

Missalette for Greater Saints



St. Andrew Statue in the Cathedral of Victoria, Canada.

Our Lady Queen of Peace Parish

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Cover Picture: The cover is a photographic reproduction of part of the statue of St. Andrew the Apostle which stands in the Cathedral of St. Andrew in Victoria. St. Andrew was the brother of St. Peter and one of the inner circle of apostles, together with SS. Peter, James the Greater and John. He preached the Gospel in Scythia, Sogdiana and Colchis and was crucified on a saltired cross (which appears as his attribute on the cover) at Patras, in Achæa. He is the patron saint of Greece, Russia, Scotland, Patras, Romania, the Ukraine, Amalfi (in Italy) and Parañaque (in the Philippines), among other places. He is also the Patron of our own Diocese of Victoria here on Vancouver Island. Andrew was originally an apostle of St. John the Baptist. He recognised that Jesus was the Messiah, and introduced Peter to Him. Therefore, he is regarded as the first of the Apostles who was called by Jesus.

NOTES

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

FOREWORD: MISSALETTE FOR THE GREATER SAINTS

This Missalette is designed to be used as a guide for first- and second-class feastday Masses and also for the Votive Masses of the angels, most apostles and evangelists and these other major saints: St. Joseph, St. John the Baptist and St. Laurence the Deacon. It is also to be used for the Feast of All Saints, a holyday of obligation in Canada in 1962. (Note that the Feasts of St. John the Apostle and Evangelist and of St. Stephen the Protomartyr are treated in our Christmastide Missalette and not here.) The main text is the Ordinary. Propers for most of the apostles and for St. Laurence will be provided on inserts; those of the others are given in a section of this Missalette. Variant seasonal forms in the propers are included when they apply, as are commemorations for saints whose lower-ranking feastdays occur with those of the greater saints treated in this booklet. This Missalette will not be used in cases when a saint's day is impeded such that it is neither celebrated nor transferred but only commemorated. In such cases, the missalette (usually a seasonal missalette) proper to the main celebration will be used and the commemorated saint's propers will be provided in that missalette or by insert. In addition, this Missalette will not be used during the Octaves of Easter, Pentecost or the Epiphany (when its Masses are excluded) or during the twelve days of Christmastide (during which a seasonal Missalette of Christmastide is to be used).

We have included in this Missalette propers for eight important feasts so that these festivals may be prayed entirely from this booklet. The first in order of importance is the Solemn Feast of All Saints, which was a holyday of obligation in Canada until 1968. As a first-class Feast, when it falls on a Sunday, it impedes the Sunday Mass for that year, which is then only to be commemorated (Rubric 111a, *cf.* 109a). This feast has been celebrated every year in our community since our Latin Mass was restored in 2008. Other first-class feasts included here in their propers are those of St. Michael and All Angels or 'Michaelmas', on 29th September; St. John the Baptist on 24th June; St. Joseph on 19th March; St. Joseph the Workman on 1st May (instituted in 1956); and SS. Peter and Paul on 29th June. Andrew the Apostle is the Patronal Saint of the Diocese of Victoria; therefore, his Feast ranks as first class here and so it will be transferred to the next day when it falls on the First Sunday of Advent (which is privileged). We have also included in the propers section the Feast of St. James the Greater as a model for the other apostles and evangelists, whose propers will be included on inserts. This is appropriate because St. James was among the inner circle of apostles chosen by our Lord. Also treated on inserts will be the Feast of St. Laurence the Deacon, who has been liturgically ranked with the apostles for countless centuries, and the three Vigil Masses for saints: those of St. John the Baptist, Peter and Paul and Laurence the Deacon.

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

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

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

In this Missalette, the term *Sung Mass* refers to any Mass that is sung; the term *Spoken Mass* refers to other Masses. In our community, spoken Masses are usually offered on Fridays, when this booklet will most often be used. In these Missalletes, we use textual coloration, bracketing and different font types to help the reader navigate through the texts, rubrics, postures and options. To this end, we have adopted the following conventions:

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

Hierarchy is an essential property of God's creation. There is an hierarchy in nature and in the social status of men, and to these there is a corresponding spiritual hierarchy. At the apex of this order is the Holy Trinity, followed by the Blessed Virgin Mary, angels ranged in their choirs (which are themselves ranked in order); saints, by the magnitude of their virtues, and arrayed in such categories as patriarchs, prophets, martyrs, confessors, doctors, virgins, founders, penitents and holy religious.

Some saints are given special honour in the liturgy owing to their importance in God's plan of salvation. After our Lady, who is the Queen of all Saints, a few saints are especially venerated in the liturgy in having their holiness celebrated by first-class feasts. Some saints even have more than one feastday; a few have vigil Masses to anticipate their spiritual birthdays.

This Missalette is tailored to present the first-class feasts of angels and of saints other than our Lady, and of second-class feasts of the apostles and evangelists and of St. Laurence, honoured as the protodeacon-martyr of the Church of Rome. (Not included is the Feast of St. John the Apostle and St. Stephen the Protomartyr because the propers for these are given in our Christmastide Missalette). Ranked first in all these festivals is the Solemn Feast of All Saints, sometimes known as 'Hallowmas' or 'All Hallows'. Not only is it a holyday of obligation in the universal calendar of the Latin Church but it was observed as such in Canada until 1968. Hence the propers for this Feast are provided in the propers section of this Missalette. The propers for the first-class Feast of St. Michael and All Angels, or 'Michaelmas', are also provided there, as are those for the first-class Feasts of St. Joseph, St. Joseph the Workman (his second Feast), St. John the Baptist and SS. Peter and Paul. The Feast of St. Andrew the Apostle is included with them because he is the patron saint of the Diocese of Victoria and, therefore, in this See, his feast ranks as first class. Also included is the second-class Feast of St. James the Greater. It is given as a model of a second-class feast of an apostle and because this St. James was among the inner circle of the apostles. Hence his important shrine at Santiago de Compostella in Spain.

This Missalette is also designed to be used with inserts for the other feasts of apostles and evangelists, and for the Feast of St. Laurence the Deacon. St. Laurence was especially venerated at Rome herself as one of the most striking of her primitive martyrs. When commanded to turn over the riches of the Church, he pointed to a group of beggars, remarking that they were the Church's real treasure. He was roasted to death on a gridiron. His patriarchal basilica ranks first after the four archbasilicas of Rome, and only the Pope himself may celebrate Mass at its High Altar. When the Vigil Masses of most of the Apostles were abolished in 1962, that of St. Laurence was retained. In a sense, this great saint connects us in the pews to the disciples chosen by Jesus Himself in the hierarchy of divine intercession. May his example and theirs fire our devotion in the luminous company of all the saints.

THE PROCESSION

STAND AS THE PROCESSION ENTERS THE NAVE.

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

THE ASPERSION BEFORE SUNG MASS ON SUNDAYS REMAIN STANDING

At any sacred place, an Asperion may be imparted only on Sundays and only before the principal Mass offered in the Traditional Latin Rite. When the Feast of a greater saint displaces a Sunday Mass, the *Asperges me* will normally be sung as usual. There is one exception. When the first-class Feast of St. Joseph the Workman falls on a Sunday in Eastertide after Low Sunday, or on the Sunday after Ascension Thursday, the *Vidi Aquam* is to be used for any Asperion that is imparted. An Asperion is never strictly required, even at a *Missa Solemnis*. The Celebrant begins the rite by intoning the Antiphon, which is continued by the Choir. He sprinkles with holy water the Altar, the Clergy, the Servers and the Choir and other faithful. As he proceeds, the Choir chants the Responsory and the Lesser Doxology, *Gloria Patri*. The Antiphon and Responsory are repeated and are followed by versicles and responses in dialogue ("Ostende nobis") and finally by the Celebrant's closing prayer ("Exaudi nos").

The cope will exhibit the liturgical colour of the day, which will be white or red. White may substitute for red if need be; gold, for white or red. The Priest asperses the people on his left side as he walks up and down the central aisle, or he may asperse everyone only as he proceeds from the sanctuary to the west end of the nave. If there be no cope of the right colour, the Priest wears only alb and stole. In some countries, the Priest may wear the biretta while aspersing. He may be assisted in the Asperion by one or two Acolytes who hold aside his cope and one of whom carries the Aspersory; and, if there be room, by a Master of Ceremonies, who hands him and takes from him the aspergillum.

Antiphon and Responsory

The following Antiphon and Responsory are to be used except in the case when, on 1st May, the Feast of St. Joseph the Workman falls on a Sunday in Eastertide after Low Sunday, or on the Sunday after Ascension Thursday. When the Feast of St. Joseph the Workman falls on one of those Sundays, skip the following blue shaded box and go to the next blue shaded box.

ASPERGES ME, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.	THOU SHALT SPRINKLE ME, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall become whiter than snow.
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MISERERE ME, Deus, secundum
magnum misericordiam tuam.

HAVE MERCY ON ME, O God,
according to Thy great mercy.

When the Feast of St. Joseph the Workman falls on a Sunday in Eastertide after Low Sunday or on the Sunday after Ascension Thursday, the following Antiphon and Responsory are used.

VIDI AQUAM egredientem de templo
a latere dextro, alleluia: et omnes ad
quos pervenit aqua ista salvi facti sunt
et dicent: alleluia, alleluia.

I SAW WATER flowing from the right
side of the temple, alleluia: and all they
to whom that water came were saved;
and they shall say: alleluia, alleluia.

CONFITEMINI DOMINO, quoniam
bonus: quoniam in sæculum
misericordia ejus.

Praise the Lord, for He is good; for His
mercy endureth forever.

LESSER DOXOLOGY

The Celebrant, Acolytes and Master of Ceremonies turn to the Altar and incline for the Glory.

✠ [INCLINE] Gloria Patri, et Filio, et
Spiritui Sancto.

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

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

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

*The Antiphon and Responsory used ut supra is now repeated
Returning to the Altar, the Celebrant sings:*

✠ Ostende nobis, Domine,
misericordiam tuam. (T. P. Alleluia.)

✠ Et salutare tuum da nobis.
(T. P. Alleluia.)

✠ Domine exaudi orationem meam.

✠ Et clamor meus ad te veniat.

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ Show unto us, O Lord, Thy
mercy. (P. T. Alleluia.)

✠ And give unto us Thy salvation.
(P. T. Alleluia.)

✠ O Lord, hear my prayer.

✠ And let my cry come unto Thee.

✠ The Lord be with you.

✠ And with thy spirit.

Oremus.

EXAUDI NOS, Domine sancte, Pater
omnipotens, æterne Deus, et mittere
digneris sanctum Angelum tuum de
cœlis, qui custodiat, foveat, protegat,
visitet, atque defendat omnes habitantes
in hoc habitaculo. Per Christum
Dominum nostrum.
✠ Amen.

Let us pray.

HEAR Us, O Holy Lord, Father
Almighty, Eternal God: and mayest
Thou deign to send Thy holy angel
from Heaven, who may guard,
favour, protect, visit and defend all
those dwelling in this habitation.
Through Christ our Lord.
✠ Amen.

The people are seated as the Celebrant goes to the sedilia to replace his cope with the chasuble and maniple of the colour of the day. This will be white or red, or else gold by substitution of white or red. When the Celebrant and Servers genuflect at the foot of the Altar, the congregation kneels.

THE HOLY SACRIFICE OF THE MASS: THE ORDINARY

MASS OF THE CATECHUMENS

The Celebrant and Ministers recite in a vox mediocris [moderate voice] the preparatory prayers at the foot at the Altar.

PRAYERS AT THE FOOT OF THE ALTAR

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 confitebor illi: salutare vultus mei, et Deus meus.

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

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

✠ 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 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.

Amen.

✠ Introibo ad altare Dei.

✠ Ad Deum qui lætificat
juventutem meam.

✠ Adjutorium nostrum ✠ in
nomine Domini.

✠ Qui fecit cœlum et terram.

✠ I will go in unto the Altar of God.

✠ To God, Who giveth joy to my youth.

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

✠ Who hath made Heaven and earth.

THE CONFITEOR

✠ Confiteor Deo omnipotenti. . . .

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

✠ Amen.

✠ I confess to Almighty God. . . .

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

✠ Amen.

The Server(s) say the Confiteor.

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

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

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

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

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

The Server(s) and faithful unbow and the Priest imparts the absolution:

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

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

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

✠ Deus, tu conversus vivificabis nos.

✠ Et plebs tua lætabitur in te.

✠ Ostende nobis, Domine, misericordiam tuam.

✠ Et salutare tuum da nobis.

✠ Domine, exaudi orationem meam.

✠ Et clamor meus ad te veniat.

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

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

✠ And Thy people shall rejoice in Thee.

✠ Show us, O Lord, Thy mercy.

✠ And grant us Thy salvation.

✠ O Lord, hear my prayer.

✠ And let my cry come unto Thee.

✠ The Lord be with you.

✠ And with thy spirit. [UNBOW]

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

✠ Oremus.

✠ Let us pray.

PRAYER FOR PURITY

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

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

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

PRAYER FOR PEACE

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

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

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

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

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

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

THE INTROIT

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

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

THE KYRIE

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

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Christe, eleison.

✠ Christe, eleison.

✠ Christe, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Christ, have mercy on us.

✠ Christ, have mercy on us.

✠ Christ, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

THE GLORIA

The Gloria is said on every first- and second-class festival of a saint.

It is not said at any Vigil Mass of a saint.

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

STAND AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

[INCLINE] GLORIA IN EXCELSIS	[INCLINE] GLORY TO [INCLINE] GL
DEO. Et in terra pax hominibus bonæ	HIGH And on earth, pORY TO
voluntatis. [OPTIONAL BOW]	good will. [OPTIONAGOD ON
Laudamus te. Benedicimus te. [BOW]	praise Thee. We bless HIGH And on
Adoramus te. Glorificamus te. [BOW]	We adore Thee. We glearth, peace to
Gratias agimus tibi propter magnam	give Thee [BOW] thankmen of good t
gloriam tuam. Domine Deus, Rex	glory. Lord God, Heavwill.
cœlestis, Deus Pater omnipotens.	the Father Almighty. L[OPTIONAL
Domine Fili unigenite, [BOW] Jesu	Jesus Christ, Only-begBOW] We
Christe.	God, Lamb of God, Sopraise Thee.
Domine Deus, Agnus Dei, Filius	Thou Who takest awayWe bless
Patris. Qui tollis peccata mundi,	world, have mercy on Thee. [BOW]
miserere nobis. Qui tollis peccata	takest away the sins ofWe adore
mundi, [INCLINE] suscipe	[INCLINE] receive oThee. We
deprecationem nostram. Qui sedes ad	Who sittest at the rightglorify Thee.
dexteram Patris, miserere nobis.	Father, have mercy on We give Thee
Quoniam tu solus Sanctus. Tu solus	alone art holy. Thou al[BOW] thanks
Dominus. Tu solus Altissimus, [BOW]	Lord. Thou alone, O [for Thy great
Jesu Christe. Cum Sancto Spiritu, ✠	Christ, art most high. Vglory. Lord
in gloria Dei Patris. Amen.	Ghost, ✠ in the glory God,
	Father. Amen.

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

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ Oremus.

✠ The Lord be with you.

✠ And with thy spirit.

✠ Let us pray.

THE COLLECT

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

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

In the Masses pertaining to this booklet, at most, one extra Collect may be said. When this applies, the extra Collect will be included on the/an insert (q.v.) unless it is already included in the propers section at the end of this Missalette. The sole exception to this rule is the Vigil Mass of St. Laurence, Deacon & Martyr (9th August), at which two extra Collects may be said.

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

THE EPISTLE OR LESSON

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

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

SIT AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

And the assistants respond:

✠ Deo gratias.

✠ Thanks be to God.

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

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

The Celebrant reads them in a moderate voice.

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

BLESSING OF INCENSE BEFORE THE GOSPEL

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

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

MUNDA COR MEUM

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

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

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

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

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

THE GOSPEL

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

STAND.

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

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

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

✠ Gloria ✠ tibi, ✠ Domine. ✠

✠ The Lord be with you.

✠ And with thy spirit.

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

✠ Glory ✠ to Thee, ✠ O Lord. ✠

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

At the end of the Gospel, the Assistants respond:

✠ Laus tibi, Christe.

✠ Praise be to Thee, O Christ.

Then the Celebrant kisses the book, saying:

Per evangelica dicta, deleantur nostra
delicta.

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

(THE SERMON)

A sermon will not always be given on a saint's weekday feastday. If one should be delivered, wait for the Celebrant to reach the floor of the sanctuary and then SIT for the Sermon. When the Sermon is finished, wait for the Celebrant to reach the predella and then STAND.

After the Celebrant reaches the predella again,

STAND for the CREED

THE CREDO

The Creed is said on all the Feastday Masses pertaining to this Missalette except for that of St. Laurence, Deacon and Martyr.

However, it is not said on the Vigil Mass of any saint.

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

CREDO IN UNUM DEUM,
Patrem omnipotentem, factorem
cœli et terræ, visibilium omnium
et invisibilium. Et in unum
Dominum [bow] Jesum Christum,


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,

Filium Dei unigenitum. Et ex
Patre natum ante omnia sæcula.
Deum de Deo, lumen de lumine,
Deum verum de Deo vero.
Genitum, non factum,
consubstantialem Patri: per quem
omnia facta sunt. Qui propter nos
homines, et propter nostram
salutem descendit de cœlis.

[GENUFLECT]

ET INCARNATUS EST DE
SPIRITU SANCTO EX MARIA
VIRGINE: ET HOMO FACTUS
EST. [optional bow on underlined
text.]

Crucifixus etiam pro nobis: sub
Pontio Pilato passus et sepultus
est. Et resurrexit tertia die,
secundum Scripturas. Et ascendit
in cœlum: sedet ad dexteram
Patris. Et iterum venturus est cum
gloria iudicare vivos et mortuos:
cujus regni non erit finis.


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

the Only-begotten Son of God.
Born of the Father before all
ages. God of God, Light of Light,
true God of true God. Begotten,
not made: consubstantial with the
Father; by Whom all things were
made. Who for us men, and for
our salvation, came down from
Heaven.

[GENUFLECT]

AND BECAME INCARNATE
BY THE HOLY GHOST OF
THE VIRGIN MARY: AND
WAS MADE MAN. [optional
bow on underlined text.]

He was also crucified for us,
suffered under Pontius Pilate and
was buried. And on the third day,
He rose again according to the
Scriptures. He ascended into
Heaven, and sitteth at the right
hand of the Father. He shall come
again in glory to judge the living
and the dead: and His kingdom
will have no end.

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

THE MASS OF THE FAITHFUL

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

REMAIN STANDING.

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

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

✠ Oremus.

✠ Let us pray.

THE OFFERTORY OF THE MASS

THE OFFERTORY ANTIPHON

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

SIT.

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

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

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

SUSCIPE, SANCTE PATER,

ACCEPT, O HOLY FATHER,

omnipotens æterne Deus, hanc

Almighty and Eternal God, this spotless

immaculatam hostiam, quam ego

Host, which I, Thine unworthy servant,

indignus famulus tuus offero tibi Deo

offer unto Thee, my living and true God,

meo vivo et vero, pro innumerabilibus

to atone for my countless sins, offences

peccatis et offensionibus et negligentibus

and negligences: on behalf of all here

meis, et pro omnibus circumstantibus,

present and likewise for all faithful

sed et pro omnibus fidelibus christianis

Christians, living and dead, that it may

vivis atque defunctis: ut mihi et illis

avail both me and them as a means of

proficiat ad salutem in vitam æternam.

salvation, unto life eternal. Amen.

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

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

Returning the thurible, the Celebrant says:

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

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

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

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

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

THE LAVABO

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

LAVABO inter innocentes manus meas: et circumdabo altare tuum, Domine: ut audiam vocem laudis, et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ. Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam: In quorum manibus iniquitates sum: dextera eorum repleta est muneribus. Ego autem in innocentia mea ingressus sum: redime me, et miserere mei. Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

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

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

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

THE PRAYER TO THE HOLY TRINITY

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

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

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

THE ORATE FRATRES

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

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

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

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

℣ Amen.

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

℣ Amen.

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

℣ Oremus.

℣ Let us pray.

THE SECRET

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

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

In the Masses pertaining to this booklet, at most, one extra Secret may be said. When this applies, the extra Secret will be included on the/an insert (*q.v.*) unless it is already included in the propers section at the end of this Missalette. The sole exception to this rule is the Vigil Mass of St. Laurence, Deacon & Martyr (9th August), at which two extra Secrets may be said.

He concludes in a vox clara:

℣ Per omnia sæcula sæculorum.

℣ For ever and ever.

℞ Amen.

℞ Amen.

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

THE DIALOGUE TO THE PREFACE

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

℣ Dominus vobiscum.

℣ The Lord be with you.

℞ Et cum spiritu tuo.

℞ And with thy spirit.

Raising his hands:

℣ Sursum corda.

℣ Lift up your hearts.

℞ Habemus ad Dominum.

℞ We have lifted them up to the Lord.

Joining his hands before his breast, he bows:

℣ Gratias agamus [BOW] Domino Deo nostro.

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

℞ Dignum et justum est.

℞ It is meet and just so to do.

THE PREFACE

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

The Common Preface will be used on All Saints' Day, Michaelmas, the Feast of St. John the Baptist, the Feast of St. Laurence, Deacon & Martyr, and at all Vigil Masses of saints. The Preface of St. Joseph is used on his two feastdays but with variant forms. The Preface of the Apostles is used on the feastday Masses of the Apostles and the Evangelists, including the Feast of the Chair of St. Peter.

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:

THE CHURCH

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

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

COMMEMORATION OF THE LIVING

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

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

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

INVOCATION OF THE SAINTS: THE COMMUNICANTES

STANDARD COMMUNICANTES

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

Communicantes, et memoriam	IN COMMUNION with, and
venerantes, in primis gloriosæ semper	honouring the memory, in the first
Virginis Mariæ, Genitricis Dei et	place, of the glorious ever-Virgin
Domini nostri Jesu Christi: sed et beati	Mary, Mother of our God and Lord,
Joseph, ejusdem Virginis Sponsi et	Jesus Christ; also, blessed Joseph, her
beatorum Apostolorum ac Martyrum	Spouse; and likewise of Thy blessed
tuorum, Petri et Pauli, Andreae, Jacobi,	Apostles and Martyrs, Peter and Paul,
Joannis, Thomæ, Jacobi, Philippi,	Andrew, James, John, Thomas, James,
Bartholomæi, Matthæi, Simonis et	Philip, Bartholomew, Matthew, Simon
Thaddæi: Lini, Cleti, Clementis, Xysti,	and Thaddeus; Linus, Cletus, Clement,
Cornelii, Cypriani, Laurentii,	Sixtus, Cornelius, Cyprian, Lawrence,
Chrysogoni, Joannis et Pauli, Cosmæ et	Chrysogonus, John and Paul, Cosmas
Damiani: et omnium sanctorum	and Damian, and of all Thy saints.
tuorum; quorum meritis precibusque	Grant for the sake of their merits and
concedas, ut in omnibus protectionis	prayers that, in all things, we may be
tuae muniamur auxilio.	guarded and helped by Thy protection.

He joins his hands, saying:

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

THE CONSECRATION

OBLATION OF THE VICTIM TO GOD

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

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

THE EPICLESIS

INVOCATION OF THE HOLY GHOST TO BLESS THE OFFERINGS

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

QUAM OBLATIONEM tu, Deus, in	HUMBLY WE PRAY Thee, O God, be
omnibus, quæsumus, bene☩dictam,	pleased to make this same offering wholly
adscrip☩tam, ra☩tam, rationabilem,	☩ blessed, to ☩ consecrate it and ☩
acceptabilemque facere digneris: ut nobis	approve it, making it reasonable and
Cor☩pus, et San☩guis fiat dilectissimi	acceptable, that it may become for us ☩ the
Filii tui Domini nostri Jesu Christi.	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 cœlum 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, accipiens et hunc præclarum
Calicem in sanctas ac venerabiles
manus suas: item tibi gratias agens,
bene ✠ dixit, deditque discipulis suis,
dicens: Accipite, eo bibite ex eo
omnes.

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

**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
memoriam facietis.

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

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

* THE ANAMNESIS *

OBLATION OF THE VICTIM TO GOD

With hands held apart, the Celebrant proceeds:

UNDE et memores, Domine, nos
servi tui, sed et plebs tua sancta,
ejusdem Christi Filii tui Domini
nostri tam beatæ passionis, nec non et
ab inferis resurrectionis,
sed et in cœlos gloriosæ ascensionis:
offerimus præclaræ majestati tuæ de
tuis donis ac datis, hostiam ✠ puram,
hostiam ✠ sanctam, hostiam ✠
immaculatam, Panem ✠ sanctum vitæ
æternæ, et Calicem ✠ salutis
perpetuæ.

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

PLEA FOR ACCEPTANCE OF OUR OFFERING

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

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

PLEA FOR GRACES AND BLESSINGS

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

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

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

COMMEMORATION OF THE DEAD

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

MEMENTO etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et 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 societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia et omnibus Sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte

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

The Celebrant joins his hands:

Per Christum Dominum nostrum.

Through Christ our Lord.

THE FINAL DOXOLOGY

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

PER quem hæc omnia, Domine, semper bona creas, 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 ip̄sum, et cum ip̄so et in ip̄so 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:

LET US PRAY.

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

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

PATER NOSTER, qui es in cœlis:

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

Sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, sicut in cœlo, et in terra.

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.

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

But deliver us from evil.

✠ Sed libera nos a malo.

The priest concludes silently:

✠ Amen.

✠ Amen.

THE EMBOLISM

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

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

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

THE FRACTION

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

Per eundem Dominum nostrum Jesum Christum Filium tuum.

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

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

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

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

He concludes aloud:

✠ Per omnia sæcula sæculorum.
✠ Amen.

✠ For ever and ever.
✠ Amen.

THE PAX

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

✠ Pax ✠ Domini sit ✠ semper
vobis ✠ cum.

✠ Et cum spiritu tuo.

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

✠ And with thy spirit.

THE COMMINGLING OF THE SACRED SPECIES

He places the Particle in the Chalice, saying silently:

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

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

THE AGNUS DEI

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

KNEEL AT A SUNG MASS; OTHERWISE, REMAIN KNEELING.

AGNUS DEI, qui tollis peccata
mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi:
miserere nobis.

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

LAMB OF GOD, Who takest away the
sins of the world, have mercy on us.

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

Lamb of God, Who takest away the sins
of the world, grant us Thy peace.

THE PRAYER FOR PEACE

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

DOMINE Jesu Christe, qui dixisti
Apostolis tuis: Pacem relinquo vobis,
pacem meam do vobis; ne respicias
peccata mea, sed fidem Ecclesiæ tuæ;
eamque secundum voluntatem tuam
pacificare et coadunare digneris: Qui
vivis et regnas Deus per omnia sæcula
sæculorum. Amen.

O LORD, Jesus Christ, Who didst say to
Thine Apostles: Peace I leave you, My
peace I give unto you: look not upon my
sins, but upon the faith of Thy Church;
and deign to give her that peace and
unity which is agreeable to Thy will,
God, Who livest and reignest, world
without end. Amen.

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

✠ Pax tecum.

✠ Et cum spiritu tuo.]

✠ Peace be with thee.

✠ And with thy spirit.]

THE PRAYER FOR SANCTIFICATION

The Celebrant then continues silently:

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

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

He genuflects, and taking the Host, says quietly:

PANEM cœlestem accipiam, et nomen Domini invocabo.	I WILL take the Bread of Heaven, and will call upon the Name of the Lord.
☩ ☩ ☩ <i>Striking his breast, he says the</i> DOMINE, NON SUM DIGNUS, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.	<i>Domine, non sum dignus thrice, beginning audibly:</i> LORD, I AM NOT WORTHY that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

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

CORPUS DOMINI nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.	MAY THE BODY OF OUR LORD Jesus Christ preserve my soul unto life everlasting. Amen.
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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 has given unto
accipiam, et nomen Domini invocabo.	me? I will take the Chalice of salvation,
Laudans invocabo Dominum, et ab	and call upon the Name of the Lord. I will
inimicis meis salvus ero.	call upon the Lord and give praise: and I
	shall be saved from mine enemies.

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

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

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

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

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

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

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

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

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

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

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

***ACT OF SPIRITUAL COMMUNION:**

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

THE ABLUTION PRAYERS

SIT AFTER FINISHING YOUR THANKSGIVING.

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

QUOD ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.	GRANT, O Lord, that what we have taken with our mouth, we may receive with a pure mind; and that, from a temporal gift, it may become for us an eternal remedy.
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*Wine and water are poured into the Chalice over the fingers of the Celebrant,
who says silently:*

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

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

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

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

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

THE POSTCOMMUNION

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

STAND AT A SUNG MASS; OTHERWISE, REMAIN SEATED.

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

In the Masses pertaining to this booklet, at most, one extra Postcommunion may be said. When this applies, the extra Postcommunion will be included on the/an insert (*q.v.*) unless it is already included in the propers section at the end of this Missalette. The sole exception to this rule is the Vigil Mass of St. Laurence, Deacon & Martyr (9th August), at which two extra Postcommunions may be said.

✠ Dominus vobiscum.
✠ Et cum spiritu tuo.

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

THE DISMISSAL

The Dismissal is then sung or said aloud.

✠ Ite, Missa est.
✠ Deo gratias.

✠ Go, the Mass is ended.
✠ Thanks be to God.

THE PLACEAT TIBI

KNEEL.

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

PLACEAT TIBI, sancta Trinitas,	MAY THE TRIBUTE of my homage be
obsequium servitutis meæ: et præsta;	pleasing to Thee, O most holy Trinity. Grant
ut sacrificium, quod oculis tuæ	that the Sacrifice which I, unworthy as I am,
majestatis indignus obtuli, tibi sit	have offered in the presence of Thy Majesty,
acceptabile, mihi et omnibus, pro	may be acceptable to Thee. Through Thy
quibus illud obtuli, sit, te miserante,	mercy may it bring forgiveness to me and to
propitiabile. Per Christum Dominum	all for whom I have offered it. Through
nostrum. Amen.	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,	MAY ALMIGHTY GOD BLESS YOU: the
Pater, et Filius, ✠ et Spiritus Sanctus.	Father, the Son, ✠ and the Holy Ghost.
✠ Amen	✠ Amen.

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

STAND.

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

✠ Dominus vobiscum.
✠ Et cum spiritu tuo.

✠ The Lord be with you.
✠ 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.
Fuit homo missus a Deo, cui nomen

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.

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.

PRAYERS AFTER LOW MASS

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

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

When he genuflects at the foot, STAND.

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

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

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

the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

✠ Pray for us, O holy Mother of God.

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

LET US PRAY.

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

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

Then is said three times:

✠ Most Sacred Heart of Jesus.

✠ Have mercy on us.

RECESSION

At a Sung Mass, there will be a Recession through the nave. At some spoken Low Masses, there might be a short recession through the nave, with or without singing. If there be a

Recession, bow to the Priest as he passes your pew.

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

* * *

PRIVATE PRAYER FOR THE QUEEN OF CANADA AND THE ROYAL FAMILY

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

✠ Domine, salvam fac reginam
nostram Elisabeth.

✠ Et exaudi nos in die, qua
invocaverimus te.

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

✠ O Lord, save Elizabeth our Queen.

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

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

THE HOLY SACRIFICE OF THE MASS: THE PROPERs

FEAST OF ST JOSEPH

– 19th MARCH –

(Tuesday after Low Sunday if 19th March falls in Holy Week)

FIRST CLASS

WHITE VESTMENTS

St. Joseph has a special place in the life of the Church. Scripture tells us that, after the finding of Jesus in the Temple, Jesus “was subject to [Mary and Joseph]”. As the model of perfect obedience, the Child Jesus obeyed the least direction of St. Joseph. This in itself gives this saint a dignity above all the others, save only our Lady. It also suggests that Christ will also answer any prayer which Joseph endorses. In the dream of Joseph regarding the Nativity, he is told by the angel to give Mary's Son the Name of Jesus. In Jewish law and custom, it was the right of a father to name his son. Hence God wanted Joseph to have the rights of a father over Jesus. In the polity of the Holy Family, Joseph, therefore, stands in the place of God in the Person of the Almighty Father. Hence Joseph is the patron of fathers and we pray to his paternal heart. He is forevermore the foster-father of the Son of God and the spouse of the most Blessed Virgin Mary. Joseph is also the patron of carpenters and of workmen in general, and he is the Prince of Patriarchs and the Patron of the Church Universal by declaration in 1870 of Bl. Pius IX. Here in Canada we are all aware of the devotion to St. Joseph of St. André Bessette, who advised everyone to “go to Joseph”. St. Joseph is the Patron Saint of Canada.

19th March always falls in Lent, which is why St. Joseph's principal Feast has no Vigil and no Octave. When 19th March occurs in Holy Week, it is transferred to the Tuesday after Low Sunday (the Feast of the Annunciation of our Lady being transferred to the Monday after Low Sunday when need be). When 19th March falls on a Lenten Sunday before Palm Sunday, it is transferred to the next day and is not commemorated on the Sunday. On the weekdays of Lent (or when transferred from a Sunday to a weekday in Lent), the Feast of St. Joseph must commemorate the Lenten Feria or Ember Day. When 19th March falls in Passion Week, the Feast is celebrated, the *Judica me* and following Versicle and Responsory are said, the Glory is said at Introit and Lavabo, the *Gloria* and Creed are included, a Lenten Tract is used as always during Lent and the Lenten Feria is commemorated. When 19th March falls on Passion Friday, the Feast is celebrated and the Feria is commemorated but the Seven Dolours of our Lady are not commemorated (as first class feasts can admit of only one privileged commemoration). When 19th March is transferred to the Tuesday after Low Sunday, its Gradual and Tract are displaced by Two Alleluias (given hereunder) and an Alleluia is added after the Antiphon in the Introit, after the Offertory Versicle and after the Communion Versicle. Note that this Mass is not the Votive Mass of St. Joseph said throughout the year outside Lent and outside the Octaves of Easter, Pentecost and Christmas. The texts for the Votive Mass are all different, except for the Gradual and Tract.

When the Feast of St. Joseph is celebrated during Lent, flowers are permitted and the organ may be used even solo (e.g. as a voluntary during the Offertory). This is the case even during Passion Week.

Unlike the case for the Eastern Catholic Churches, in the Roman (Western) Church, the traditional dietary practices are not relaxed when the Feast of St. Joseph or the Feast of the Annunciation fall in Lent: there will be fasting enjoined each day and abstinence on Fridays and, in Canada, abstinence on Wednesdays; there will also be enjoined abstinence on Ember Saturday in Lent when this coincides with the Feast of St. Joseph.

St. Joseph nowhere appeared in the Ordinary of the Mass until, in 1962, by special decree of Pope John XXIII, his name was added to the list of saints preceding the Canon. At that place, the Celebrant now bows upon pronouncing his name.

Judica me: The *Judica me* and following Versicle and Responsory are said even during Passion Week.

Introit (Psalm 91. 13, 14).

The just ✠ shall flourish like the palm tree: he shall grow up like the cedar of Libanus: planted in the house of the Lord, in the courts of the house of our God. (*P. T. Alleluia.*) *Verse 2.* It is good to give praise to the Lord: and to sing to Thy Name, O Most High. 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 just shall flourish like the palm tree: he shall grow up like the cedar of Libanus: planted in the house of the Lord, in the courts of the house of our God. (The Glory in the Introit is said even during Passion Week.) *Kyrie & Gloria.*

Collect(s)

We beseech Thee, O Lord, that we may be helped by the merits of the Spouse of Thy Most Holy Mother: so that what we cannot obtain of ourselves may be given to us through his intercession: Who livest and reignest with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

When this Feast falls in or is transferred to a weekday in Lent before Palm Sunday, the Lenten ferial or ember day Collect for that day must be commemorated here. See the insert for this.

Lesson (Ecclesiasticus 45. 1-6).

Beloved of God and men, whose memory is in benediction. He made him like the saints in glory, and magnified him in the fear of his enemies, and with his words, he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him His glory. He sanctified him in his faith and meekness, and chose him out of all flesh. For He heard him and his voice, and brought him into a cloud. And He gave him commandment before His face, and a law of life and instruction. *Response:* Deo gratias.

When this Feast is transferred to the Tuesday after Low Sunday, the following Gradual and Tract are replaced by the Two Alleluias which follow hereunder.

Gradual and Tract (Psalm 20. 4, 5; 111, 1, 3).

Lord, Thou hast prevented him with blessings of sweetness: Thou hast set on his head a crown of precious stones. He asked life of Thee, and Thou hast given him length of days for ever and ever.

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

When this Feast is transferred to the Tuesday after Low Sunday, the foregoing Gradual and Tract are replaced by the following Two Alleluias:

Two Alleluias (Ecclesiasticus 45. 9; Osee 14. 16).

Alleluia, alleluia. The Lord loved him, and adorned him; He clothed him with a robe of glory. Alleluia.

The just shall spring as the lily; and shall flourish forever before the Lord. Alleluia.

Gospel (St. Matthew 1. 18-21).

When Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Whereupon Joseph her husband, being a just man and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold, the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His Name Jesus: for He shall save His people from their sins. *Response:* Laus tibi, Christe. *The Creed is said even during Passion Week.*

Offertory Versicle (Psalm 88. 25).

My truth and my mercy shall be with him: and in My Name shall his horn be exalted. (*P. T. Alleluia.*)

Lavabo: The Glory is said at the end of the Lavabo even during Passion Week.

Secret(s)

We render unto Thee, O Lord, the duty of our service, humbly entreating Thee to preserve Thine own gifts within us through the prayers of blessed Joseph, Spouse of the Mother of Thy Son, Jesus Christ our Lord, on whose holy festival we offer to Thee this sacrifice of praise, Through the same Lord Jesus Christ, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

When this Feast falls in or is transferred to a weekday in Lent before Holy Week, the Lenten ferial or ember day Secret for that day must be commemorated here. See the insert for this.

Preface of St. Joseph . . . et te in Festivitate . . .

It is truly meet and just, right and for our salvation, that we should at all times and in all places give Thanks to Thee, holy Lord, Father almighty, eternal God: and that we should with due praise magnify, bless and proclaim Thee on the Feast of blessed Joseph; who, being a just man, was given by Thee as Spouse to the Virgin Mother of God, and as a faithful and prudent servant, was set over Thy Family, that with fatherly care, he might guard Thine only-begotten Son, conceived by the overshadowing of the Holy Ghost, even Jesus Christ our Lord, Through Whom Angels praise Thy majesty, Dominations worship, Powers stand in awe, The heavens and the hosts of Heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: Sanctus, 🕊 Sanctus, 🕊 Sanctus, 🕊 . . .

At the Canon, before the Consecration, the Celebrant bows upon pronouncing the name of St. Joseph.

Communion Versicle (St. Matthew 1.20).

Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is born in her is of the Holy Ghost. (*P. T. Alleluia.*)

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

Postcommunion(s)

Stand by us, we beseech Thee, O Merciful God, and by the intercession of blessed Joseph, Thy Confessor, mercifully preserve Thy gifts within us. Through our Lord Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response: Amen.*

When this Feast falls in or is transferred to a weekday in Lent before Holy Week, the Lenten ferial or ember day Postcommunion for that day must be commemorated here. See the insert for this.

LITANY OF SAINT JOSEPH

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us. Christ hear us.

Christ, graciously hear us.

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

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

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

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

Holy Mary, *pray for us.*

St. Joseph, *pray for us.*

Illustrious son of David, *pray for us.*

Light of the Patriarchs, *pray for us.*

Spouse of the Mother God, &c.

Chaste guardian of the Virgin,

Foster-father of the Son of God,

Watchful defender of Christ,

Head of the Holy Family,

Joseph most just,

Joseph most chaste,

Joseph most prudent,

Joseph most valiant,

Joseph most obedient,

Joseph most faithful,

Mirror of patience,

Lover of poverty,

Model of workmen,

Glory of domestic life,

Guardian of virgins,

Pillar of families,

Solace of the afflicted,

Hope of the sick,

Patron of the dying,

Terror of demons,

Protector of Holy Church,

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.*

V. He made him the Lord of His household.

R. And prince over all His possessions.

Let us pray.

O God, Who, in Thine ineffable providence didst choose blessed Joseph to be the spouse of Thy most holy mother, grant that, as we venerate him as our protector on earth, we may deserve to have him as our intercessor in Heaven. Thou Who livest and reignest forever and ever. **R.** Amen.

FEAST OF ST JOSEPH THE WORKMAN

– 1st MAY –

FIRST CLASS

WHITE VESTMENTS

This Feast was instituted by Ven. Pope Pius XII in 1956, displacing the Feast of SS. Philip and James, the Apostles (moved to 11th May), which had been celebrated on this day for countless centuries. The reason for this change was to counter May Day, which is celebrated on 1st May by communists throughout the world. Communism is perhaps the most serious and the most disordered heresy of our times. The Church teaches that gainful work, originally imposed on man as a penalty for the Fall, is consecrated anew through the salvific work of Jesus Christ, Who overcame sin and death. St. Joseph, the constant carpenter and workman, completely dedicated to the support of the Holy Family, is seen as the model all those who toil for a living everywhere.

The Feast of St. Joseph the Workman ranks as first class. If it fall on Ascension Thursday or on Low Sunday, it is transferred to Monday, 2nd May, and the Feast of St. Athanasius which is normally celebrated on that day is omitted for the year. If it fall on Saturday in the Easter Octave, it is transferred to Monday, 3rd May, and the fourth-class commemoration of St. Alexander and Companions is not to be commemorated: it is suppressed. If it occur on a Sunday in Eastertide, it is celebrated that day and the Mass of the Sunday is commemorated at all Masses at Collect, Secret and Postcommunion. As this Feast is always celebrated in Eastertide or Ascensiontide (except in Canada*), it always has Two Alleluias after the Epistle and Alleluias at the Offertory and Communion versicles. At the Canon of this Mass, the Celebrant bows when he mentions the name of St. Joseph before the Consecration.

*N.B. This Feast may be observed on the First Monday of September (Labour Day) in the Dominion of Canada by special agreement of the Canadian Bishops. This does not apply in the U.S.A., even though Americans observe the same secular holiday. Even when celebrated in September in Canada, it may also be celebrated on 1st May. (When offered on Labour Day in Canada, see the Gradual and Alleluia at the end of this set of propers.)

Introit (Wisdom 10. 17).

Wisdom ✠ rendered to the just the wages of their labours, and conducted them in a wonderful way; and she was to them for a covert by day and for the light of stars by night. (*P. T. Alleluia, alleluia.*) *Psalm 126. 1.* Unless the Lord build the house, they labour in vain that build it. 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. Wisdom rendered to the just the wages of their labours, and conducted them in a wonderful way; and she was to them for a covert by day and for the light of stars by night. (*P. T. Alleluia, alleluia.*) *Kyrie & Gloria.*

Collect(s)

O God, Creator of all things, Who didst lay on the human race the law of labour: graciously grant that, by following the example of St. Joseph and under his patronage, we may carry out the work Thou dost command, and obtain the reward Thou dost promise. Through our Lord Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen. *When, after Low Sunday, this Feast occurs on a Sunday in Eastertide, the Sunday Collect is commemorated here (see insert).*

Epistle (Colossians 3. 14, 15, 17, 23, 24).

Brethren: Have charity, which is the bond of perfection; and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. All whatsoever you do in word or in work, do all in the name of our Lord Jesus Christ, giving thanks to God and the Father by Him. Whatsoever you do, do it from the heart: as to the Lord, and not to men: knowing that you shall receive of the Lord the reward of inheritance. Serve ye the Lord Christ. *Response:* Deo gratias.

Two Alleluias (Psalm 36).

Alleluia, alleluia. In whatever tribulation they shall cry to Me, I will hear them, and be their protection always. Alleluia.

Obtain for us, Joseph, grace to lead an innocent life; and may it ever be shielded by thy patronage. Alleluia.

When this Feast is observed on Labour Day in Canada, the foregoing Two Alleluias are replaced by a Gradual and Alleluia. The text for this is provided at the end of this set of propers.

Gospel (St. Matthew 13. 54-58).

At that time, coming into His own country, He taught them in their synagogues, so that they wondered and said: How came this Man by this wisdom and miracles? Is not this the carpenter's Son? Is not His mother named Mary, and His brothers James and Joseph and Simon and Jude? And His sisters, are they not all with us? Whence, therefore, hath He all these things? And they were scandalised in His regard. But Jesus said to them: A prophet is not without honour save in his own country and in his own house. And He wrought not many miracles there because of their unbelief. *Response:* Laus tibi, Christe. *Creed.*

Offertory Versicle (Psalm 89. 17).

Let the brightness of the Lord our God be upon us, and direct Thou the works of our hands over us; yea, the work of our hands do Thou direct.
(*P. T. Alleluia.*)

Secret(s)

From the work of our hands, we offer sacrifice to Thee, O Lord; through the mediation of St. Joseph, may it be a pledge for us of union and peace. Through our Lord Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

When, after Low Sunday, this Feast occurs on a Sunday in Eastertide, the Sunday Secret is commemorated here (see insert).

Preface of St. Joseph . . . et te in Solemnitate . . .

It is truly meet and just, right and for our salvation, that we should at all times and in all places give Thanks to Thee, holy Lord, Father almighty, eternal God: and that we should with due praise magnify, bless and proclaim Thee on the Feast of blessed Joseph; who, being a just man, was given by Thee as Spouse to the Virgin Mother of God and, as a faithful and prudent servant, was set over Thy Family, that with fatherly care, he might guard Thine only-begotten Son, conceived by the overshadowing of the Holy Ghost, even Jesus Christ our Lord. Through Whom Angels praise Thy majesty, Dominations worship, Powers stand in awe, The heavens and the hosts of Heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: Sanctus, 🕊 Sanctus, 🕊 Sanctus, 🕊 . . .

At the Canon, the Celebrant bows upon uttering the name of St. Joseph.

Communion Versicle (St. Matthew 13.54-55).

How came this Man by this wisdom and miracles? Is not this the carpenter's Son? Is not His mother named Mary? (*P. T. Alleluia.*)

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

Postcommunion(s)

Grant, O Lord, that what we have received may, by the intercession of Blessed Joseph, crown our work and confirm our reward. Through our Lord Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

When, after Low Sunday, this Feast occurs on a Sunday in Eastertide, the Sunday Postcommunion is commemorated here (see insert).

When this Feast is celebrated on Labour Day in Canada, which is the first Monday in September, the Two Alleluias that normally follow the Epistle will be replaced by a Gradual and Alleluia owing to considerations of liturgical season. Following are the texts for this:

Gradual and Alleluia (Psalm 127. 1-2; Psalm 36).

Blessed are all they that fear the Lord: that walk in His ways. Thou shalt eat the labours of Thy hands; it shall be well with thee.

Alleluia, alleluia. Obtain for us, Joseph, grace to lead an innocent life; and may it ever be shielded by thy patronage. Alleluia.

FEAST OF ST. JOHN THE BAPTIST

– 24th June –

FIRST CLASS

WHITE VESTMENTS

St. John the Baptist is the herald of the Lord's First Coming and is prefigured by the Prophets Isaias and Jeremias; he is also the successor of the Prophet Elias. Being six months older than our Lord in His Sacred Humanity, the Feast of his birthday is 24th June, exactly six months before Christmas Eve. By calling to mind Christ's own Nativity, the Feast suggests a sort of summer Christmas. Hence, at one time, it also had three Masses appointed for it. St. John himself said that, "He must increase, but I must decrease" (St. John 3. 30). The great St. Augustine, Doctor of the Church, found that this is symbolised seasonally because the days begin to shorten just at the time of St. John's Nativity, whereas they begin to lengthen at our Saviour's Birth. Since this Feastday is almost the longest day of the year, in olden times, people would light bonfires on hills to extend it to morning.

According to Scripture, no man born of woman would be a greater prophet than would be St. John the Baptist (St. Luke 7. 28; St. Matthew 11. 10). St. Luke the Evangelist reports that the birth of St. John, like that of Christ, his cousin, was graced by miracles. His mother Elizabeth was old and barren and yet an angel told his father that she would bear him. Because he doubted this word, he was struck dumb until it came time for the child to be named, whereupon he gave the child the name appointed by the angel. When St. Elizabeth visited our Lady, both being with child, St. John leapt in her womb for joy. In the Early Church, the Baptist was venerated even more than St. Joseph, and his name precedes that of St. Joseph in the ancient Litany of the Saints.

At every Mass, at the Communion, the Priest holds up the Sacred Host to the people and repeats the words of St. John the Baptist in reference to our Lord: "Ecce Agnus Dei: ecce qui tollit peccata mundi" [Behold the Lamb of God: behold Him Who taketh away the sins of the world] (St. John 1. 29, 36).

When this Feast falls on a Sunday, it supersedes the Sunday Mass, which is commemorated at Collect, Secret and Postcommunion. When the Feast of the Sacred Heart of Jesus falls on 24th June, this Mass of St. John the Baptist is transferred to Saturday, 25th June, and the Feast of St. William the Abbot (normally observed on the 25th) is not celebrated or commemorated that year. In such a case, the Vigil Mass of St. John is abolished (not anticipated) for that year. For those who choose to follow the traditional dietary laws: there is no abstinence for the Vigil of the Feast of St. John the Baptist. When the Feast falls on a Friday, abstinence from meat still applies.

St. John the Baptist is mentioned at every Mass in the Confiteor, in the Offertory at the *Suscipe, Sancta Trinitas*, at the Canon after the Consecration and (in most Masses) in the Last Gospel. When mentioned in the Canon, the Celebrant bows his head.

Introit (Isaias 49. 1, 2).

The Lord ✠ hath called me by my name from the womb of my mother, and He hath made my mouth like a sharp sword; in the shadow of His hand, He hath protected me, and hath made me as a chosen arrow. *Psalm 91. 2.* It is good to give praise to the Lord, and to sing to Thy Name, O Most High. 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 Lord hath called me by my name from the womb of my mother, and He hath made my mouth like a sharp sword; in the shadow of His hand, He hath protected me, and hath made me as a chosen arrow. *Kyrie & Gloria.*

Collect(s)

O God, Who hast made this day worthy of honour by the birth of blessed John: grant to Thy people the grace of spiritual joys, and direct the minds of all the faithful into the way of eternal salvation. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

When this Feast falls on a Sunday, the Collect of the Sunday is commemorated here. See the insert for this.

Lesson: (Isaias 49. 1-3, 5, 6, 7).

Give ear, ye islands, and hearken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother, He hath been mindful of my name. And He hath made my mouth like a sharp sword; in the shadow of His hand, He hath protected me, and hath made me as a chosen arrow; in His quiver, He hath hidden me. And He said to me: Thou art my servant Israel, for in thee will I glory. And now, saith the Lord that formed me from the womb to be His servant: Behold, I have given thee to be the light of the Gentiles, that thou mayest be My salvation even to the farthest part of the earth. Kings shall see and princes shall rise up and adore for the Lord's sake, and for the Holy One of Israel, Who hath chosen thee. Amen. *Response:* Deo gratias.

Gradual and Alleluia (Jeremias 1. 5, 9; St. Luke 1. 76).

Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee. The Lord put forth His hand, and touched my mouth: and said to me:

Alleluia, alleluia. Thou, child, shalt be called the Prophet of the Highest; thou shalt go before the Lord to prepare His ways. Alleluia.

Gospel (St. Luke 1. 57-68).

Elizabeth's full time of being delivered was come, and she brought forth a son. And her neighbours and kinsfolk heard that the Lord had showed His great mercy towards her, and they congratulated with her. And it came to pass that, on the eighth day, they came to circumcise the child, and they called him by his father's name, Zachary. And his mother, answering, said, Not so, but he shall be called John. And they said to her: There is none of thy kindred that is called by that

name. And they made signs to his father, how he would have him called. And demanding a writing-table, he wrote, saying, John is his name: and they all wondered. And immediately his mouth was opened, and his tongue loosed; and he spoke, blessing God. And fear came upon all their neighbours; and all these things were noised abroad over all the hill country of Judea; and they that had heard them laid them up in their heart, saying, What a one, think ye, shall this child be? For the hand of the Lord was with him. And Zachary his father was filled with the Holy Ghost; and he prophesied, saying: Blessed be the Lord God of Israel, because He hath visited, and wrought the redemption of His people. *Response:* Laus tibi, Christe. *Creed.*

Offertory Versicle (Psalm 111. 13).

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus.

Secret(s)

We heap our gifts upon Thine Altars, O Lord, as we celebrate with due honour the birthday of him who both proclaimed the coming of the Saviour of the world and pointed Him out when come, even our Lord Jesus Christ, Who liveth and reigneth with God the Father, in the unity of the Holy Ghost, world without end. Amen.

When this Feast falls on a Sunday, the Secret of the Sunday is commemorated here. See the insert for this.

Common Preface

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, through Christ our Lord: through Whom Angels praise Thy majesty, Dominations worship, Powers stand in awe. The heavens and the hosts of Heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: Sanctus, 🕊 Sanctus, 🕊 Sanctus, 🕊

At the Canon of the Mass, after the Consecration, the Celebrant bows upon enunciating the name of John the Baptist. This name appears first in the list of saints who are mentioned there.

Communion Versicle (St. Luke 1. 76).

Thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways.

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

Postcommunion(s)

Let Thy Church, O Lord, rejoice at the birth of blessed John the Baptist; through whom she came to know the Author of her own new birth, even our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

When this Feast falls on a Sunday, the Postcommunion of the Sunday is commemorated here. See the insert for this.

LITANY OF SAINT JOHN THE BAPTIST

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

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

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

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

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

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

Holy Mary, *pray for us.*

Queen of Prophets, *pray for us.*

Queen of Martyrs, *pray for us.*

Saint John the Baptist, *pray for us.*

St. John the Baptist, precursor of Christ, &c.

St. John the Baptist, glorious forerunner of the Sun of Justice,

St. John the Baptist, minister of Baptism to Jesus,

St. John the Baptist, burning and shining lamp of the world,

St. John the Baptist, angel of purity before thy birth,

St. John the Baptist, special friend and favourite of Christ,

St. John the Baptist, Heavenly contemplative, whose element was prayer,

St. John the Baptist, intrepred preacher of truth,

St. John the Baptist, voice crying in the wilderness,

St. John the Baptist, miracle of mortification and penance,

St. John the Baptist, example of profound humility,

St. John the Baptist, glorious martyr of zeal for God's holy law,

St. John the Baptist, gloriously fulfilling thy mission,

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

Lamb of God, Who takest away the sins of the world,

graciously hear us, O Lord.

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

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

V. Pray for us, O glorious St. John the Baptist.

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

Let us pray.

O God, Who hast honoured this world by the birth of Saint John the Baptist, grant that Thy faithful people may rejoice in the way of eternal salvation, through Jesus Christ our Lord. **R.** Amen.

FEAST OF SAINTS PETER AND PAUL

– 29th June –

FIRST CLASS

RED VESTMENTS

The Feast of SS. Peter and Paul, unlike that of most other Apostles, ranks as first class, and it is preceded by its own Vigil Mass. This is owing to the august position of St. Peter, the Prince of the Apostles and first Pope, and of St. Paul, the great Apostle of the Gentiles. In order to lavish appropriate attention on both these apostles, 29th June mainly honours St. Peter, who was given by Christ a special mission to be the final arbiter and ruler of the Church on this earth. A special third-class Mass to commemorate St. Paul is given the next day but both Apostles are celebrated together on 29th June. On 29th June, there is no commemoration made of St. Paul at Collect, Secret and Postcommunion; but there is such a commemoration made of St. Peter on 30th June.

St. Peter was among the inner circle of Apostles, with his brother Andrew, and with the brothers James the Greater and John. Christ chose a sinful and imperfect man to lead the Church, for he was perfected through his denial of Christ at the Crucifixion and by his subsequent zealous act of contrition for the rest of his life. Our Lord tells us that it was God the Almighty Father Who revealed to Peter that Jesus was both the Messias and the Son of the living God (St. Matthew 16. 13-19). For this divine favour, Christ renamed this Apostle, Simon Bar-Jona, as *Peter*, a rock, for, as He said, He would build His Church upon this rock of truth which Peter had revealed and on Peter himself, its revealer. In another Gospel, our Lord tells Peter that Satan would like to “sift [him] as wheat” but that He will pray for him that his “faith fail not” so that, once converted, he may confirm his brethren (St. Luke 22. 31-32). This is an extremely important passage, arguably more than the one in which Christ confers the keys on St. Peter, for any prayer coming from Christ--from God the Son to God the Father--has an absolutely perfect Source and therefore cannot fail. It is a divine guarantee of Peter's mission, one which he himself would then transmit to his successors, the future popes.

Saul of Tarsus, renamed Paul after his conversion, is arguably the greatest of the apostles, and he is the first of the second generation of apostles--those not chosen by Christ when He was here on earth (or to replace one who was). Not only was Paul the first great theologian of the Church but he was also the most important evangelist of all time, bringing the Church from obscurity in Palestine to importance throughout the greatest Empire of the world. It was owing to this success that others were able to build on his work and spread the Gospel to the farthest ends of the world. Paul is also perhaps the most important convert of all time, for he at first persecuted the Church with frenetic passion. But he was struck by a blinding light and a visitation of Christ in the heavens on his way to Damascus. Our Lord asked him, “Saul, why persecutest thou Me?” and then told him what he must do, which instruction proved the force of the vision. Paul made three apostolic voyages around the Mediterranean world and spent two years in prison for the faith at Cæsarea. He wrote two thirds of the twenty-one Epistles in the New Testament. These figure prominently in the Mass. Most first readings at Mass are Pauline Epistles, and so are many lections in the Divine Office. St. Paul was the great vessel of election, and he was martyred with St. Peter at Rome in about 65.

At the end of the Gospel of St. John, our Lord prophesies St. Peter's eventual martyrdom. St. Peter was imprisoned by Herod Agrippa but was miraculously delivered by an angel.

He ruled the Church for about twenty-five years and established the patriarchal See of Antioch and then that of Rome, where he was put to death in about 65. He asked for and received an inverted crucifixion so that his head would be lower in martyrdom than was that of his Divine Master. St. Paul, the great Apostle of the Gentiles, was martyred in the same year but by beheading. This feastday marks the translation of their relics. St. Peter's attributes are the crossed keys of binding and loosing what is in Heaven, and the inverted cross; St. Paul's are a scroll of the Epistles and a sword.

When this Feast falls on a Sunday, it displaces the Sunday Mass, which is commemorated at the Collect, Secret and Postcommunion. When the Friday Feast of the Sacred Heart of Jesus falls on 29th June, this Feast of SS. Peter and Paul is transferred to the next day, Saturday, 30th June, and the separate commemorative Mass of St. Paul, which is normally observed on 30th June, is omitted for that year. In such a case, the Vigil Mass of SS. Peter and Paul is also suppressed for the year; it is not anticipated. For those voluntarily following the traditional dietary laws, abstinence from meat is not lifted on the Feast of SS. Peter and Paul when it falls on a Friday, as it was never a holyday of obligation in Canada. There is no abstinence for the Vigil of this Feast.

SS. Peter and Paul are mentioned at the *Suscipe, Sancta Trinitas* in the Offertory and at the Canon before the Consecration, at which point the Priest bows his head for each. They are also mentioned in the Confiteor and, with St. Andrew, at the embolism which follows the *Pater* in the Communion Rite.

Introit (Acts 12. 11).

Now I know ✠ in very deed, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. *Psalm 138. 1, 2.* Lord, Thou has proved me, and known me: Thou has known my sitting down, and my rising up. 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. Now I know in very deed, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. *Kyrie & Gloria.*

Collect

O God, Who hast made this day holy by the martyrdom of Thine Apostles Peter and Paul: grant that Thy Church may in all things follow the precepts of those through whom she received the beginnings of the Faith. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, for ever and ever. *Response:* Amen.

When this Feast falls on a Sunday, the Collect of the Sunday is commemorated here. See the insert for this.

Lesson (Acts 12. 1-11).

In those days, Herod the King stretched forth his hands to afflict some of the Church: and he killed James, the brother of John, with the sword; and seeing that it pleased the Jews, he proceeded to take up Peter also. Now

it was in the days of the azymes: and when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter, therefore, was kept in prison; but prayer was made without ceasing by the Church unto God for him. And when Herod would have brought him forth, the same night, Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison: and behold, an angel of the Lord stood by him, and a light shined in the room; and he, striking Peter on the side, raised him up, saying: Arise quickly; and the chains fell off from his hands; and the angel said to him: Gird thyself, and put on thy sandals; and he did so; and he said to him, cast thy garment about thee, and follow me; and going out, he followed him: and he knew not that it was true which was done by the angel; but he thought he saw a vision. And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them; and going on, they passed on through one street, and immediately the angel departed from him. And Peter, coming to himself, said: Now I know in very deed that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Response: Deo gratias.

Gradual and Alleluia (Psalm 44. 17-18; St. Matthew 16. 18).

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. Instead of thy fathers, sons are born to Thee: therefore shall people praise Thee.

Alleluia, alleluia. Thou art Peter, and upon this rock I will build My Church. Alleluia.

Gospel (St. Matthew 16. 13-19).

At that time, Jesus came into the quarters of Cæsarea Philippi, and He asked His disciples, saying: Whom do men say that the Son of Man is? But they said: Some, John the Baptist, and other some, Elias, and others, Jeremias, or one of the prophets. Jesus saith to them: But whom do you say that I am? Simon Peter answered, and said: Thou art Christ, the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father Who is in Heaven: and I say to thee: That thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it; and to thee I will give the keys of the Kingdom of Heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in Heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in Heaven. *Creed.*

Offertory Versicle (Psalm 44. 17-18).

Thou shalt make them princes over all the earth; they shall remember Thy name,
O Lord, throughout all generations.

Secret

May the prayer of the Apostles accompany the sacrifices which we bring to Thee, O Lord, to be consecrated to Thy Name; and through that prayer, grant that we may be cleansed and defended. Through our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

When this Feast falls on a Sunday, the Secret of the Sunday is commemorated here. See the insert for this.

Preface of the Apostles

It is truly meet and just, right and for our salvation, humbly to entreat Thee, Lord, that Thou wilt not desert Thy flock, eternal Shepherd: but through Thy blessed Apostles, wilt keep it under Thy constant protection: that it may be governed by those same vicars of Thy work whom Thou didst put in charge as its pastors. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the Heavenly army, we sing a hymn to Thy glory, evermore saying: Sanctus, 🛎 Sanctus, 🛎 Sanctus, 🛎

At the Canon, the Priest bows his head when mentioning St. Peter in the list of saints preceding the Consecration. He bows his head separately upon mention of St. Paul.

Communion Versicle (St. Matthew 16. 18).

Thou art Peter, and upon this rock I will build My Church.

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

Postcommunion

Through the intercession of the Apostles, do Thou, O Lord, guard from all adversity those whom Thou hast filled with Heavenly Food. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

When this Feast falls on a Sunday, the Postcommunion of the Sunday is commemorated here. See the insert for this.

LITANY OF SAINT PETER, PRINCE OF THE APOSTLES

Lord, have mercy.

Christ, have mercy.

Lord, have mercy. Christ hear us.

Christ, graciously hear us.

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

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

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

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

Holy Mary, Mother of God, *pray for us.*

Queen conceived without original sin, *pray for us.*

Queen of Apostles, *pray for us.*

Saint Peter, *pray for us.*

Prince of the Apostles, &c.

St. Peter, to whom were given the keys to the Kingdom of Heaven,

St. Peter, so ardent for the glory of Christ,

St. Peter, whose heart was pierced with one look from Jesus,

St. Peter, who ceased not to grieve for having denied the Son of God,

St. Peter, whose cheeks were furrowed by a stream of tears

which flowed to the end of thy life,

St. Peter, who cried out, "Lord, Thou knowest that I love Thee!"

St. Peter, bound in chains for Christ,

St. Peter, delivered from prison by an angel,

St. Peter, who rejoiced to suffer for Christ,

St. Peter, whose very shadow healed the sick,

St. Peter, whose voice even the dead obeyed,

St. Peter, that we may have a constant and mutual charity among ourselves,

That we may taste and see more and more how sweet is the Lord,

That we may be zealous in loyalty to thy successor, the present Vicar of Christ,

That we may help, at least by prayer,

to restore to the unity of the Holy See the scattered sheep,

That we may be prudent and watchful in prayer,

That we may die the death of the just,

✠. Let the mercies of the Lord give glory to him.

℟. *And his wonderful works to the children of men.*

✠. Pray for us, Saint Peter the Rock,

℟. *That we may be worthy of the Vicar of Christ.*

Let us pray.

O Lord Jesus Christ, Who, upon blessed Peter, Thine Apostle, didst bestow the pontifical power of binding and loosing, and didst give to him the keys of the Kingdom of Heaven, grant that his intercession may ensure our deliverance from the bondage of sin, Thou Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. ℟. *Amen.*

LITANY OF SAINT PAUL

Thou hast proved me and known me;

Thou hast known my sitting down and my rising up.

V. The great St. Paul, vessel of election, is indeed worthy to be glorified.

R. *For he also deserved to possess the twelfth throne.*

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Holy Mary, Mother of God, *pray for us.*

Queen conceived without Original Sin, *pray for us.*

Saint Paul, *pray for us.*

Apostle of the Gentiles, &c.

Vessel of election,

St. Paul, who was rapt to the third Heaven,

St. Paul, who heard things not given to man to utter,

St. Paul, who knew nothing but Christ and Him crucified,

St. Paul, whose love for Christ was stronger than death,

St. Paul, who wished to be dissolved and to be with Christ,

St. Paul, whose zeal knew no bounds,

St. Paul, who made thyself all to all, to gain all to Christ,

St. Paul, who called thyself prisoner of Christ for us,

St. Paul, who wast jealous of us with the jealousy of God,

St. Paul, who gloried only in the Cross of Christ,

St. Paul, who bore in thy body the mortification of Christ,

St. Paul, who exclaimed, "With Christ I am nailed to the Cross!",

St. Paul, that we may awake and sin no more,

That we may not receive the grace of God in vain,

That we may walk in newness of life,

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

That we may put on the armour of God,

That we may stand against the deceits of the wicked one,

That we may stand fast to the last,

That we may press forward to the mark,

That we may win the crown,

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

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

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

Let us pray.

O God, Who hast taught the whole world by the preaching of blessed Paul the Apostle, grant that we who celebrate his memory may, by following his example, be drawn unto Thee. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. **R.** *Amen.*

FEAST OF ST. JAMES THE GREATER, APOSTLE

with a commemoration at Low Masses of St. Christopher the Martyr
– 25th July –

SECOND CLASS

RED VESTMENTS

St. James is called 'the Greater' to distinguish him from the other apostle of the same name. It has been claimed that the descriptives refer to the relative heights of the two men. SS. James the Greater and John are among the most prominent of the apostles and were called 'the sons of thunder' by our Lord. They were the sons of Zebedee, likely a prosperous fisherman of Bethsaida, and of Salome, who is one of the women who attended our Lord. SS. James and John, together with Peter and, to a lesser extent, his brother Andrew, were members of an inner circle of apostles who accompanied Christ. James is likely the older brother, as he is named before John in pairings of the two. Peter, James and John were the three disciples who were present at the Transfiguration of our Lord and all three were also at the Garden of Gethsemane with Him. Salome asked our Lord if her two sons could sit at Christ's left and right sides in the Kingdom of Heaven.

Herod Agrippa, grandson of King Herod the Great, adopted a policy of pleasing the Jews in order better to govern them. To gain their favour, he had St. James the Greater beheaded by the sword in 42. The relics of the great saint were translated to Compostella in Spain and became the site of the third most popular place of pilgrimage, after Rome and Jerusalem. Because James is an apostle, his feast ranks (at least) as second class.

St. Christopher was martyred in Asia Minor in 250. As his name means 'Christ-bearer', statues in later times were made of him bearing the Christchild on his shoulders. From this arose the legend that Christ had visited him as the Divine Child and he had borne our Lord over a river. Hence he became the patron of travellers and is invoked to assure safe journeys. Christopher medals are common to this day and he is also invoked to prevent car accidents. St. Christopher is one of the Fourteen Holy Helpers.

At weekday Low Masses, a commemoration is made of St. Christopher. When 25th July falls on a Sunday, the Sunday Mass is celebrated and, at Low Masses, St. James the Greater is commemorated but St. Christopher is not.

Introit (Psalm 138. 17).

Thy friends, ✠ O God, are made exceedingly honourable; their principality is exceedingly strengthened. *Verses 1, 2.* Lord, Thou hast proved me and known me: Thou hast known my sitting down and my rising up. 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. Thy friends, O God, are made exceedingly honourable; their principality is exceedingly strengthened. *Kyrie and Gloria.*

Collect(s)

Be Thou, O Lord, the Sanctifier and Protector of Thy people: so that, defended by the aid of thine Apostle James, they may please Thee in their manner of life and serve Thee in peace of soul. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world

without end. *Response:* Amen.

At Low Masses, St. Christopher is commemorated here:

Grant, we beseech Thee, Almighty God: that we, who celebrate the Heavenly birthday of blessed Christopher, Thy Martyr, may, through his intercession, be strengthened in the love of His Name. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Epistle (I Corinthians 4. 9-15).

Brethren, I think that God hath set forth us apostles the last, as it were men appointed to death: we are made a spectacle to the world, and to angels, and to men. We are fools for Christ's sake, but you are wise in Christ: we are weak, but you are strong: you are honourable, but we, without honour. Even unto this hour, we both hunger and thirst and are naked and are buffeted, and we have no fixed abode, and we labour working with our own hands. We are reviled, and we bless: we are persecuted, and we suffer it: we are blasphemed, and we entreat: we are made as the refuse of this world, the offscouring of all even until now. I write not these things to confound you: but I admonish you as my dearest children. For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus, by the gospel I have begotten you. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 44. 17-18; St. John 15. 16).

Thou shalt make them princes over all the earth: they shall remember Thy Name, O Lord. Instead of thy fathers, sons are born to thee: therefore shall people praise thee.

Alleluia, alleluia. I have chosen you out of the world, that you should go, and should bring forth fruit, and your fruit should remain. Alleluia.

Gospel (St. Matthew 20. 20-23).

At that time, the mother of the sons of Zebedee came to Jesus with her sons, adoring and asking something of Him. Who said to her: What wilt thou? She saith to Him: Say that these my two sons may sit, the one on Thy right hand and the other on Thy left, in Thy Kingdom. And Jesus, answering, said: You know not what you ask. Can you drink the chalice that I shall drink? They say to Him: We can. He saith to them: My chalice indeed you shall drink: but to sit on My right or My left hand is not Mine to give to you, but to them for whom it is prepared by My Father. *Response:* Laus tibi, Christe. *Creed.*

Offertory Versicle (Psalm 18. 5).

Their sound went forth into all the earth; and their words to the ends of the world.

Secret(s)

May the holy martyrdom of the blessed Apostle James, we beseech Thee, O Lord, make acceptable the offerings of Thy people: and, since they have no worth from any merits of ours, may his prayers make them pleasing to Thee. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

At Low Masses, St. Christopher is commemorated here:

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

Preface of the Apostles

It is truly meet and just, right and for our salvation, humbly to entreat Thee, Lord, that Thou wilt not desert Thy flock, eternal Shepherd: but through Thy blessed Apostles wilt keep it under Thy constant protection: that it may be governed by those same vicars of Thy work whom Thou didst put in charge as its pastors. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the Heavenly army, we sing a hymn to Thy glory, evermore saying: Sanctus, 🛎 Sanctus, 🛎 Sanctus, 🛎

At the Canon, St. James the Greater is mentioned before the other Apostle of the name of James, and the Celebrant bows his head when uttering the name the first time.

Communion Versicle (St. Matthew 19. 28).

You who have followed Me shall sit on seats judging the twelve tribes of Israel.

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

Postcommunion(s)

Help us, we beseech Thee, O Lord, through the intercession of Thy blessed Apostle James: in honour of whose feast we have received Thy holy Mysteries with joy. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

At Low Masses, St. Christopher is commemorated here:

Grant, we beseech Thee, O Lord our God: that, as we rejoice on earth in keeping the memory of Thy saints, so also we may enjoy their company for evermore. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the same Holy Ghost, God, world without end. *Response:* Amen.

THE FEAST OF SAINT MICHAEL AND ALL ANGELS, – 29th SEPTEMBER –

FIRST CLASS

WHITE VESTMENTS

The following Mass was composed to celebrate the consecration in 530 of a sanctuary in Rome dedicated to St. Michael and All Angels. In much of Europe, Michaelmas has traditionally marked the beginning of term for the law courts and the universities. St. Michael is the chief general in God's holy army against Satan and, by God's power, it was he and that army who cast down the demons from Heaven. He is also the leader in our continuing spiritual battle against the fiend. St. Michael is the chief of the angels, the purely spiritual beings created before mankind was made. The angels are considerably wiser and more powerful than are we, and yet the elect, according to our Lord, will sit in higher places than they after the end of time. St. Michael is the patron of policemen and of soldiers.

When this first-class feast (known popularly as Michaelmas), falls on a Sunday, it takes precedence over the Sunday Mass, which is then commemorated at Collect, Secret and Postcommunion.

St. Michael is mentioned at every Mass in the Confiteor and in Sung Masses at the Offertory incensing.

Introit (Psalm 102. 20).

Bless the Lord, ☩ all ye His angels: you that are mighty in strength, and execute His word, hearkening to the voice of His orders. *Psalm 102. 1.* Bless the Lord, O my soul: and let all that is within me bless His holy Name. 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. Bless the Lord, all ye His angels: you that are mighty in strength, and execute His word, hearkening to the voice of His orders. *Kyrie & Gloria.*

Lesson (Apocalypse 1. 1-5).

In those days: God signified the things which must shortly come to pass, sending by His angel to His servant John, who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen. Blessed is he that readeth and heareth the words of this prophecy, and keepeth those things which are written in it; for the time is at hand. John to the seven churches which are in Asia: Grace be unto you and peace from Him that is, and that was, and that is to come; and from the seven

spirits which are before His throne; and from Jesus Christ, Who is the faithful Witness, the First Begotten of the dead, and the Prince of the kings of the earth, Who hath loved us, and washed us from our sins in His own Blood. Amen. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 102. 20, 1).

Bless the Lord all ye His angels: you that are mighty in strength, that do His will. O my soul, bless thou the Lord: and all that is within me, praise His Holy Name.

Alleluia, alleluia. Holy Archangel Michael, defend us in the battle; that we may not perish in the dreadful judgement. Alleluia.

Gospel (St. Matthew 18. 1-10).

At that time, the disciples came to Jesus, saying: Who, thinkest Thou, is the greater in the kingdom of Heaven? And Jesus, calling unto Him a little child, set him in the midst of them, and said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the Kingdom of Heaven and he that shall receive one such little child in My Name, receiveth Me. But he that shall scandalise one of these little ones that believe in Me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea. Woe to the world because of scandals: for it must needs be that scandals come; but nevertheless woe to that man by whom the scandal cometh. And if thy hand or thy foot scandalise thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire. And if thy eye scandalise thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hellfire. See that you despise not one of these little ones; for I say to you, that their angels in Heaven always see the face of My Father Who is in Heaven. *Response:* Laus tibi, Christe. *Creed.*

Offertory Versicle (Apocalypse 8. 3, 4).

An angel stood near the Altar of the Temple, having a golden censer in his hand: and there was given to him much incense, and the smoke of the perfumes ascended before God. Alleluia.

Secret(s)

We offer unto Thee, O Lord, the Sacrifice of praise, and humbly beseech Thee, that, through the prayers of the angels who plead for us, Thou wouldst graciously accept it and make it of avail to us for salvation. Through our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

When this Feast falls on a Sunday, the Secret of the Sunday is commemorated here. See the insert for this.

Common Preface

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, through Christ our Lord: through Whom Angels praise Thy majesty, Dominations worship, Powers stand in awe. The heavens and the hosts of Heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: Sanctus, 🛎 Sanctus, 🛎 Sanctus, 🛎

Communion Versicle (Daniel 3. 58).

All ye angels of the Lord, bless the Lord: sing a hymn, and exalt Him above all for ever.

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

Postcommunion(s)

Supported by the intercession of blessed Michael, Thine Archangel, we humbly beseech Thee, O Lord, that what has passed our lips, we may lay hold of with our minds. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

When this Feast falls on a Sunday, the Postcommunion of the Sunday is commemorated here. See the insert for this.

LITANY OF SAINT MICHAEL THE ARCHANGEL

Lord, have mercy on us.

Christ, have mercy on us.

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

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

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

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

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

Holy Mary, Queen of Angels, *pray for us.*

St. Michael, *pray for us.*

St. Michael, filled with the wisdom of God, *pray for us.*

St. Michael, perfect adorer of the incarnate Word, *pray for us.*

St. Michael, crowned with honour and glory, &c.

St. Michael, most powerful prince of the armies of the Lord,

St. Michael, standard-bearer of the Most Holy Trinity,

St. Michael, victor over Satan,

St. Michael, guardian of Paradise,

St. Michael, guide and comforter of the people of Israel,

St. Michael, splendour and fortress of the Church Militant,

St. Michael, honour and joy of the Church Triumphant,

St. Michael, light of angels,

St. Michael, bulwark of orthodox believers,

St. Michael, strength of those who fight under the standard of the Cross,

St. Michael, light and confidence of souls at the hour of death,

St. Michael, our most sure aid,

St. Michael, our help in all adversities,

St. Michael, herald of the everlasting Sentence,

St. Michael, consoler of souls detained in the flames of Purgatory,

Thou whom the Lord hast charged to receive souls after death,

St. Michael, our Prince,

St. Michael, our advocate,

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

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

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

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

Y. Pray for us, O glorious St. Michael, Prince of the Church of Jesus Christ,

R. *That we may be made worthy of His promises.*

Let us pray.

Sanctify us, we beseech Thee, O Lord, with Thy holy blessing, and grant us, by the intercession of St. Michael, that wisdom which teaches us to lay up treasures in Heaven by exchanging the goods of this world for those of eternity, Thou Who livest and reignest, world without end. **R.** *Amen.*

THE FEAST OF ALL SAINTS

– 1st November –

FIRST CLASS

WHITE VESTMENTS

This Feast commemorates all the saints of Heaven, both those who are recognised by the Church and the countless others who are not. It is also known as 'All Hallows' or 'Hallowmas' and, hence, its vigil is Hallow Even, shortened in time to Hallowe'en. In 610, a pagan temple in Rome known as the Pantheon because it was dedicated to all the gods, was re-dedicated to our Lady and all Martyrs. It eventually came to refer to the Blessed Mother and all the Saints. In 835, Pope Gregory IV fixed the feastday of all the Saints on 1st November. The feast celebrated the triumph of Christ and His saints over all the pagan gods. All Saints' Day is a holyday of obligation in the universal calendar of the Church and used to be observed as such in most countries, including Canada. Before 1962, it had a Vigil and its own Octave. This is one of the grandest feasts in the Church and should be celebrated with as much ceremony as can be mustered, such as with finer vestments and incense and as many servers as possible, decked in red.

When All Saints' Day falls on a Sunday, it displaces the Sunday Mass, which is then commemorated at Collect, Secret and Postcommunion. All Saints' Day has no Vigil Mass in the 1962 calendar. So much for Hallowe'en! For those who are following the traditional dietary laws, when All Saints' Day falls on a Friday, the abstinence from meat is lifted, as All Hallows' Day was a holyday of obligation in Canada in 1962.

Introit

Let us all ✠ rejoice in the Lord, celebrating a festival-day in honour of all the saints: at whose solemnity the angels rejoice, and give praise to the Son of God. *Psalm 32. 1.* Rejoice in the Lord, 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. Let us all rejoice in the Lord, celebrating a festival-day in honour of all the saints: at whose solemnity the angels rejoice, and give praise to the Son of God. *Kyrie & Gloria.*

Collect(s)

Almighty and everlasting God, Who hast enabled us to honour in one solemn Feast the merits of all Thy saints: we beseech Thee, that, with so many praying for us, Thou wouldst pour forth on us the abundance of Thy mercy for which we long. Through our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen. *When this Feast falls on a Sunday, the Collect of the Sunday is commemorated here. See the insert for this.*

Epistle (Apocalypse 7. 2-12).

In those days, behold, I, John, saw another angel ascending from the rising of the sun, having the sign of the living God. And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads. And I heard the number of them that were signed: an hundred and forty-four thousand were signed out of every tribe of the children of Israel. Of the tribe of Judah were twelve thousand signed: of the tribe of Ruben, twelve thousand signed: of the tribe of Gad, twelve thousand signed: of the tribe of Aser, twelve thousand signed: of the tribe of Nephthali, twelve thousand signed: of the tribe of Mannases, twelve thousand signed: of the tribe of Simeon, twelve thousand signed: of the tribe of Levi, twelve thousand signed: of the tribe of Issacher, twelve thousand signed: of the tribe of Zabulon, twelve thousand signed: of the tribe of Joseph, twelve thousand signed: of the tribe of Benjamin, twelve thousand signed. After this, I saw a great multitude which no man could number, of all nations and tribes and peoples and tongues, standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying, Salvation to our God Who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients and the four living creatures; and they fell down before the throne upon their faces, and adored God, saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honour and power, and strength to our God for ever and ever. Amen. *Response: Deo gratias.*

Gradual and Alleluia (Psalm 33. 10, 11; St. Matthew 11. 28).

Fear the Lord, all ye His Saints: for there is no want to them that fear Him. But they that seek the Lord shall not be deprived of any good.

Alleluia, alleluia. Come to Me, all you that labour and are heavy laden, and I will refresh you. Alleluia.

Gospel (St. Matthew 5. 1-12).

At that time, Jesus, seeing the multitudes, went up into a mountain; and when He was sat down, His disciples came unto Him. And opening His mouth, He taught them, saying: Blessed are the poor in spirit; for theirs is the Kingdom of Heaven. Blessed are the meek, for they shall inherit the earth. Blessed are they that mourn; for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall be satisfied. Blessed are the merciful, for they shall find mercy. Blessed are the clean of heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God. Blessed are they that suffer

persecution for justice' sake; for theirs is the Kingdom of Heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake: be glad and rejoice, for your reward is very great in Heaven. *Response:* Laus tibi, Christe. *Creed.*

Offertory Versicle (Wisdom 3. 1-2, 3).

The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace. Alleluia.

Secret(s)

We offer to Thee, O Lord, the gifts of our devotion: may they be well-pleasing to Thee in honour of all the just, and through Thy mercy, avail us unto salvation. Through our Lord Jesus Christ, Thy son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

When this Feast falls on a Sunday, the Secret of the Sunday is commemorated here. See the insert for this.

Common Preface

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, through Christ our Lord: through Whom Angels praise Thy majesty, Dominations worship, Powers stand in awe. The heavens and the hosts of Heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: Sanctus, 🕊 Sanctus, 🕊 Sanctus, 🕊

Communion Versicle (St. Matthew 5. 8-10).

Blessed are the clean of heart, for they shall see God; blessed are the peace-makers, for they shall be called the children of God: blessed are they that suffer persecution for justice' sake, for theirs is the Kingdom of Heaven.

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

Postcommunion(s)

Grant, we beseech Thee, O Lord, that Thy faithful people may ever rejoice in honouring all Thy Saints, and may be defended by their unceasing prayers. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

When this Feast falls on a Sunday, the Postcommunion of the Sunday is commemorated here. See the insert for this.

FEAST OF ST. ANDREW THE APOSTLE

– 30th November –

SECOND CLASS

RED VESTMENTS

(FIRST CLASS IN THE DIOCESE OF VICTORIA)

St. Andrew is regarded as one of the inner circle of Apostles. He was a disciple of St. John the Baptist (*cf.* St. John 1. 40) and the brother of St. Peter, and he introduced Peter to the Lord (*ibidem*, Verses 41-42). Jesus also chose Peter and Andrew first, to make them “fishers of men”. Early sources indicate that Andrew preached in Scythia, Sogdiana and Colchis, and he laboured especially in Greece, being martyred at Patras, in Achaia, on a saltired cross, which is his attribute. His body was translated to Constantinople in 357 and thence to Amalfi in 1270, when the former came under control of Latins. St. Andrew is the patron saint of fishermen, of Scotland and of Russia and Greece. He is also the patron saint of our local Diocese of Victoria.

Under the 1962 rubrics, when 30th November falls on the first-class First Sunday of Advent, the Feast of the Apostle is not celebrated, transferred or commemorated; it is omitted for that year. However, under Rubric 91.12(c), the principal patron of a Diocese is ranked as first class. St. Andrew is the principal patron of our Diocese of Victoria and therefore has a right of transfer. Hence, when his Feast coincides with the First Sunday of Advent, it is celebrated on Monday, 1st December and the privileged Feria of Advent must be commemorated. Whenever the Feast is celebrated in Advent, it must commemorate the privileged Advent Feria at Collect, Secret and Postcommunion. The Altar may be adorned with flowers whenever this Feast is celebrated, and the organ may play even solo in Advent.

By special privilege, St. Andrew is mentioned not only at the Canon of the Mass before the Consecration (at which mention the Celebrant bows his head) but also, with SS. Peter and Paul, at the embolism in the Communion Rite.

Introit (Psalm 138. 17).

Thy friends, ✠ O God, are made exceedingly honourable; their principality is exceedingly strengthened. *Verses 1, 2.* Lord, Thou hast proved me and known me: Thou hast known my sitting down and my rising up. 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. Thy friends, O God, are made exceedingly honourable; their principality is exceedingly strengthened. *Kyrie and Gloria.*

Collect(s)

We humbly entreat Thy Majesty, O Lord: that, as the blessed Apostle Andrew was once a teacher and ruler of Thy Church: so he may be a constant advocate for us before Thee. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

When this Feast falls in Advent, the following Collect of the Feria of the First Sunday of Advent must be said at all Masses.

Stir up Thy power, we beseech Thee, O Lord, and come: that, from the threatening dangers of our sins, we may deserve to be rescued by Thy protection, and to be saved by Thy deliverance: Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Epistle (Romans 10. 10-18).

Brethren: with the heart, we believe unto justice; but with the mouth, confession is made unto salvation. For the Scripture saith: Whosoever believeth in Him shall not be confounded. For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich unto all that call upon Him. For whosoever shall call upon the Name of the Lord shall be saved. How, then, shall they call on Him in Whom they have not believed?; or how shall they believe Him of Whom they have not heard? And how shall they hear, without a preacher? And how shall they preach, unless they be sent? As it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things! But all do not obey the Gospel. For Isaias saith: Lord, who hath believed our report? Faith, then, cometh by hearing: and hearing, by the word of Christ. But I say: Have they not heard? Yea, verily, their sound hath gone into all the earth, and their words unto the ends of the whole world. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 44. 17-18).

Thou shalt make them princes over all the earth: they shall remember Thy Name, O Lord. Instead of thy fathers, sons are born to thee: therefore shall people praise thee.

Alleluia, alleluia. The Lord loved Andrew as an odour of sweetness. Alleluia.

Gospel (St. Matthew 4. 18-22).

At that time, Jesus, walking by the Sea of Galilee, saw two brethren, Simon, who is called Peter, and Andrew his brother. They were casting their nets into the sea (for they were fishermen). And He saith to them: Come ye after Me, and I will make you to be fishers of men: and they immediately left their nets and followed Him. And going on from thence, He saw other two brethren, James, the son of Zebedee, and John his brother. These were in a ship with Zebedee, their father, mending their nets; and He called them. And they forthwith left their nets and father, and followed Him. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 138. 17).

Thy friends, O God, are exceedingly honourable; their principality is exceedingly strengthened.

Secret(s)

May the holy prayer of the blessed Apostle Andrew, we beseech Thee, O Lord, render our sacrifice well-pleasing to Thee: that, through his merits, it may be made acceptable, since, in his honour, it is being solemnly offered. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

When this Feast falls in Advent, the following Secret of the Feria of the First

Sunday of Advent must be said at all Masses.

May these holy Mysteries, O Lord, cleanse us by their powerful virtue, and make us come with greater purity to Him Who is their source. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

Preface of the Apostles

It is truly meet and just, right and for our salvation, humbly to entreat Thee, Lord, that Thou wilt not desert Thy flock, eternal Shepherd: but through Thy blessed Apostles wilt keep it under Thy constant protection: that it may be governed by those same vicars of Thy work whom Thou didst put in charge as its pastors. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the Heavenly army, we sing a hymn to Thy glory, evermore saying: Sanctus, 🕊 Sanctus, 🕊 Sanctus, 🕊

At the Canon, in the list of saints preceding the Consecration, the Celebrant bows his head upon mentioning the name of St. Andrew. (St. Andrew is also mentioned at the embolism following the *Pater*, in the Communion Rite.)

Communion Verse (St. Matthew 4. 19, 20).

Come ye after Me; and I will make you to be fishers of men; and they, immediately leaving their nets, followed the Lord.

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

Postcommunion(s)

On this festival of blessed Andrew, O Lord, we have received Thy divine Mysteries with joy: and as they brought glory to Thy saints, so wilt Thou, we beg, let them bring pardon to us. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response*: Amen.

When this Feast falls in Advent, the following Postcommunion of the Feria of the First Sunday of Advent must be said at all Masses.

May we receive, O Lord, Thy mercy in the midst of Thy temple, that we may prepare with due honour for the approaching feast of our redemption. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response*: Amen.

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

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