

Holy Cross Missalette



Our Lady Queen of Peace Parish

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CAPTION: The cover shows one of the three traditional 'Words' of our Lord on the Cross as used in devotion. In previous usage, a 'word' could mean a sentence or a short statement. In this Word, our Lord discharges an act of charity even in His final agony in death, demonstrating the primacy of charity in all things. He turns to His mother and says to St. John, "Behold thy mother"; then he turns to St. John and says to our Lady, "Behold thy son". Hence he entrusts them to each other and ensures provision for His mother in her advanced years. The Church, however, interprets this more widely, as St. John stands for the Church at this moment. So God entrusts the Church to our Lady and our Lady to His Mystical Bride, the Church.

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NOTES

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

FOREWORD:

MASSES OF THE HOLY CROSS OF CHRIST

This booklet is a special Missalette for the Feast of the Exaltation of the Holy Cross of Jesus Christ and for Votive Masses of the Holy Cross throughout the year. The Exaltation of the Cross falls on the fourteenth day of September, the day in 335 when the Basilicas built by Constantine were consecrated on the sites of the Holy Sepulchre and Calvary after St. Helena had found the True Cross. Later, this feast became confused with the recovery of the Cross by Emperor Heraclius from King Chosroës of Persia in 629.

Votive Masses of the Holy Cross may be offered on any liturgically-available day throughout the year but are especially recommended by the Church on Fridays. In our congregation, they are celebrated on Fridays other than First Fridays, when we assist at Votive Masses of the Sacred Heart instead. Votives of the Holy Cross may not be said in Advent or Lent or during the Octaves of Easter, Pentecost or Christmas. They may also not be said on days of the first, second or third class. When offered, there is no *Gloria* because they are not privileged; and there is no Creed because they are not days of the first or second class. Their propers include adjustments to accommodate three liturgical seasons, and it is notable that none of their Collects, Epistles, Gospels or Secrets match those of the Feast which they perpetuate in the year. No commemorations are required at Votive Masses of the Holy Cross and a maximum of two are permitted. These may always include (in order) those of the ferial day and any saint honoured on that day in the calendar; they may lastly include Votive commemorations at the request of faithful or at the discretion of the Celebrant. The liturgical colour for the Feast is red and its Votives may be offered in red vestments or in those of the colour of the season.

This booklet is part of our endeavour to provide Missallettes for Masses said frequently in our community, but we also aim to restore traditional devotions. Moreover, the rubrics require that, after celebration of a votive Mass, some prayers that are proper to the same devotion be said publicly (*Rubricæ Generales Missalis Romani*, VI. E. 388). Our church is especially fitted to veneration of the Cross of Christ because a large crucifix is displayed above its High Altar. At the end of this booklet, we have included the text of the Litany of the Holy Cross and of the venerable Prayer before a Crucifix. We also suggest that faithful pray the Stations

of the Cross in accordance with a separate booklet that we have made available.

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

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

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

In this Missalette, the term *Sung Mass* refers to any Mass that is sung; the term *Spoken Mass* refers to other Masses. In our community, the Mass for the Exaltation of the Holy Cross is usually sung, but Votive Masses rarely are. In these Missalettes, we use textual coloration, bracketing and different font types to help the reader navigate through the texts, rubrics, postures and options. To this end, we have adopted the following conventions:

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

INTRODUCTION

A votive Mass is one offered for a *votum*, a special intention. According to the *Rubricæ Generales Missalis Romani*, votive Masses should be offered for special needs or to satisfy a devotion favoured by a community of faithful. The rubrics require that some prayers of the same cult follow them. Adoration of the Holy Cross at Our Lady Queen of Peace Church was guided by the Holy Ghost, acting through the souls of those who are attached to the Traditional Latin Mass. On Easter Sunday of 2008, Fr. Alex MacLellan restored the Traditional Latin Mass after its lapse for more than fourteen years. That September, as it happened, Holy Cross Day fell on a Sunday and was therefore observed. It was then among the first extra feasts he added to his schedule, offering it again in 2009 and 2010. In 2011, he was prompted to offer the Traditional Latin Mass on every Friday in Lent. Such days are occasions when the Cross and Passion of our Lord are brought to mind in the traditions of the Church. In that same Lent, Fr. John Domotor began leading the Stations of the Cross in its traditional form.

After the departure of Fr. MacLellan in 2012, Fr. Domotor continued our new Lenten custom of offering Mass on Friday mornings and leading the Stations on Friday evenings. Once Lent had ended, he immediately began the practice of celebrating Votive Latin Masses of the Sacred Heart of Jesus on First Fridays. On Friday, 10th May of that year, he decided to offer Latin Masses each Friday of the month throughout the year. Soon thereafter, one of the members of our community suggested that, on available Fridays of the fourth class (other than First Fridays), one of the two votive Masses assigned to Fridays be offered. Members of the congregation were consulted about which of these to request, and all the respondents indicated a preference for the Votive Mass of the Holy Cross. This seems particularly appropriate in our Parish, as a very large crucifix is affixed to the wall over the High Altar. It is easily the most prominent image in our church, and yet this influence was not noticed until after the cult had been adopted, a sign of divine direction. It is also the case that one of the first and most stalwart adherents of the Traditional Latin Mass in Victoria has long cultivated a special devotion to the Cross of Christ and prays the Stations almost every day. This faithful was present at the early Latin Masses offered by Fr. Bernard Hanley after the initial indult from Rome was granted to make the ancient Roman Mass available again (issued on 3 October, 1984).

Fr. John Domotor offered our first Votive Mass of the Holy Cross on Friday, 25 October, 2013. After each of these Masses is celebrated, the Litany of the Holy Cross of Christ is recited by the faithful.

As a Mass offered for a special purpose, a votive Mass is, by definition, one which departs from the liturgical office of the day as fixed by the calendar. Such Masses have been celebrated in the Western Church long before they were called 'votive' or regulations were imposed for them. St. Augustine of Hippo (354-430) mentions such a Mass and tells how its special prayers effected a spiritual cure (*De Civitate Dei*, XXII, 8). The earliest known sacramentaries included a number of votive Masses. The so-called Leonine Sacramentary--the earliest one we have--has a large number of them. Its only extant manuscript was written in the seventh century (*C.E.* IX, 297b, ¶3) but was compiled in the sixth or a bit earlier (*ibid.* IX, 157a, ¶1).

The *Liber Sacramentorum* (*Patrologia Latina* 101, 416-66) of Alcuin of York (*ca.* 735-804) includes a number of votive Masses which were assigned to the various days of the week. Among these is the same Votive Mass of the Holy Cross which we have today. It was to be said on Fridays throughout the year. Its Collect is the same as that of the Votive Mass of the Cross which is found in the Gelasian Sacramentary (*cf.* Gerald Ellard, *Theological Studies*, February, 1940, 1: 37-61). By the thirteenth century, various votives were affixed to particular weekdays, and the one for Friday continued to be the Votive of the Holy Cross. Together with the Votives for the Blessed Trinity (Sundays or Mondays) and the Blessed Virgin (Saturdays), it is among the most constant of these Masses over the centuries.

In the Later Middle Ages, it became common for priests to override the office of the day to celebrate votive Masses, and they were even said in place of Sunday Mass. This led eventually to their restriction as a general rule to ferial days and saints' days of lower rank. Such provisions were codified before the time of the Pietine Missal of 1570 (*ibid.* XV, 509a). For well over a thousand years, the Church has assigned one or more votive Mass to each day of the week but she no longer restricts them to those days. The two assigned to Fridays are the Votive of the Passion of our Lord and the Votive of the Holy Cross. Votives of the Sacred Heart of Jesus are also recommended for Fridays but are usually offered especially on First Fridays owing to the influence of the Promises given to St. Margaret Mary Alacoque.

Votive Masses usually correspond to the Mass of a fixed feast in the calendar. In the case of the more ancient of them (including that of the Holy Cross) the text of the feast was taken from the votive and not the other way around. As votive Masses may generally be said throughout the year (but not in Lent or during Octaves of major feasts), they must respect seasonal variations. For example, those said in the Season of Septuagesima must have a Tract in place of the Alleluia; and those said during the Paschal Season must have two Alleluias in place of Gradual and Tract. In the more ancient votives, however, there can even be non-seasonal differences between a proper of the votive

Mass and the corresponding proper of the feast to which it refers. For instance, different Epistles and even different Gospels are read for the Votive Mass of the Holy Cross and the Mass for the Feast of the Exaltation of the Holy Cross which is celebrated on 14th September.

The Votive Mass of the Holy Cross ranks as fourth class in the 1962 Missal and is not privileged. This means that the *Gloria* and Creed are never said at it and it admits of two commemorations, meaning that the Priest may add one or two Collects with corresponding Secrets and Postcommunions. He may always add the commemoration of the feria (usually the Mass of the previous Sunday but sometimes that of a major feast [such as Ascension Thursday] when the feria falls in its Octave). If a saint is honoured on the same day, the Priest may elect to commemorate him or her as well, and he might add 'votive propers' for a special purpose as long as the total number of commemorations does not exceed three. Faithful in the community are encouraged to ask the Celebrant to add votive propers from a set of thirty-nine, most of which are contained in an appendix to this Missalette. The Priest may add Votive propers from any of these at his own discretion, and without necessarily making his choice public. Some examples of the votive prayers are as follows: For all the Faithful Departed; In honour of the Blessed Sacrament; To implore the Intercession of the Saints; For the Pope; For the Sovereign; For a Family; For Concord in a Congregation; Against the Persecutors of the Church; In any Tribulation; For any Necessity; For the Priest Himself; For the Remission of Sins; Against Evil Thoughts; For Humility; For Patience, For our Friends; For the Living and the Dead.

Hence the votive Mass affords the faithful a wonderful occasion to make Mass responsive to the needs of all men and especially to those of a particular community; it helps to make the Mass social; it answers to our daily needs and concerns. In addition, votive Masses encourage us to dedicate each day of the week to an essential attribute of the Faith. In the case of Fridays, the Church has, for centuries, commanded total abstinence and enjoined fasting and almsgiving precisely to bring to mind that it is through the Passion and Cross of Jesus that salvation is made possible to us:

Sweet the wood, sweet the nails,
Sweet the burden which Thou bearest,
For Thou alone, O Holy Cross,
Wast worthy to bear the King and Lord of Heaven.
Amen.

THE PROCESSION

STAND AS THE PROCESSION ENTERS THE NAVE.

There will usually be a procession through the nave on the Feast of the Exaltation of the Holy Cross but rarely at Votive Masses. During the Procession, bow to the Celebrant as he passes your pew. At a typical Sung Mass, the Servers will include a Thurifer, Boat-bearer, Crucifer, Acolytes, Master of Ceremonies and Celebrant. There may also be extra Torchbearers and perhaps an Aspersory-bearer.

THE ASPERSION BEFORE SUNG MASS ON SUNDAYS REMAIN STANDING

NOTA BENE: The following Aspersion is chanted only when the Feast of the Exaltation of the Holy Cross falls on a Sunday (and never at a Votive Mass). This happens about once every seven years. It applies for 2014, 2025, 2031, 2036 and 2042 (&c.). Except in such cases, skip the following Procession and Aspersion hereunder and go to Page 3.

At any sacred place, an Aspersion is imparted only on Sundays and only before the principal Mass offered in the Traditional Latin Rite. The Aspersion is not given even on the Feast of the Exaltation of the Cross, unless this fall on a Sunday. An Aspersion is never strictly required, even at a *Missa Solemnis*. The Celebrant begins the rite by intoning the Antiphon *Asperges me*, which is continued by the Choir. He sprinkles with holy water the Altar, the Clergy, the Servers and the Choir and other faithful. As he proceeds, the Choir chants the Responsory *Miserere me* and the Lesser Doxology, *Gloria Patri*. The Antiphon and Responsory are repeated and are followed by versicles and responses in dialogue ("Ostende nobis") and finally by the Celebrant's closing prayer ("Exaudi nos").

The cope will exhibit the liturgical colour of the day, which will be red. Gold may substitute for 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 Aspersion by one or two Acolytes who hold aside his cope and one of whom carries the Aspersory; and, if there be room, by a Master of Ceremonies, who hands him and takes from him the aspergillum.

ANTIPHON AND RESPONSORY

ASPERGES ME, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealabor.

MISERERE ME, Deus, secundum magnam misericordiam tuam.

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

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

LESSER DOXOLOGY

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

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

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

Amen.

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

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

Amen.

The Antiphon and Responary is now repeated.

Returning to the Altar, the Celebrant sings:

✠ Ostende nobis, Domine, misericordiam tuam.

✠ Et salutare tuum da nobis.

✠ Domine, exaudi orationem meam.

✠ Et clamor meus ad te veniat.

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ Show unto us, O Lord, Thy mercy.

✠ And give unto us Thy salvation.

✠ O Lord, hear my prayer.

✠ And let my cry come unto Thee.

✠ The Lord be with you.

✠ And with thy spirit.

Oremus.

Let us pray.

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.

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 red or gold on the Feast of the Exaltation of the Holy Cross. When the Celebrant and servers genuflect at the foot of the Altar, the congregation kneels.

THE HOLY SACRIFICE OF THE MASS: THE ORDINARY

MASS OF THE CATECHUMENS

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

CONFITEOR Deo omnipotenti,
beatæ Mariæ semper Virgini, beato
Michæli Archangelo, beato Joanni
Baptistæ, sanctis Apostolis Petro et
Paulo, omnibus Sanctis, et tibi,
pater: quia peccavi nimis
cogitatione, verbo et opere: [The
breast is struck on the underlined
words.] mea culpa, mea culpa, mea
maxima culpa. Ideo precor beatam
Mariam semper Virginem, beatum
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 Servers and faithful unbow and the Priest imparts the absolution:

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

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

✠ Amen.

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

✠ Deus, tu conversus vivificabis nos.

✠ 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.

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

✠ Oremus.

✠ 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]

✠ 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 reliquæ 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 (Galatians 6. 14)

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

NOS AUTEM ✠ gloriari oportet in Cruce Domini nostri Jesu Christi: in quo est salus, vita, et resurrectio nostra: per quem salvati, et liberati sumus. (T. P. Alleluia, alleluia.)
Psalm 66. 2. Deus misereatur nostri, et benedicat nobis: illuminet vultum

BUT IT BEHOVES ✠ us to glory in the Cross of our Lord Jesus Christ: in Whom is our salvation, life and resurrection: by Whom we are saved, and delivered. (P. T. Alleluia, alleluia.)
Psalm 66. 2. May God have mercy on us and bless us: may He cause the light

sum super nos, et misereatur nostri. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper: et in sæcula sæculorum. Amen. Nos autem gloriari oportet in Cruce Domini nostri Jesu Christi: in quo est salus, vita, et resurrectio nostra: per quem salvati, et liberati sumus. (T. P. Alleluia, alleluia.)

of His countenance to shine upon us, and may He have mercy on us. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. But it behoves us to glory in the Cross of our Lord Jesus Christ: in Whom is our salvation, life and resurrection: by Whom we are saved, and delivered. (P. T. Alleluia, alleluia.)

THE KYRIE

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

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Christe, eleison.

✠ Christe, eleison.

✠ Christe, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Christ, have mercy on us.

✠ Christ, have mercy on us.

✠ Christ, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

THE GLORIA

The *Gloria* is sung or said only at the Feast of the Exaltation of the Holy Cross on 14th September. It is never said at Votive Masses of the Holy Cross.

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

STAND AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

[INCLINE] GLORIA IN EXCELSIS DEO. Et in terra pax hominibus bonæ voluntatis. [OPTIONAL BOW] Laudamus te. Benedicimus te. [BOW] Adoramus te. Glorificamus te. [BOW] Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite, [BOW] Jesu Christe. Domine Deus, Agnus Dei, Filius

[INCLINE] GLORY TO GOD ON HIGH And on earth, peace to men of good will. [OPTIONAL BOW] We praise Thee. We bless Thee. [BOW] We adore Thee. We glorify Thee. We give Thee [BOW] thanks for Thy great glory. Lord God, Heavenly King, God the Father Almighty. Lord [BOW] Jesus Christ, Only-begotten Son. Lord God, Lamb of God, Son of the Father. Thou Who takest away the sins of the world, have

Patris. Qui tollis peccata mundi,
miserere nobis. Qui tollis peccata
mundi, [INCLINE] suscipe
deprecationem nostram. Qui sedes ad
dexteram Patris, miserere nobis.
Quoniam tu solus Sanctus. Tu solus
Dominus. Tu solus Altissimus, [BOW]
Jesu Christe. Cum Sancto Spiritu, ✠
in gloria Dei Patris. Amen.

mercy on us. Thou Who takest away the
sins of the world, [INCLINE] receive
our prayer. Thou Who sittest at the
right hand of the Father, have mercy on
us. For Thou alone art holy. Thou alone
art the Lord. Thou alone, O [BOW]
Jesus Christ, art most high. With the
Holy Ghost, ✠ in the glory of God the
Father. Amen.

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

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

✠ Oremus.

✠ Let us pray.

THE COLLECT

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

Turn to COLLECT in the Proper of the Mass.

When the Feast of the Exaltation of the Holy Cross falls on a Sunday, the Collect of the Sunday is not commemorated. At Votive Masses of the Holy Cross, no commemorations are required at Collect, Secret and Postcommunion; however, one or, at most, two are permitted. The Priest may always commemorate the feria, which comes first if included. If a saint or saints is/are honoured on the same day, they may be commemorated after the feria or first if the feria not be included. To close these prayers, the Celebrant may also add a Votive Collect for the good of the community or of himself (see the section at the end of this booklet), whether at his own discretion or at the request of faithful.

Consult any insert which may have been included with this Missalette.

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

THE EPISTLE

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

Turn to EPISTLE in the Proper of the Mass.

(The Feast of the Exaltation of the Holy Cross and the Votive Mass of the Holy Cross have different Epistles.)

SIT AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

And the assistants respond:

✠ Deo gratias.

✠ Thanks be to God.

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

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

The Celebrant reads them in a moderate voice.

Turn to the *Proper of the Mass*. On the Feast of the Exaltation of the Holy Cross and in Votive Masses from Pentecost to Septuagesima, a Gradual and Alleluia are sung or said.

In Septuagesima, the Alleluia is replaced by a Tract. In Easteride and Ascensiontide, both Gradual and Alleluia are replaced by two versicles known as Alleluias from their repetitions of that ejaculation.

BLESSING OF INCENSE BEFORE THE GOSPEL

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

Ab illo ✠ benedicaris, in cujus honore 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 Isaias with a burning
coal; through Thy gracious mercy so
purify me that I may worthily proclaim
Thy holy Gospel. Through Christ our
Lord. Amen.

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

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

THE GOSPEL

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

STAND.

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

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

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

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

✠ Gloria ✠ tibi, ✠ Domine. ✠

✠ Glory ✠ to Thee, ✠ O Lord. ✠

Turn to GOSPEL in the Proper of the Mass.

(The Gospel for the Feast of the Exaltation of the Holy Cross differs from that of the seasonal Votive Masses.)

At the end of the Gospel, the Assistants respond:

✠ Laus tibi, Christe.

✠ Praise be to Thee, O Christ.

Then the Celebrant kisses the book, saying:

Per evangelica dicta, deleantur nostra
delicta.

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

(THE SERMON)

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

On the Feast of the Exaltation of the Holy Cross, SIT for the Sermon if it is to be given.

(A Sermon will not be said on a Votive Mass of the Holy Cross.)

THE CREDO

The Creed is sung or said on the Feast of the Exaltation of the Holy Cross but not on Votive Masses of the Holy Cross.

If the Creed is to be said, wait until the Celebrant reaches the centre of the Altar and then

STAND for the CREED.

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

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

[GENUFLECT]

ET INCARNATUS EST DE SPIRITU SANCTO EX MARIA VIRGINE: ET HOMO FACTUS EST. [OPTIONAL BOW ON UNDERLINED TEXT.]

Crucifixus etiam pro nobis: sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul [INCLINE] adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam  venturi sæculi. Amen.

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

[GENUFLECT]

AND BECAME INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY: AND WAS MADE MAN.

[OPTIONAL BOW ON UNDERLINED TEXT.] He was also crucified for us, suffered under Pontius Pilate and was buried. And on the third day, He rose again according to the Script-ures. He ascended into Heaven, and sitteth at the right hand of the Father. He shall come again in glory to judge the living and the dead: and His kingdom will have no end. And in the Holy Ghost, the Lord and Giver of life: Who proceedeth from the Father and the Son. Who together with the Father and the Son is [INCLINE] adored and glorified: Who spoke through the Prophets. And in One, Holy, Catholic and Apostolic Church. I confess one Baptism for the forgiveness of sins. And I await the resurrection of the dead, and the life  of the world to come. Amen.

THE MASS OF THE FAITHFUL

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

REMAIN STANDING.

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

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ Oremus.

✠ The Lord be with you.

✠ And with thy spirit.

✠ Let us pray.

THE OFFERTORY OF THE MASS

:

THE OFFERTORY ANTIPHON

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

SIT.

Protege, Domine, plebem tuam per signum
sanctæ Crucis ab insidiis inimicorum
omnium: ut tibi gratam exhibeamus
servitum, et acceptabile fiat sacrificium
nostrum. (*Extra Septuagesimam:*
Alleluia.)

By the sign of the Holy Cross, O Lord,
protect Thy people from the wiles of all our
enemies, that we may be able to do Thee
worthy service, and that our Sacrifice may
be well-pleasing in Thy sight. (*Out of the
Season of Septuagesima:* Alleluia.)

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

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

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

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

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

DEUS, ✠ qui humanæ substantiæ
dignitatem mirabiliter condidisti, et
mirabilius reformasti: da nobis per
hujus aquæ et vini mysterium, ejus
divinitatis esse consortes, qui
humanitatis nostræ fieri dignatus est

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

particeps Jesus Christus Filius tuus
Dominus noster: Qui tecum vivit
et regnat in unitate Spiritus Sancti
Deus: per omnia sæcula sæculorum.
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.

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.

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,
ætérne Deus: et benedíc hoc
sacrificium, tuo sancto nomini
præparatum.

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.

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.

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.

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.

The Celebrant incenses the bread and wine:

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

Then he incenses the Altar:

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

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.

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

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

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

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

Returning the thurible, the Celebrant says:

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

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

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

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

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

THE LAVABO

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

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

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

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

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

THE PRAYER TO THE HOLY TRINITY

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

SUSCIPE, SANCTA TRINITAS, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis et ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut

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

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.

them let it bring honour, and to us salvation, and may they whom we are commemorating here on earth deign to plead for us in Heaven. Through the same Christ our Lord. Amen.

THE ORATE FRATRES

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

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

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

✠ Amen.

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

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

✠ Amen.

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

Orem ✠ Oremus.

Let ✠ Let us pray.

THE SECRET

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

Turn to SECRET in the Proper of the Mass.

He concludes in a vox clara:

✠ Per omnia sæcula sæculorum.

✠ Amen.

✠ For ever and ever.

✠ Amen.

When the Feast of the Exaltation of the Holy Cross falls on a Sunday, the Secret of the Sunday is not commemorated. At Votive Masses of the Holy Cross, no commemorations are required at Collect, Secret and Postcommunion; however, one or, at most, two are permitted. The Priest may always commemorate the feria, which comes first if included. If a saint or saints is/are honoured on the same day, they may be commemorated after the feria or first if the feria not be included. To close these prayers, the Celebrant may also add a Votive Collect for the good of the community or of himself (see the section at the end of this booklet), whether at his own discretion or at the request of faithful.

Consult any insert which may have been included with this Missalette.

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

THE DIALOGUE TO THE PREFACE

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

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ Sursum corda.

✠ The Lord be with you.

✠ And with thy spirit.

Raising his hands:

✠ 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 OF THE HOLY CROSS

This Preface is used on the Feastday and on all Votive Masses of the Holy Cross of Christ.

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratia agere: Domine sancte, Pater omnipotens, æterne Deus, Qui salutem humani generis in ligno crucis constituisti: ut, unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cæli, cælorumque virtutes ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplicii confessione dicentes:

IT IS TRULY meet and just, right and for our salvation, that we should at all times and in all places give Thanks to Thee, holy Lord, Father almighty, eternal God: Who didst establish the salvation of mankind on the tree of the Cross: that whence death rose, thence also life might rise again, and that he who overcame by a tree also might be overcome: 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:

THE SANCTUS

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

KNEEL.

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

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

THE CANON OF THE MASS

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

FOR THE CHURCH

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

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

COMMEMORATION OF THE LIVING

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

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

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

STANDARD COMMUNICANTES:

The Standard Communicantes is used at all Masses of the Holy Cross.

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

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

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

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

He joins his hands, saying:

Per eundem Christum Dominum nostrum.
Amen.

Through the same Christ our Lord. Amen.

THE CONSECRATION

OBLATION OF THE VICTIM TO GOD

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

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

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

THE EPICLESIS

INVOCATION OF THE HOLY GHOST TO BLESS THE OFFERINGS

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

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

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

WORDS OF CONSECRATION AND ELEVATION

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

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

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

**HOC EST ENIM
CORPUS MEUM.**

**FOR THIS IS
MY BODY.**

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

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

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

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

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

THE MEMORIAL

Now the Priest says in a low voice:

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

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

*** THE ANAMNESIS ***

OBLATION OF THE VICTIM TO GOD

With hands held apart, the Celebrant proceeds:

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

PLEA FOR ACCEPTANCE OF OUR OFFERING

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

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

PLEA FOR GRACES AND BLESSINGS

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

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

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

COMMEMORATION OF THE DEAD

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

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

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

* * *

PLEA FOR ETERNAL HAPPINESS

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

NOBIS QUOQUE PECCATORIBUS famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum

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,

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

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

The Celebrant joins his hands:

Per Christum Dominum nostrum.

Through Christ our Lord.

THE FINAL DOXOLOGY

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

PER quem hæc omnia, Domine, semper bona creas, sanctiꝫficas, viviꝫficas, beneꝫdicens, et præstas nobis.

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

THE MINOR ELEVATION

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

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

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

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

ꝺ Per omnia sæcula sæculorum.
ꝺ Amen.

ꝺ For ever and ever.
ꝺ Amen

THE COMMUNION RITE OF HOLY MASS

THE PATER NOSTER

STAND AT SUNG MASSES; OTHERWISE, REMAIN KNEELING.

The Priest joins his hands and chants or says clearly:

OREMUS:

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

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

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

ꝺ Sed libera nos a malo.

LET US PRAY.

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

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

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

ꝺ But deliver us from evil.

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.

✠ For ever and ever.

✠ Amen.

✠ Amen.

THE PAX

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

✠ Pax ✠ Domini sit ✠ semper
vobis ✠ cum.

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

✠ Et cum spiritu tuo.

✠ And with thy spirit.

THE COMMINGLING OF THE SACRED SPECIES

He places the Particle in the Chalice, saying silently:

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

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

THE PRAYER FOR GRACE

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

THE PRAYERS AT THE COMMUNION: THE COMMUNION OF THE PRIEST

He genuflects, and taking the Host, says quietly:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

***ACT OF SPIRITUAL COMMUNION:**

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

THE ABLUTION PRAYERS

SIT AFTER FINISHING YOUR THANKSGIVING.

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

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

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

CORPUS TUUM, Domine, quod MAY THY BODY, O Lord, which I
sumpsi, et Sanguis, quem potavi, have received and Thy Blood which I

adhæreat visceribus meis: et præsta; ut
in me non remaneat scelerum macula,
quem pura et sancta refecerunt
sacramenta: Qui vivis et regnas in
sæcula sæculorum. Amen.

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

THE COMMUNION ANTIPHON

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

PER signum Crucis de inimicis nostris
libera nos, Deus noster. (T. P. Alleluia.)

BY the Sign of the Cross, deliver us from
our enemies, O Thou our Lord. (P. T.
Alleluia.)

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 OF THE HOLY CROSS (and other Postcommunions)

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

ADESTO nobis, Domine Deus
noster: et quos sanctæ Crucis
lætari facis honore, ejus quoque
perpetuis defende subsidiis. Per
Dominum nostrum Jesum
Christum Filium tuum, qui tecum
vivit et regnat in unitate Spiritus
Sancti, Deus: per omnia sæcula
sæculorum.

STAND by us, O Lord our God, and
do Thou, Who makest us rejoice in
honour of the Holy Cross, defend us
evermore by its help. 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.

When the Feast of the Exaltation of the Holy Cross falls on a Sunday, the Postcommunion of the Sunday is not commemorated. At Votive Masses of the Holy Cross, no commemorations are required at Collect, Secret and Postcommunion; however, one or, at most, two are permitted. The Priest may always commemorate the feria, which comes first if included. If a saint or saints is/are honoured on the same day, they may be commemorated after the feria or first if the feria not be included. To close these prayers, the Celebrant may also add a Votive Collect for the good of the community or of himself (see the section at the end of this booklet),

whether at his own discretion or at the request of faithful. Consult any insert which may have been included with this Missalette.

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

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ The Lord be with you.

✠ And with thy spirit.

THE DISMISSAL

The Dismissal is then sung or said aloud.

✠ Ite, Missa est.

✠ Deo gratias.

✠ Go, the Mass is ended.

✠ Thanks be to God.

THE PLACEAT TIBI

KNEEL.

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

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

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

THE LAST BLESSING

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

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

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

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

STAND.

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

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ ✠ Initium Sancti Evangelii
secundum Joannem.

✠ ✠ Gloria ✠ tibi, ✠ Domine.

✠ The Lord be with you.

✠ And with thy spirit.

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

✠ Glory ✠ to ✠ Thee, ✠ O Lord

IN PRINCIPIO erat Verbum, et
Verbum erat apud Deum, et Deus

IN THE BEGINNING was the Word,
and the Word was with God, and the

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 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.

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

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

GENUFLECT

ET VERBUM CARO FACTUM EST

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

AND THE WORD WAS MADE FLESH

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

RECESSION

At a Sung Mass, a Recession through the nave will follow the Last Gospel; at a Missa Lecta, there is no Recession. Instead, the Leonine Prayers after Low Mass are said in the vernacular at the foot of the Altar, the people joining in the responses.

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

PRAYERS AFTER LOW MASS

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

When he genuflects at the foot, STAND.

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

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

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

✠ Pray for us, O holy Mother of God.

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

LET US PRAY.

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

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

Then is said three times:

✠ Most Sacred Heart of Jesus.

✠ Have mercy on us.

* * *

REQUIRED DEVOTIONS AFTER VOTIVE MASSES OF THE HOLY CROSS.

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

PRIVATE PRAYER FOR THE QUEEN OF CANADA AND THE ROYAL FAMILY

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

✠ Domine, salvam fac reginam
nostram Elisabeth.

℟ Et exaudi nos in die, qua
invocaverimus te.

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

✠ O Lord, save Elizabeth our Queen.

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

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

℟ Amen.

THE HOLY SACRIFICE OF THE MASS: THE PROPER

FEAST OF THE EXALTATION OF THE HOLY CROSS

SECOND-CLASS FEAST

RED VESTMENTS

When this Feast falls on a Sunday, it displaces the Seasonal Mass of the Sunday, which is not commemorated because this Mass qualifies as a Feast of a Mystery of the Lord. There are also no saints commemorated on this day.

Collect

O God, Who this day dost gladden us by the yearly feast of the Exaltation of the Holy Cross: grant, we beseech Thee, that we who on earth acknowledge the Mystery of Redemption wrought upon it, may be worthy to enjoy the rewards of that same Redemption in Heaven. Through the same our Lord Jesus Christ, Thy son, Who is God, and liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end.
Response: Amen.

Epistle (Philippians 2. 5-11).

Brethren: let this mind be in you which was also in Jesus Christ: Who being in the form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the Cross. For which cause God also hath exalted Him, and hath given Him a Name which is above all names: (*here all genuflect*) that in the Name of Jesus every knee should bow, of those that are in Heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father. Amen. *Response:* Deo gratias.

Gradual and Alleluia (Philippians 2. 8-9).

Christ became obedient for us unto death; even the death of the Cross. Wherefore God also hath exalted Him, and hath given Him a name which is above every name.

Alleluia, alleluia. Sweet the wood, sweet the nails, sweet the load that hangs on Thee: Thou only wast worthy to bear the King and Lord of Heaven. Alleluia.

Gospel (St. John 12. 31-36).

At that time: Jesus said to the multitudes of the Jews, Now is the judgement of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself. (Now this He said, signifying what death He should die.) The multitude answered Him: We have heard out of the law, that Christ abideth for ever: and how sayest Thou, The Son of Man must be lifted up? Who is this Son of Man? Jesus therefore said to them, Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light; that you may be the children of light. *Response:* Laus tibi, Christe. *Creed.*

Secret

We who are about to feed on the Body and Blood of Jesus Christ our Lord, by Whom the banner of the Holy Cross was sanctified: beseech Thee, O Lord our God, that since we have been found worthy to venerate that holy sign, we may enjoy for evermore the salvation secured for us by its triumph. Through the same our Lord Jesus Christ, Thy son, Who is God, and liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.



VOTIVE MASS OF THE HOLY CROSS

I. From Pentecost to Septuagesima

II. In Pre-Lententide (Septuagesima Sunday to Lent)

N.B. There is only one seasonal difference between Votive Masses of the Holy Cross celebrated from Pentecost to Septuagesima and those offered from Septuagesima to Lent. In the latter case, a Tract replaces the Alleluia said in the former.

Collect(s)

O God, Who, by the Precious Blood of Thine only-begotten Son wast pleased to hallow the standard of the life-giving Cross: grant, we beseech Thee, that those who rejoice in paying honour to that same Holy Cross, may likewise everywhere enjoy Thy protection. Through the same our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

When this Friday Mass falls on a Mass of simple rite (fourth class) for a saint or for saints, the Collect of that Feast may be commemorated here, whether as the first Collect or as a second one following the optional ferial Collect. The Priest may also choose as the last Collect a Votive Collect for a special intention (see the section at the end of this booklet), whether at the request of faithful or at his own discretion. All extra Collects are optional and there may never be more than two of them.

Consult any insert which may have been included with this Missalette.

Epistle (Philippians 2. 8-11).

Brethren: Christ became for us obedient unto death, even to the death of the Cross. For which cause God also hath exalted Him, and hath given Him a Name which is above all names (*here, all genuflect*), that, in the Name of Jesus every knee should bow (*here, all rise*), of those that are in Heaven, on earth and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father. *Response:* Deo gratias.

Gradual (Philippians 2. 8-9).

Christ became obedient for us unto death: even the death of the Cross. Wherefore God also hath exalted Him, and hath given Him a Name which is above every name.

From Pentecost to Septuagesima Sunday only, an Alleluia is said:

Alleluia

Alleluia, alleluia. Sweet the wood, sweet the nails, sweet the load that hangs on thee: Thou only wast worthy to bear the King and Lord of Heaven. Alleluia.

From Septuagesima Sunday to Lent, the foregoing Alleluia is replaced by this Tract:

Tract

We adore Thee, O Christ, and we bless Thee: because by Thy Holy Cross, Thou hast redeemed the world. We adore Thy Cross, O Lord, we commemorate Thy glorious Passion: have mercy upon us, Thou who didst suffer for us. Have mercy upon us, O blessed Cross, which, alone wast worthy to bear the King of Heaven and the Lord.

Gospel (St. Matthew 20. 17-19).

At that time: Jesus took the twelve disciples apart and said to them: Behold, we go up to Jerusalem, and the Son of Man shall be betrayed to the chief priests and the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to be mocked and scourged and crucified, and, the third day, He shall rise again. *Response:* Laus tibi, Christe. *There is no Creed.*

Secret(s)

May this offering, O Lord, we beseech Thee, purify us from all our sins, even as, on the Altar of the Cross, it took away the sins of the whole world. Through the same our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

When this Friday Mass falls on a Mass of simple rite (fourth class) for a saint or for saints, the Secret of that Feast may be commemorated here, whether as the first Secret or as a second one following the optional ferial Secret. The Priest may also choose as the last Secret a Votive Secret for a special intention (see the section at the end of this booklet), whether at the request of faithful or at his own discretion. All extra commemorations are optional and there may never be more than two of them. The number and order of the Secrets and Postcommunions always matches the number and order of the Collects.

Consult any insert which may have been included with this Missalette.

VOTIVE MASS OF THE HOLY CROSS

FROM EASTER SUNDAY TO PENTECOST

N.B. The Votive Mass of the Holy Cross in Paschaltide (Easter to Pentecost) differs from those of other Seasons and from the Feast of the Exaltation of the Holy Cross. It has its own Collect, and it has two Alleluias in place of Gradual and Alleluia or Tract. It also adds *Alleluias* in its Introit and one at the end of its Communion Versicle, but these are indicated in the Ordinary at those places, *quod videt*.

Collect(s)

O God, Who didst will that Thy Son should suffer for us the agony of the Cross to deliver us from the power of the enemy: grant to us, Thy servants, that we may attain to the grace of the Resurrection. Through the same our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response*: Amen.

When this Friday Mass falls on a Mass of simple rite (fourth class) for a saint or for saints, the Collect of that Feast may be commemorated here, whether as the first Collect or as a second one following the optional ferial Collect. The Priest may also choose as the last Collect a Votive Collect for a special intention (see the section at the end of this booklet), whether at the request of faithful or at his own discretion. All extra Collects are optional and there may never be more than two of them.

Consult any insert which may have been included with this Missalette.

Epistle (Philippians 2. 8-11).

Brethren: Christ became for us obedient unto death, even to the death of the Cross. For which cause God also hath exalted Him, and hath given Him a Name which is above all names (*here, all genuflect*), that, in the Name of Jesus every knee should bow (*here, all rise*), of those that are in Heaven, on earth and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father. *Response*: Deo gratias.

Two Alleluias are said in place of the Gradual-and-Alleluia or Gradual-and-Tract said in other Seasons:

Alleluias (Psalm 95. 10).

Alleluia, alleluia. Say ye among the Gentiles, that the Lord hath reigned from the wood.

Alleluia. Sweet the wood, sweet the nails, sweet the load that hangs thereon: to bear the King and Lord of Heaven, no tree was worthy, save Thou, O Holy Cross. Alleluia.

Gospel (St. Matthew 20. 17-19).

At that time: Jesus took the twelve disciples apart and said to them: Behold, we go up to Jerusalem, and the Son of Man shall be betrayed to the chief priests and the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to be mocked and scourged and crucified, and, the third day, He shall rise again. *Response:* Laus tibi, Christe. *There is no Creed.*

Secret(s)

May this offering, O Lord, we beseech Thee, purify us from all our sins, even as, on the Altar of the Cross, it took away the sins of the whole world. Through the same our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

When this Friday Mass falls on a Mass of simple rite (fourth class) for a saint or for saints, the Secret of that Feast may be commemorated here, whether as the first Secret or as a second one following the optional ferial Secret. The Priest may also choose as the last Secret a Votive Secret for a special intention (see the section at the end of this booklet), whether at the request of faithful or at his own discretion. All extra commemorations are optional and there may never be more than two of them. The number and order of the Secrets and Postcommunions always matches the number and order of the Collects.

Consult any insert which may have been included with this Missalette.

Traditional Seasonal Devotions

LITANY OF THE HOLY CROSS

(for private use)

KNEEL.

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

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

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

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

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

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

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

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

STAND.

Holy Cross, whereon the Lamb of God was offered, *save us, O Holy Cross.*

Hope of Christians, *save us, O Holy Cross,*

Pledge of the resurrection of the dead, *save us, O Holy Cross.*

Shelter of persecuted innocence, &c.

Guide of the blind,

Way of those who have gone astray,

Staff of the lame,

Consolation of the poor,

Restraint of the powerful,

Destruction of the proud,

Refuge of sinners,

Trophy of victory over Hell,

Terror of demons,

Mistress of youth,

Succour of the distressed,

Hope of the hopeless,

Star of the mariner,

Harbour of the wrecked,

Rampart of the besetted,

Father of orphans,

Defence of widows,

Counsel of the just,

Judge of the wicked,

Rest of the afflicted,

Safeguard of childhood,

Strength of manhood,

Last hope of the aged,

Light of those who sit in darkness,

Splendour of kings,

Civiliser of the world,

Shield impenetrable,
Wisdom of the foolish,
Liberty of slaves,
Knowledge of the ignorant,
Sure rule of life,
Heralded by prophets,
Preached by apostles,
Glory of martyrs,
Study of hermits,
Chastity of virgins,
Joy of priests,
Foundation of the Church,
Salvation of the world,
Destruction of idolatry,
Stumbling block to the Jews,
Condemnation of the ungodly,
Support of the weak,
Medicine of the sick,
Health of the leprous,
Strength of the paralytic,
Bread of the hungry,
Fountain of those who thirst,
Clothing of the naked,

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.*

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

Lord, have mercy.

✠ (all genuflecting:) We adore Thee, O Christ, and we bless Thee,

✠ (rising:) because by Thy Holy Cross Thou hast redeemed the world.

(Together:) Behold the Cross of the Lord! Begone, ye evil powers! The Lion
✠ of the Tribe of Juda, the Root of David, hath conquered! Alleluia!

KNEEL.

Let us pray.

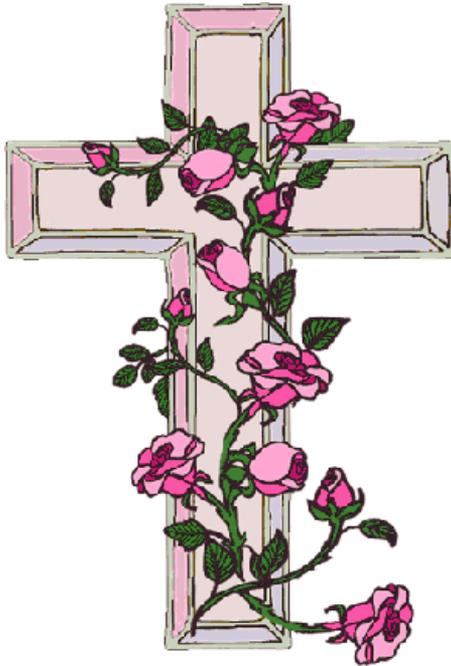
O God, Who, for the redemption of the world, wast pleased to be born in a stable and to die upon a cross; O Lord Jesus Christ, by Thy holy sufferings, which we, Thy unworthy servants, call to mind: by Thy Holy Cross and by Thy death, deliver us from the pains of Hell, and vouchsafe to conduct us whither Thou didst conduct the good thief who was crucified with Thee, Who livest and reignest eternally in Heaven. ✠ Amen.

Sweet the wood, sweet the nails, sweet the Burden which thou bearest, for thou alone, O Holy Cross, wast worthy to bear the King and Lord of Heaven. ✠ Amen.

PRAYER BEFORE A CRUCIFIX

This prayer was famously graced with a plenary indulgence and was known as the Indulgenced Prayer before a Crucifix. That indulgence is no longer granted but the Prayer remains highly recommended.

Behold, O kind and most sweet Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul, I pray and beseech Thee, that Thou wouldst impress upon my heart lively sentiments of faith, hope and charity, with true repentance for my sins, and a firm desire of amendment, whilst with deep affection and grief of soul, I ponder within myself and mentally contemplate Thy five Most Precious Wounds; having before my eyes that which David spake in prophecy: “They pierced my hands and my feet; they have numbered all my bones”.



EXTRA VOTIVE COMMEMORATIONS

At Votive Masses of the Holy Cross, the Priest may add to each Collect, Secret and Postcommunion the same propers from the ferial Mass of the day. He may also add such commemorations of the saint(s) of the day, if there be any. As long as he keeps the total number of commemorations to three, the last of them may be a 'Votive Collect' for special intentions. Faithful are encouraged to ask the Priest to include one such commemoration at any Votive Mass of the Holy Cross. These are offered in our community on Fridays of simple rite (fourth class days) which are not First Fridays. (The Priest may also add a commemoration at his own discretion.)

Votive Masses of the Holy Cross are announced in advance each month in our monthly Newsletter and by e-mail distribution list. If you wish to request a special intention at one of these Friday Masses, please let Father know in advance.

Following is a collection of some of the thirty-nine extra votive commemorations granted generally by Holy Church. Bishops in each diocese can grant others; and some countries and regions can be assigned others. The full collection can be found in most handmissals. The following one attempts to include those which might be requested commonly. The number given at each header indicates the number assigned it by the Church. We have included at least the titles of all thirty-nine.

1. **For all the Faithful Departed:**

Collect

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants and handmaids the remission of all their sins; that, through pious supplications they may obtain that pardon which they have always desired: Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Secret

We beseech Thee, O Lord, with gracious mercy, look down on the Sacrifice we offer Thee for the souls of Thy servants and handmaids, that to those on whom Thou didst bestow the merit of Christian Faith, Thou mayest also grant its reward. 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.

Postcommunion

O Lord, we beseech Thee, that the prayer of Thy suppliants may benefit the souls of Thy servants and handmaids, that Thou mayest deliver them from all their sins, and make them partakers of Thy redemption: Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

2. **In honour of the Holy Ghost** [text not provided here].

3. **In honour of the Most Blessed Sacrament:**

Collect

O God, Who, under this wonderful Sacrament, hast left us a memorial of Thy Passion, grant us, we beseech Thee, so to venerate the Sacred Mysteries of Thy Body and Blood that we may evermore feel within us the fruit of Thy Redemption: Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Secret

We beseech Thee, O Lord, mercifully grant to Thy Church the gifts of unity and peace, which are mystically shown forth in the gifts which we offer 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.

Postcommunion

Grant us, we beseech Thee, O Lord, that in the life everlasting, we may be filled with the enjoyment of Thy Godhead, which is foreshown by Thy precious Body and Blood, received in this present life: Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

4. **For Candidates for Holy Orders:**

Collect

Hear, O Lord, we beseech Thee, the prayers of Thy suppliants, and guard with Thy constant protection those who, with devout heart, worship Thee, that we may be hindered by no trouble, but may always serve Thee in complete liberty. 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.

Secret

We beseech Thee, O Lord, do Thou fulfil Thy Mysteries, that we may offer up these gifts to Thee with worthy dispositions. 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.

Postcommunion

Uphold, O Lord, in Thy mercy, by Thine abiding help, those whom Thou dost refresh with Thy Sacraments, so that we may receive the fruit of Thy redemption both through these Mysteries and in the conduct of our lives: Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

5. To implore the intercession of the Saints:

Collect

Grant, we beseech Thee, almighty God, that the intercession of the holy Mother of God, the Blessed Virgin Mary, of all the holy Apostles, Martyrs, Confessors and Virgins, and of all Thine Elect, may ever gladden us: that we who celebrate their merits may enjoy their help and patronage. Through the same our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

Secret

Be appeased, O Lord, by the gifts which we offer, and through the intercession of blessed Mary, ever Virgin and of all Thy Saints, defend us from all peril. 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.

Postcommunion

O Lord, we have received these Heavenly Sacraments, commemorating the merits of blessed Mary, ever Virgin and of all Thy Saints. Grant, we beseech Thee, that what we celebrate in time, we may obtain in the joys of eternity. 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.

6. To implore the intercession of the saints (2): *a cunctis* (a very popular Mass)

Collect

We beseech Thee, O Lord, defend us from all dangers of soul and body; and through the intercession of the blessed and glorious Mary, ever Virgin, Mother of God, with blessed Joseph, Thy blessed Apostles Peter and Paul, and all the Saints, grant us in Thy mercy safety and peace, that all adversities and errors being destroyed, Thy Church may serve Thee with secure freedom. Through the same Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Secret

O God our Saviour, mercifully hear us, and by the virtue of this Sacrament, defend us from all enemies of soul and body, bestowing upon us grace in this present life and glory in the future. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion

We beseech Thee, O Lord, may the oblation of this divine Sacrament cleanse and protect us, and through the intercession of the Blessed Virgin Mary, Mother of God, with blessed Joseph, Thy blessed Apostles Peter and Paul, and all the Saints, may it purify us from all misdoings, and set us free from all adversities. Through the same Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

7. For the whole Hierarchy of the Church [text not provided here].

8. For the Pope

Collect

O God, the Shepherd and Ruler of all the faithful, graciously look upon Thy servant *N.* whom Thou hast been pleased to appoint pastor over Thy Church: grant, we beseech Thee, that by both word and example, he may edify those over whom he is set, and together with the flock committed to his care, may attain to eternal life. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Secret

Favourably accept, we beseech Thee, O Lord, the gifts we offer, and by Thy continual protection, govern Thy servant *N.*, whom Thou hast been pleased to appoint as pastor over Thy Church. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion

We beseech Thee, O Lord, may the partaking of this divine Sacrament protect us and ever save and defend Thy servant *N.*, whom Thou hast been pleased to appoint as pastor over Thy Church, together with the flock committed to his care. 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.

9. For the Sovereign

Collect

We beseech Thee, O almighty God, that Thy servant, *N.* our (King *or* Queen), who, by Thy mercy, hast undertaken the governance of this realm, may advance in all virtues; that, being meetly adorned therewith, (he *or* she) may be able to avoid the enormity of sins and to come to Thee, Who art the way, the truth and the life. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Secret

O Lord, we beseech Thee, hallow the gifts which we offer, that they may become for us the Body and Blood of Thine only-begotten Son, and by Thy mercy, may win for our (King *or* Queen) health of soul and body and enable (him *or* her) to fulfil in all things the duties which Thou hast imposed upon (him *or* her). Through the same Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion

O Lord, may this Sacrifice of salvation guard from all harm Thy servant *N.*, our (King *or* Queen), so that, during (his *or* her) life, (he *or* she) may keep peace and tranquility in the Church, and hereafter win an eternal inheritance. 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.

10. **For Prelates and their flocks** [text not provided here].

11. For a Congregation or a Family:

Collect

We beseech Thee, O Lord, by the intercession of blessed Mary ever Virgin, defend this family from all adversity, and mercifully protect from the snares of the enemy those who, with their whole heart, prostrate themselves before Thee. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Secret

We beseech Thee, almighty God, receive the offering of our devotion; and by the virtue of this Sacrament, shield Thy servants from all adversity. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion

Having partaken of the gifts of our redemption, we beseech Thee, O merciful God, through their celebration, grant us the aid of Thy protection against all adversity. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

12. For Concord in a Congregation

Collect

O God, Giver of peace and Lover of charity, give to Thy servants a true union with Thy will; that we may be delivered from all the temptations which assail us. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Secret

O Lord, we beseech Thee, be appeased by this Sacrifice, and grant that we who pray to be absolved from our own offences, may not be burdened with those of others. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion

O Lord, pour forth upon us the spirit of Thy love, that those whom Thou hast fed with one Heavenly Bread, Thou mayest, by Thy mercy, make of one mind. 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.

13. Against the Persecutors of the Church [text not provided here].

14. Against Persecutors and Evildoers

Collect

O Lord, we beseech Thee, crush the pride of our enemies and humble their insolence by the might of Thy hand. Through our Lord Jesus Christ, Thy Son,

Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Secret

O Lord, by virtue of this Mystery, may we be purified from our own hidden sins and delivered from the snares of our enemies. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion

O God, our Protector, look down and defend us from the perils of our enemies: that all trouble being removed, we may freely serve Thee. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

15. In any Tribulation

Collect

O Almighty God, despise not Thy people who cry out in their affliction: but for the glory of Thy Name, be appeased and help those in trouble. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Secret

O Lord, mercifully receive these offerings and, by them, be appeased, and by Thy powerful loving-kindness, restore us to safety. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion

O Lord, look down in Thy mercy upon our tribulation, we beseech Thee, and turn away from us the wrath of Thine indignation, which we have rightly deserved. 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.

16. For any Necessity

Collect

O God, our refuge and our strength, Who art the Author of mercy, hearken to the devout prayers of Thy Church and grant that, what we faithfully beseech, we may effectually obtain. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Secret

Grant, O merciful God, that this saving Sacrifice may free us without delay from our own sins, and keep us from all harm. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion

O Lord, we have received the gifts of Thy sacred Mystery and humbly pray Thee, that what Thou hast commanded us to do in memory of Thee, may gain us help in our weakness: Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

17. **In Time of Famine** [text not provided here].
18. **In Time of Earthquake** [text not provided here].
19. **For Rain** [text not provided here].
20. **For Fair Weather** [text not provided here].
21. **To avert Storms** [text not provided here].
22. **In Time of Cattle Plague** [text not provided here].
23. **For the Priest Himself**

Collect

O Almighty and merciful God, graciously listen to my humble prayers; for no merits of mine but solely owing to the great abundance of Thy mercy, Thou hast let me administer these Heavenly Mysteries; do Thou make me a worthy minister at Thine Altar, so that, what my mouth shall utter may be ratified by Thy sanctifying grace. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Secret

O Lord, by the virtue of this Sacrament, do Thou wash away the stain of my sins, and grant that, by Thy grace, I may be made worthy to exercise the offices of the ministry which Thou hast laid upon me. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion

Almighty and everlasting God, Who hast willed that I, a sinner, should minister at Thy holy Altar and praise the power of Thy holy Name: through this Sacramental Mystery, grant me pardon for my sins, that I may be fitted to render worthy service unto Thy divine Majesty. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

24. **For the Gift of Tears**

Collect

Almighty and most merciful God, Who, to quench the thirst of Thy people, didst draw a fountain of living water out of a rock, draw from our stony hearts tears of compunction, that we may be able to mourn for our sins and win forgiveness for them by Thy mercy. Through our Lord Jesus Christ, Thy Son, Who liveth and

reigneth with Thee in the unity of the Holy Ghost, God, world without end.
Response: Amen.

Secret

O Lord God, in Thy mercy, look down on the offerings we make to Thy divine Majesty for our sins, and draw from our eyes such floods of tears as may quench the burning flames which we deserve. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion

Mercifully pour into our hearts, O Lord God, the grace of the Holy Ghost, which, by sighs and tears, may wash away the stains of our sins and obtain for us, by Thy goodness, the forgiveness which we desire. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the same Holy Ghost, world without end. *Response:* Amen.

25. For the Remission of Sins

Collect

O God, Who rejectest no one, but art appeased in Thy tender mercy by the repentance of the greatest sinners, mercifully look down upon our humble prayers, and enlighten our hearts, that we may be able to fulfil Thy precepts. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Secret

May this present Sacrifice, O Lord, which we offer up to Thee for our sins, be a gift acceptable unto Thee, and may it avail for salvation both to the living and the dead. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion

Almighty God, hear graciously the prayers of Thy family, and grant that these holy Mysteries, which we have received from Thee, may, by Thy grace, be kept clean and whole within us. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

26. For Public Penitents [text not provided here]. (Note that some of the Orders of Penitents have been restored now in France, all in connexion with the Latin Mass.)

27. For those in Temptation and Tribulation

Collect

O God, Who restorest the wicked to justice and desirest not the death of the sinner: we humbly entreat Thy Majesty, that, by Thy Heavenly help and constant protection,

Thou wouldst graciously shield Thy servants who trust in Thy mercy, that they may always serve Thee and never be separated from Thee by any temptation. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Secret

We beseech Thee, O Lord, by the power of this Mystery, cleanse us from our own transgressions and deliver Thy servants from all sin. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion

O Lord, we beseech Thee, let the Sacraments which we have taken cleanse us, and grant that Thy servants may be free from all sin, so that, those whose souls are bound by guilt of conscience, may enjoy the fulness of the Heavenly remedy. 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.

28. Against Evil Thoughts

Collect

Almighty and most merciful God, listen favourably to our prayers: and free our hearts from temptations to evil thoughts: that we may deserve to be accounted worthy dwelling-places of the Holy Ghost. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Secret

O Lord, we offer Thee this Sacrifice for our salvation: that Thou mayest purify our hearts from evil thoughts, and keeping them unsoiled, deign to fill them with that Heavenly light which is the grace of the Holy Ghost. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion

O God, Who enlightenest every man coming into this world, we beseech Thee, shed upon our hearts the splendour of Thy grace, that all our thoughts may be worthy and pleasing to Thee, and our hearts sincerely love Thee. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

29. For Continence

Collect

Burn, O Lord, our reins and heart by the fire of the Holy Ghost, that we may serve Thee with chaste body and please Thee with clean heart. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the same Holy Ghost, world without end. *Response:* Amen.

Secret

O Lord, break the chains of our sins, and to enable us with true liberty and pure heart to offer Thee this sacrifice of praise, do Thou restore to us Thy former gift: and save us now by Thy mercy, whom once Thou didst save by Thy grace. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion

O God, our helper and protector, succour us, and may our flesh and our heart flourish again with the vigour of purity and the freshness of chastity: that, by means of this Sacrifice, which we have offered up to Thy divine Majesty, we may be purified from all temptations. 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.

30. For Humility

Collect

O God, Who withstandest the proud and givest Thy grace to the humble, endue us with that true virtue of humility, the pattern of which Thine only-begotten Son Himself showed to the faithful: that we may never provoke Thee to anger by our pride, but rather, in our lowliness, obtain the gifts of Thy grace. Through the same our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

Secret

O Lord, we beseech Thee, may this oblation win for us the grace of true humility, and may it remove from our hearts the concupiscence of the flesh and of the eyes and all worldly ambition; that living soberly, justly and piously, we may obtain everlasting rewards. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion

O Lord, may the partaking of this Sacrament wash away the stains of our sins, and by the lesson of humility, lead us to the Kingdom of Heaven. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

31. For Patience

Collect

O God, Who, by the patience of Thine only-begotten Son, hast crushed the pride of the old enemy, help us, we beseech Thee, to recall devoutly what He with love endured for us, and thus, by the aid of His example, to bear our troubles with equanimity. Through the same our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

Secret

We beseech Thee, O Lord, be appeased, and receive the offering of our gifts: that we who devoutly offer to Thy Majesty, may receive in return from Thy bounty the gift of patience. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion

May the most holy Mysteries, O Lord, of which we have partaken, gain for us anew the grace which we have lost: and safeguarding us always and everywhere, impart to us longsuffering in all adversity. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

32. For Charity

Collect

O God, Who makest all things work together for good to them that love Thee, give to our hearts an abiding feeling of love for Thee: that the desires which we conceived by Thine inspiration may remain unchanged despite all temptation. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Secret

O God, Who, by Thy Sacraments and precepts dost remake us to Thine image: lead our steps to where, through this Sacrifice, we may in very truth possess that gift of love which Thou hast made us hope for. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion

May the grace of the Holy Ghost, we beseech Thee, O Lord, enlighten our hearts and refresh them abundantly with the sweetness of perfect love for Thee. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the same Holy Ghost, world without end. *Response:* Amen.

33. For our Friends

Collect

O God, Who, by the grace of the Holy Ghost, hast poured the gifts of charity into the hearts of Thy faithful, grant to Thy servants and handmaids, for whom we entreat Thy mercy, health of mind and body: that they may love Thee with all their strength and, by perfect love, may do what is pleasing to Thee. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the same Holy Ghost, world without end. *Response:* Amen.

Secret

We beseech Thee, O Lord, have mercy on Thy servants and handmaids, for whom we offer to Thy Majesty this sacrifice of praise: that, by these holy Mysteries, they may obtain Heavenly grace and blessing, and win the glory of everlasting bliss. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion

We, who have partaken of these divine Mysteries, beseech Thee, O Lord, that these saving Sacraments may win welfare and peace for those for love of whom we have offered them to Thy Majesty. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

34. For our Enemies

Collect

O God, Who art the Lover and Guardian both of peace and of charity, give to all our enemies peace and true charity, and grant them remission of all their sins, and by Thy might, deliver us from their snares. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Secret

We beseech Thee, O Lord, be appeased by the gifts which we offer up to Thee, and deliver us, in Thy mercy, from our enemies, and grant them the forgiveness of their sins. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion

May this Communion, O Lord, deliver us from our sins and defend us from the snares of our enemies. 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.

35. For Prisoners [text not provided here].

36. For Those at Sea

Collect

O God, Who didst bring our fathers through the Red Sea and didst guide them in safety through the overflowing waters, whilst they sang praises to Thy Name, we humbly pray that Thou wouldst keep in safety Thy servants on board ship and grant them a calm voyage to the haven they desire. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *Response* Amen.

Secret

We beseech Thee, O Lord, receive the prayers of Thy servants with the Sacrifice which we offer, that they for whom we celebrate Thy Mysteries may be guarded from all danger. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion

Sanctified by this divine Mystery, we humbly beseech Thy Majesty and pray for those, Lord whom Thy gifts from Heaven recall to mind: by the wood of the Holy Cross, do Thou withdraw them from sin and mercifully save them in every peril. 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.

37. **For the Welfare of the Living** [text not provided here].

38. **For the Living and the Dead** [text not provided here].

39. **For the Fruits of the Earth**

Collect

We beseech Thee, O Lord, pour down Thy blessing upon Thy people, and on all the fruits of the earth, that when gathered, they may be mercifully distributed to the honour and praise of Thy holy 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.

Secret

O God, Who wast pleased by the offerings of the just Abel, look down in favour on the supplications of Thy people that, by this holy Sacrifice, we may obtain from Thee, for our health, the fruits of the earth, without which we are not able to live here below. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion

Grant unto Thy faithful, we beseech Thee, O Lord, through the Sacraments we have received, a sufficient abundance of the fruits of the earth to sustain life now, and a growth in grace which will enrich them for ever. 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.

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

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

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Rev. R1