

Missalette for the Weekday Feasts of the Saints



Our Lady Queen of Peace Parish

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Cover Picture: The cover depicts Albrecht Dürer's 1511 painting of the adoration of the Blessed Trinity by angels and saints. The painting was commissioned by Matthäus Landauer and is applied to a retable for the Altar at the Chapel of the Twelve Brothers in Nuremberg. It was built for the support of poor artisans. In the painting, Christ, crowned with thorns but still alive on the Cross, is supported by God the Almighty Father as Emperor of Creation, while the Holy Ghost hovers above both and angels surround and adore God. Our Lady and St. John the Baptist lead groups of saints at each side, some carrying palms of martyrdom. Moses can be seen holding the tablets of the law. Under all stand the faithful. To the right of God (as He faces us) stand holy ecclesiastics, led by the Pope; at the other side stand kings in ermine and lords and knights, all led by the Holy Roman Emperor. Peasants are visible with their tools. All appear in the clouds above a landscape.

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 devotions at the end of this booklet.
7. When the Celebrant passes your pew in procession or recession, please bow the neck as he passes. When receiving aspersed holy water, please incline from the waist and make the Sign of the Cross. When receiving incense, please stand and incline from the waist as the Thurifer censes you.
8. If the Creed is sung in the solemn form, the Celebrant and Acolytes will reverence the Altar at the foot before proceeding to the sedilia. Please do not genuflect at this point. Instead, genuflect with them when the Celebrant does so at the Altar.
9. A collection is taken at the Offertory only on Sundays and current Holydays of Obligation. In the Dominion of Canada, these are Christmas Day and New Year’s Day.

FOREWORD: About the Missalettes

This Missalette has been designed to be used on weekdays for the celebration of angels' and saints' feastday Masses which rank as third class in the *Missale Romanum* of the *editio typica* of 1962, the Traditional Latin Mass; and also for the second-class feasts of St. Anne and St. Joachim and for the Canadian Martyrs. It may also be used for Votive Masses of the saints and for various occasions. The main text is the Ordinary. Propers for most feasts will be supplied on inserts, which will also include special seasonal features (such as extra Alleluias in some propers during Eastertide). This Missalette will not be used during Lent or during the Octaves of Easter or Pentecost or Epiphany, when third-class feasts are excluded; nor will it be used during Christmastide, which is treated in a separate Missalette for all twelve days; and nor will it be used when third-class feasts are only commemorated on feasts of higher rank. (As an exception, it may be used for Votive Masses which fall on the last four days of Christmastide or during the Octave of the Epiphany.) These special exceptions having been laid out, this Missalette is mostly for the feastdays of the saints throughout the year.

We have included propers for eight important feasts so that these festivals may be prayed entirely from this booklet. The Feast of the Canadian Martyrs is a proper feast of Canada. Owing to its importance here, seasonal variations have been included so that it may be offered as a Votive Mass at any time of the year. The Feast of St. Thérèse of Lisieux is also proper to Canada, as she is the patroness of the missions and therefore of our Northern missions; and St. Anne is considered to be the Co-patroness of this country. We have included the Feast of St. Anthony of Padua because his statue, like that of St. Thérèse, stands in our sanctuary. The feast of St. Joachim is included owing to his connexion to our Lady and to St. Anne; that of Pope St. Pius X because he is a favourite among traditionalists; that of St. John-Mary Vianney because he is the patron saint of parochial clergy; that of St. Francis of Assisi simply owing to his great popularity. The feasts of SS. Joachim and Anne and, in this country, of the Canadian Martyrs, rank as second class but all use the Common Preface; and, like the third-class feasts, none of these others includes the Creed. At the end of this booklet, we have printed the Litany of the Saints for private use before or after Mass. Lastly, we have included the Votive Mass for the Sick because it might be frequently prayed for parishioners.

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

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

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

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

- **Black** printing presents the text of the Mass (whether Sung or Spoken).
- **Blue** text indicates **postures** for the faithful to follow.
- **Red** highlights comments that aid in understanding the prayers or the actions of Priest or Server(s). **Bolded black text adds commentary.**
**Bolded black text adds commentary B **
- **A yellow highlighted text area always refers to the Propers.**
- **A blue highlighted area refers to texts which are said only when specified or texts which are not part of Mass *per se*.**
- **Grey highlighted areas are skipped when there is no incensing.**
- Directions for the congregation are enclosed in square brackets [...]. Reverencings are also rendered in small capital letters (e.g. [BOW], [INCLINE], [GENUFLECT]). Postures are printed in blue (e.g. **KNEEL, SIT, STAND**). A *bow* is a bending of the neck, while an *inclination* is made from the waist.

INTRODUCTION

The Church teaches definitively at the Œcumenical Council of Trent that one of the ends of Holy Mass is to honour the angels and saints. All Masses partake in this veneration, but those celebrated on Sundays and major feastdays concentrate more than do others on the mysteries of our salvation. Saints' feastday Masses provide special opportunity to lavish attention on particular saints' fruitful sacrifices. Such festivals enrich our devotional lives because they emphatically propose exemplars for us to imitate. The variety of these models and their differences means that any of them can appeal more or less to one of us, depending on circumstances of personality, nationality, culture and vocation. This is why saints are invoked for particular needs; and it is why every profession and trade and every city and country and religious order has its special patron saints.

The Church has devised a cycle of festivals to commemorate the early but usually obscure martyrs of the first centuries. These rank as observances of the fourth class. This means that they will usually be subordinated to other feastdays but will or may still be commemorated very often (at Collect, Secret and Postcommunion) so as to remind us constantly that it was their blood, together with the Precious Blood of Christ, by which the Church was nurtured in the cultures of the world. The Church has superimposed over this bedrock of sacrifice a second cycle of festivals, those of more familiar and mostly later saints, whose example is better known to everyone and who can therefore more efficaciously inspire the faithful by their works of charity and mortification and penance. In this second cycle, a choice number of saints is honoured in the universal calendar. Their feasts rank as third class and are therefore usually celebrated in full.

In our Latin Mass community in Victoria, for some time now, Masses have been offered on Fridays as well as on Sundays and high holydays. On First Fridays, Votive Masses of the Sacred Heart are celebrated to inspire devotion to the Divine Heart of Jesus. On other Fridays, Votive Masses of the Holy Cross are prayed to encourage devotion to the Cross of Christ, by which our salvation has been wrought. On the majority of Fridays, however, the Church directs that saints' feastdays be observed, most commonly those which rank as third class.¹ Over a seven year period, most of the festivals of these saints will eventually fall on a Friday.² The purpose of this booklet is to provide a workable Ordinary for such feastdays. Propers for particular saints will usually be provided by insert. Propers pertaining to a few very popular or traditional saints have been provided as an appendix to this Missalette. The Litany of the Saints is given at the end of this booklet to encourage devotion to the saints before or after Mass. For the good of souls, may the trials and sacrifices of each one of us be embraced and offered to Almighty God together with those of the saints who inspire us.

¹ And this will also include the Feast of St. Raphael the Archangel and the Feast of the Guardian Angels (that of St. Gabriel the Archangel is subordinated to a Lenten Mass).

² As will the second-class Feasts of St. Joachim and of St. Anne, also included in this Missalette.

THE HOLY SACRIFICE OF THE MASS: THE ORDINARY MASS OF THE CATECHUMENS

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

THE PROCESSION

AT A SUNG MASS, STAND AS THE PROCESSION ENTERS THE NAVE.

On weekday Masses of the saints, there will normally be no chant or procession. There may occasionally be a short procession from the hall across the half-aisle, or even the normal longer one. It will include a Crucifer and Torchbearers. If the Priest passes your pew, bow as he does so.

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.

✠ 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.

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

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

✠ Introibo ad altare Dei.

✠ Ad Deum qui lætificat
juventutem meam.

✠ Adjutorium nostrum ✠ in
nomine Domini.

✠ Qui fecit cælum et terram.

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

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

✠ I will go in unto the Altar of God.

✠ To God, Who giveth joy to my youth.

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

✠ Who hath made Heaven and earth.

THE CONFITEOR

✠ Confiteor Deo omnipotenti. . . .

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

✠ Amen.

✠ I confess to Almighty God. . . .

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

✠ Amen.

The Server(s) say the Confiteor.

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

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

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

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

✠ Amen.

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

✠ Amen.

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

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

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

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

✠ Deus, tu conversus vivificabis nos.

✠ Et plebs tua lætabitur in te.

✠ Ostende nobis, Domine, misericordiam tuam.

✠ Et salutare tuum da nobis.

✠ Domine, exaudi orationem meam.

✠ Et clamor meus ad te veniat.

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

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

✠ And Thy people shall rejoice in Thee.

✠ Show us, O Lord, Thy mercy.

✠ And grant us Thy salvation.

✠ O Lord, hear my prayer.

✠ And let my cry come unto Thee.

✠ The Lord be with you.

✠ And with thy spirit. [UNBOW]

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

✠ Oremus.

✠ Let us pray.

PRAYER FOR PURITY

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

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

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

PRAYER FOR PEACE

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

ORAMUS TE, Domine, per merita Sanctorum tuorum, quorum 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

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

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

THE KYRIE

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

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Christe, eleison.

✠ Christe, eleison.

✠ Christe, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Christ, have mercy on us.

✠ Christ, have mercy on us.

✠ Christ, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

HE GLORIA

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

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

STAND AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

[INCLINE] GLORIA IN EXCELSIS DEO. Et in terra pax hominibus 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

Patris. Qui tollis peccata mundi,

miserere nobis. Qui tollis peccata

mundi, [INCLINE] suscipe

deprecationem nostram. Qui sedes ad

dexteram Patris, miserere nobis.

Quoniam tu solus Sanctus. Tu solus

Dominus. Tu solus Altissimus, [BOW]

Jesu Christe. Cum Sancto Spiritu, ✠

in gloria Dei Patris. Amen.

[INCLINE] GLORY TO GOD ON HIGH

And on earth, peace to men of good

will. [OPTIONAL BOW] We praise

Thee. We bless Thee. [BOW] We adore

Thee. We glorify Thee. We give Thee

[BOW] thanks for Thy great glory. Lord

God, Heavenly King, God the Father

Almighty. Lord [BOW] Jesus Christ,

Only-begotten Son. Lord God, Lamb of

God, Son of the Father. Thou Who

takest away the sins of the world, have

mercy on us. Thou Who takest away the

sins of the world, [INCLINE] receive

our prayer. Thou Who sittest at the

right hand of the Father, have mercy on

us. For Thou alone art holy. Thou alone

art the Lord. Thou alone, O [BOW]

Jesus Christ, art most high. With the

Holy Ghost, ✠ in the glory of God the

Father. Amen.

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

✠ Dominus vobiscum.

✠ The Lord be with you.

℞ Et cum spiritu tuo.
℣ Oremus.

℞ And with thy spirit.
℣ Let us pray.

THE COLLECT

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

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

There will be a Collect of the Feast and there may be other Collects said after this, either optionally or mandatory or added by the Celebrant for special cause. During Advent, for example, commemoration of the Advent FERIA is mandatory. Extra Collects will be included on inserts. There may be a maximum of two extra Collects on a day of the third class; only one extra Collect on a second-class feast.

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

THE EPISTLE OR LESSON

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

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

SIT AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

And the assistants respond:

℞ Deo gratias.

℞ Thanks be to God.

**THE GRADUAL AND ALLELUIA from Pentecost to Septuagesima
or THE GRADUAL AND TRACT between Septuagesima and Eastertide
or THE TWO ALLELUIAS from Easter to Pentecost**

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

The Celebrant reads them in a moderate voice.

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

BLESSING OF INCENSE BEFORE THE GOSPEL

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

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

MUNDA COR MEUM

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

MUNDA COR MEUM ac labia mea,
omnipotens Deus, qui labia Isaiaë
Prophetae 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 on the insert or in the Proper of the Mass.

At the end of the Gospel, the Assistants respond:

✠ Laus tibi, Christe.

✠ Praise be to Thee, O Christ.

Then the Celebrant kisses the book, saying:

Per evangelica dicta, deleantur nostra
delicta.

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

(THE SERMON)

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

THE CREDO

The Creed is not said on third-class feastdays or on any days of the second class which pertain to the use of this Missalette.

THE MASS OF THE FAITHFUL

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

REMAIN STANDING.

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

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

✠ Oremus.

✠ Let us pray.

THE OFFERTORY OF THE MASS

THE OFFERTORY ANTIPHON

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

SIT.

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

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

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

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

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

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

DEUS, ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia sæcula sæculorum. Amen.

O GOD, ✠ Who, in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew; by the Mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of Him Who hath deigned to become a partaker of our humanity, Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

Returning to the middle of the Altar, the Celebrant takes the Chalice and offers it to God, saying silently:

OFFERIMUS TIBI, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinæ majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

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

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

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

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

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

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

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

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

THE OFFERTORY INCENSING

The Celebrant now usually blesses incense at a Sung Mass.

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

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

The Celebrant incenses the bread and wine:

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

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

Then he incenses the Altar:

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

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

Returning the thurible, the Celebrant says:

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

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

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

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

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

THE LAVABO

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

LAVABO inter innocentes manus meas: et circumdabo altare tuum, Domine: ut audiam vocem laudis, et enarrem universa mirabilia tua. Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ. Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam: In quorum manibus iniquitates sum: dextera eorum repleta est muneribus. Ego autem in innocentia mea ingressus sum: redime me, et miserere mei. Pes meus stetit in directo: in ecclesiis benedicam te, Domine. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper: et in sæcula sæculorum. Amen.	I WILL wash my hands among the innocent, and I will encompass Thine Altar, O Lord. That I may hear the voice of Thy praise, and tell of all Thy wondrous works. I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth. Take not away my soul, O God, with the wicked, nor my life with men of blood, in whose hands are iniquities, their right hand is filled with gifts. But as for me, I have walked in my innocence; redeem me, and have mercy on me. My foot hath stood in the right way; in the churches I will bless Thee, O Lord. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.
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THE PRAYER TO THE HOLY TRINITY

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

SUSCIPE, SANCTA TRINITAS, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis et ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.	RECEIVE, O HOLY TRINITY, this oblation which we make to Thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ; and in honour of blessed Mary ever-Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, of these and of all the saints. To them let it bring honour, and to us salvation, and may they whom we are commemorating here on earth deign to plead for us in Heaven. Through the same Christ our Lord. Amen.
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THE ORATE FRATRES

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

✠ ORATE FRATRES: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.	✠ PRAY, BRETHREN, that my Sacrifice and yours may be acceptable to God the Father Almighty.
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℞ Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.
℣ Amen.

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

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

℣ Oremus.

℣ Let us pray.

THE SECRET

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

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

There will be a Secret of the Feast and there may be other Secrets said after this, either optionally or mandatory or added by the Celebrant for special cause. During Advent, for example, commemoration of the Advent Feria is mandatory. Extra Secrets will be included on inserts. There may be a maximum of two extra Secrets on a day of the third class; only one extra Secret on a second-class feast.

He concludes in a vox clara:

℣ Per omnia saecula saeculorum.

℣ For ever and ever.

℞ Amen.

℞ Amen.

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

THE DIALOGUE TO THE PREFACE

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

℣ Dominus vobiscum.

℣ The Lord be with you.

℞ Et cum spiritu tuo.

℞ And with thy spirit.

Raising his hands:

℣ Sursum corda.

℣ Lift up your hearts.

℞ Habemus ad Dominum.

℞ We have lifted them up to the Lord.

Joining his hands before his breast, he bows:

℣ Gratias agamus [BOW] Domino Deo nostro.

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

℞ Dignum et justum est.

℞ It is meet and just so to do.

THE PREFACE

During Eastertide, all feastday and votive Masses pertaining to this Missalette will use the Preface of Easter; similarly, those in Ascensiontide, will use that of the Ascension of our Lord.

In both cases, these are included in inserts. In votive Masses in Christmastide and in the Octave of the Epiphany, Prefaces proper to those seasons will also be included on inserts. On all other occasions, the following Common Preface is used.

THE COMMON PREFACE

With his hands extended, the Celebrant chants or reads aloud the Preface.

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli adorant

It is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God, through Christ our Lord: through Whom angels praise Thy Majesty, Dominations worship,

Dominationes, tremunt Potestates. Cœli, cœlorumque Virtutes ac beata Seraphim socia exultatione concelebrant. Cum quibus et nostras voces, ut admittijubeas, deprecamur, supplicii confessione dicentes:

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.

INVOCATION OF THE SAINTS: THE COMMUNICANTES

STANDARD COMMUNICANTES

The Standard Communicantes is used on all saints' feastdays throughout the year and in all votive Masses pertaining to this booklet.

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beati Joseph, ejusdem Virginis Sponsi et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani: et omnium sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio.	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 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.
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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.
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THE EPICLESIS

INVOCATION OF THE HOLY GHOST TO BLESS THE OFFERINGS

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

QUAM OBLATIONEM tu, Deus, in omnibus, quæsumus, bene✠dictam, adscrip✠tam, ra✠tam, rationabilem, 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.
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WORDS OF CONSECRATION AND ELEVATION

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

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

**HOC EST ENIM
CORPUS MEUM.**

**FOR THIS IS
MY BODY.**

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

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

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

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

THE MEMORIAL

Now the Priest says in a low voice:

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

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

PLEA FOR ACCEPTANCE OF OUR OFFERING

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

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

PLEA FOR GRACES AND BLESSINGS

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

SUPPLICES te rogamus,
omnipotens Deus: jube hæc
perferri per manus sancti Angeli
tui in sublime altare tuum, in
conspectu divinæ majestatis tuæ:
ut quoque ex hac altaris
participatione, sacrosanctum Filii
tui 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 BE MINDFUL, also, O Lord, of Thy famularumque tuarum N. et N., qui servants and handmaids N. and N. who præcesserunt cum signo fidei, et dormi- have gone before us with the sign of faith- unt in somno pacis. Ipsi, Domine, et and who sleep the sleep of peace. To omnibus in Christo quiescentibus, locum these, O Lord, and to all who rest in refrigerii, lucis et pacis, ut indulgeas, Christ, grant, we beseech Thee, a place deprecamur. [BOW] Per eundem Christum of refreshment, light, and peace. [BOW] Dominum nostrum. Amen. 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 miserati- onum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Marcellinus, Peter, Felicity, Perpetua, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia et omnibus Sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte

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

The Celebrant joins his hands:

Per Christum Dominum nostrum.

Through Christ our Lord.

THE FINAL DOXOLOGY

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

PER quem hæc omnia, Domine, semper THROUGH Whom, O Lord, Thou dost bona creas, sanctiꝫficas, viviꝫficas, create, ꝫ sanctify, ꝫ quicken, ꝫ bless beneꝫdicis, et præstas nobis. and bestow upon us all these good things.

THE MINOR ELEVATION

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

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

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

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

ꝫ Per omnia sæcula sæculorum.

ꝫ For ever and ever.

ꝫ Amen.

ꝫ Amen

THE COMMUNION RITE OF HOLY MASS

THE PATER NOSTER

STAND AT SUNG MASSES; OTHERWISE, REMAIN KNEELING.

The Priest joins his hands and chants or says clearly:

OREMUS:

LET US PRAY.

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

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

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

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

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

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.

✠ Sed libera nos a malo.

✠ 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 Genitricis 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.

✠ Et cum spiritu tuo.

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

✠ And with thy spirit.

THE COMMINGLING OF THE SACRED SPECIES

He places the Particle in the Chalice, saying silently:

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

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

THE AGNUS DEI

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

KNEEL AT A SUNG MASS; OTHERWISE, REMAIN KNEELING.

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

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

Agnus Dei, qui tollis peccata mundi: Lamb of God, Who takest away the
dona nobis pacem. sins of the world, grant us Thy peace.

THE PRAYER FOR PEACE

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

DOMINE Jesu Christe, qui dixisti O LORD, Jesus Christ, Who didst say
Apostolis tuis: Pacem relinquo vobis, to Thine Apostles: Peace I leave you,
pacem meam do vobis; ne respicias My peace I give unto you: look not
peccata mea, sed fidem Ecclesiæ tuæ; upon my sins, but upon the faith of Thy
eamque secundum voluntatem tuam Church; and deign to give her that
pacificare et coadunare digneris: Qui peace and unity which is agreeable to
vivas et regnas Deus per omnia sæcula Thy will, God, Who livest and reignest,
sæculorum. Amen. world without end. Amen.

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

✠ Pax tecum.

✠ Et cum spiritu tuo.]

✠ Peace be with thee.

✠ And with thy spirit.]

THE PRAYER FOR SANCTIFICATION

The Celebrant then continues silently:

DOMINE Jesu Christe, Fili Dei vivi, O LORD Jesus Christ, Son of the living
qui ex voluntate Patris, cooperante God, Who, by the will of the Father and
the co-operation of the Holy Ghost, hast,

<p>Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis, et a te numquam separari permittas: Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.</p>	<p>by Thy death, given life to the world: deliver me by this, Thy most sacred Body and Blood, from all my iniquities and from every evil; make me cling always to Thy commandments, and permit me never to be separated from Thee. Who with the same God, the Father and the Holy Ghost, livest and reignest, God, world without end. Amen.</p>
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THE PRAYER FOR GRACE

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

He genuflects, and taking the Host, says quietly:

<p>PANEM cœlestem accipiam, et nomen Domini invocabo.</p>	<p>I WILL take the Bread of Heaven, and will call upon the Name of the Lord.</p>
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🔔🔔🔔 *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:

<p>CORPUS DOMINI nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.</p>	<p>MAY THE BODY OF OUR LORD Jesus Christ preserve my soul unto life everlasting. Amen.</p>
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He uncovers the Chalice, genuflects, collects any Fragments remaining and purifies the paten over the Chalice, saying silently:

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

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

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

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

The Celebrant genuflects, elevates a Particle of the Host, turns to the faithful and says aloud:
ECCE AGNUS DEI, ecce qui tollit BEHOLD THE LAMB OF GOD, 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,
sempiternum. it may become for us an eternal remedy.

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

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

THE COMMUNION ANTIPHON

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

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

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

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

THE POSTCOMMUNION

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

STAND AT A SUNG MASS; OTHERWISE, REMAIN SEATED.

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

There will be a Postcommunion of the Feast and there may be other Postcommunions said after this, either optionally or mandatory or added by the Celebrant for special cause. During Advent, for example, commemoration of the Advent FERIA is mandatory. Extra Postcommunions will be included on inserts. There may be a maximum of two extra Postcommunions on a day of the third class; only one extra Postcommunion on a second-class feast.

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

THE DISMISSAL

The Dismissal is then sung or said aloud.

✠ Ite, Missa est. ✠ Go, the Mass is ended.
✠ Deo gratias. ✠ Thanks be to God.

THE PLACEAT TIBI

KNEEL.

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

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

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

THE LAST BLESSING

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

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

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

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

STAND.

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

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

✠ ✠ Initium Sancti Evangelii
secundum Joannem.

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

✠ ✠ Gloria ✠ tibi, ✠ Domine.

✠ Glory ✠ to ✠ Thee, ✠ O Lord

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

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

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.

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 Unigeniti a Patre, plenum gratiæ et veritatis. **℞** Deo gratias.

AND THE WORD WAS MADE FLESH

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

PRAYERS AFTER LOW MASS

Most of our weekday Masses will be Low Masses and will therefore include the following prayers.

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

When he genuflects at the foot, STAND.

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

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

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

✠ Pray for us, O holy Mother of God.

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

LET US PRAY.

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

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

Then is said three times:

✠ Most Sacred Heart of Jesus.

✠ Have mercy on us.

* * *

RECESSION

As the Celebrant passes your pew, bow to him.

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

PRIVATE PRAYER FOR THE QUEEN OF CANADA AND THE ROYAL FAMILY

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

✠ Domine, salvam fac reginam nostram Elisabeth.

✠ O Lord, save Elizabeth our Queen.

✠ Et exaudi nos in die, qua invocaverimus te.

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

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

✠ Amen.

THE HOLY SACRIFICE OF THE MASS: THE PROPERS

FEAST OF ST. ANTHONY OF PADUA, FRANCISCAN CONFESSOR AND DOCTOR OF THE CHURCH 13th June

THIRD CLASS

WHITE VESTMENTS

St. Anthony of Padua is perhaps the most invoked saint in the Church after the members of the Holy Family. He was born at Lisbon in 1195 and entered the Canons Regular of St. Augustine when he was fifteen years old. He became known for his spirited and inspired preaching, his profound knowledge of Scripture and his frequent miracles. In 1220, after having seen the bodies of Franciscan Martyrs returned to Lisbon, he resolved to join them in their endeavour to convert the Moors; hence he left the Canons Regular and joined the Franciscans. God had other plans for him, however. In his attempts to sail to Morocco, he fell ill and was then diverted by a storm to Sicily, from whence he travelled to Assisi for a general chapter of his Order. His gift of preaching was discovered there. Renowned thereafter as a great theologian, he taught at Bologna and Montpellier. His miracles are too numerous to recount and included bilocations and appearances after his death. The most famous one was the apparition of St. Anthony with the Child Jesus, and he is normally depicted holding the Infant Jesus as his attribute. He is invoked especially to recover lost items but also for miraculous help in difficult cases. The Chaplet used in his veneration includes The Miraculous Responsory composed by St. Bonaventure. St. Anthony founded the famous Franciscan house at Padua and died at Vercelli in 1231, aged 35. His statue stands in our sanctuary at its south-east corner.

Introit (Ecclesiasticus 15. 5).

In the midst ✠ of the Church, he opened his mouth: and the Lord filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. *Psalm 91. 2* It is good to give praise to the Lord: and to sing to Thy Name, O Most High. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. In the midst of the Church, he opened his mouth: and the Lord filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. *Kyrie and Gloria.*

Collect

May the votive solemnity of blessed Anthony, Thy Confessor and Doctor, O God, give joy to Thy Church; that she may ever be defended by spiritual aid and become worthy of everlasting joys. Through our Lord Jesus Christ, Thy Son,

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

Lesson (II Timothy 4. 1-8).

Dearly beloved, I charge thee, before God and Jesus Christ, Who shall judge the living and the dead, by His coming and His kingdom: preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine. For there shall be a time when they will not endure sound doctrine, but according to their own desires, they will heap to themselves teachers, having itching ears, and will indeed turn away their hearing from the truth, but will be turned unto fables. But be thou vigilant, labour in all things, do the work of an evangelist, fulfil thy ministry. Be sober. For I am even now ready to be sacrificed, and the time of my dissolution is at hand. I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will render to me in that day: and not only to me, but to them also that love His coming. *Response*: Deo gratias.

Gradual and Alleluia (Psalm 36. 30, 31; Ecclesiastes 45. 9).

The mouth of the just shall meditate wisdom, and his tongue shall speak judgement. The law of his God is in his heart: and his steps shall not be supplanted.

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

Gospel (St. Matthew 5. 13-19).

At that time, Jesus said to His disciples: You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men. You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel but upon a candlestick, that it may shine to all that are in the house. So let your light shine before men that they may see your good works, and glorify your Father, Who is in Heaven. Do not think that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For amen I say unto you, until Heaven and earth pass, one jot or one tittle shall not pass of the law, until all be fulfilled. He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the Kingdom of Heaven: but he that shall do and teach, he shall be called great in the Kingdom of Heaven. *Response*: Laus tibi, Christe. *There is no Creed*.

Offertory (Psalm 91. 13).

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

Secret

May this present Sacrifice, O Lord, bring salvation to Thy people: for whom Thou didst vouchsafe to immolate Thyself, a living Victim, to Thy Father: Who, with the same God the Father and the Holy Ghost livest and reignest, God, for ever and ever. Amen.

Common Preface: See the Ordinary.

Communion Verse (St. Luke 12. 42).

A faithful and wise steward, whom the lord set over his family: to give them their measure of wheat in due season.

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

Postcommunion

We who have been filled with these divine gifts, beseech Thee, O Lord, that, through the merits and intercession of blessed Anthony, Thy Confessor and Doctor, we may experience the effect of this Sacrifice of salvation. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

**FEAST OF ST. ANNE,
MOTHER OF THE BLESSED VIRGIN MARY
26th July**

SECOND CLASS

WHITE VESTMENTS

St. Anne is the Patroness of Brittany in France and also of Quebec and of Canada. She is the Mother of our Lady and therefore the only grandmother of Jesus Christ. Her feast was established in the West in the eighth century and even earlier in the East. This feast was authorised by Pope Urban IV in 1378. She has come in recent times to be regarded as an unofficial patron of all grandmothers everywhere. It is difficult fully to appreciate the privilege she had in being the mother of our Lady and nurturing the Holy Mother of God in her arms. St. Anne is among the few saints who also has a chaplet approved in her honour.

Introit

Let us ☩ all rejoice in the Lord, whilst we keep this day holy in honour of blessed Anne; on whose solemnity the angels rejoice, and give praise to the Son of God. *Psalm 44. 2.* My heart hath uttered a good word: I speak my works to the King. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. Let us all rejoice in the Lord, whilst we keep this day holy in honour of blessed Anne; on whose solemnity the angels rejoice, and give praise to the Son of God. *Kyrie & Gloria.*

Collect

O God, Who didst vouchsafe to bestow upon blessed Anne such grace, that she was found worthy to become the mother of her who brought forth Thine only-begotten Son: mercifully grant, that we who celebrate her festival, may be helped by her intercession with Thee. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Lesson (Proverbs 31. 10-31).

Who shall find a valiant woman? Far and from the uttermost coasts is the price of her. The heart of her husband trusteth in her, and he shall have no need of spoils. She will render him good, and not evil, all the days of her life. She hath sought wool and flax, and hath wrought by the council of her hands. She is like the merchant's ship, she bringeth her bread from afar. And she hath risen in the night, and given a prey to her household,

and victuals to her maidens. She hath considered a field, and bought it: with the fruit of her hand she hath planted a vineyard. She hath girded her loins with strength, and hath strengthened her arm. She hath tasted and seen that her traffic is good: her lamp shall not be put out in the night. She hath put out her hand to strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needy, and stretched out her hands to the poor. She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments. She hath made for herself clothing of tapestry: fine linen and purple is her covering. Her husband is honourable in the gates, when he sitteth among the senators of the land. She made fine linen and sold it, and delivered a girdle to the Chanaanite. Strength and beauty are her clothing, and she shall laugh in the latter day. She hath opened her mouth to wisdom, and the law of clemency is on her tongue. She hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up, and called her blessed: her husband, and he praised her. Many daughters have gathered together riches: thou hast surpassed them all. Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands: and let her works praise her in the gates.

Response: Deo gratias.

Gradual and Alleluia (Psalm 44. 8, 3).

Thou hast loved justice and hated iniquity. Therefore, God, Thy God, hath anointed thee with the oil of gladness.

Alleluia, alleluia. Grace is poured abroad in thy lips: therefore hath God blessed thee for ever. Alleluia.

Gospel (St. Matthew 13. 44-52).

At that time, Jesus spoke to His disciples this parable: The Kingdom of Heaven is like unto a treasure hidden in a field, which, a man having found, hid it, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the Kingdom of Heaven is like to a merchant seeking good pearls who, when he had found one pearl of great price, went his way and sold all that he had, and bought it. Again, the Kingdom of Heaven is like to a net cast into the sea, and gathering together of all kind of fishes which, when it was filled, they drew out and, sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world: the angels shall go out and shall separate the wicked from among the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Have ye understood all these

things? They say to Him: Yes. He said unto them: Therefore, every scribe instructed in the Kingdom of Heaven is like to a man that is a householder, who bringeth forth out of his treasure new things and old. *Response:* Laus tibi, Christe.

There is no Creed.

Offertory Verse (Psalm 11. 10).

The daughters of the King are in thine honour; the Queen stood on thy right hand in gilded clothing, surrounded with variety.

Secret

Graciously have regard to this Sacrifice, we beseech Thee, O Lord; that, through the intercession of blessed Anne, who was mother of her who brought forth Thy Son, our Lord Jesus Christ, it may profit us unto both devotion and salvation. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Common Preface: See the Ordinary.

Communion Verse (Psalm 44. 3).

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ages of ages.

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

Postcommunion Verse

We who have been nourished by these Heavenly Sacraments, beseech Thee, O Lord, our God: that, through the intercession of blessed Anne, whom Thou didst will to be the mother of her who brought forth Thy Son, we may be worthy to attain eternal salvation. Through the same Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

**FEAST OF ST. JOHN-MARY VIANNEY, THE CURÉ D'ARS,
PATRON OF PAROCHIAL CLERGY
8TH AUGUST**

THIRD CLASS

WHITE VESTMENTS

The famous St. Jean-Baptiste-Marie Vianney, known everywhere as the Curé d'Ars, is the patron saint of parochial clergy. He was born at Dardilly, near Lyons, in 1786. He received only a rudimentary education until later in life and was hopelessly deficient in his study of Latin. He failed the entrance examinations for seminary but re-applied and passed the second time. After ordination, he was sent to the remote village of Ars, where he immediately distinguished himself as a pastor of souls. He opened an orphanage for destitute girls and composed a catechism for children which was later used to form adults as well, owing to its popularity. He was esteemed for his advice as a spiritual director and sometimes spent over sixteen hours in a day in the confessional. His advice was sought by the great and the poor first locally and then from adjoining parishes and finally from all over France and even from other countries. By 1855, 20,000 pilgrims were visiting his tiny parish to approach him for counselling. He was known for supernatural knowledge of past and future events, healing the sick (especially children) and discerning sins hidden in imperfect confessions. It is said that he ate barely enough food to sustain life and was nevertheless cheerful, even joyful, at all times. He died in 1859 and was canonised by Pope Pius XI in 1925.

St. Cyriacus the Deacon, together with his companions, Largus and Smaragdus, was martyred in 303 in the persecution of Diocletian. St. Cyriacus is one of the Fourteen Holy Helpers. He is invoked for eye diseases and for diabolical possession. In art, he is vested as a deacon.

Introit (Psalm 36. 30, 31).

The mouth ✠ of the just shall meditate wisdom, and his tongue shall speak judgement: the law of his God is in his heart. *Verse 1.* Be not emulous of evildoers: nor envy them that work iniquity. 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 mouth of the just shall meditate wisdom, and his tongue shall speak judgement: the law of his God is in his heart. *Kyrie and Gloria.*

Collect(s) of St. John-Mary Vianney

and of SS. Cyriacus, Largus and Smaragdus at Low Masses

Almighty and merciful God, Who didst make St. John-Mary wonderful in his pastoral zeal and constant in prayer and penance: grant, we beseech Thee, that by his example and intercession, we may be able to win the souls of our brethren for Christ, and together with them, attain to everlasting glory. 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.*

O God, Who dost gladden us by the annual festival of Thy holy Martyrs Cyriacus, Largus and Smaragdus: mercifully grant, that we, who celebrate their Heavenly birthday, may also follow the example of the fortitude they showed in their martyrdom. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response: Amen.*

Lesson (Ecclesiasticus 31. 8-11).

Blessed is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money, nor in treasures. Who is he, and we will praise him?, for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting: he that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them: therefore are his goods established in the Lord, and all the Church of the Saints shall declare his alms. *Response: Deo gratias.*

Gradual (Psalm 91. 13, 14, 3).

The just shall flourish like the palm tree: he shall grow up like the cedar of Libanus in the house of the Lord. To show forth Thy mercy in the morning, and Thy truth in the night.

Alleluia (James 1. 12; Ecclesiasticus 45. 9).

Blessed is the man that endureth temptation, for, when he hath been proved, he shall receive the crown of life. Alleluia. The Lord loved him and adorned him: he clothed him with a robe of glory. Alleluia.

Gospel (St. Luke 12. 35-40).

At that time, Jesus said to His disciples: Let your loins be girt and lamps burning in your hands, and you yourselves, like to men who wait for their lord, when he shall return from the wedding: that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the lord, when he cometh, shall find watching: amen I say to you that he will gird himself and make them sit down to meat and, passing, will minister unto them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be you then also ready, for at what hour you think not, the Son of Man will come. *Response: Laus tibi, Christe. There is no Creed.*

Offertory Verse (Psalm 88. 25).

My truth and My mercy shall be with him: and in My Name shall his horn be exalted.

Secret(s) of St. John-Mary Vianney

and of SS. Cyriacus, Largus and Smaragdus at Low Masses

In memory of Thy saints, O Lord, we offer Thee the sacrifice of praise, by which we trust to be freed from both present and future evils. 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.

May our offering, O Lord, be acceptable in Thy sight, and be for us a help to salvation through the prayers of those in honour of whose festival it is offered. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

Common Preface: See the Ordinary.

Communion Verse (St. Matthew 24. 46-47).

Blessed is that servant, whom, when his lord shall come, he shall find watching: amen I say to you, he shall place him over all his goods.

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

Postcommunion of St. John-Mary Vianney

and of SS. Cyriacus, Largus and Smaragdus at Low Masses

Refreshed by meat and drink from Heaven, O God, we may be protected by the prayers of him in whose memory we have partaken. 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.

We who are renewed by partaking of Thy holy gift, beseech Thee, O Lord our God that, through the intercession of Thy holy Martyrs Cyriacus, Largus and Smaragdus, we may ever feel the mighty power of the Sacrament we worship. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

**FEAST OF ST. JOACHIM, CONFESSOR,
FATHER OF THE BLESSED VIRGIN MARY**
16th August

SECOND CLASS

WHITE VESTMENTS

Joachim means *the preparation of the Lord*. He was the Father of the Blessed Virgin Mary and is regarded as a patriarchal culmination of the saints of the first dispensation who awaited the coming of the Messiah. Pope St. Pius X, certainly the greatest pope of the last several hundred years, moved this feastday to the day after that of the Assumption so as to associate the father in the triumph of his glorious daughter. St. Joachim was also, of course, the only natural grandfather of our Lord and Saviour Jesus Christ. Hence he is the patron of all grandfathers everywhere.

Introit (Psalm 111. 9).

He hath distributed, ✠ he hath given to the poor: his justice remaineth for ever and ever; his horn shall be exalted in glory. *Verse 1.* Blessed is the man that feareth the Lord; he delighteth exceedingly in His commandments. 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. He hath distributed, he hath given to the poor: his justice remaineth for ever and ever; his horn shall be exalted in glory. *Kyrie & Gloria.*

Collect

O God, Who, of all Thy saints, didst choose the blessed Joachim to be the father to the Mother of Thy Son: grant, we beseech Thee, that we who honour his festival may evermore experience his patronage. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Lesson (Ecclesiasticus 31. 8-11).

Blessed is the man that is found without blemish and that hath not gone after gold, nor put his trust in money, nor in treasures. Who is he? and we will praise him, for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting: he that could have transgressed and hath not transgressed; and could do evil things and hath not done them: therefore are his goods established in the Lord, and all the Church of the saints shall declare his alms. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 111. 9, 2).

He hath distributed; he hath given to the poor; his justice remaineth for ever and ever. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. Alleluia, alleluia. O holy Joachim, spouse of Saint Anne, father of the gracious Virgin, help now thy servants to save their souls. Alleluia.

Gospel (St. Matthew 1. 1-16).

The book of the generation of Jesus Christ, the Son of David, the Son of Abraham. Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judas and his brethren; and Judas begot Phares and Zara of Tamar; and Phares begot Esron; and Esron begot Aram; and Aram begot Aminadab; and Aminadab begot Naason; and Naason begot Salmon; and Salmon begot Booz of Rahab; and Booz begot Obed of Ruth; and Obed begot Jesse; and Jesse begot David the King. And David the King begot Solomon of her who had been the wife of Urias; and Solomon begot Roboam; and Roboam begot Abia; and Abia begot Asa; and Asa begot Josaphat; and Josaphat begot Joram; and Joram begot Ozias; and Ozias begot Joatham; and Joatham begot Achaz; and Achaz begot Ezechias; and Ezechias begot Manasses; and Manasses begot Amon; and Amon begot Josias; and Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel; Salathiel begot Zorobabel; and Zorobabel begot Abiud; and Abiud begot Eliachim; and Eliachim begot Azor; and Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; and Elud begot Eleazar; and Eleazar begot Mathan; and Mathan begot Jacob; and Jacob begot Joseph, the husband of Mary, of whom was born Jesus: Who is called Christ.

Response: Laus tibi, Christe. *The Creed is not said.*

Offertory Verse (Psalm 8. 6, 7).

Thou hast crowned him with glory and honour: and hast set him over the works of Thy hands, O Lord.

Secret

Receive, most merciful God, the Sacrifice which we offer Thy Majesty in honour of the holy Patriarch Joachim, the father of the Virgin Mary: that, through his intercession, with that of his spouse and of his most blessed child, we may become worthy to obtain perfect pardon of our sins and win eternal glory. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

Common Preface: See the Ordinary.

Communion Verse (St. Luke 12. 42).

A faithful and wise steward, whom his lord set over his family; to give them their measure of wheat in due season.

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

Postcommunion Verse

We beseech Thee, O Almighty God, that, through these Mysteries which we have received and by the intercessory merits and prayers of blessed Joachim, father of the mother of Thy beloved Son, our Lord Jesus Christ, we may become worthy to receive Thy grace in this present life and eternal glory in the life to come. Through the same Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

FEAST OF POPE SAINT PIUS X, 3rd SEPTEMBER

THIRD CLASS

WHITE VESTMENTS

St. Pius X towers above all the other popes who have governed and served Holy Church since the death of his namesake, Pope St. Pius V, in 1572. Both prelates were known for their devotion to tradition and both are therefore favourites among Traditional Catholics of the Roman Church. St. Pius X was born into a poor family in Venetia in 1835. He served as Bishop of Mantua and as Patriarch of Venice and was elected Pope in 1903. He is known especially for his gentle and charitable character, his untiring devotion to work, his opposition to the heresy of Modernism and the scourge of liberalism which still afflicts the Church today, and his defence of the Sacred Liturgy and musical patrimony of the Roman Rite. He spared no effort to prevent by any means the coming of War and died of a broken heart on 20 August, 1914, in the knowledge that these efforts had become futile. He was canonised in 1954, an unimaginably short space of only forty years after his saintly death. The greatest of his successors also took his regnal name, partly in his honour.

Introit (Psalm 88. 20-22).

I have exalted ✠ one chosen out of the people. With My holy oil, I have anointed him: so that my hand may ever be with him and My arm strengthen him. *Verse* 2. The graces of the Lord I will sing forever: through all generations with my mouth, I will announce Thy faithfulness. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. I have exalted one chosen out of the people. With My holy oil, I have anointed him: so that my hand may ever be with him and My arm strengthen him. *Kyrie & Gloria.*

Collect

O God, Who, to safeguard Catholic Faith and to restore all things in Christ, didst fill the Supreme Pontiff, Saint Pius, with Heavenly wisdom and apostolic fortitude: grant in Thy mercy: that by striving to fulfil his ordinances and to follow his example, we may reap eternal rewards. Through our Lord Jesus Christ, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Epistle (I Thessalonians 2. 2-8).

Brethren: We had confidence in our God, to speak unto you the Gospel of God in much carefulness. For our exhortation was not of error, nor of uncleanness, nor in deceit. But as we were approved by God that the Gospel should be committed to us: even so we speak, not as pleasing men but God, Who proveth our hearts. For neither have we used at any time the speech of flattery, as you know: nor taken an occasion of covetousness

(God is witness): nor sought we glory of men, neither of you nor of others. Whereas we might have been burdensome to you, as the apostles of Christ: but we became little ones in the midst of you, as if a nurse should cherish her children: so desirous of you, we would gladly impart unto you not only the Gospel of God but also our own souls: because you were become most dear to us. Amen. *Response: Deo gratias.*

Gradual and Alleluia (Psalm 39. 10-11; 22. 5-6).

I have announced justice in the great assembly. Lo, I have not restrained my lips: O Lord, Thou knowest it. I have not hid Thy justice within my heart; I have declared Thy faithfulness and Thy help.

Alleluia, alleluia. Thou dost prepare for me a table, Thou dost anoint my head with oil: my cup is most rich. Alleluia.

Gospel (St. John 21. 15-17).

At that time, Jesus saith to Simon Peter: Simon, son of John, lovest thou Me more than these? He saith to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs. He saith to him again: Simon, son of John, lovest thou Me? He saith to Him: Yea, Lord, thou knowest that I love Thee. He saith to him: Feed my lambs. He said to him the third time: Simon, son of John, lovest thou Me? Peter was grieved because He had said to him the third time: Lovest thou Me? And he said to Him: Lord, Thou knowest all things: Thou knowest that I love Thee. He said to him: Feed my sheep. *Response: Laus tibi, Christe. There is no Creed.*

Offertory Verse (Psalm 33. 12).

Come, children, hearken to me: I will teach you the fear of the Lord.

Secret

Accept our offerings, we beseech Thee, in Thy kindness, O Lord: and grant, through the intercession of the Supreme Pontiff, Saint Pius, that we may with sincere compliance transact these divine Mysteries and with loyal heart receive them. 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.

Common Preface: See the Ordinary.

Communion Verse (St. John 6. 56-57).

My flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in Me: and I in him.

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

Postcommunion Verse

Renewed by the excellence of the Heavenly banquet, we beg Thee, O Lord our God, that, by the intercession of the Supreme Pontiff, Saint Pius, we may be rendered strong in faith and of one heart in Thy love. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response: Amen.*

**FESTIVAL PROPER TO THE DOMINION OF CANADA:
FEAST OF THE CANADIAN MARTYRS
26th September**

SECOND CLASS IN THE DOMINION OF CANADA
VOTIVE MASS OF THE FOURTH CLASS RED VESTMENTS

The Canadian Jesuit Martyrs are four Jesuit priests martyred in what is now Canada (then in New France). Their names are SS. Jean de Brébeuf, Gabriel Lalement, Charles Garnier and Noël Chabanel. They are honoured together with four other French martyrs who died on what is now American soil, the others being Isaac Jogues, René Goupil, Jean de la Lande and Antoine Daniel. They were killed trying to convert the Iroquois Indians and, to a large extent, because the Iroquois regarded them as friends of their enemies, the Huron. These Martyrs were tortured to death. There is a shrine to all eight of them at Midland, Ontario.

SS. Cyprian and Justina, Martyrs, have an optional commemoration on this day at Low Masses. It would be fitting in most countries to celebrate their feast or at least to commemorate them. In Canada (and also in the U.S.A.), however, given the importance of the national martyrs, it has been decided here not to include their commemoration.

When this Feast falls on an autumn Ember Day, it is only commemorated at Collect, Secret and Postcommunion, and the full set of Propers will be distributed on an insert.

Special Note: the text of this feast in Canada differs slightly from the American one at Collect and Postcommunion (and, in one word, at the Secret); therefore, the text found in American editions of the Roman Missal may not be used unless altered. Instead, the Priest may use an insert at the Altar if need be. Only the Canadian text is given here, as only it may be used in this country.

In Canada, this feast ranks as second class but the Creed is not said, as it is not a feast of Christ or of our Lady. Given its importance in Canada, this feast might be recommended as a Votive Mass, and the seasonal adjustments are given here. As a Votive Mass, it may not be said in Advent or Lent or the Octaves of Easter, Christmas or Pentecost.

Introit (Apocalypse 7. 14).

These are they ✠ who are come out of great tribulation, and have washed their robes, and have made them white in the Blood of the Lamb. *Psalm 11. 1.* O praise the Lord, all ye nations; praise Him, all ye people. 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. These are they who are come out of great tribulation, and have washed their robes, and have made them white in the Blood of the Lamb. *Kyrie.*

The Gloria is said (except at Votive Masses).

Collect

O God, Who didst consecrate the first-fruits of the faith in the northern regions of America by the preaching and blood of Thy blessed Martyrs John, Isaac and their Companions: vouchsafe unto us, we beseech Thee, that, through their intercession, the fruitful harvest of Christians may everywhere daily receive an increase. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Epistle (II Corinthians 12. 11-15).

Brethren: I ought to have been commended by you: for I have no way come short of them that are, above measure, apostles, although I be nothing. Yet the signs of my apostleship have been wrought on you, in all patience, in signs, in wonders, and mighty deeds. For what is there that you have had less than the other churches, but that I myself was not burdensome to you? Pardon me this injury. Behold, now the third time I am ready to come to you; and I will not be burdensome unto you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children. But I most gladly will spend and be spent myself for your souls; although loving you more, I be loved less. *Response:* Deo gratias.

On the Feastday in September and

In Votive Masses from Pentecost to Septuagesima:

Gradual and Alleluia (Psalm 123. 7, 8; II Corinthians 1. 5).

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers. The snare is broken, and we are delivered: our help is in the Name of the Lord, Who hath made Heaven and earth.

Alleluia, alleluia. As the sufferings of Christ abound in us, so also by Christ doth our comfort abound. Alleluia.

In Votive Masses in Pre-Lententide (Septuagesima to Lent):

Gradual and Tract (Psalm 123. 7, 8; 125. 5, 6).

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers. The snare is broken, and we are delivered: our help is in the Name of the Lord, Who hath made Heaven and earth.

They that sow in tears shall reap in joy. Going they went and wept, casting their seeds. But coming, they shall come with joyfulness, carrying their sheaves.

At Votive Masses during Eastertide and Ascensiontide:

Two Alleluias (II Corinthians 1. 5; Exodus 15.11).

Alleluia, alleluia. As the sufferings of Christ abound in us, so also by Christ doth our comfort abound, alleluia. Glorious is God in His saints; marvellous in majesty, doing wonderful things. Alleluia.

Gospel (St. Luke 6. 17-23).

At that time, Jesus, coming down from the mountain, stood in a plain place, and in the company of His disciples, and a very great multitude of people from all Judea and Jerusalem, and the seacoast both of Tyre and Sidon, who were come to hear Him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch Him, from virtue went out from Him, and healed all. And He, lifting up His eyes on His disciples, said, Blessed are ye poor, for yours is the Kingdom of God. Blessed are ye that hunger now, for you shall be filled. Blessed are ye that weep now, for you shall laugh. Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of Man's sake: be glad in that day and rejoice, for behold, your reward is great in Heaven.

Response: Laus tibi, Christe. *The Creed is not said at the Feast or at Votive Masses.*

Offertory Verse (Wisdom 3. 6).

As gold in the furnace, He hath proved them, and as a victim of a holocaust, He hath received them.

Secret

O Lord, grant that we may offer to Thee with pure minds the immaculate Host, which a spotless purity of life and continual desire for mortification rendered to Thy blessed Martyrs a most delightful banquet. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

Preface

On the Feast of the Canadian Martyrs: **The Common Preface:** See the Ordinary.

At Votive Masses:

From Pentecost to Christmastide: **The Common Preface:** See the Ordinary.

From the Octave of the Epiphany to Lent: **The Common Preface:** See the Ordinary.

From the Octave of Christmas to the Epiphany: **The Preface of the Nativity:**

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: for, through the mystery of the Word made flesh, new radiance from Thy glory hath so shone on the eye of the soul that the recognition of our God made visible draweth us to love what is invisible. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the Heavenly army, we

sing a hymn to Thy glory, evermore saying: Sanctus, 🛎 Sanctus, 🛎 Sanctus,
🛎

*In the Octave of the Epiphany: **The Preface of the Epiphany:***

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: for, when Thine only-begotten Son was manifested in the substance of our mortal flesh, with the new light of His own immortality, He restored us. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the Heavenly army, we sing a hymn to Thy glory, evermore saying: Sanctus, 🛎 Sanctus, 🛎 Sanctus, 🛎

From Easter to Ascension Thursday:

The Easter Preface: . . . *in hac potissimum* . . .

It is truly meet and just, right and for our salvation at all times to praise Thee, O Lord, but more gloriously, *especially at this time*, when Christ our Pasch was sacrificed. For He is the true Lamb Who took away the sins of the world: Who, by dying, destroyed our death and, by rising again, hath restored us to life. And therefore, with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the Heavenly army, we sing a hymn to Thy glory, saying: Sanctus, 🛎 Sanctus, 🛎 Sanctus, 🛎

*During Ascensiontide: **The Preface of the Ascension:***

It is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: through Christ our Lord. Who, after His Resurrection, appeared openly to all His disciples and, in the sight of them all, was taken up into Heaven, that He might make us sharers in His own divinity. And therefore, with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the Heavenly army, we sing a hymn to Thy glory, evermore saying: Sanctus, 🛎 Sanctus, 🛎 Sanctus, 🛎

Communion Verse (Philippians 1. 20, 21).

Christ shall be magnified in my body, whether it be by life or by death: for to me, to live is Christ, and to die is gain.

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

Postcommunion

Refreshed by the Bread of the strong, grant unto us, O almighty God, that, as Thy blessed Martyrs John, Isaac and their companions, strengthened by it, did not hesitate to give their lives for their brethren; so may we also, bearing one another's burdens, love our neighbours in deed and in truth. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

**FEAST OF ST. THÉRÈSE OF LISIEUX,
THE LITTLE FLOWER OF THE CHILD JESUS
3rd October**

THIRD CLASS

WHITE VESTMENTS

St. Thérèse of Lisieux is the patroness of foreign missions and also of France. She is also known as St. Thérèse of the Child Jesus and as the Little Flower. Her feast is proper to Canada as the Patroness of Missions. Marie Françoise Thérèse Martin was born into a wealthy family at Alençon in 1873 and was raised in an exceptionally pious home and educated at a Benedictine convent at Lisieux. As a young adolescent, she made persistent attempts to enter into religious life as a Carmelite nun. She was finally granted permission for this at the age of fifteen. Her will was to offer herself in sacrifice for the work of the foreign missions. She was known as the Little Flower of Jesus because she exemplified childlike exactitude in little things, like the arranging of a vase of flowers until it was perfect, always for the complete glorification of Jesus. She died in 1897 at the age of 24 and was canonised in 1925 by Pope Pius XI.

St. Thérèse is a favourite in our Parish, which is why her statue stands in the sanctuary at the north-east corner.

Introit (Canticle of Canticles 4. 8-9).

Come ✠ from Libanus, my spouse, come from Libanus, come; thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart. *Psalm 112. 1.* Praise the Lord, ye children: praise ye the Name of the Lord. Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen. Come from Libanus, my spouse, come from Libanus, come; thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart. *Kyrie & Gloria.*

Collect

O Lord, Who hast said: Unless you become as little children, you shall not enter into the Kingdom of Heaven: grant unto us, we beseech Thee, so to follow in humility and simplicity of heart the footsteps of Saint Thérèse, the Virgin, that we may obtain everlasting rewards: Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Lesson (Isaias 66. 12-14).

Thus saith the Lord: Behold, I will bring upon her as it were a river of peace, and as an overflowing torrent, the glory of the Gentiles, which you shall suck; you shall be carried at the breasts, and at the knees, they shall caress you. As one whom his mother caresseth, so will I comfort you: and you shall be comforted in Jerusalem. You shall see and your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known to His servants. *Response:* Deo gratias.

Gradual (St. Matthew 11. 25; Psalm 70. 5).

I confess to Thee, O Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them to little ones. My hope, O Lord, from my youth.

Alleluia (Ecclesiasticus 39. 17-19).

Alleluia, alleluia. Bud forth as the rose planted by the brooks of waters: Give ye a sweet odour as frankincense. Send forth flowers as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles and bless the Lord in His works. Alleluia.

Gospel (St. Matthew 18. 1-4).

At that time, the disciples came to Jesus, saying: Who, thinkest Thou, is the greater in the Kingdom of Heaven? and Jesus, calling unto Him a little child, set him in the midst of them, and said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the Kingdom of Heaven. Whosoever, therefore, shall humble himself as this little child, he is the greater in the Kingdom of Heaven. *Response:* Laus tibi, Christe. *There is no Creed.*

Offertory Versicle (St. Luke 1. 46-48, 49).

My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour: because He hath regarded the humility of His handmaid. He that is mighty hath done great things to me.

Secret

May the holy prayers of Saint Thérèse, Thy Virgin, we beseech Thee, commend our sacrifice to Thee, O Lord: in her honour we solemnly offer it: in view, then, of her merits do Thou accept it. 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.

Common Preface: See the Ordinary.

Communion Versicle (Deuteronomy 32. 10-12).

He led her about and taught her, and He kept her as the apple of His eye. As an eagle, He hath spread His wings, and hath taken her on His shoulder. The Lord alone was her leader.

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

Postcommunion

May the Heavenly Mystery, O Lord, inflame us with the fire of that love by which Saint Thérèse, Thy Virgin, offered herself to Thee as a victim of charity for mankind. 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.

FEAST OF ST. FRANCIS OF ASSISI, CONFESSOR FOUNDER OF THE ORDER OF FRIARS MINOR 4th October

THIRD CLASS

WHITE VESTMENTS

St. Francis of Assisi is the most popular saint of all time after our Lord Himself, the King of all Saints. In the Late Middle Ages, when devotion had grown cold, as it is said, he came to reconvert the world to Christ through penance. Like Jesus, he was born in a stable and was assisted by twelve followers, whom he sent two by two to preach to the world in the new towns of Umbria and elsewhere in Italy. He also bore in his body the Wounds of Christ, the Sacred Stigmata (for which the Church has a second feast for him). Francis founded the Friars Minor in accordance with a high ideal of sublime Poverty, Charity and Peace. They were known as ‘mendicants’ because they survived by begging alms like the poor in the streets. The Rule for this Order was approved by Pope Innocent III in 1209. Five years later, it had 5,000 members. Francis was known as the Seraphic Patriarch because it was said that his heart burned in love for Christ. Out of humility, he was never ordained priest. He was respected for his gentleness and his closeness to the animals and to nature, making him a favourite as a type of the compassionate Christian. He sent his friars to England, France, Germany, Spain and Africa and tried himself, for a time, to begin the conversion of Palestine and also Morocco. St. Francis died just at sunset on 4 October, 1226, as he read the last verse from Psalm 141: “Bring my soul out of prison, that I may praise Thy Name”.

Introit (Galatians 6. 14).

But God forbid ✠ that I should glory, save in the Cross of our Lord Jesus Christ: by Whom the world is crucified to me, and I to the world. *Psalm 141. 2.* I cried to the Lord with my voice: with my voice, I made supplication to the Lord. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. But God forbid that I should glory, save in the Cross of our Lord Jesus Christ: by Whom the world is crucified to me, and I to the world. *Kyrie and Gloria.*

Collect

O God, Who, through the merits of blessed Francis, didst give increase to Thy Church by enriching her with new offspring: grant us that, following his example, we may despise earthly goods and ever be glad to partake of Thy Heavenly gifts. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

Lesson (Galatians 6. 14-18).

Brethren: But God forbid that I should glory, save in the Cross of our Lord Jesus Christ: by Whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature: and whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God. From henceforth, let no man be troublesome to me; for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren! Amen. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 36. 30-31).

The mouth of the just shall meditate wisdom, and his tongue shall speak judgement. The law of his God is in his heart: and his steps shall not be supplanted.

Alleluia, alleluia. Francis, poor and lowly, enters rich into Heaven: and with hymns of Heaven is honoured. Alleluia.

Gospel (St. Matthew 11. 25-30).

At that time, Jesus answered, and said: I praise Thee, O Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so it hath seemed good in Thy sight. All things are delivered to Me by My Father; and no one knoweth the Son, but the Father; neither doth anyone know the Father, but the Son, and he to whom it shall please the Son to reveal Him. Come to Me, all you that labour, and are burdened; and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart; and you shall find rest to your souls: for My yoke is sweet, and My burden is light. *Response:* Laus tibi, Christe. *There is no Creed.*

Offertory (Psalm 88. 25).

My truth and My mercy shall be with him: and in My Name shall his horn be exalted.

Secret

O Lord, sanctify these gifts, which we dedicate to Thee and, by the intercession of blessed Francis, cleanse us from every stain of sin. 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.

Common Preface: See the Ordinary.

Communion Verse (St. Luke 12. 42).

A faithful and wise steward, whom the lord set over his family: to give them their measure of wheat in due season.

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

Postcommunion

Let Thy Heavenly grace, we beseech Thee, O Lord, enrich Thy Church, which Thou hast willed to make illustrious by the glorious merits and example of blessed Francis, Thy Confessor. 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.

VOTIVE MASSES FOR VARIOUS OCCASIONS

XII. MASS FOR THE SICK

with extra propers for cases *in extremis*

FOURTH-CLASS VOTIVE MASS

VIOLET VESTMENTS

Fourth-class Votive Masses are only permitted on days of the fourth class (Rubric 387) and only when a need of the faithful enjoins them (*ibidem* 388). At such Masses, the *Gloria* and Creed are omitted and only two extra collects are allowed (*ibid.*, 389). The extra collects could commemorate the feria and also any saint who is commemorated on that day, and also a Votive Collect, for example. During seasons having a proper Preface, that Preface must be used; on other occasions, the Common Preface is used.

In addition, the Collect, Secret and Postcommunion of this Mass (or of the case *in extremis* hereunder) may be said as a commemoration—as a Votive Collect—on Low Masses of the fourth class (Rubric 461). For example, the Collect, Secret and Postcommunion hereunder (or the set for the case *in extremis*) may be added as a commemoration at a Votive Mass of the Holy Cross or at some other Votive Mass of the fourth class, at a Ferial Mass of the fourth class or at a Mass of a Saint of the fourth class (which will usually be of an early Martyr).

Introit (Psalm 54. 2-3).

Hear, ✠ O God, my prayer, and despise not my supplication: be attentive to me, and hear me. (*P. T.* Alleluia, alleluia.) *Verses 3, 4.* I am rocked with grief: and am troubled at the voice of the enemy, and at the clamour of he wicked. 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. Hear, O God, my prayer, and despise not my supplication: be attentive to me, and hear me. (*P. T.* Alleluia, alleluia.)

Kyrie. There is no *Gloria*.

Ordinary Collect for the Sick

Almighty, everlasting God, the eternal salvation of those who believe, hear us in behalf of Thy sick servant(s), for whom we implore the help of Thy mercy, that, being restored to health, he/she/they may render thanks to Thee in Thy Church. 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.

A maximum of two extra Collects may be added here. See any insert supplied.

Collect for the Sick *in extremis*

This Collect is used if the sick person(s) is/are near death:

Almighty and merciful God, Who hast conferred upon mankind both the remedies of salvation and the gifts of life everlasting: look mercifully on Thy servant(s) who is/are afflicted with sickness of the body, and refresh the soul(s) which Thou hast created, so that, at the hour of departure, it/they may be found worthy to be taken home to Thee, its/their Maker, free from all stain of sin, by the hands of holy angels. 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.

A maximum of two extra Collects may be added here. See any insert supplied.

Epistle (St. James 5. 13-16).

Beloved: Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing. Is any man sick among you? Let him bring in the priests of the Church and let them pray over him, anointing him with oil in the Name of the Lord. And the prayer of faith shall save the sick man: and the Lord shall raise him up; and if he be in sins, they shall be forgiven him. Confess, therefore, your sins one to another; and pray one for another, that you may be saved. *Response*: Deo gratias.

From Pentecost to Septuagesima:

Gradual and Alleluia (Psalm 6. 3-4; 101. 2).

Have mercy upon me, O Lord, for I am weak: heal me, O Lord. My bones are troubled, and my soul is troubled exceedingly.

Alleluia, alleluia. O Lord, hear my prayer, and let my cry come unto Thee. Alleluia.

From Septuagesima Sunday to Lent (in which Votive Masses are forbidden):

Gradual (Psalm 6. 3-4).

Have mercy upon me, O Lord, for I am weak: heal me, O Lord. My bones are troubled, and my soul is troubled exceedingly.

Tract (Psalm 30. 10-11).

Have mercy on me, O Lord, for I am afflicted: with sorrow, mine eye is consumed; my soul also, and my body. For my life is wasted with grief: and my years in sighs. My strength is weakened through poverty, and my bones are disturbed.

During Eastertide and Ascensiontide:

Two Alleluias (Psalm 101. 2; 27. 7).

Alleluia, alleluia. Hear, O Lord, my prayer: and let my cry come unto Thee. Alleluia. In God hath my heart trusted, and I have been helped: and my flesh hath flourished again, and with my will, I will give praise to him. Alleluia.

Gospel (St. Matthew 8. 5-13).

At that time, when Jesus had entered into Capharnaum, there came to Him a centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion, making answer, said: Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers, and I say to this: Go, and he goeth; and to another: Come, and he cometh; and to my servant, Do this, and he doeth it. And Jesus, hearing this, marvelled, and said to them that followed Him: Amen, I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven: but the children of the Kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And

Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour. *Response:* Laus tibi, Christe. *There is no Creed.*

Offertory (Psalm 54. 2, 3).

Hear, O God, my prayer, and despise not my supplication: be attentive to me, and hear me. (*P. T. Alleluia.*)

Ordinary Secret of the Sick

O God, by Whose decree each moment of our lives passes by, receive the prayers and sacrifices of Thy servant(s) on behalf of him/her/those for whom, in his/her/their sickness, we crave Thy mercy; so that we may rejoice in the safety of him/her/those at whose danger we were afraid. 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.

A maximum of two extra Collects may be added here. See any insert supplied.

Secret for the Sick *in extremis*

This Secret is used if the sick person(s) is/are near death:

Receive, O Lord, the Sacrifice we offer up on behalf of Thy servant(s) who is nigh unto death, and grant that, by means of it, all his/her/their sins may be washed away; so that he/she/they who, at Thy will, is/are stricken by Thy scourges in this life, may obtain eternal rest in the life to come. 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.

A maximum of two extra Collects may be added here. See any insert supplied.

Preface

*From Pentecost to Christmastide: **The Common Preface:** See the Ordinary.*

*From the Octave of the Epiphany to Lent: **The Common Preface:** See the Ordinary.*

*From the Octave of Christmas to the Epiphany: **The Preface of the Nativity:***

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: for, through the mystery of the Word made flesh, new radiance from Thy glory hath so shone on the eye of the soul that the recognition of our God made visible draweth us to love what is invisible. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the Heavenly army, we sing a hymn to Thy glory, evermore saying: Sanctus, 🕊 Sanctus, 🕊 Sanctus, 🕊

*In the Octave of the Epiphany: **The Preface of the Epiphany:***

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: for, when Thine only-begotten Son was manifested in the substance of our mortal flesh, with the new light of His own immortality, He restored us. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the Heavenly army, we sing a hymn to Thy glory, evermore saying: Sanctus, 🕊 Sanctus, 🕊 Sanctus, 🕊

From Easter to Ascension Thursday:

The Easter Preface: . . . *in hac potissimum* . . .

It is truly meet and just, right and for our salvation at all times to praise Thee, O Lord, but more gloriously, *especially at this time*, when Christ our Pasch was sacrificed. For He is the true Lamb Who took away the sins of the world: Who, by dying, destroyed our death and, by rising again, hath restored us to life. And therefore, with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the Heavenly army, we sing a hymn to Thy glory, saying: Sanctus,  Sanctus,  Sanctus, 

During Ascensiontide: **The Preface of the Ascension:**

It is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: through Christ our Lord. Who, after His Resurrection, appeared openly to all His disciples and, in the sight of them all, was taken up into Heaven, that He might make us sharers in His own divinity. And therefore, with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the Heavenly army, we sing a hymn to Thy glory, evermore saying: Sanctus,  Sanctus,  Sanctus, 

Communion Verse (Psalm 30. 17-18).

Make Thy face to shine upon Thy servant(s), and save me in Thy mercy: let me not be confounded, O Lord, for I have called upon Thee. (*P. T. Alleluia.*)

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

Ordinary Postcommunion of the Sick

O God, the only defence for the frailty of man: show forth Thy might and help Thy servant(s) who is/are sick; so that, succoured by Thy bounteous mercy, he/she/they may be found worthy to be restored safe and sound to Thy holy Church. 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.

A maximum of two extra Collects may be added here. See any insert supplied.

Postcommunion of the Sick in extremis

This Postcommunion is used if the sick person(s) is/are near death:

We beseech Thy clemency, O almighty God, that, by the virtue of this Sacrament, Thou wouldst vouchsafe to strengthen Thy servant(s) with Thy grace: so that, at the hour of his/her/their death, the enemy may not prevail against him/her/they, but he/she/they may deserve to pass to life accompanied by Thine angels. 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.

A maximum of two extra Collects may be added here. See any insert supplied.

Traditional Seasonal Devotions

LITANY OF THE SAINTS

(approved for public or private use)

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, *have mercy on us.*

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

Holy Mary, *pray for us.*

Holy Mother of God, *pray for us.*

Holy Virgin of virgins, *pray for us.*

St. Michael, *&c.*

St. Gabriel,

St. Raphael,

All ye holy Angels and Archangels,

All ye holy orders of blessed Spirits,

St. John the Baptist,

St. Joseph,

All ye holy Patriarchs and Prophets,

St. Peter,

St. Paul,

St. Andrew,

St. James,

St. John,

St. Thomas,

St. James,

St. Philip,

St. Bartholomew,

St. Matthew,

St. Simon,

St. Thaddeus,

St. Matthias,

St. Barnabus,

St. Luke,

St. Mark,

All ye holy Apostles and Evangelists,

All ye holy Disciples of our Lord,

All ye holy Innocents,

St. Stephen,

St. Lawrence,
St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy Bishops and Confessors,
All ye holy Doctors,

St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
St. Mary Magdalene,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Catherine,
St. Anastasia,
All ye holy Virgins and Widows,

All ye holy men and women, Saints of God, *make intercession for us.*
Be merciful, *spare us, O Lord.*
Be merciful, *graciously hear us, O Lord.*

From all evil, *O Lord, deliver us.*
From all sin, *O Lord, deliver us.*
From Thy wrath, *O Lord, deliver us.*
From sudden and unprovided death, &c.
From the snares of the devil,
From anger, hatred and every evil will,
From the spirit of fornication,
From lightning and tempest,
From the scourge of earthquake,

From plague, famine and war,
From everlasting death,
Through the mystery of Thy holy Incarnation,
Through Thy Coming,
Through Thy Nativity,
Through Thy Baptism and holy Fasting,
Through Thy Cross and Passion,
Through Thy Death and Burial,
Through Thy holy Resurrection,
Through Thine admirable Ascension,
Through the Coming of the Holy Ghost, the Paraclete,
In the day of Judgement,

We sinners, *beseech Thee, hear us.*

That Thou wouldst spare us, *we beseech Thee, hear us.*

That Thou wouldst pardon us, *we beseech Thee, hear us.*

That Thou wouldst bring us to true penance, *we beseech Thee, hear us.*

That Thou wouldst vouchsafe to govern and preserve Thy holy Church, *&c.*

That Thou wouldst vouchsafe to preserve our Apostolic Prelate
and all orders of the Church in holy religion,

That Thou wouldst vouchsafe to humble the enemies of Holy Church,

That Thou wouldst vouchsafe to give peace and true concord to kings
and all Christian princes,

That Thou wouldst vouchsafe to grant peace and unity to all Christian people,

That Thou wouldst vouchsafe to return to the unity of the Church

all those who have strayed from the truth,

and lead to the light of the Gospel all unbelievers,

That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,

That Thou wouldst lift up our minds to Heavenly desires,

That Thou wouldst render eternal blessings to all our benefactors,

That Thou wouldst deliver our souls and the souls of our brethren,
relations and benefactors from eternal damnation,

That Thou wouldst vouchsafe to give and preserve the fruits of the earth,

That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,

That Thou wouldst vouchsafe graciously to hear us,

Son of God,

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.

Pater (silently).

✠ And lead us not into temptation.

✠ But deliver us from evil.

THE FOURTEEN HOLY HELPERS

The '**Auxiliary Saints**' or **Holy Helpers** are fourteen saints whose intercession is considered to be especially efficacious for particular causes. All of them except St. Giles were martyrs. Most of the following information is taken from the pre-1962 St. Andrew Daily Missal.

St. George, 23rd April. He is depicted striking down a dragon. He is the Patron of soldiers and also the Patron of England, for instance. He's invoked against herpetic diseases.

St. Blaise, 3rd February. Attribute: two crossed candles. Invoked against disorders of the throat. On his feastday, it is customary for the Priest to bless throats in his name, using two crossed candles over the throat of kneeling faithful.

St. Erasmus, 2nd June. Attribute: his entrails are wound around a windlass. Invoked for diseases of the stomach. He is patron of sailors and seamen.

St. Pantaleon, 27th July. He's depicted with his hands nailed together. He is one of several patrons of physicians and is invoked against consumptive diseases.

St. Vitus (a.k.a. Guy), 15th June. Attribute: a cross. Invoked against chorea (St. Vitus' dance), lethargy and the bites of mad or poisonous animals.

St. Christopher, 25th July. Depicted carrying the Child Jesus. Invoked in storms and tempests and against accidents in travelling; patron of motorists. It has long been common for faithful to wear his medal when travelling.

St. Denis or Dionysius, 9th October. Attribute: he carries his head (at head level) in his hands. He is invoked against diabolical possession. He is one of the patron saints of France.

St. Cyriac, 8th August. Attribute: vested as a deacon. He's invoked for diseases of the eye and for diabolical possession.

St. Achatius, 8th May. Depicted wearing a crown of thorns. Invoked against headaches.

St. Eustace, 20th September. Seen with a stag and hunting equipage. He is invoked against both temporal and spiritual fire. He was especially popular in the Middle Ages.

St. Giles, 1st September. He is shown in a monastic cowl and with a hind. He is invoked against panic, epilepsy, madness and nocturnal terrors. He is also the patron saint of cripples.

St. Margaret, 20th July. She holds a dragon in chains. She is invoked against backache and by pregnant mothers.

St. Barbara, 4th December. Depicted with a tower and a ciborium under a Sacred Host. She is invoked against lightning and sudden death. She is the patroness of miners and artillerymen.

St. Catherine, 25th November. Attribute: a broken wheel. Known as "the wise counsellor" and invoked by scholars, orators, barristers, and philosophers.

CATEGORIES OF SAINTS

Confessors: those male saints who confessed the faith with heroic devotion but were not killed for this.

Doctors: those saints who were honoured for their eminent learning in confessing the faith and teaching others. There are declared so far only 32 Doctors of the Church. The four great doctors of the West are SS. Ambrose, Jerome, Augustine of Hippo and Pope Gregory the Great; the four great doctors of the East are SS. John Chrysostum, Basil the Great, Gregory Nazianzus and Athanasius. There are now female doctors, including St. Teresa of Ávila and St. Therese of Lisieux, and Catherine of Siena. St. Thomas Aquinas is the patron of scholars.

Founders and Foundresses: saints known for their foundation of religious institutes or societies of priests or some similar associations. For example, St. Ignatius of Loyola is the Founder of the Jesuits; St. Francis, the Founder of the Friars Minor; St. Dominic, of the Friars Preachers; St. Berthold, of the Carmelites; St. Clare, of the Poor Clares.

Martyrs: those who died out of hatred for the faith and not simply because they stood up against tyranny, for example. The blood of the martyrs is what ensured the triumph of the faith in the early centuries, especially under the Roman pagan persecutions. 'White martyrs' are those who died partly or wholly as a result of mistreatment but were not immediately killed. An example is Pope St. Silverius, who died in exile of from deprivations and previous tortures.

Patriarchs: Those leading figures of the Old Testament who were chosen by God to lead His people. St. Joseph is the Prince of Patriarchs because, in a profound sense, he was honoured actually to represent the Heavenly Father on earth in the context of the Holy Family, something no human could ever merit but was nevertheless conferred by God as a free gift for the benefit of mankind. The Patriarchs of old waited in the Limbo of the Fathers for Christ to redeem them after the Crucifixion.

Patrons and Patronesses: saints known for their patronage of countries, cities, regions, trades, professions; or against specific troubles.

Penitents: those saints known for their great conversion from lives of sin. St. Mary Magdalene is known as a Penitent.

Prophets: saints of the Old Testament and their spiritual Prince, St. John the Baptist, who prophesied the coming of the Messiah and tribulation for sin. The Prophets of old waited in the Limbo of the Fathers for Christ to redeem them after the Crucifixion.

Virgins: female saints who died in a state of spiritual and physical purity. Many of them were also martyrs.

Widows and Holy Women: female saints who were married and were not martyred.

Note: it is traditional to identify clerical saints as Popes, Bishops, Priests and Deacons; and also as Abbots, Priors, Hermits. Royal and aristocratic saints are also identified as Emperors, Kings, Queens, Princes, Princesses, Dukes and the like. The reason is not to celebrate aristocracy but because their model rulership is important to society in general.

ACKNOWLEDGEMENTS

We gratefully acknowledge the following organisations which freely make available the products of their labour:

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

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