other times, such as before an image of the Sacred Heart. Another reason for their placement here is that the rubrics require that, after celebration of a Votive Mass of the Sacred Heart, some prayers that are proper to the same devotion be said publicly after Mass. Thirdly, one of the devotions in this booklet, the Act of Reparation to the Sacred Heart, is graced with an indulgence under current law (*vide* Grant No. 29). Lastly, the other devotions given in this booklet were enriched by indulgences in the past and are part of the tradition of veneration to the Holy Heart of Jesus. A copy of each of these devotions may be downloaded from our website, the address of which is provided on the back cover.

The fruits or graces we receive by attending Mass are greatest when we participate spiritually. We should conform our intentions to those of our Lord, making our own sacrifices for Him as, through the hands of the Priest, He perpetuates His perfect intention to Sacrifice Himself to save mankind. At the Mass, this holy intention is achieved in an unbloody manner so as to make the fruits of the Passion at Calvary accessible both to the living and the dead. At

Mass, we also call to mind the Last Supper, at which the Sacrifice of Calvary was anticipated, and are formed in the Word given unto us in Holy Writ and at Sermons. Following the prayers along with the Celebrant is ideally the most fruitful way to participate in the Mass. For that reason, we need the text which one finds in a missal.

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

In this Missalette, we have integrated propers into the Ordinary where they are the same or almost identical over all the Masses of the Sacred Heart. Where propers differ in accordance with season, we have put them into a separate section at the end of the Ordinary, where the proper Mass to be said can be bookmarked with a ribbon.

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.

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, the Mass for the Solemn Feast of the Sacred Heart is usually sung, but Votive Masses rarely are. In these Missalettes, we use textual coloration, bracketing and different font types to help the reader navigate through the texts, rubrics, postures and options. To this end, we have adopted the following conventions:

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

INTRODUCTION

DEVOTION TO THE SACRED HEART OF JESUS

The devotion to the Sacred Heart of Jesus Christ points to the hypostatic union. While only Christ as God has the power to redeem man from the Fall, it is by the holy will of God that the love which achieves this emanates from a human Heart. This is proportional to perfect divine justice, since a man, as second Adam, should atone for the sin of the first Adam. In the Old Testament, the heart was regarded as the seat of spiritual activity in the soul, especially the movement of love. This is proved in the origin of the First Great Commandment of Christ, in which we are told that God's direction to love Him with all our heart and soul and strength operates in the heart itself (Deuteronomy 6. 5-6).¹ As Ven. Pope Pius XII wrote in his encyclical entitled *Haurietis Aquas* of 1956, "[Jesus] has loved all with a human heart. For this reason, the Sacred Heart of Jesus, pierced by our own sins and for our salvation, 'is quite rightly considered the chief sign and symbol of that ... love with which the divine Redeemer continually loves the Eternal Father and all human beings' without exception" (No. 478).

Devotion to the Sacred Heart of Jesus has come to us in three historical stages. It has its origins in the Primitive Church. St. Justin Martyr (*ca.* 100-165), in his Dialogue with the Jew Trypho, confessed "We the Christians are the true Israel which sprung from Christ, for we are carved out of His Heart as from a rock". St. John Chrysostom (344-407), one of the great doctors of the Eastern Church, drew attention to the Sacred Side of Jesus, pierced by the soldier's lance [as an aperture of His Heart], as the source of "those saving fountains, one of blood and the other of water" (Homily on I Corinthians, 24, 4 [7]). He saw these as the origins of the Sacraments, which flow from Baptism (water) and the Blessed Sacrament (blood and the Body of Christ, which would resurrect into new life). Devotion to Christ's heart was also emphasised by St. Irenæus of Lyons (d. 202), the great Apostle to the Gauls, and by St. Paulinus of Nola (*ca.* 354-431). St. Augustine (354-430) was perhaps the first to connect the Sacred Heart with St. John the Apostle and Evangelist, who leaned on our Lord's breast at the Last Supper (*cf.* St. John 21. 20).² St. Paulinus of Nola, a correspondent of St. Augustine, Jerome, Martin, Gregory the Great and Ambrose said that St. John, by staying there, "quaffed an understanding which transcends that of any creature" and that this gave the great Apostle the inspiration he needed to write both his Gospel and the Apocalypse.³

Devotion to the Holy Heart of Jesus was developed in a second stage from the eleventh to fourteenth centuries. It was especially cultivated among Benedictine

¹ *Cf.* St. Matthew 22. 37, St. Mark 12.30 and St. Luke 10. 27.

² *Cf. Tr. In Joannem*, I, 7 (P.L. 35, 1382).

³ *Epist. XXI ad Amandum* (P.L. 61, 251).

and Cistercian monastics. According to the great Franciscan doctor, St. Bonaventure (1221-1274), the Church was “formed” from the wounded side of Christ, the blood and water flowing therefrom being “the price of our salvation. Flowing from the secret abyss of our Lord’s Heart as from a fountain, this steam gave the Sacraments of the Church the power to confer the life of grace, while, for those already living in Christ, it became a spring of living water welling up to life everlasting” (*Oposculum* 3, *Lignum vitæ*, 29-30. 47. *Opera Omnia* 8, 79).

In the thirteenth century, an early advocate of the devotion was St. Lutgarde (1182-1246), a Flemish visionary who was given the privilege of mystically exchanging hearts with Jesus. The famous St. Mechtilde of Hackeborn (1240/1-1298), a nun at the monastery of Helfta in Saxony, had many visions of Christ in which He urged her to appeal to His Sacred Heart specifically in the Blessed Sacrament, as a pledge of His love and as a place of refuge. The Cult of the Sacred Heart was to become connected very firmly to Eucharistic adoration, which was especially popular in her time. St. Gertrude the Great (1256-1302) was a younger nun in the same monastery. She developed nuptial mysticism in relation to the Sacred Heart of Jesus. At the time, milk was regarded as congealed blood, and the Sacred Side of Jesus was seen as a parallel to the maternal breast from which Christ nurtured the Church. In a vision in 1281, on the Feast of St. John, the Apostle revealed to her that he had heard the beatings of the Divine Heart when he reposed with Jesus at the Last Supper. She asked him why he had not revealed these wonders of the Heart of Jesus. He replied that it was God’s desire that this be left to her own age, when the world had become spiritually arid. In 1353, Pope Innocent III approved the first Mass of the Sacred Heart of Jesus. (It was not a Mass of reparation as the current one is.)

The final period of development of the cultus is from the seventeenth century to the present. St. Margaret Mary Alacoque (1647-1690) is credited as having been called as the vessel through whom the current devotion was founded. She was a Visitandine nun at Paray le Monial in Burgundy. Her spiritual director, who helped her holy work, was St. Claude de la Colombière (1641-1682). St. Margaret Mary was visited a number of times by Jesus in apparitions. Like St. Gertrude, one of these occurred on the Feast of St. John the Apostle and Evangelist. On that occasion, Jesus said that He had chosen her to diffuse to all mankind the treasures of His Heart. In other visions, He asked devotees to communicate frequently and on First Fridays, and He also requested attendance at a Holy Hour on the day before each First Friday (it being Thursday, the day dedicated in the Church to the Blessed Sacrament, as the Last Supper was taken on a Thursday). On what is known as the Great Apparition, on the Octave Day of Corpus Christi, 1675, Jesus pointed to His Sacred Heart and exclaimed, “Behold the Heart that has loved men; instead of gratitude, I receive from the greater part of mankind only ingratitude”. In other apparitions, Christ requested a Feast and Office of reparation to the Sacred Heart to be celebrated on the first

Friday after the Octave day of Corpus Christi. The devotion spread throughout the world from France after the death of St. Margaret Mary. (The Promises of the Sacred Heart given to her have been printed at the end of this introduction). Holy Church recommends especial devotion on the five First Fridays before the Feastday and on any nine First Fridays. The entire month of June is also dedicated to the Sacred Heart of our Lord and Saviour Jesus Christ.

In 1672, St. John Eudes, having been himself influenced in favour of the cult by St. Francis de Sales (1567-1622) and SS. Mechtilde and Gertrude, composed Mass propers and the Office for the Feast of the Sacred Heart as we have it today. Three years later, after continual resistance against the devotion from Rome over decades, this was finally approved by Pope Clement XIII at the request of the Queen of France. In 1856, Bl. Pope Pius IX extended the Feast to the Universal Church. In 1899, Leo XIII consecrated the world to the Sacred Heart of Jesus. The red sanctuary lamp reminds us of devotion to the Heart of Jesus. Sanctuary lamps used to be white but it became common in the nineteenth century to make them red to honour the red Heart of Christ, wounded by ingratitude and burning with charity.

In our time, the cult of the Sacred Heart has easily become the most prominent devotion to Christ after direct adoration of Him in the Blessed Sacrament: it is now more popular than worship under the title of the Holy Name of Jesus or as the Good Shepherd or through the Five Sacred Wounds or in the Holy Face. It is popular in Catholic houses to display an image (usually a picture) of the Sacred Heart or a statue of Jesus under that devotion, showing His heart aglow on His breast. One of the Promises revealed by Christ is that He will bless every place where His image is exposed and honoured.

The traditional devotions to the Sacred Heart have been included as a section near the end of this booklet. Among them is the Litany of the Sacred Heart, which is graced with a partial indulgence under the norms approved for current use (*vide* Grant No. 29). The *Rubricæ Generales Missalis Romani* requires that some devotion be said after celebration of any Votive Mass of the Sacred Heart. Owing to the influence of the Promises given to St. Margaret Mary, Holy Church has privileged First Friday (but not other Friday) Votive Masses of the Sacred Heart by directing that the *Gloria* be said at them. All glory and honour and adoration be given for evermore to the most Sacred Heart of our Lord and Saviour Jesus Christ!

THE HOLY SACRIFICE OF THE MASS: THE ORDINARY

THE PROCESSION

STAND AS THE PROCESSION ENTERS THE NAVE.

There will usually be a procession through the nave on the Feast of the Sacred Heart but not at Votive Masses. During the Procession, bow to the Celebrant as he passes your pew. At a typical Sung Mass, the Servers will include a Thurifer, Boat-bearer, Crucifer, Acolytes, Master of Ceremonies and Celebrant. There may also be extra Torchbearers and perhaps an Aspersory-bearer.

MASS OF THE CATECHUMENS

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

PRAYERS AT THE FOOT OF THE ALTAR

KNEEL AS THE CELEBRANT GENUFLECTS AT THE FOOT.

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

✠ Introibo ad altare Dei.

✠ Ad Deum qui lætificat juventutem meam.

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

✠ I will go in unto the Altar of God.

✠ 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.

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

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

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

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

✠ Spera in Deo, quoniam adhuc

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

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

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

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

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

✠ Hope thou in God, for I will yet praise

confitebor illi: salutare vultus mei,
et Deus meus.

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

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

✠ Introibo ad altare Dei.

✠ Ad Deum qui lætificat
juventutem meam.

✠ Adjutorium nostrum ✠ in
nomine Domini.

✠ Qui fecit cœlum et terram.

Him: Who is the salvation of my
countenance, and my God.

✠ [BOWING] 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.

✠ I will go in unto the Altar of God.

✠ To God, Who giveth joy to my youth.

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

✠ Who hath made Heaven and earth.

THE CONFITEOR

✠ Confiteor Deo omnipotenti. . . .

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

✠ Amen.

✠ I confess to Almighty God. . . .

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

✠ Amen.

The Servers say the Confiteor.

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

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

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

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

✠ Amen.

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

✠ Amen.

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

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

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

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

∞ Deus, tu conversus vivificabis nos.

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

∞ Et plebs tua lætabitur in te.

∞ And Thy people shall rejoice in Thee.

∞ Ostende nobis, Domine, misericordiam tuam.

∞ Show us, O Lord, Thy mercy.

∞ Et salutare tuum da nobis.

∞ And grant us Thy salvation.

∞ Domine, exaudi orationem meam.

∞ O Lord, hear my prayer.

∞ Et clamor meus ad te veniat.

∞ And let my cry come unto Thee.

∞ Dominus vobiscum.

∞ The Lord be with you.

∞ Et cum spiritu tuo.

∞ And with thy spirit. [UNBOW]

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

∞ Oremus.

∞ Let us pray.

PRAYER FOR PURITY

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

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

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

PRAYER FOR PEACE

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

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

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

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

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

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

THE INTROIT (Psalm 32. 11, 10)

The Celebrant and Servers make the Sign of the Cross (✠) and he recites the following Introit Antiphon in the vox mediocris. Note that, at Votive Masses in Eastertide and Ascensiontide (T.P. or P.T.), alleluias are added.

COGITATIONES ✠ Cordis ejus in generatione et generationem: ut eruat a morte animas eorum et alat eos in fame. (T.P. Alleluia, alleluia.) *Versus I.* Exsultate, justi, in Domino, rectos decet collaudatio. Gloria Patri, et Filio, and Spiritui Sancto. Sicut erat in principio, et nunc, et semper: et in sæcula sæculorum. Amen.

Cogitationes Cordis ejus in generatione et generationem: ut eruat a morte animas eorum et alat eos in fame. (T.P. Alleluia, alleluia.)

THE THOUGHTS ✠ of His Heart are from generation to generation: To deliver their souls from death, and feed them in famine. (P.T. Alleluia, alleluia.) *Verse I.* Rejoice in the Lord, O ye just: praise becometh the upright. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

The thoughts of His Heart are from generation to generation: To deliver their souls from death, and feed them in famine. (P.T. Alleluia, alleluia.)

THE KYRIE

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

✠ Kyrie, eleison.

℞ Kyrie, eleison.

✠ Kyrie, eleison.

℞ Christe, eleison.

✠ Christe, eleison.

℞ Christe, eleison.

✠ Kyrie, eleison.

℞ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Lord, have mercy on us.

℞ Lord, have mercy on us.

✠ Lord, have mercy on us.

℞ Christ, have mercy on us.

✠ Christ, have mercy on us.

℞ Christ, have mercy on us.

✠ Lord, have mercy on us.

℞ Lord, have mercy on us.

✠ Lord, have mercy on us.

THE GLORIA

The *Gloria* is sung or said at the Feast of the Sacred Heart and, by special privilege, at all First-Friday Votive Masses of the Sacred Heart, even those falling in the Season of Septuagesima or in Lent.

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

STAND AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

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

Laudamus te. Benedicimus te. [BOW]

Adoramus te. Glorificamus te. [BOW]

Gratias agimus tibi propter magnam

[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

gloriam tuam. Domine Deus, Rex
 cœlestis, Deus Pater omnipotens.
 Domine Fili unigenite, [BOW] Jesu
 Christe. Domine Deus, Agnus Dei,
 Filius Patris. Qui tollis peccata mundi,
 miserere nobis. Qui tollis peccata
 mundi, [INCLINE] suscipe
 deprecationem nostram. Qui sedes ad
 dexteram Patris, miserere nobis.
 Quoniam tu solus Sanctus. Tu solus
 Dominus. Tu solus Altissimus, [BOW]
 Jesu Christe. Cum Sancto Spiritu, ✠ in
 gloria Dei Patris. Amen.

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 OF THE SACRED HEART (and other Collects)

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. . .

DEUS, qui nobis in Corde Filii tui,
 nostris vulnerato peccatis, infinitos
 dilectionis thesauros misericorditer
 largiri dignaris: concede, quæsumus,
 ut illi devotum pietatis nostræ
 præstantes obsequium, dignæ
 quoque satisfactionis exhibeamus
 officium. Per eundem Dominum
 nostrum Jesum Christum Filium
 tuum, qui tecum vivit et regnat in
 unitate Spiritus Sancti, Deus: per
 omnia sæcula sæculorum.

O GOD, Who in the Heart of Thy
 Son, wounded by our sins, dost
 mercifully bestow on us infinite
 treasures of love: grant, we beseech
 Thee, that whilst we render It the
 devout homage of our affection, we
 may also fulfil our duty of worthy
 satisfaction. Through the same Lord
 Jesus Christ, Thy Son, Who is God,
 and liveth and reigneth with Thee in
 the unity of the Holy Ghost, world
 without end.

When a First Friday Votive Mass falls on a third-class feast, the Collect of that Feast must be commemorated here. During Advent, the ferial Collect of the Season must be commemorated, followed by the Collect of any third-class feast which may occur on the same day. Consult any insert which may have been included with this Missalette

At the end of each Collect, the Choir or Server(s) respond: Amen.

THE EPISTLE (Ephesians 3. 8-12, 14-9)

In the same way, the Epistle or Lesson is then chanted or recited in a clear voice.
SIT AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

FRATRES: Mihi omnium sanctorum minimo data est gratia hæc, in gentibus evangelizare investigabiles divitias Christi: et illuminare omnes, quæ sit dispensatio sacramenti absconditi a sæculis in Deo, qui omnia creavit: ut innotescat principatibus et potestatibus in cœlestibus per Ecclesiam multiformis sapientia Dei: secundum præfinitionem sæculorum, quam fecit in Christo Jesu Domino nostro, in quo habemus fiduciam et accessum in confidentia per fidem ejus. Hujus rei gratia flecto genua mea ad Patrem Domini nostri Jesu Christi, ex quo omnis paternitas in cœlis et in terra nominatur: ut det vobis secundum divitias gloriæ suæ, virtute corroborari per Spiritum ejus in interiorem hominem: Christum habitare per fidem in cordibus vestris: in caritate radicati et fundati: ut possitis comprehendere cum omnibus sanctis, quæ sit latitudo, et longitudo, et sublimitas et profundum: scire etiam supereminentem scientiæ caritatem Christi, ut impleamini in omnem plenitudinem Dei.

BRETHREN: To me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ: and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, Who created all things: that the manifold wisdom of God may be made known to the principalities and powers in Heavenly places through the Church, according to the eternal purpose which He made in Christ Jesus our Lord: in Whom we have boldness and access in confidence by the faith of Him. For this cause, I bow my knees to the Father of our Lord Jesus Christ, of Whom all paternity in Heaven and earth is named, that He would grant you according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man, that Christ may dwell by faith in your hearts: that being rooted and grounded in charity you may be able to comprehend with all the saints, what is the breadth and length, and height and depth: to know also the charity of Christ which surpasseth all knowledge, that you may be filled unto all the fullness of God.

And the assistants respond:

℞ Deo gratias.

℞ Thanks be to God.

THE GRADUAL AND ALLELUIA, or GRADUAL AND TRACT or TWO ALLELUIAS.

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

Turn to the *Proper of the Mass*. On the Feast of the Sacred Heart and in Votive Masses from Pentecost to Septuagesima and in Lent, a Gradual and Alleluia are sung or said. In Septuagesima, the Alleluia is replaced by a Tract. In Easteride and Ascensiontide, both Gradual and Alleluia are replaced by two versicles known as Alleluias from their repetitions of that ejaculation.

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 cremaberis. Amen.

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

MUNDA COR MEUM

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

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

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

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

THE GOSPEL (St. John 19. 31-37)

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 Joannem.

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

✠ Gloria ✠ tibi, ✠ Domine. ✠

✠ Glory ✠ to Thee, ✠ O Lord. ✠

IN ILLO TEMPORE: Judæi
quoniam Paraseve erat, ut non
remanerent in cruce corpora
sabbato, erat enim magnus dies
ille sabbati, rogaverunt Pilatum
ut frangerentur eorum crura et
tollerentur. Venerunt ergo milites,
et primi quidem fregerunt crura
et alterius qui crucifixus est cum
eo. Ad Jesum autem cum
venissent, ut viderunt eum jam
mortuum, non fregerunt ejus
crura: sed unus militum lancea
latus ejus aperuit, et continuo
exivit sanguis et aqua. Et qui
vidit testimonium perhibuit: et
verum est testimonium ejus. Et

AT THAT TIME: The Jews (because it
was the Parasceve), that the bodies
might not remain upon the Cross on the
Sabbath day (for that was a great
Sabbath day) besought Pilate that their
legs might be broken, and that they
might be taken away. The soldiers
therefore came: and they broke the legs
of the first, and of the other that was
crucified with Him. But after they were
come to Jesus, when they saw that He
was already dead, they did not break
His legs. But one of the soldiers, with a
spear opened his side, and immediately
there came out blood and water. And he
that saw it hath given testimony: and
his testimony is true. And he knoweth

ille scit quia vera dicit, ut et vos credatis. Facta sunt enim hæc ut Scriptura impleretur: Os non comminuetis ex eo. Et iterum alia Scriptura dicit: Videbunt in quem transfixerunt.

that he saith true, and you may believe. For these things were done that the Scripture might be fulfilled: You shall not break a bone of Him. And again another Scripture saith: They shall look upon Him Whom they pierced.

At the end of the Gospel, the Assistants respond:

✠ Laus tibi, Christe.

✠ Praise be to Thee, O Christ.

Then the Celebrant kisses the book, saying:

Per evangelica dicta, deleantur nostra delicta.

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

(THE SERMON)

Wait for the Celebrant to reach the floor of the sanctuary and then

On the Feast of the Sacred Heart of Jesus, SIT for the Sermon if it is to be given.

(A Sermon will not be said on a Votive Mass of the Sacred Heart.)

THE CREDO

The Creed is sung or said on the Feast of the Sacred Heart of Jesus but not on Votive Masses of the Sacred Heart.

*If the Creed is to be said, wait until the Celebrant reaches the centre of the Altar and then **STAND for the CREED.***

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

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

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

[GENUFLECT]

[GENUFLECT]

ET INCARNATUS EST DE
SPIRITU SANCTO EX MARIA

AND BECAME INCARNATE BY
THE HOLY GHOST OF THE

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: cuius 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.

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.

✠ Et cum spiritu tuo.

✠ Oremus.

✠ The Lord be with you.

✠ And with thy spirit.

✠ Let us pray.

THE OFFERTORY OF THE MASS

THE OFFERTORY ANTIPHON

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

SIT.

Turn to OFFERTORY in the Proper of the Mass.

At Votive Masses in Eastertide and Ascensiontide, the Offertory differs from that said at other times.

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

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

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

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

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

DEUS, ✠ qui humanæ substantiæ
dignitatem mirabiliter condidisti, et
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 salutaris, tuam deprecantes clementiam: ut in conspectu divinæ majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

WE OFFER UNTO THEE, O Lord, the Chalice of salvation, entreating Thy mercy that our offering may ascend with a sweet fragrance in the sight of Thy divine Majesty, for our own salvation, and for that of the whole world. Amen.

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

IN SPIRITU HUMILITATIS, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

HUMBLED IN SPIRIT and contrite of heart, may we find favour with Thee, O Lord: and may our Sacrifice be so offered this day in Thy sight as to be pleasing to Thee, O Lord God.

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

VENI, sanctificator omnipotens, æterne Deus: et benedic hoc sacrificium, tuo sancto nomini præparatum.

COME, O Sanctifier, Almighty and Eternal God, and bless this sacrifice, which is prepared for the glory of Thy holy Name.

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

THE OFFERTORY INCENSING

The Celebrant now usually blesses incense at a Sung Mass.

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

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

The Celebrant incenses the bread and wine:

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

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

Then he incenses the Altar:

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

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

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

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

Returning the thurible, the Celebrant says:

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

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

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

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

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

THE LAVABO

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

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

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

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

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

THE PRAYER TO THE HOLY TRINITY

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

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

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

THE ORATE FRATRES

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

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

✠ Suscipiat Dominus sacrificium de
manibus tuis ad laudem et gloriam
nominis sui, ad utilitatem quoque
nostram, totiusque Ecclesiæ suæ sanctæ.

✠ Amen.

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

✠ May the Lord accept the Sacrifice
from thy hands, to the praise and glory
of His Name, for our benefit and for
that of all His holy Church.

✠ Amen.

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

Orem ✠ Oremus.

Let ✠ Let us pray.

THE SECRET OF THE SACRED HEART (and other Secrets)

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

RESPICE, quæsumus, Domine, ad
ineffabilem Cordis dilecti Filii tui
caritatem: ut quod offerimus sit tibi
munus acceptum et nostrorum expiatio
delictorum. Per eundem Dominum
nostrum Jesum Christum Filium tuum,
qui tecum vivit et regnat in unitate
Spiritus Sancti, Deus: per omnia sæcula
sæculorum. Amen.

HAVE REGARD, we beseech Thee, O
Lord, to the inexpressible love of the
Heart of Thy beloved Son: so that what
we offer may be a gift acceptable to
Thee, and an expiation for our
offences. Through the same Lord Jesus
Christ, Thy Son, Who liveth and
reigneth with Thee in the unity of the
Holy Ghost, world without end. Amen.

When a First Friday Votive Mass falls on a third-class feast, the Collect of that Feast must be commemorated here. During Advent, the ferial Secret of the Season must be commemorated, followed by the Collect of any third-class feast which may occur on the same day. Consult any insert which may have been included with this Missalette.

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.

✠ Sursum corda.

✠ Habemus ad Dominum.

✠ Gratias agamus [BOW] Domino Deo
nostro.

✠ Dignum et justum est.

✠ The Lord be with you.

✠ And with thy spirit.

Raising his hands:

✠ Lift up your hearts.

✠ We have lifted them up to the Lord.

Joining his hands before his breast, he bows:

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

✠ It is meet and just so to do.

THE PREFACE OF THE MOST SACRED HEART OF JESUS

This Preface is used on the Feastday and on all Votive Masses of the Sacred Heart of Jesus.

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: qui Unigenitum tuum in cruce pendentem lancea militis transfigi voluisti, ut apertum Cor, divinæ largitatis sacrarium, torrentes nobis funderet miserationis et gratiæ, et quod amore nostri flagrare nunquam destitit, piis esset requies et pœnitentibus pateret salutis refugium. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

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: Whose will it was that Thine only-begotten Son, while hanging on the Cross, should be pierced by the soldier's lance: that the Heart thus opened should, as from a well of divine bounty, pour over us streams of mercy and of grace: and that the Heart which never ceased to burn with love for us, should be, for the devout, a haven of rest, and for the penitent, an open refuge of salvation. And therefore, with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the Heavenly army, we sing a hymn to Thy glory, evermore saying:

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.

STANDARD COMMUNICANTES:

The Standard Communicantes is used at all Masses of the Sacred Heart.

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

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

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

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

He joins his hands, saying:

Per eundem Christum Dominum nostrum.
Amen.

Through the same Christ our Lord. Amen.

THE CONSECRATION

OBLATION OF THE VICTIM TO GOD

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

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

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

THE EPICLESIS

INVOCATION OF THE HOLY GHOST TO BLESS THE OFFERINGS

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

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

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

WORDS OF CONSECRATION AND ELEVATION

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

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

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

**HOC EST ENIM
CORPUS MEUM.**

**FOR THIS IS
MY BODY.**

☩ *The Celebrant genuflects to adore the Sacred Host; rising, he elevates It ☩ ☩ ☩; and then, placing It on the corporal, genuflects again ☩ to adore. In Masses having incense, at the Elevation, the Thurifer imparts three double-swings of incense. From this point, except upon*

taking the Sacred Host, the Priest never disjoins his fingers and thumbs until he washes his hands (after communicating the people). At the Elevation, it is customary for the faithful to bow the neck and say silently, My Lord and my God. Then, uncovering the Chalice and taking it with both hands, the Celebrant says:

SIMILI modo, postquam cœnatum est, IN LIKE manner, after He had accipiens et hunc præclarum Calicem supped, taking also into His holy and in sanctas ac venerabiles manus suas: venerable hands this goodly Chalice, item tibi gratias agens, bene✠dixit, giving thanks to Thee, He ✠ deditque discipulis suis, dicens: blessed it, and gave it to His Accipite, eo bibite ex eo omnes. disciples, saying: Take and drink ye all of this.

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

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

THE MEMORIAL

Now the Priest says in a low voice:

Hæc quotiescumque feceritis, in mei As often as ye shall do these things, ye
memoriam facietis. shall do them in remembrance of Me.

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

*** THE ANAMNESIS ***

OBLATION OF THE VICTIM TO GOD

With hands held apart, the Celebrant proceeds:

UNDE et memores, Domine, nos AND now, O Lord, we, Thy servants,
servi tui, sed et plebs tua sancta, and with us all Thy holy people, calling
ejusdem Christi Filii tui Domini to mind the blessed Passion of this same
nostri tam beatæ passionis, nec non et Christ, Thy Son, our Lord, likewise His
ab inferis resurrectionis, Resurrection from the grave, and also His
sed et in cœlos gloriosæ ascensionis: glorious Ascension into Heaven, do offer
offerimus præclaræ majestati tuæ de unto Thy most sovereign Majesty out of
tuis donis ac datis, hostiam ✠ puram, the gifts Thou hast bestowed upon us, a
hostiam ✠ sanctam, hostiam ✠ pure ✠ Victim, a holy ✠ Victim, a
immaculatam, Panem ✠ sanctum vita spotless ✠ Victim, the holy ✠ Bread of
æternæ, et Calicem ✠ salutis life eternal, and the Chalice ✠ of
perpetuæ. everlasting Salvation.

PLEA FOR ACCEPTANCE OF OUR OFFERING

SUPRA quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui 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 quoque ex hac altaris participatione, sacrosanctum Filii tui Corporis, et sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

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

COMMEMORATION OF THE DEAD

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

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

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

* * *

PLEA FOR ETERNAL HAPPINESS

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

NOBIS QUOQUE PECCATORIBUS famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et

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

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

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

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, sancti✠ficas, vivi✠ficas, bene✠dicis, et præstas nobis.

THROUGH Whom, O Lord, Thou dost create, ✠ sanctify, ✠ quicken, ✠ 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 ip✠sum, et cum ip✠so et in ip✠so est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus ✠ Sancti, omnis honor et gloria:

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

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

✠ Per omnia sæcula sæculorum.
✠ Amen.

✠ For ever and ever.
✠ Amen

THE COMMUNION RITE OF HOLY MASS

THE PATER NOSTER

STAND AT SUNG MASSES; OTHERWISE, REMAIN KNEELING.

The Priest joins his hands and chants or says clearly:

OREMUS:

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

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

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

✠ Sed libera nos a malo.

LET US PRAY.

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

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

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

✠ But deliver us from evil.

℣. Amen.

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.
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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.
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He concludes aloud:

℣. Per omnia sæcula sæculorum.
℞. Amen.

℣. For ever and ever.
℞. Amen.

THE PAX

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

℣. Pax ✠ Domini sit ✠ semper
vobis ✠ cum.
℞. Et cum spiritu tuo.

℣. May the peace ✠ of the Lord be ✠
always ✠ with you.
℞. And with thy spirit.

THE COMMINGLING OF THE SACRED SPECIES

He places the Particle in the Chalice, saying silently:

HÆC commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.	MAY this mingling and hallowing of the Body and Blood of our Lord Jesus Christ be for us who receive it a source of eternal life. Amen.
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THE AGNUS DEI

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

KNEEL AT A SUNG MASS; OTHERWISE, REMAIN KNEELING.

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

THE PRAYER FOR PEACE

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

DOMINE Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis; ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digneris: Qui vivis et regnas Deus per omnia sæcula sæculorum. Amen.	O LORD, Jesus Christ, Who didst say to Thine Apostles: Peace I leave you, My peace I give unto you: look not upon my sins, but upon the faith of Thy Church; and deign to give her that peace and unity which is agreeable to Thy will, God, Who livest and reignest, world without end. Amen.
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<i>At a Missa Solemnis, the Kiss of Peace is given to the Deacon, who bears it to the Ministers.</i>	
✠ [Pax tecum.	✠ [Peace be with thee.
✠ Et cum spiritu tuo.]	✠ And with thy spirit.]

THE PRAYER FOR SANCTIFICATION

The Celebrant then continues silently:

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

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

THE PRAYERS AT THE COMMUNION: THE COMMUNION OF THE PRIEST

He genuflects, and taking the Host, says quietly:

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

⌄ ⌄ ⌄ Striking his breast, he says the Domine, non sum dignus thrice, beginning audibly:

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

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

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

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

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

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

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

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

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

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

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

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

***ACT OF SPIRITUAL COMMUNION:**

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

THE ABLUTION PRAYERS

SIT AFTER FINISHING YOUR THANKSGIVING.

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

QUOD ore sumpsimus, Domine, GRANT, O Lord, that what we have taken
pura mente capiamus: et de munere with our mouth, we may receive with a
temporali fiat nobis remedium pure mind; and that, from a temporal gift, it
sempiternum. 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,
quem pura et sancta refecerunt
sacramenta: Qui vivis et regnas in
sæcula sæculorum. Amen.

and grant that no stain of sin remain in
me, whom these pure and holy
Sacraments have refreshed. Who livest
and reignest for ever and ever. Amen.

THE COMMUNION ANTIPHON

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

Turn to COMMUNION in the Proper of the Mass.

At Votive Masses in Eastertide and Ascensiontide, the Communion Antiphon differs from that said at other times.

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

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

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

THE POSTCOMMUNION OF THE SACRED HEART (and other Postcommunions)

*The Celebrant returns to the Epistle horn and sings or says aloud the Postcommunion(s):
STAND AT A SUNG MASS; OTHERWISE, REMAIN SEATED.*

PRÆBEANT nobis, Domine Jesu,
divinum tua sancta fervorem: quo
dulcissimi Cordis tui suavitate
percepta, discamus terrene
despicere, et amare cœlestia: Qui
vivis et regnas cum Deo Patre, in
unitate Spiritus Sancti, Deus: per
omnia sæcula sæculorum.

MAY Thy holy Mysteries, O Lord
Jesus, impart to us divine fervour:
wherein we may taste the sweetness
of Thy most loving Heart, and learn
to despise what is earthly and love
what it Heavenly: Who livest and
reignest with God the Father in the
unity of the Holy Ghost, God, world
without end.

When a First Friday Votive Mass falls on a third-class feast, the Postcommunion of that Feast must be commemorated here. During Advent, the ferial Collect of the Season must be commemorated, followed by the Collect of any third-class feast which may occur on the same day. Consult any insert which may have been included with this Missalette.

At the end of each Postcommunion, the Choir or Server(s) respond: Amen.

✠ Dominus vobiscum.
✠ Et cum spiritu tuo.

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

THE DISMISSAL

The Dismissal is then sung or said aloud.

✠ Ite, Missa est.

✠ Go, the Mass is ended.

℟ Deo gratias.

℟ Thanks be to God.

THE PLACEAT TIBI

KNEEL.

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

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

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

THE LAST BLESSING

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

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

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

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

STAND.

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

✠ Dominus vobiscum.

✠ The Lord be with you.

℟ Et cum spiritu tuo.

℟ And with thy spirit.

✠ ✠ Initium Sancti Evangelii secundum Joannem.

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

℟ ✠ Gloria ✠ tibi, ✠ Domine.

℟ Glory ✠ to ✠ Thee, ✠ O Lord

IN PRINCIPIO erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

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.

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, quæ 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.

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 gratiæ et veritatis.
℞ Deo gratias.

AND THE WORD WAS MADE FLESH

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

RECESSION

At a no Recession and the Leonine Sung Mass, a Recession through the nave will follow the Last Gospel; at a Missa Lecta, there is Prayers on the next page follow immediately, after which the sacred ministers leave directly into the sacristy.

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.

PRAYERS AFTER LOW MASS

KNEEL when the Priest and Servers 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.

* * *

REQUIRED DEVOTIONS AFTER VOTIVE MASSES OF THE SACRED HEART.

Devotions to the Sacred Heart follow Mass. The *Rubricæ Generales Missalis Romani* (vide VI. E. 388) requires that at least some approved devotion be said after this Mass. The Litany of the Sacred Heart and other devotions of the Cultus of the Sacred Heart are printed at the end of this booklet. They may be led by the Priest at the Foot or elsewhere or by a laic in the pews.

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 SACRED HEART OF JESUS

SEASONAL PROPERS FOR THE FEAST OF THE SACRED HEART OF JESUS AND ITS VOTIVE MASSES FROM PENTECOST TO SEPTUAGESIMA

FIRST-CLASS FEAST

WHITE VESTMENTS

This First-class Feast in white vestments is always celebrated on the Friday after the Second Sunday of Pentecost. The reason is that, before 1962, the Feast of Corpus Christi had an Octave in which other feasts were excluded. So this Feast was situated on the first Friday after that Octave, which happens to be the day after it ends. Third-class Votive Masses of the Sacred Heart have the same seasonal propers as have the Feast itself when they are celebrated from Pentecost to Septuagesima. Votive Masses offered at other times have the seasonal propers indicated on the pages following this entry.

GRADUAL AND ALLELUIA (Following the Epistle)

Gradual (Psalm 24. 8-9).

Dulcis et rectus Dominus, propter
hoc legem dabit delinquentibus in
via. Diriget mansuetos in iudicio,
docebit mites vias suas.

The Lord is sweet and righteous:
therefore He will give a law to sinners in
the way. He will guide the mild in
judgement: He will teach the meek His
ways.

Alleluia (St. Matthew 11. 29).

Alleluia, alleluia. Tollite jugum
meum super vos et discite a me, quia
mittis sum et humilis Corde, et
invenietis requiem animabus vestris.

Alleluia, alleluia. Take My yoke upon
you and learn of Me, because I am
meek and humble of heart: and you
shall find rest to your souls. Alleluia.

OFFERTORY ANTIPHON (Following the Gospel) (Psalm 68. 21).

Improperium expectavit Cor meum et
miseriam, et sustinui qui simul mecum
contristaretur et non fuit; consolantem
me quæsi et non inveni.

My heart hath expected reproach and
misery: and I looked for one that would
grieve together with me, but there was none:
and for one that would comfort me, and I
found none.

COMMUNION ANTIPHON

(Following the Ablutions) (St. John 19. 34).

Unus militum lancea latus ejus aperuit, et
continuo exivit sanguis et aqua.
Sacerdos: Dominus vobiscum. Servi: Et
cum spiritu tuo. Sacerdos: Oremus.

One of the soldiers, with a spear, opened
His side, and immediately there came out
blood and water.
Priest: The Lord be with you. Servers:
And with thy spirit. Priest: Let us pray.

**VOTIVE MASS OF THE SACRED HEART OF JESUS
ON FIRST FRIDAYS:
SEASONAL PROPERs FOR SEPTUAGESIMA
(PRE-LENTENTIDE) AND LENT**

GRADUAL AND TRACT (Following the Epistle)

Gradual (Psalm 24. 8-9).

Dulcis et rectus Dominus, propter hoc legem dabit delinquentibus in via. Diriget mansuetos in iudicio, docebit mites vias suas.

The Lord is sweet and righteous: therefore He will give a law to sinners in the way. He will guide the mild in judgement: He will teach the meek His ways.

Tract (Psalm 102. 8-10).

Misericors et miserator Dominus, longanimis et multum misericors. Non in perpetuum irascetur, neque in æternum comminabitur. Non secundum peccata nostra fecit nobis, neque secundum iniquitates nostras retribuet nobis.

The Lord is merciful and compassionate: long-suffering and plenteous in mercy. He will not always be angry: nor will He threaten forever. He hath not dealt with us according to our sins; nor rewarded us according to our iniquities.

OFFERTORY ANTIPHON (Following the Gospel) (Psalm 68. 21).

Improperium expectavit Cor meum et miseriam, et sustinui qui simul mecum contristaretur et non fuit; consolantem me quæsi et non inveni.

My heart hath expected reproach and misery: and I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.

COMMUNION ANTIPHON

(Following the Ablutions) (St. John 19. 34).

Unus militum lancea latus ejus aperuit, et continuo exivit sanguis et aqua.

One of the soldiers, with a spear, opened His side, and immediately there came out blood and water.

Sacerdos: Dominus vobiscum. Priest: The Lord be with you.
Servi: Et cum spiritu tuo. Servers: And with thy spirit.
Sacerdos: Oremus. Priest: Let us pray.

**VOTIVE MASS OF THE SACRED HEART OF JESUS
ON FIRST FRIDAYS:
SEASONAL PROPER IN EASTERTIDE & ASCENSIONTIDE**

TWO ALLELUIAS (Following the Epistle) (St. Matthew 11.28, 11.29).

Alleluia, alleluia. Tollite jugum meum super vos et discite a me, quia mitis sum et humilis Corde, et invenietis requiem animabus vestris. Alleluia. Venite ad me omnes qui laboratis et onerati estis et ego reficiam vos. Alleluia.	Alleluia, alleluia. Take My yoke upon you and learn of Me, because I am meek and humble of heart: and you shall find rest to your souls. Alleluia. Come to Me, all you that labour and are burdened, and I will refresh you. Alleluia.
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OFFERTORY ANTIPHON (Following the Gospel) (Psalm 39. 7-9).

Holocaustum et pro peccato non postulasti; tunc dixi: Ecce venio. In capite libri scriptum est de me ut facerem voluntatem tuam: Deus meus, volui, et legem tuam in medio Cordis mei. Alleluia.	Burnt-offering and sin-offering Thou didst not require. Then said I: behold, I am come. In the head of the book it is written of Me, that I should do Thy will: O my God, I have desired it, and Thy law in the midst of my heart. Alleluia.
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COMMUNION ANTIPHON

(Following the Communication of the People and Ablutions) (St. John 7. 37).

Si quis sitit, veniat ad me et bibat, alleluia, alleluia.	If any man thirst, let him come to Me and drink, alleluia, alleluia.
Sacerdos: Dominus vobiscum.	Priest: The Lord be with you.
Servi: Et cum spiritu tuo.	Servers: And with thy spirit.
Sacerdos: Oremus.	Priest: Let us pray.

Traditional Seasonal Devotions

DEVOTIONS TO THE SACRED HEART OF JESUS

ACT OF REPARATION TO THE SACRED HEART OF JESUS

This Act is to be solemnly read on the Feast of the Sacred Heart with the Litany of the Sacred Heart before the Blessed Sacrament exposed; or it may also be read after Mass, with the same Litany, on First Fridays. (It is best that one faithful read it and that others present read it along silently.)

O most sweet Jesus, Whose overflowing charity for men is requited by so much forgetfulness, negligence and contempt, behold us prostrate before Thine Altar (*if said elsewhere, in Thy presence*) eager to repair, by a special act of homage, the cruel indifference and injuries to which Thy loving heart is everywhere subject.

Mindful, alas! that we ourselves have had a share in such great indignities, which we now deplore from the depths of our hearts, we humbly ask Thy pardon and declare our readiness to atone by voluntary expiation not only for our own personal offences, but also for the sins of those, who, straying far from the path of salvation, refuse in their obstinate infidelity to follow Thee, their Shepherd and Leader, or, renouncing the vows of their Baptism, have cast off the sweet yoke of Thy law. We are now resolved to expiate each and every deplorable outrage committed against Thee; we are determined to make amends for the manifold offences against Christian modesty in unbecoming dress and behaviour, for all the foul seductions laid to ensnare the feet of the innocent, for the frequent violation of Sundays and holydays, and the shocking blasphemies uttered against Thee and Thy saints. We wish also to make amends for the insults to which Thy Vicar on earth and Thy priests are subjected, for the profanation, by conscious neglect or terrible acts of sacrilege, of the very Sacrament of Thy divine love; and, lastly, for the public crimes of nations which resist the rights and the teaching authority of the Church which Thou hast founded.

Would, O divine Jesus, we were able to wash away such abominations with our blood. We now offer, in reparation for these violations of Thy divine honour, the satisfaction Thou didst once make to Thine Eternal Father on the Cross, and which Thou dost continue to renew daily on our Altars; we offer it in union with the acts of atonement of Thy Virgin Mother and all the saints, and of the pious faithful on earth; and we sincerely promise to make reparation, as far as we can, with the help of

Thy grace, for all neglect of Thy great love and for the sins we and others have committed in the past. Henceforth, we will live a life of unwavering faith, of purity of conduct, of perfect observance of the precepts of the Gospel, and especially that of charity. We promise to the best of our power to prevent others from offending Thee, and to bring as many as possible to follow Thee.

O loving Jesus, through the intercession of the Blessed Virgin Mary, our model in reparation, deign to receive the voluntary offering we make of this act of expiation; and, by the crowning gift of perseverance, keep us faithful unto death in our duty and the allegiance we owe to Thee, so that we may all one day come to that happy home where Thou, with the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

Now may be said the Litany of the Sacred Heart of Jesus. It may be followed by the following Prayer of St. Gertrude the Great and the Act of Consecration.

LITANY OF THE SACRED HEART OF JESUS

(approved for both public and private use)

KNEEL

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

Lord, have mercy upon us. Christ, hear us.

Christ, graciously hear us.

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

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

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

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

STAND if there be a procession or REMAIN KNEELING

Heart of Jesus, Son of the Eternal Father, *have mercy on us.*

Heart of Jesus, formed by the Holy Ghost in the womb of the

Virgin Mother, *have mercy on us.*

Heart of Jesus, substantially united to the Word of God,

have mercy on us.

Heart of Jesus, of infinite majesty, &c.

Heart of Jesus, holy Temple of God,

Heart of Jesus, Tabernacle of the Most High,

Heart of Jesus, House of God and Gate of Heaven,

Heart of Jesus, burning Furnace of charity,

Heart of Jesus, Vessel of justice and love,
Heart of Jesus, full of goodness and love,
Heart of Jesus, Abyss of all virtues,
Heart of Jesus, most worthy of all praise,
Heart of Jesus, King and centre of all hearts,
Heart of Jesus, in Whom are all the treasures of wisdom and knowledge,
Heart of Jesus, in Whom dwelleth all the fullness of the divinity,
Heart of Jesus, in Whom the Father was well pleased,
Heart of Jesus, of Whose fullness we have all received,
Heart of Jesus, desire of the everlasting hills,
Heart of Jesus, patient and abounding in mercy,
Heart of Jesus, rich unto all who call upon Thee,
Heart of Jesus, fountain of life and of holiness,
Heart of Jesus, propitiation for our sins,
Heart of Jesus, filled with reproaches,
Heart of Jesus, bruised for our offences,
Heart of Jesus, made obedient unto death,
Heart of Jesus, pierced with a lance,
Heart of Jesus, source of all consolation,
Heart of Jesus, our life and resurrection,
Heart of Jesus, our peace and reconciliation,
Heart of Jesus, Victim for our sins,
Heart of Jesus, salvation of those who hope in Thee,
Heart of Jesus, hope of those who die in Thee,
Heart of Jesus, Delight of all the saints,

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.*

✠ Jesus, meek and humble of heart.

✠ *Make our hearts like unto Thine.*

KNEEL.

Let us pray.

Almighty and eternal God, consider the Heart of Thy well-beloved Son and the praise and satisfaction He offers Thee in the name of sinners; appeased by worthy homage, pardon those who implore Thy mercy, in the Name of the same Jesus Christ Thy Son, Who liveth and reigneth with Thee, world without end. *✠Amen.*

PRAYER OF ST. GERTRUDE THE GREAT TO THE SACRED HEART OF JESUS

O Sacred Heart of Jesus!, living and life-giving fountain of eternal life, infinite treasure of the divinity, glowing furnace of love! Thou art my refuge and my sanctuary. O my adorable and lovely Saviour, consume my heart with that burning fire wherewith Thine is ever inflamed. Pour down on my soul those graces which flow from Thy love, and let my heart be so united with Thine, that our wills may be one, and mine, in all things, conformed to Thine. May Thine be the rule alike of my desires and of my actions. Amen.

ACT OF CONSECRATION OF THE HUMAN RACE TO THE SACRED HEART OF JESUS

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thine Altar (*or* in Thy presence). We are Thine, and Thine we wish to be; but, to be more surely united with Thee, behold, each one of us freely consecrates himself or herself today to Thy Most Sacred Heart. Many indeed have never known Thee; many too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbour of truth and unity of faith, so that, soon, there may be but one flock and one Shepherd. Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism, and refuse not to draw them all into the light and Kingdom of God. Turn Thine eyes of mercy towards the children of that race, once Thy chosen people: of old, they called down upon themselves the Blood of the Saviour; may It now descend upon them a laver of redemption and of life. Grant, O Lord, to Thy Church, assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise be to the divine Heart that wrought our salvation; to It be glory and honour for ever. Amen.

DEVOTION TO OUR LORD IN HONOUR OF HIS SACRED HEART

While the following exercise is called a “Devotion” in the Raccolta, it has the form known generally as a ‘little psalter’.

✠ Incline ✠ unto mine aid, O God.

✠ O Lord, make haste to help me.

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

✠ Amen.

I.

My most loving Jesus, when I ponder over Thy most Sacred Heart, all tenderness and sweetness for sinners, my heart rejoices, and I am filled with hope of Thy kind welcome. But, alas!, my sins! How many and how great are they! With Peter and with Magdalen, I bewail and abhor them, because they are an offence to Thee, my Sovereign Good. Oh, grant me pardon for them all. I pray Thy Sacred Heart that I may rather die than offend Thee again, and that I may live only to love Thee.

Pater, once

Gloria Patri, five times.

All say together:

Sweet Heart of Jesus I implore, that I may ever love Thee more and more.

II.

My Jesus, I bless Thy most humble Heart; and I give thanks unto Thee, Who, in making It my model, dost urge me with strong pleadings to imitate It, and also, at the cost of so many humiliations, dost vouchsafe to point out and smooth for me the way to do so. Foolish and ungrateful that I have been, how have I wandered far away from Thee! Pardon me, my Jesus! Take away from me all hateful pride and ambition, that, with lowly heart, I may follow Thee, my Jesus, amidst humiliations, and so gain peace and salvation. Strengthen me, Thou Who canst, and I will ever bless Thy Sacred Heart.

Pater, once
Gloria Patri, five times.

All say together:

Sweet Heart of Jesus I implore, that I may ever love Thee more and more.

III.

My Jesus, I marvel at Thy most patient Heart, and I give Thee thanks for all the wondrous examples of unwearied patience which Thou hast left us. It grieves me that these examples have still to reproach me from mine excessive delicacy, shrinking from every little pain. Pour, then, into my heart, O dear Jesus, a fervent and constant love of suffering, and the cross of mortification and of penance, that, following Thee to Calvary, I may with Thee attain to glory and the joys of Paradise.

Pater, once
Gloria Patri, five times.

All say together:

Sweet Heart of Jesus I implore, that I may ever love Thee more and more.

IV.

Dear Jesus, besides Thy most gentle Heart, I set mine own, and shudder to see how unlike mine is to Thine. How am I wont to fret and grieve when a hint, a look or a word thwarts me? Pardon all my violence and, for the future, give me grace to imitate in every contradiction Thine unalterable meekness, that so I may enjoy an everlasting holy peace.

Pater, once
Gloria Patri, five times.

All say together:

Sweet Heart of Jesus I implore, that I may ever love Thee more and more.

V.

Let us then sing praise, O Jesus, to Thy most generous Heart, Conqueror of death and Hell; for well does It deserve all praise. I remain more confused than ever at seeing my heart so cowardly, that it dreads even a rough word or injurious taunt. But it shall be so with me no more. My Jesus, I pray Thee for such strength that, fighting and conquering myself on earth, I may one day rejoice triumphantly with Thee in Heaven.

Pater, once.

Gloria Patri, five times.

All say together:

Sweet Heart of Jesus I implore, that I may ever love Thee more and more

Now let us turn to Mary; and dedicating ourselves yet more and more to her, and trusting in her mother's heart, let us say to her: by all the virtue of thy most sweet heart, obtain for me, great Mother of God, our Mother Mary, a true and enduring devotion to the Sacred Heart of Jesus, thy Son, that, bound up in every thought and affection in union with His Heart, I may fulfil each duty of my state of life, serving Jesus evermore with readiness of heart, and especially this day.

Moreover, we choose the ever-blessed Virgin Mary for our mother: to her most pure heart we also consecrate ourselves, promising our earnest endeavours to spread around us a devotion to this most tender mother, according to the mind of the Church.

Wherefore, we beseech Thee, O Lord Jesus Christ, of Thine immense goodness and clemency, that Thou wouldst deign to receive this oblation of ourselves in the odour of sweetness, and that, as Thou hast inspired us with the desire and the will to make it, so Thou wouldst grant us the graces necessary to complete it. Amen.

INVOCATIONS TO THE HEART OF JESUS

With an Act of Oblation

(for private use only)

Heart of Jesus in the Eucharist, *I adore Thee.*
Sweet Companion of our exile, *I adore Thee.*
Eucharistic Heart of Jesus, *I adore Thee.*
Heart solitary, Heart humiliated, &c.
Heart abandoned, Heart forgotten,
Heart despised, Heart outraged,
Heart ignored by men,
Heart, Lover of our hearts,
Heart, pleading for love,
Heart patient in waiting for us,
Heart eager to hear our prayers,
Heart desiring that we should pray to Thee,
Heart, Source of fresh graces,
Heart silent, desiring to speak to souls,
Heart, sweet Refuge of the hidden life,
Heart, Teacher of the secrets of union with God,
Heart of Him Who sleeps, yet ever watches.

Eucharistic Heart of Jesus, *have mercy on us.*

Let us pray.

Jesus Victim, I wish to comfort Thee; I unite myself to Thee; I offer myself in union with Thee. I count myself as nothing before Thee; I desire to forget myself in order to think of Thee, to be forgotten and despised for love of Thee, not to be understood, not to be loved, except by Thee. I will hold my peace that I may listen to Thee; I will forsake myself that I may lose myself in Thee.

Grant that I may quench Thy thirst for my salvation, Thy burning thirst for my sanctification, and that, being purified, I may bestow on Thee a pure and true love. I would no longer weary Thine expectations; take me, I give myself to Thee. I entrust to Thee all my actions--my mind that Thou mayest enlighten it, my heart that Thou mayest direct it, my will that Thou mayest establish it, my misery that Thou mayest relieve it, my soul and my body that Thou mayest feed them.

Eucharistic Heart of my Jesus, Whose blood is the life of my soul, may it be no longer I who live, but Thou alone Who livest in me. **℟.** Amen.

HOW TO PRAY THE ROSARY OF THE MOST SACRED HEART OF JESUS

This chaplet (which, oddly, is called a 'rosary') consists of thirty-three red beads and six white beads, one crucifix, one medal and a centrepiece. The centrepiece connects a circlet or 'corona' of beads to a pendant. The pendant terminates in a crucifix and medal (which are linked together). Between the medal and the centrepiece are one white bead, a group of three red beads and another white bead.

The circlet consists of five groups of six red beads (sextets). Two of these groups are separated from each other by the centrepiece; the others, by white beads. So the circlet consists of thirty red beads and four white beads.

One begins the chaplet by holding the medal in the left hand and making the Sign of the Cross with the right. The *Anima Christi* is said on the crucifix and then one proceeds up the pendant to the centrepiece and then to the right along the circlet and back to the centrepiece to finish. On each white bead is said *O Sweetest Heart of Jesus I implore, that I may ever love Thee more and more!* On each small red bead is said, *Sweet Heart of Jesus, be my love.* At the end of each sextet (each group of six beads), one says *Sweet heart of Mary, be my salvation.* At the end, on the centrepiece is said *May the Heart of Jesus in the Most Blessed Sacrament be blessed, adored and loved with grateful affection at every moment in all the Tabernacles of the world, even unto the end of time! Amen.*

The *Anima Christi*:

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within Thy Wounds, hide me.
Separated from Thee, let me never be.
From the malignant enemy, defend me.
At the hour of death, call me.
And close to Thee bid me.
That, with Thy saints, I may be praising Thee,
Forever and ever.
Amen.

PROMISES OF THE MOST SACRED HEART OF JESUS
given to St. Margaret Mary Alacoque

1. I will give to My faithful all the graces necessary in their state of life.
2. I will establish peace in their homes.
3. I will comfort them in all their afflictions.
4. I will be their secure refuge during life, and above all in death.
5. I will bestow abundant blessings upon all their undertakings.
6. Sinners shall find in My Heart the source and the infinite ocean of mercy.
7. Tepid souls shall become fervent.
8. Fervent souls shall quickly mount to high perfection.
9. I will bless every place in which an image of My Heart shall be exposed and honoured.
10. I will give to priests the gift of touching the most hardened hearts.
11. Those who shall promote this devotion shall have their names written in My Heart, never to be effaced.
12. I promise you in the excessive mercy of My Heart that My all-powerful love will grant to all those who communicate on the First Friday in nine consecutive months the grace of final penitence; they shall not die in My disgrace, nor without receiving their Sacraments. My Divine Heart shall be their safe refuge in this last moment.

DIVINE PRAISES

Each invocation is to be said by the leader and repeated by others present. If the Praises are prayed by one persons alone, the invocations are not repeated.

Blessèd be God.

Blessèd be His Holy Name.

Blessèd be Jesus Christ, true God and true Man.

Blessèd be the Name of Jesus.

Blessèd be His most Sacred Heart.

Blessèd be His most Precious Blood.

Blessèd be Jesus in the most holy Sacrament of the Altar.

Blessèd by the Holy Ghost, the Paraclete.

Blessèd be the great mother of God, Mary most holy.

Blessèd be her holy and immaculate Conception.

Blessèd be her glorious Assumption.

Blessèd be the name of Mary, Virgin and Mother.

Blessèd be St. Joseph, her most chaste spouse.

(By pious custom, the saint of the day or favoured saints may be added:

Blessèd be St. N., whom we honour today.)

Blessèd be God in His angels and in His saints.

Amen.

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

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

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