

Christmastide

Missalette



Our Lady Queen of Peace Parish

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NOTES

1. Traditional Latin Masses in our community are celebrated in accordance with the terms regarding the 1962 Roman Missal as set forth in the apostolic letter “*Summorum Pontificum*”, given *motu proprio* by Pope Benedict XVI on 7 July, 2007. They are never *Dialogue Masses*. All responses are said by the Altar Server(s) and/or sung by the Choir, with the congregation singing along for certain parts when it is able. At spoken Masses, faithful in the pews are asked not to make any of the responses audibly.
2. Please observe the correct postures during Mass. These are indicated in blue outlined text (e.g. as [KNEEL], [STAND] or [SIT]) whenever changed.
3. Places where bowing at the neck is expected are indicated in the text in small capital letters. A bow from the waist is likewise indicated as an *inclination*.
4. A black cross symbol (✠) is a sign for the Celebrant alone; a red cross (✠) indicates when both Priest and Congregation make the Sign of the Cross.
5. Please observe great reverence for the **Real Presence** of Jesus in the Tabernacle or on the Altar. Refrain from talking or taking pictures or from or any other action which may distract others in their prayers. Applause, in particular, is never apposite during a Traditional Latin Mass or other Liturgy.
6. Prepare yourself prayerfully before the beginning of Mass. It is usual for faithful to offer prayers of thanksgiving and adoration both immediately after distribution of the Blessed Sacrament and, for a time, after Mass, whether one is receiving Sacramentally or only spiritually. An excellent way of preparing oneself before Mass is to pray the devotion(s) at the end of this booklet.
7. As the procession and recession passes your pew, please bow first to the cross and then to the celebrant. When receiving aspersed holy water, please incline from the waist and cross yourself. When receiving incense, incline from the waist but do not cross yourself.
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.
10. When receiving Holy Communion, please do not say "Amen". This is never done in the Traditional Rite.

FOREWORD: About the Missalettes

Christmastide is the second Season of the Liturgical Year. It always begins on Christmas Eve and extends thereafter for twelve full days, to and including 5th January, which is sometimes known as 'Little Christmas'. The Twelve Days of Christmas therefore begin, not end, on the Feast of the Nativity of our Lord.

Christians decorate Christmas trees in their houses on 23rd or 24th December and attend Christmas parties over the Season and not during Advent. The birth of the New Year is also celebrated in the midst of this period. The Christmas Season symbolically opens the reign of Jesus Christ in our world. It is a time of great merrymaking and joy.

This Missalette for Christmas is the second in a series of seasonal community Mass booklets which, together, provide the text of the Sunday and important feastday Ordinary and Propers for the entire liturgical year. The booklets are our attempt to help all those attending the Traditional Mass to participate more fully and receive the spiritual fruits of the Mass. It is our desire to contribute to the restoration of the traditional liturgy and devotions. That is why you will find at the end of each missalette traditional devotions which we highly recommend to be prayed devoutly and meditatively before or after Mass. A copy of each devotion can be downloaded from our website, the address of which is provided on the back cover.

A missalette is a short handmissal. It pertains to only a temporal or thematic portion of the thicker handmissals which are used by many people. Missals and missalettes are both prayer books which allow one to follow the Mass along with its Celebrant and Altar Servers.

The fruits or graces we receive by attending Mass are greatest when we participate spiritually. We should conform our intentions to those of our Lord, making our own sacrifices for Him as, through the hands of the Priest, He perpetuates His perfect intention to Sacrifice Himself to redeem mankind. At the Mass, this holy intention is achieved in an unbloody manner so as to make the fruits of the Passion at Calvary accessible both to the living and the dead. At Mass, we also call to mind the Last Supper, at which the Sacrifice of Calvary was anticipated, and are formed in the Word given unto us in Holy Writ and at Sermons. Following the prayers along with the Celebrant is ideally the most fruitful way to participate in the Mass. For that reason, we need the text which one finds in a missal.

Each missalette generally 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. Spoken Masses are often celebrated on special occasions in our community, usually for important feastdays of Our Lord or the Blessed Virgin. In these Missalettes, we use textual coloration, bracketing and different font types to help the reader navigate through the texts, rubrics, postures and options. To this end we have adopted the following conventions:

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

INTRODUCTION

Christmastide is a period of twelve days which begins on Christmas Eve and ends on the Eve of the Epiphany. It is anticipated by Advent and prolonged by the Season after Epiphany. It spans a period in which the birth of Christ is celebrated first by Mary and Joseph, then by the angels and the shepherds, and finally by the three kings. Three Masses are appointed for Christmas Day: one at midnight, one at dawn, and one later in the day. The most ancient Mass of the Nativity, dating from early in the fourth century, is the third one; it is the Christmas Mass of mid-day. Christmas is set twelve days before the more ancient Feast of the Epiphany and three days after the latest date for the winter solstice, a period in which pagans celebrated the birth of the new sun. It marks a beginning, then, when, as St. Augustine observed, the days begin to lengthen, for Christ reverses the Fall and redeems mankind into new life. This is also why green, the floral sign of life is one of the three colours of the season. The other two are red and white. Red stands for the Precious Blood and Christ's human nature, for He was born to die by becoming Man so that we may live eternally in Heaven. White stands for His purity and His divinity: He is the Lamb without spot.

The Mass at midnight was first celebrated at Rome at the Basilica of St. Mary Major, in the fifth century. It has two Biblical origins. There was a Mass *in nocte* because the Gospel says that Christ was born at night. It was later set at midnight owing to a passage from the Old Testament which prophesies that "While all things were in quiet silence, and the night was in the midst of her course, Thy Almighty Word leapt down from Heaven from Thy royal throne" (Wisdom 18. 14-15). The birth of Christ in the middle of the night was seen as symbolic because Christ, *lumen de lumine* in the Creed, disperses the dark night of sin and spiritual death wrought by Adam and Eve. There is also a parallel here between the birth in the middle of the night and the birth in the season of darkness, the beginning of winter.

In Advent, the *Gloria* is suppressed to anticipate its proclamation by the angels in the Christmas Liturgy. Other changes come as well at the Midnight Mass. From this time, the organ plays in joyful tones and other instruments may be restored. There is a special Preface for Christmastide, and a Communicantes for Christmas Day has a distinct form for the Midnight Mass. A long procession is especially appropriate for Midnight Mass, suggesting the journeys of shepherds and kings. Incense will normally be used and finer vestments preferred. At our church, the servers reserve their red cassocks for the high feastdays such as this, especially appropriate for Christmas given the colours of the season.

During Christmastide, the sanctuary is adorned with flowers, and evergreens may appear both there and in the nave. It is customary at Christmas to display red, white and pink 'Christmas carnations' near the Altar. They are said to refer to the *incarnation* of Christ. The sorrowful pink carnations represent the undying motherly love of the Blessed Virgin. There is an early mediæval legend

according to which pink carnations cropped up along the Way of the Cross wherever our Lady's tears fell. They also represent the fusion of the divinity (white) and humanity (blood red) of Christ in the Virgin's sacred womb. Poinsettias are a more recent custom for Christmas, coming from Central America. The brilliant red petals suggest the love of Christ, and the bracts are star-shaped, representing the Star of Bethlehem. Some poinsettias may be white, as white is one of the Christmas colours.

Evergreens are a symbol of Christ as the new Tree of Life, replacing the old Paradise Tree of the knowledge of good and evil. Trees have long represented the cycle of birth, death and rebirth, but evergreens suggest permanent life. Christ is seen as the Tree of Life in the Apocalypse (*cf.* 2. 7, 22. 2 & 19), where a central Tree in the New Jerusalem bears twelve fruits, regarded both as the spiritual twelve tribes of Israel and as the twelve apostles. A tree provides nourishment and shade, nurturing and comforting mankind. Christmas trees, like sanctuary flowers, should be live because they symbolise the living Christ. The star or angel above each tree translates it into Scripture. Decorations in early times included balls (the shape representing God's perfection), bells (figuring church bells) and apples from the Paradise Tree in the mediæval mystery play of Adam and Eve. Adam and Eve were once commemorated on Christmas Eve because Christ is regarded as the New Adam; Mary, as the New Eve. Our Lady's fiat before the Angel Gabriel and Christ's Sacrifice *on a tree* reversed the Fall. It was commonly said in the Middle Ages that the devil brought death and overcame by a living tree and was therefore overcome by a dead tree blossoming forth in spiritual fruit, and prefigured by Aaron's rod, a staff which bloomed. In the play, once said before the sanctuary in the crossing of larger cruciform churches in Germany, Eve would pluck an apple from a fir tree. When the Church banned mystery plays, the people brought the tree indoors and added to it decorations from the Christmas Light, a large decorated candle. The candle was transferred to the top of the tree and eventually came to illuminate a decorative star.

Holly and ivy are another Christmas floral symbol. The ivy represents man 'clinging' to Another for support. The prickles of the holly and its red berries figure the Crown of Thorns and the Blood of Christ. The green ivy figures Jesus' everlastingness.

Christmas carols are a special feature of the season and should be distinguished from the more secular Christmas songs. The songs have a legitimate place in the culture but not a place in church, and even the carols are not proper to the Sacred Liturgy. In *De Musica Sacra*, 1958, Ven. Pius XII distinguished between sacred and religious music, the latter having been already distinguished from secular music by Pope St. Pius X in *Tra le Sollicitudini* (1903). It is common to precede Christmas Midnight Mass with the singing of Christmas carols. It helps cheer the faithful for the joyous season, and caroling is a form of prayer: he who sings prays twice.

The proper greeting for Christmas is always “Merry Christmas” or (more in England) “Happy Christmas”. Christmas is a time of merrymaking and joviality. Happy Christmas to all!



THE PROCESSION

STAND AS THE PROCESSION ENTERS THE NAVE.

During the Procession, bow to the Celebrant as he passes your pew. At a typical Sung Mass, the Servers will include a Thurifer, Boat-bearer, Crucifer, Acolytes, Master of Ceremonies and Celebrant. There may also be extra Torchbearers and perhaps an Aspersory-bearer.

THE ASPERSION BEFORE SUNG MASS ON SUNDAYS REMAIN STANDING

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

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

* The principal Mass is the one having the greatest degree of ceremony, whether as a pontifical High Mass, as another High Mass (*Missa Solemnis*) or as a Sung Mass (*Missa Cantata*). If two Christmas Masses share the same degree of higher ceremony, or if they all share the same degree of ceremony, or if all three are celebrated together in order, the *Asperges* is imparted prior to the first among these.

ANTIPHON AND RESPONSORY

ASPERGES ME, Domine, hyssopo, et THOU SHALT SPRINKLE ME, O
mundabor: lavabis me, et super nivem Lord, with hyssop, and I shall be
dealbabor. cleansed; Thou shalt wash me, and I
shall become whiter than snow.
MISERERE ME, Deus, secundum HAVE MERCY ON ME, O God,
magnam misericordiam tuam. according to Thy great mercy.

LESSER DOXOLOGY

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

✠ [INCLINE] Gloria Patri, et Filio, et ✠ [INCLINE] Glory be to the
Spiritui Sancto. Father, and to the Son, and to the
Holy Ghost.
✠ Sicut erat in principio, et nunc, et ✠ As it was in the beginning, is now,
semper: et in sæcula sæculorum. and ever shall be, world without end.
Amen. Amen.

The Antiphon and Responsory is now repeated.

Returning to the Altar, the Celebrant sings:

✠ Ostende nobis, Domine, ✠ Show unto us, O Lord, Thy
misericordiam tuam. mercy.
✠ Et salutare tuum da nobis. ✠ And give unto us Thy salvation.
✠ Domine, exaudi orationem meam. ✠ O Lord, hear my prayer.
✠ Et clamor meus ad te veniat. ✠ And let my cry come unto Thee.
✠ Dominus vobiscum. ✠ The Lord be with you.
✠ Et cum spiritu tuo. ✠ And with thy spirit.

Oremus.

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

Let us pray.

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

The people are seated as the Celebrant goes to the sedilia to replace his cope with the chasuble and maniple of the colour of the day. This will be red on the weekday Feast of St. Stephen (26th December) and on the weekday Feast of the Holy Innocents (28th December); otherwise, it will be white. Gold may substitute for red or white but it is ideally reserved for major feasts. When the Celebrant and servers genuflect at the foot of the Altar, the congregation kneels.

THE HOLY SACRIFICE OF THE MASS: THE ORDINARY

MASS OF THE CATECHUMENS

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

PRAYERS AT THE FOOT OF THE ALTAR

KNEEL AS THE CELEBRANT GENUFLECTS AT THE FOOT.

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

✠ Introibo ad altare Dei.

✠ Ad Deum qui lætificat juventutem
meam.

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

✠ I will go in unto the Altar of God.

✠ To God, Who giveth joy to my
youth.

JUDICA ME

(PSALM 42)

The Celebrant joins his hands before his breast, and begins the Antiphon Judica me.

✠ JUDICA ME, Deus, et discerne
causam meam de gente non sancta:
ab homine iniquo et doloso erue me.

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

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

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

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

✠ Spera in Deo, quoniam adhuc
confitebor illi: salutare vultus mei,
et Deus meus.

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

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

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

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

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

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

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

✠ Hope thou in God, for I will yet praise
Him: Who is the salvation of my
countenance, and my God.

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

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

✠ Introibo ad altare Dei.

✠ Ad Deum qui lætificat
juventutem meam.

✠ Adjutorium nostrum ✠ in
nomine Domini.

✠ Qui fecit cœlum et terram.

✠ I will go in unto the Altar of God.

✠ To God, Who giveth joy to my youth.

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

✠ Who hath made Heaven and earth.

THE CONFITEOR

✠ Confiteor Deo omnipotenti. . . .

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

✠ Amen.

✠ I confess to Almighty God. . . .

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

✠ Amen.

The Servers say the Confiteor.

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

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

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

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

✠ Amen.

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

✠ Amen.

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

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

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

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

✠ Deus, tu conversus vivificabis nos.

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

✠ Et plebs tua lætabitur in te.

✠ And Thy people shall rejoice in Thee.

✠ Ostende nobis, Domine, misericordiam tuam.

✠ Show us, O Lord, Thy mercy.

✠ Et salutare tuum da nobis.

✠ And grant us Thy salvation.

✠ Domine, exaudi orationem meam.

✠ O Lord, hear my prayer.

✠ Et clamor meus ad te veniat.

✠ And let my cry come unto Thee.

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit. [UNBOW]

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

✠ Oremus.

✠ Let us pray.

PRAYER FOR PURITY

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

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

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

PRAYER FOR PEACE

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

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

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

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

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

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

THE INTROIT

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

Turn to INTROIT in the Proper of the Mass.

THE KYRIE

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

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Christe, eleison.

✠ Christe, eleison.

✠ Christe, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Christ, have mercy on us.

✠ Christ, have mercy on us.

✠ Christ, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

THE GLORIA

The Gloria is said every day throughout Christmastide, without exception.

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

STAND AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

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

Laudamus te. Benedicimus te. [BOW] Adoramus te. Glorificamus te. [BOW]

Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, [BOW] Jesu Christe.

Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, [INCLINE] suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis.

Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus Altissimus, [BOW] Jesu Christe. Cum Sancto Spiritu, ✠ in gloria Dei Patris. Amen.

[INCLINE] GLORY TO GOD ON HIGH And on earth, peace to men of good will. [OPTIONAL BOW] We praise

Thee. We bless Thee. [BOW] We adore Thee. We glorify Thee. We give Thee [BOW] thanks for Thy great glory. Lord

God, Heavenly King, God the Father Almighty. Lord [BOW] Jesus Christ, Only-begotten Son. Lord God, Lamb of

God, Son of the Father. Thou Who takest away the sins of the world, have mercy on us. Thou Who takest away the

sins of the world, [INCLINE] receive our prayer. Thou Who sittest at the right hand of the Father, have mercy on

us. For Thou alone art holy. Thou alone art the Lord. Thou alone, O [BOW] Jesus Christ, art most high. With the

Holy Ghost, ✠ in the glory of God the Father. Amen.

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

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ Oremus.

✠ The Lord be with you.

✠ And with thy spirit.

✠ Let us pray.

THE COLLECT

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

Turn to COLLECT in the Proper of the Mass.

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

THE EPISTLE OR LESSON

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

Turn to EPISTLE or LESSON 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.

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

The Celebrant reads them in a moderate voice.

Turn to the GRADUAL and ALLELUIA in the Proper of the Mass.

The Alleluia, suppressed on the Seasonal weekdays of Advent, is said every day in Christmastide.

BLESSING OF INCENSE BEFORE THE GOSPEL

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

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

thou art burnt. Amen.

MUNDA COR MEUM

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

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

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

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

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

THE GOSPEL

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

STAND.

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

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

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

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

✠ Gloria ✠ tibi, ✠ Domine. ✠

✠ Glory ✠ to Thee, ✠ O Lord. ✠

Turn to GOSPEL in the Proper of the Mass.

At the end of the Gospel, the Assistants respond:

✠ Laus tibi, Christe.

✠ Praise be to Thee, O Christ.

Then the Celebrant kisses the book, saying:

Per evangelica dicta, deleantur nostra delicta.

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

(THE SERMON)

Wait for the Celebrant to reach the floor of the sanctuary and then SIT for the Sermon on Sundays and major feastdays.

After the Celebrant reaches the predella again,

STAND for the CREED

THE CREDO

The Creed is said every day in the Octave of Christmas, but it is not said on the ninth, tenth, eleventh or twelfth days of Christmas except when one of these is a Sunday or concurs with the Feast of the Holy Name of Jesus. At all Masses on Christmas Day, when the Priest reverences the Altar at the foot during a sung Creed, he genuflects with the Acolytes rather than makes the usual bow.

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

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

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

[GENUFLECT]

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

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

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

[GENUFLECT]

AND BECAME INCARNATE BY
THE HOLY GHOST OF THE
VIRGIN MARY: AND WAS
MADE MAN. [OPTIONAL BOW ON
UNDERLINED TEXT.]

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

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

THE MASS OF THE FAITHFUL

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

REMAIN STANDING.

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

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ Oremus.

✠ The Lord be with you.

✠ And with thy spirit.

✠ Let us pray.

THE OFFERTORY OF THE MASS

THE OFFERTORY ANTIPHON

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

SIT.

Turn to OFFERTORY in the Proper of the Mass.

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

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

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

OFFERIMUS TIBI, Domine, calicem WE OFFER UNTO THEE, O Lord, the salutaris, tuam deprecantes Chalice of salvation, entreating Thy clementiam: ut in conspectu divinae mercy that our offering may ascend with majestatis tuæ, pro nostra et totius a sweet fragrance in the sight of Thy mundi salute cum odore suavitatis divine Majesty, for our own salvation, ascendat. Amen. and for that of the whole world. Amen.

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

IN SPIRITU HUMILITATIS, et in HUMBLED IN SPIRIT and contrite of animo contrito suscipiamur a te, heart, may we find favour with Thee, O Domine: et sic fiat sacrificium nostrum Lord: and may our Sacrifice be so in conspectu tuo hodie, ut placeat tibi, offered this day in Thy sight as to be Domine Deus. 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, COME, O Sanctifier, Almighty and æterne Deus: et benedic hoc Eternal God, and bless this sacrifice, sacrificium, tuo sancto nomini which is prepared for the glory of Thy præparatum. holy Name.

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

THE OFFERTORY INCENSING

The Celebrant now usually blesses incense at a Sung Mass.

PER INTERCESSIONEM beati BY THE INTERCESSION of blessed Michaelis Archangeli, stantis a dextris Michael the Archangel, who standeth at altaris incensi, et omnium electorum the right side of the Altar of incense, and suorum, incensum istud dignetur of all His Elect, may the Lord deign to Dominus bene dicere, et in bless this incense and to receive it as odorem suavitatis accipere. Per an odour of sweetness: through Christ Christum Dominum nostrum. Amen. our Lord. Amen.

The Celebrant incenses the bread and wine:

INCENSUM istud a te benedictum MAY this incense, which Thou hast ascendat ad te, Domine: et descendat blessed, O Lord, ascend to Thee, and super nos misericordia tua. may Thy mercy descend upon us.

Then he incenses the Altar:

DIRIGATUR, Domine, oratio mea, sicut LET my prayer, O Lord, be directed as incensum, in conspectu tuo: elevatio incense in Thy sight: the lifting up of manuum mearum sacrificium my hands as an evening sacrifice. vespertinum.

Pone, Domine, custodiam ori meo, et Set a watch, O Lord, before my mouth, ostium circumstantiæ labiis meis: ut non and a door round about my lips. May my declinet cor meum in verba malitiæ, ad heart not incline to evil words, to make excusandas, excusationes in peccatis. 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.

THE PRAYER TO THE HOLY TRINITY

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

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

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

THE ORATE FRATRES

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

✠ ORATE FRATRES: ut meum ac
vestrum sacrificium acceptabile fiat
apud Deum Patrem omnipotentem.
✠ Suscipiat Dominus sacrificium de
manibus tuis ad laudem et gloriam
nominis sui, ad utilitatem quoque
nostram, totiusque Ecclesiae suae
sanctae. ✠ Amen.

✠ PRAY, BRETHREN, that my
Sacrifice and yours may be acceptable
to God the Father Almighty.
✠ May the Lord accept the Sacrifice
from thy hands, to the praise and glory
of His Name, for our benefit and for
that of all His holy Church.
✠ Amen.

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

Orem ✠ Oremus.

Let ✠ Let us pray.

THE SECRET

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

Turn to SECRET in the Proper of the Mass.

He concludes in a vox clara:

✠ Per omnia saecula saeculorum.
✠ Amen.

✠ For ever and ever.
✠ Amen.

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

THE DIALOGUE TO THE PREFACE

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

✠ Dominus vobiscum.
✠ Et cum spiritu tuo.

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

Raising his hands:

✠ Sursum corda.
✠ Habemus ad Dominum.

✠ Lift up your hearts.
✠ We have lifted them up to the Lord.

Joining his hands before his breast, he bows:

✠ Gratias agamus [BOW] Domino Deo
nostro.
✠ Dignum et justum est.

✠ Let us give thanks [BOW] to the Lord
our God.
✠ It is meet and just so to do.

PREFACE OF THE NATIVITY

This Preface is used every day in Christmastide except at privileged Votive Masses on ferial days after the Octave of Christmas.

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

VERE DIGNUM ET JUSTUM EST,
aequum et salutare, nos tibi semper et
ubique gratias agere: Domine, sanctae
Pater, omnipotens aeternae Deus: Quia
per incarnati Verbi mysterium, nova
mentis nostrae oculis lux tuae claritatis
infulsit: ut dum visibiliter Deum

IT IS TRULY MEET AND JUST and
profitable for our salvation, that we
should at all times and in all places give
thanks unto Thee, O holy Lord, Father
Almighty, Eternal God; for, through the
Mystery of the Word made flesh, new
radiance from Thy glory hath so shone

cognosimus, per hunc in invisibilium
amorem rapiamur. Et ideo cum
Angelis et Archangelis, cum Thronis
et Dominationibus, cumque omni
militia cœlestis exercitus, hymnum
gloriæ tuæ canimus, sine fine
dicentes:

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:

THE SANCTUS

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

KNEEL.

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

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

THE CANON OF THE MASS

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

FOR THE CHURCH

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

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

COMMEMORATION OF THE LIVING

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

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

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

INVOCATION OF THE SAINTS: THE COMMUNICANTES

CHRISTMAS COMMUNICANTES:

This is to be used for Christmas and the first eight days of Christmastide (to and including 1st January):

COMMUNICANTES, et diem sacratissimum celebrantes, quo (at Midnight Mass is said: Communicantes, et noctem sacratissimam celebrantes, qua) beatæ Mariæ intemerata virginitas huic mundo edidit Salvatorem: sed et memoriam venerantes, in primis ejusdem gloriosæ semper Virginis Mariæ, Genitricis ejusdem Dei et Domini nostri Jesu Christi: set et beati Joseph, ejusdem Virginis Sponsi, . . . [continue at *]

COMMUNICATING, and keeping this most holy day on which (at Midnight Christmas Mass is said: keeping this most holy night, in which) the spotless virginity of blessed Mary brought forth a Saviour to this world; and also reverencing the memory first of the same glorious Mary, ever-Virgin, Mother of the same God our Lord Jesus Christ: as also of the blessed Joseph, her spouse, . . . [continue at *]

STANDARD COMMUNICANTES

*This is used after the Octave of Christmas (New Year's Day),
including on the Feast of the Holy Name of Jesus:*

COMMUNICANTES, et memoriam IN COMMUNION with, and
venerantes, in primis gloriosæ semper honouring the memory, in the first
Virginis Mariæ, Genitricis Dei et place, of the glorious ever-Virgin
Domini nostri Jesu Christi: sed et beati Mary, Mother of our God and Lord,
Joseph, ejusdem Virginis Sponsi, . . . Jesus Christ; also, blessed Joseph, her
[continue at *] Spouse; . . . [continue at *]

* . . . et beatorum Apostolorum ac * . . . and likewise of Thy blessed
Martyrum tuorum, Petri et Pauli, Apostles and Martyrs, Peter and Paul,
Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Andrew, James, John, Thomas, James,
Philippi, Bartholomæi, Matthæi, Simonis Philip, Bartholomew, Matthew, Simon
et Thaddæi: Lini, Cleti, Clementis, Xysti, and Thaddeus; Linus, Cletus, Clement,
Cornelii, Cypriani, Laurentii, Sixtus, Cornelius, Cyprian, Lawrence,
Chrysogoni, Joannis et Pauli, Cosmæ et Chrysogonus, John and Paul, Cosmas
Damiani: et omnium sanctorum and Damian, and of all Thy saints.
tuorum; quorum meritis precibusque Grant for the sake of their merits and
concedas, ut in omnibus protectionis prayers that, in all things, we may be
tuæ muniamur auxilio. guarded and helped by Thy protection.

He joins his hands, saying:

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

THE CONSECRATION

OBLATION OF THE VICTIM TO GOD

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

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

THE EPICLESIS

INVOCATION OF THE HOLY GHOST TO BLESS THE OFFERINGS

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

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

WORDS OF CONSECRATION AND ELEVATION

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

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

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

**HOC EST ENIM
CORPUS MEUM.**

**FOR THIS IS
MY BODY.**

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

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

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

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

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

THE MEMORIAL

Now the Priest says in a low voice:

Hæc quotiescumque feceritis, in mei
memoriam facietis.

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

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

* THE ANAMNESIS *

OBLATION OF THE VICTIM TO GOD

With hands held apart, the Celebrant proceeds:

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

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

PLEA FOR ACCEPTANCE OF OUR OFFERING

SUPRA quæ propitio ac sereno vultu
respicere digneris: et accepta habere,
sicuti accepta habere dignatus es
munera pueri tui 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 Sangui-
nem 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 TO US ALSO, Thy sinful servants, who famulis tuis, de multitudine put our trust in the multitude of Thy miseracionum tuarum sperantibus, partem mercies, vouchsafe to grant some part aliquam et societatem donare digneris, and fellowship with Thy Holy Apostles and Martyrs: cum tuis sanctis Apostolis et Martyribus: and John, Stephen, cum Joanne, Stephano, Matthia, Barnaba, Matthias, Barnabas, Ignatio, Alexandro, Marcellino, Petro, Ignatio, Alexandro, Marcellino, Petro, Marcellinus, Peter, Felicity, Perpetua, Felicitate, Perpetua, Agatha, Lucia, Agatha, Lucy, Agnes, Cecilia, Anastasia Agnete, Cæcilia, Anastasia et omnibus and all Thy saints. Into their company we Sanctis tuis: intra quorum nos beseech Thee to admit us, not consortium, non æstimator meriti, sed considering our merits, but freely veniæ, quæsumus, largitor admitte 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, sancti✠ficas, vivi✠ficas, create, ✠ sanctify, ✠ quicken, ✠ bless bene✠dicis, 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 ip✠sum, et cum ip✠so et in ip✠so Through ✠ Him, and with ✠ Him and in ✠ est tibi Deo Patri ✠ omnipotenti, in Him, is unto Thee, God the Father unitate Spiritus ✠ Sancti, omnis honor et Almighty, in the unity of the Holy ✠ Ghost, gloria: all honour and glory,

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

✠ Per omnia sæcula sæculorum.

✠ For ever and ever.

✠ Amen.

✠ Amen

THE COMMUNION RITE OF HOLY MASS

THE PATER NOSTER

STAND AT SUNG MASSES; OTHERWISE, REMAIN KNEELING.

The Priest joins his hands and chants or says clearly:

OREMUS:

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

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

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

✠ Sed libera nos a malo.

✠ Amen.

LET US PRAY.

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

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

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

✠ But deliver us from evil.

The priest concludes silently:

✠ Amen.

THE EMBOLISM

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

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

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

THE FRACTION

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

Per eundem Dominum nostrum Jesum Christum Filium tuum.

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

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

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

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

He concludes aloud:

✠ Per omnia sæcula sæculorum.

✠ For ever and ever.

✠ Amen.

✠ Amen.

THE PAX

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

☩ Pax ☩ Domini sit ☩ semper
vobis ☩ cum.

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

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

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

☩ Pax tecum.

☩ Et cum spiritu tuo.]

☩. Peace be with thee.

☩ And with thy spirit.]

THE PRAYER FOR SANCTIFICATION

The Celebrant then continues silently:

DOMINE Jesu Christe, Fili Dei vivi,
qui ex voluntate Patris, cooperante

O LORD Jesus Christ, Son of the living
God, Who, by the will of the Father and

<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>the co-operation of the Holy Ghost, hast, by Thy death, given life to the world: deliver me by this, Thy most sacred Body and Blood, from all my iniquities and from every evil; make me cling always to Thy commandments, and permit me never to be separated from Thee. Who with the same God, the Father and the Holy Ghost, livest and reignest, God, world without end. Amen.</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.</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</p>
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Laudans invocabo Dominum, et ab inimicis meis salvus ero.

call upon the Lord and give praise: and I shall be saved from mine enemies.

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

SANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

MAY THE BLOOD of our Lord Jesus Christ preserve my soul unto life 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 Christi custodiat animam tuam in vitam æternam. Amen.

MAY THE BODY OF OUR LORD Jesus Christ preserve your soul unto life 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, the Choir sings the Communion Antiphon, which is later recited silently by the Celebrant at the Epistle horn of the Altar.

Turn to COMMUNION in the Proper of the Mass.

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

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

THE POSTCOMMUNION

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

STAND AT A SUNG MASS; OTHERWISE, REMAIN SEATED.

Turn to POSTCOMMUNION in the Proper of the Mass.

✠ 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.
✠ Et cum spiritu tuo.
✠ ✠ Initium Sancti Evangelii
secundum Joannem.
✠ ✠ Gloria ✠ tibi, ✠ Domine.

✠ The Lord be with you.
✠ And with thy spirit.
✠ ✠ The beginning of the holy Gospel
according to Saint John.
✠ Glory ✠ to ✠ Thee, ✠ O Lord

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

ET VERBUM CARO FACTUM EST

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

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

AND THE WORD WAS MADE FLESH

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

RECESSION

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.

℞ Et exaudi nos in die, qua invocaverimus te.

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

℣. O Lord, save Elizabeth our Queen.

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

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

THE HOLY SACRIFICE OF THE MASS: THE PROPERS

MASSES OF CHRISTMAS –25th DECEMBER–

SOLEMN FIRST-CLASS FEAST WHITE VESTMENTS
HOLYDAY OF OBLIGATION IN THE DOMINION OF CANADA

There are three Masses of Christmas. Each of them is known by its incipit. The oldest of the three is the day Mass, *Puer natus est*, which is conventionally offered at or after nine o'clock in the morning (Tierce). The Christmas Midnight Mass was the second one to be approved. It was added because the Old Testament prophecies that Christ would be born *in media nocte* (cf. Wisdom 18. 14-15). There is a parallel here with the seasonal cycle: Christ comes when the days are just beginning to lengthen in winter and also when the night is in the middle of its course. The Midnight Mass, *Dominus dixit*, is celebrated properly between midnight and dawn: it is called a “night Mass” in the Missal. Finally, a dawn Mass, *lux fulgebit*, was added, and it alone has a commemoration, that of St. Anastasia, Virgin and Martyress. It is properly celebrated between dawn and nine o'clock in the morning. The dawn Mass was originally restricted to an Eastern Christian church at Rome at which St. Anastasia was venerated on the same day. Should all three Masses be celebrated, it is required only that they be offered in their correct order: Midnight Mass, Dawn Mass, Day Mass. The latter two Masses (or even all three) can be celebrated apart from their conventional times but, should two (or three) be celebrated, again, they must be offered in their proper order.

Holyday of Obligation: Christmas is today one of only two additional holydays of obligation in Canada. The obligation can be fulfilled by attending any of the three Masses of Christmas or by attending any Catholic Mass on Christmas Day or in the afternoon or evening preceding that day. A collection will be taken on this day

because it is a day of obligation. Note that the Christmas Vigil Mass of our Rite is customarily offered in the morning hours on 24th December.

Asperges: If Christmas occur on a Sunday (and not otherwise), the principal Mass or sole Mass in the Traditional Rite may and should be preceded by the *Asperges*. The principal Mass is the one celebrated with the greatest solemnity. But if two or more Christmas Latin Masses are offered with equal ceremony (*e.g.* both be High Masses), or if all three be offered together, the *Asperges* will precede the first of them in order of celebration.

Christmas Eucharistic Fast. In 1957, Venerable Pope Pius XII altered the Eucharistic Fast partly owing to abuses arising from the Christmas Midnight Mass. As the traditional fast began the midnight before one received Holy Communion, on Christmas, this Fast might last for as little as forty minutes. Hence a new three-hour rule was devised. (The rule was also changed owing to the growing number of afternoon and evening Masses at that time.) The best course is to keep the traditional fast from midnight or the three-hour fast, whichever, in any case, is longer. But this consideration is not a matter of law. Today, it is only mandatory to maintain a fast of one hour from solid foods.

CHRISTMAS MIDNIGHT MASS

The Christmas Night Mass (*in nocte*) must begin no earlier than midnight on 25th December, and should end before dawn. It was customary that one of these Masses would be offered at a cathedral at three o'clock in the morning. This was for the benefit of those faithful who could not attend at other times. The Mass is usually celebrated at Midnight, however.

[Processional Station: Collect of the Mass (see hereunder)]

Introit (Psalm 2. 7)

The Lord hath ✠ said to me: Thou art my Son. This day have I begotten Thee. *Verse 1.* Why have the Gentiles raged, and the people devised vain things? Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. The Lord hath said to me: Thou art my Son. This day have I begotten Thee. *Kyrie & Gloria.*

Collect

O God, Who hast made this most holy night shine forth with the splendour of the true Light: grant, we beseech Thee, that we, who have known the mysteries of His light on earth, may enjoy also His happiness in Heaven: Who, with Thee, liveth and reigneth in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Epistle (Titus 2. 11-15)

Dearly beloved: The grace of God our Saviour hath appeared to all men, instructing us, that, denying ungodliness and worldly desires, we should live soberly and justly and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ: Who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works. These things speak and exhort: in Christ Jesus our Lord. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 109. 3, 1; Psalm 2. 7)

With Thee is the principality in the day of Thy strength: in the brightness of the saints, from the womb before the day star, I begot Thee. The Lord said to my Lord: Sit thou at my right hand until I make Thine enemies Thy footstool.

Alleluia, alleluia. The Lord hath said to Me: Thou art my Son. This day have I begotten Thee. Alleluia.

Gospel (St. Luke 2. 1-14)

At that time, there went out a decree from Cæsar Augustus that the whole world should be enrolled. This enrolling was first made by Cyrinus, the Governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, out of the City of Nazareth, into Judea to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary, his espoused wife, who was with child. And it came to pass that, when they were there, her days were accomplished that she should be delivered. And she brought forth her firstborn Son and wrapped Him up in swaddling clothes, and laid Him in a manger: because there was no room for them in the inn. And, in the same country, there were shepherds watching and keeping the night watches over their flock. And behold, an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not; for behold, I bring you good tidings of great joy that shall be to all people: for this day is born to you in the city of David a Saviour, Who is Christ the Lord. And this shall be a sign unto you: you shall find the Infant wrapped in swaddling clothes and laid in a manger. And, suddenly, there was with the angel a multitude of the Heavenly army, praising God and saying: Glory to God in the highest, and on earth peace to men of good will. *Response:* Laus tibi, Christe. *Creed.*

Offertory Versicle (Psalm 95. 11, 13)

Let the heavens rejoice, and let the earth be glad before the face of the Lord: because He cometh.

Secret

May our offering on this day's feast be acceptable to Thee, O Lord, we beseech Thee: that, by Thy bounteous grace, through this sacred interchange, we may be found like unto Him, in Whom our nature is united to Thee: Who with Thee, liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.

Preface of the Nativity: See the Ordinary.

Christmas Communicantes: ... *noctem sacratissimam ... qua:*
See the Ordinary.

Communion Versicle (Psalm 109. 3)

In the brightness of the saints, from the womb before the day star, I begot Thee.

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

Postcommunion Verse

Grant to us, we beseech Thee, O Lord, that we, who rejoice in celebrating the birth of our Lord Jesus Christ by these Mysteries, may, by worthy lives, deserve to attain unto fellowship with Him: Who, with Thee, liveth and reigneth in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

[Recessional Station: Postcommunion of the Mass (*ut supra*)]

THE SECOND MASS OF CHRISTMAS AT DAWN

Should the Dawn Mass of Christmas, *lux fulgebit*, be celebrated in our Parish, the propers for this will be supplied by insert. They will include a commemoration of St. Anastasia, Virgin and Martyress. She is commemorated only at the Dawn Mass of Christmas.

CHRISTMAS MIDDAY MASS

–25th DECEMBER–

The oldest of the three Masses for Christmas is this one, the day Mass, *Puer natus est*. It is conventionally offered at or after Terce; that is, at nine o'clock in the morning or later. Should two or all three Christmas Masses be celebrated, it is required only that they be offered in their correct sequence: Night Mass (*in nocte*), Dawn Mass (*in aurora*), day Mass (*in die nativitatis Domini*).

There is no Last Gospel delivered at this Mass, as the usual Last Gospel is the main Gospel text here. The old special Last Gospel was suppressed in 1962.

Processional Station: Collect of the Mass (see hereunder)

Introit (Isaias 9. 6)

A child ✠ is born to us, and a Son is given to us: Whose government is upon His shoulder: and His name shall be called the Angel of great counsel. *Psalm 97. 1*. Sing ye to the Lord a new canticle: because He hath done wonderful things. Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end. Amen. A child is born to us, and a Son is given to us: Whose government is upon His shoulder: and His name shall be called the Angel of great counsel. *Kyrie & Gloria*.

Collect

Grant, we beseech Thee, almighty God, that the new birth of Thine only-begotten Son in the flesh may set us free, who are held by the old bondage under the yoke of sin. 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.

Epistle (Hebrews 1. 1-12)

God, Who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all, in these days, hath spoken to us by His Son, Whom He hath appointed heir of all things, by Whom also He made the world: Who, being the brightness of His glory and the figure of His substance, and upholding all things by the word of His power, making purgation of sins, sitteth on the right hand of the Majesty on high, being made so much better than the angels, as He hath inherited a more excellent Name than did they. For to which of the angels hath He said at any time: Thou art my Son. Today have I begotten Thee? And again: I will be to Him a Father, and He shall be to me a Son? And again, when He bringeth in the First-begotten into the world, He saith: And let all the angels of God adore Him. And, to the angels indeed, He saith this: He that maketh His angels spirits, and His ministers a flame of fire. But, to the Son: Thy throne, O God, is for ever and ever, a sceptre of justice is the sceptre of Thy Kingdom. Thou hast loved justice and hated iniquity: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And He saith to His Son: Thou, in the beginning, O Lord, didst found the earth: and the works of Thy hands are the heavens. They shall perish, but Thou shalt continue: and they shall all grow old, as a garment, and as a vesture. Thou shalt change them, and they shall be changed: but Thou art the selfsame, and Thy years shall not fail.

Gradual and Alleluia (Psalm 97. 3, 4, 2)

All the ends of the earth have seen the salvation of our God: sing joyfully to God, all the earth. The Lord hath made known His salvation: He hath revealed His justice in the sight of the Gentiles.

Alleluia, alleluia. A sanctified day hath shone upon us: come, ye Gentiles, and adore the Lord: for, this day, a great light hath descended upon the earth. Alleluia.

Gospel (St. John 1. 1-14)

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 made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men, through Him, might believe. He was not the light, but was to bear witness of the light. That was the true light, which enlighteneth every man that cometh into this 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: to them that believe in His Name, who were born not of blood nor of the will of the flesh, nor of the will of man, but of God. [Genuflect here when the Priest genuflects at the Altar.] AND THE WORD WAS MADE FLESH, and dwelt among us: and we saw His glory, the glory of the only-begotten of the Father, full of grace and truth.
Response: Laus tibi, Christe. *Creed.*

Offertory Versicle (Psalm 88. 12, 15)

Thine are the heavens, and Thine is the earth, the world and the fulness thereof Thou hast founded: justice and judgement are the preparation of Thy throne.

Secret

Sanctify, O Lord, the gifts offered to Thee by the new birth of Thine only-begotten Son: and cleanse us from the stains of our sins. Through the same our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

Preface of the Nativity: See the Ordinary.

Christmas Communicantes: ... *diem sacratissimum* ... *quo:*
See the Ordinary.

Communion Versicle (Psalm 97. 3)

All the ends of the earth have seen the salvation of our God.

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

Postcommunion

Grant, we beseech Thee, Almighty God, that, as the Saviour of the world, born on this day, is the Author of our Heavenly birth, so He may also be to us the Giver of immortality: Who, with Thee, liveth and reigneth in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Dismissal, Placeat Tibi and Last Blessing.

There is no Last Gospel.

Recessional Station: Communion Versicle of the Mass (*ut supra*).

MASS FOR THE SUNDAY IN THE OCTAVE OF CHRISTMAS

SECOND-CLASS FEAST

WHITE VESTMENTS

When a Sunday falls between Christmas Day and its Octave Day (1st January), this Mass of the Sunday within the Octave of Christmas is celebrated, and occurring feasts of the second class are commemorated at Low Masses at Collect, Secret and Postcommunion. When the third-class commemoration of St. Thomas à Becket (29th December) or that of Pope St. Sylvester I, Confessor (31st December), occurs on a Sunday, it is not commemorated because a Sunday of the second class admits of only one commemoration that is also of the second class (or that is privileged). Note that the Mass of the Octave of Christmas (the Third Mass of Christmas) is never commemorated at this Mass hereunder. This is, in effect, a special Sunday Mass to be offered within the Christmas Octave.

Introit (Wisdom 18. 14-15)

While all things ✠ were in quiet silence and the night was in the midst of her course, Thine Almighty Word, O Lord, leapt down from Heaven from Thy royal throne. *Psalm 92. 1.* The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself. 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. While all things were in quiet silence and the night was in the midst of her course, Thine almighty Word, O Lord, leapt down from Heaven from Thy royal throne. *Kyrie & Gloria.*

Collect(s)

Collect of the Sunday in the Octave of Christmas:

O Almighty and everlasting God, direct our actions according to Thy good pleasure; that, in the name of Thy beloved Son, we may deserve to abound in good works. Who, with Thee, livest and reignest in the unity of the Holy Ghost, God, world without end.
Response: Amen.

When Sunday falls on 26th December, the following Collect of St. Stephen is added but only at Low Masses:

Grant us, we beseech Thee, O Lord so to imitate what we revere that we may learn to love even our enemies: for we celebrate the Heavenly birthday of him who knew how to pray for his very persecutors to our Lord Jesus Christ, Thy Son, Who livest and reignest with Thee, in the unity of the Holy Ghost, world without end. *Response:* Amen.

When Sunday falls on 27th December, the following Collect of St. John, the Apostle and Evangelist, is added but only at Low Masses:

Of Thy goodness, O Lord, shine upon Thy Church, that, enlightened by the teachings of blessed John, Thine apostle and evangelist, she may attain to everlasting 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.

When Sunday falls on 28th December, the following Collect of Childermas (the Holy Innocents) is added but only at Low Masses:

O God, Whose praise the martyred Innocents on this day confessed, not by speaking, but by dying: destroy in us all the evils of sin, that our life may also proclaim by deeds Thy faith which our tongues profess. 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.

Epistle (Galatians 4. 1-7)

Brethren, as long as the heir is a child, he differeth nothing from a servant, though he be Lord of all: but is under tutors and governors until the time appointed by the father. So we also, when we were children, were serving under the elements of the world. But when the fulness of the time was come, God sent His Son, made of a woman, made under the law, that He might redeem them that were under the law, that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of His Son into your hearts, crying: Abba, Father. Therefore, now he is not a servant, but a son: and if a son, an heir also through God. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 44. 3, 2; Psalm 92. 1)

Thou art beautiful above the sons of men: grace is poured abroad in Thy lips. My heart hath uttered a good word. I speak my words to the king: my tongue is the pen of a scrivener, that writeth swiftly.

Alleluia, alleluia. The Lord hath reigned. He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself with might. Alleluia.

Gospel (St. Luke 2. 33-40)

At that time, Joseph, and Mary, the Mother of Jesus, were wondering at those things which were spoken concerning Him. And Simeon blessed them, and said to Mary, His mother: Behold, this Child is set for the fall and for the resurrection of many in Israel: and for a sign which shall be contradicted; and thine own soul a sword shall pierce, that, out of many hearts, thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow for fourscore and four years, who departed not from the temple; by fastings and prayers, serving night and day. Now she, at the same hour, coming in, confessed to the Lord: and spoke of Him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city of Nazareth. And the Child grew and waxed strong, full of wisdom: and the grace of God was in Him. *Response:* Laus tibi, Christe. *Creed.*

Offertory Versicle (Psalm 92. 1, 2)

God hath established the world, which shall not be moved: Thy throne, O God, is prepared from of old, Thou art from everlasting.

Secret(s)

Secret of the Sunday in the Octave of Christmas:

Grant, we beseech Thee, Almighty God, that the offering made in the sight of Thy majesty may obtain for us the grace of loving devotion, and the reward of a blessed eternity. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

When Sunday falls on 26th December, the following Collect of St. Stephen is added but only at Low Masses:

Receive, O Lord, our gifts, in commemoration of Thy saints: that, as suffering made them glorious, so our devotion may render us innocent. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

When Sunday falls on 27th December, the following Secret of St. John, the Apostle and Evangelist, is added but only at Low Masses:

Receive, O Lord, the gifts we bring to Thee on the feast of him, by whose protection, we hope to be delivered. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

When Sunday falls on 28th December, the following Secret of Childermas is added but only at Low Masses:

Let not the loving prayer of Thy saints fail us, O Lord: may it render our offerings pleasing to Thee, and ever obtain for us Thy pardon. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

Preface of the Nativity: See the Ordinary.

Christmas Communicantes: ... *diem sacratissimum* ... *quo*
See the Ordinary.

Communion Versicle (St. Matthew 2. 20)

Take the Child and His mother, and go into the land of Israel: for they are dead who sought the life of the Child.

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

Postcommunion(s)

Postcommunion of the Sunday in the Octave of Christmas:

By the working of this Mystery, O Lord, may our vices be removed, and our just desires fulfilled. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

When Sunday falls on 26th December, the following Postcommunion of St. Stephen is added but only at Low Masses:

May the Mysteries we have received, O Lord, help us and, through the intercession of blessed Stephen, Thy Martyr, establish us by Thine everlasting protection. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

When Sunday falls on 27th December, the following Postcommunion of St. John, the Apostle and Evangelist, is added but only at Low Masses:

We, who have been refreshed by Heavenly Food and Drink, humbly entreat Thee, O our God, that we may be strengthened also by the prayers of him in whose commemoration we have received 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. *Response:* Amen.

When Sunday falls on 28th December, the following Secret of Childermas is added but only at Low Masses:

We have partaken, O Lord, of these votive Gifts: grant, we beseech Thee, that, by the prayers of the saints, they may procure aid for us both in this life and 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. *Response:* Amen.

FEAST OF ST. STEPHEN, PROTOMARTYR

–26th DECEMBER–

SECOND-CLASS FEAST

RED VESTMENTS

When, on a weekday, this Feast is celebrated, the Third Mass of Christmas (*Puer natus est*) is commemorated at all Masses at Collect, Secret and Postcommunion.

If 26th December fall on a Sunday, the Mass of the Sunday in the Octave of Christmas is said (*q.v.*) and, at Low Masses, this Feast is commemorated.

Introit (Psalm 118. 23, 86)

Princes sat, ✠ and spoke against me: and the wicked persecuted me: help me, O Lord my God, for Thy servant was employed in Thy justifications. *Verse 1.* Blessed are the undefiled in the way, who walk in the law 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. Princes sat, and spoke against me: and the wicked persecuted me: help me, O Lord my God, for Thy servant was employed in Thy justifications. *Kyrie & Gloria.*

Collects of St. Stephen and of the Third Mass of Christmas

Grant us, we beseech Thee, O Lord, so to imitate what we revere that we may learn to love even our enemies: for we celebrate the Heavenly birthday of him who knew how to pray for his very persecutors to our Lord Jesus Christ, Thy Son, Who livest and reignest with Thee, in the unity of the Holy Ghost, world without end. *Response:* Amen.

Grant, we beseech Thee, Almighty God, that the new birth of Thine only-begotten Son in the flesh may set us free, who are held by the old bondage under the yoke of sin. 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.

Lesson (Acts 6. 8-10, 27, 54-59)

In those days, Stephen, full of grace and fortitude, did great wonders and signs among the people. Now there arose some of that which is called the synagogue of the Libertines and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen: and they were not able to resist the wisdom and the spirit that spoke. Now, hearing these things, they were cut to the heart, and they gnashed with their teeth at him. But Stephen, being full of the Holy Ghost, looking up steadfastly to Heaven, saw the glory of God and Jesus standing on the right hand of God. And he said: Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. And they, crying out with a loud voice, stopped their ears and, with one accord, ran violently upon him. And casting him forth without the city, they stoned him: and the witnesses laid down their garments at the feet of a young man, whose name was Saul. And they stoned Stephen, invoking and saying: Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord.

Response: Deo gratias.

Gradual and Alleluia (Psalm 118. 23, 86, 117; Acts 7. 56)

Princes sat, and spoke against me: and the wicked persecuted me. Help me, O Lord my God: save me for Thy mercy's sake. Alleluia, alleluia. I see the heavens opened, and Jesus standing on the right hand of the power of God. Alleluia.

Gospel (St. Matthew 23. 34-39)

At that time, Jesus said to the scribes and pharisees: Behold, I send to you prophets and wise men and scribes, and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city: that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just even unto the blood of Zacharias, the son of Barachias, whom you killed

between the temple and the altar. Amen I say to you, all these things shall come upon this generation. Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not? Behold, your house shall be left to you desolate. For I say to you, you shall not see me henceforth until you say: Blessed is He that cometh in the Name of the Lord. *Response:* Laus tibi, Christe. *Creed.*

Offertory Versicle (Acts 6. 5; 7. 59)

The apostles chose Stephen to be a Levite, a man full of faith and of the Holy Ghost: whom the Jews stoned, invoking and saying: Lord Jesus, receive my spirit, alleluia.

Secrets of St. Stephen and of the Third Mass of Christmas

Receive, O Lord, our gifts in commemoration of Thy saints: that, as suffering made them glorious, so our devotion may render us innocent. 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.

Sanctify, O Lord, the gifts offered to Thee by the new birth of Thine only-begotten Son: and cleanse us from the stains of our sins. Through the same our Lord Jesus Christ, Who is God, and liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

Preface of the Nativity: See the Ordinary.

Christmas Communicantes: ... *diem sacratissimum* ... *quo*
See the Ordinary.

Communion Versicle (Acts 7. 55, 58, 60)

I see the heavens opened, and Jesus standing on the right hand of the power of God. Lord Jesus: receive my spirit, and lay not this sin to their charge.

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

**Postcommunions for the Feast of St. Stephen
and for the Third Mass of Christmas**

May the Mysteries we have received, O Lord, help us and, through the intercession of blessed Stephen, Thy Martyr, establish us by Thine everlasting protection. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end.

Response: Amen.

Grant, we beseech Thee, Almighty God, that, as the Saviour of the world, born on this day, is the Author of our Heavenly birth, so He may also be to us the Giver of immortality: Who, with Thee, liveth and reigneth in the unity of the Holy Ghost, world without end.

**FEAST OF ST. JOHN,
APOSTLE AND EVANGELIST,
–27th DECEMBER–**

SECOND-CLASS FEAST

WHITE VESTMENTS

When, on a weekday, this Feast is celebrated, the Third Mass of Christmas (*Puer natus est*) is commemorated at all Masses at Collect, Secret and Postcommunion.

If 27th December fall on a Sunday, the Mass of the Sunday in the Octave of Christmas is said (*q.v.*) and, at Low Masses, this Feast is commemorated.

Introit (Ecclesiasticus 15. 5)

In the midst ✠ of the Church, the Lord opened his mouth: and 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, the Lord opened His mouth: and filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. *Kyrie & Gloria.*

Collects of St. John and of the Third Mass of Christmas

Of Thy goodness, O Lord, shine upon Thy Church, that, enlightened by the teachings of blessed John, Thine apostle and evangelist, she may attain to everlasting 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.

Grant, we beseech Thee, Almighty God, that the new birth of Thine only-begotten Son in the flesh may set us free, who are held under the old bondage under the yoke of sin. Through the same our Lord Jesus Christ our Lord, 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 15. 1-6)

He that feareth God will do good: and he that possesseth justice shall lay hold on her, and she will meet him as an honourable mother. With the bread of life and of understanding, she shall feed him and give him the water of wholesome wisdom to drink; and she shall be made strong in him, and he shall not be moved; and she shall hold him fast, and he shall not be confounded; and she shall exalt him among his neighbours, and in the midst of the Church, she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory. The Lord our God shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name. *Response:* Deo gratias.

Gradual and Alleluia (St. John 21. 23, 19; 21. 24)

This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say: He should not die. But: So I will have him to remain until I come: follow thou Me. Alleluia, alleluia. This is that disciple who giveth testimony of these things: and we know that his testimony is true. Alleluia.

Gospel (St. John 21. 19-24)

At that time, Jesus said to Peter: Follow Me. Peter, turning about, saw that disciple whom Jesus loved following, who also leaned on His breast at supper, and he said: Lord, who is he that shall betray Thee? Him therefore when Peter had seen, he saith to Jesus: Lord, and what shall this man do? Jesus saith to him: So I will have him to remain until I come, what is it to thee? Follow thou Me. This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him: He should not die; but: So I will have him to remain until I come: what is it to thee? This is that disciple who giveth testimony of these things, and hath written these things: and we know that his testimony is true. *Response:* Laus tibi, Christe. *Creed.*

Offertory Versicle (Psalm 91. 13)

The just shall flourish like the palm tree: he shall be multiplied like the cedar that is in Libanus.

Secrets of St. John and of the Third Mass of Christmas

Receive, O Lord, the gifts we bring to Thee on the feast of him, by whose protection, we hope to be delivered. 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.

Sanctify, O Lord, the gifts offered to Thee by the new birth of Thine only-begotten Son: and cleanse us from the stains of our sins. Through the same our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

Preface of the Nativity: See the Ordinary.

Christmas Communicantes: ... *diem sacratissimum* ... *quo* ...
See the Ordinary.

Communion Versicle (St. John 21. 23)

A saying therefore went abroad among the brethren, that that disciple should not die: and Jesus did not say: he should not die; but: So I will have him to remain until I come.

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

Postcommunions for St. John and for the Third Mass of Christmas

We who have been refreshed by Heavenly Food and Drink humbly entreat Thee, O our God, that we may be strengthened also by the prayers of him in whose commemoration we have received 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. *Response:* Amen.

Grant, we beseech Thee, Almighty God, that, as the Saviour of the world, born on this day, is the Author of our Heavenly birth, so He may also be to us the Giver of immortality: Who, with Thee, liveth and reigneth in the unity of the Holy Ghost, world without end.

Response: Amen.

**FEAST OF THE HOLY INNOCENTS,
OR ‘CHILDERMAS’,
–28th DECEMBER–**

SECOND-CLASS FEAST

RED VESTMENTS

When, on a weekday, this Feast is celebrated, the Third Mass of Christmas (*Puer natus est*) is commemorated at all Masses at Collect, Secret and Postcommunion.

If 28th December fall on a Sunday, the Mass of the Sunday in the Octave of Christmas is said (*q.v.*) and, at Low Masses, this Feast is commemorated.

Introit (Psalm 8. 3)

Out of the mouth ✠ of infants and sucklings, O God, Thou hast perfected praise, because of Thine enemies. *Verse 2.* O Lord, our God: how admirable is Thy Name in the whole earth! 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. Out of the mouth of infants and sucklings, O God, Thou hast perfected praise, because of Thine enemies. *Kyrie & Gloria.*

**Collects of the Holy Innocents
and of the Third Mass of Christmas**

O God, Whose praise the martyred Innocents on this day confessed, not by speaking, but by dying: destroy in us all the evils of sin, that our life may also proclaim by deeds Thy faith which our tongue professes. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. *Response:* Amen.

Grant, we beseech Thee, Almighty God, that the new birth of Thine only-begotten Son in the flesh may set us free, who are held by the old bondage under the yoke of sin. 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.

Lesson (Apocalypse 14. 1-5)

In those days, I beheld a Lamb standing on Mount Sion, and with him an hundred forty-four thousand, having His Name and the Name of His Father written on their foreheads. And I heard a voice from

Heaven, as the noise of many waters and as the voice of great thunder: and the voice which I heard was as the voice of harpers, harping on their harps. And they sang, as it were, a new canticle before the throne, and before the four living creatures and the ancients: and no man could say the canticle but those hundred forty-four thousand who were purchased from the earth. These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever He goeth. These were purchased from among men, the first fruits to God and to the Lamb: and in their mouth there was found no lie: for they are without spot before the throne of God. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 123. 7, 8; Psalm 112. 1)

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 made Heaven and earth.

Alleluia, alleluia. Praise the Lord, ye children, praise ye the Name of the Lord. Alleluia.

Gospel (St. Matthew 2. 13-18)

At that time, an angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the Child and His mother and fly into Egypt, and be there until I shall tell thee. For it will come to pass that Herod will seek the Child to destroy Him. Who arose and took the Child and His mother by night and retired into Egypt: and he was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called My Son. Then Herod, perceiving that he was deluded by the wise men, was exceeding angry, and sending his men, he killed all the male children that were in Bethlehem and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias the Prophet, saying: A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not. *Response:* Laus tibi, Christe. *Creed.*

Offertory Versicle (Psalm 123. 7)

Our soul hath been delivered as a sparrow out of the snare of the fowlers: the snare is broken, and we are delivered.

Secrets of Childermas, and of the Third Mass of Christmas

Let not the loving prayer of Thy saints fail us, O Lord: may it render our offerings pleasing to Thee, and ever obtain for us Thy pardon. 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.

Sanctify, O Lord, the gifts offered to Thee by the new birth of Thine only-begotten Son: and cleanse us from the stains of our sins. Through the same our Lord Jesus Christ, Who is God, and liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

Preface of the Nativity: See the Ordinary.

Christmas Communicantes: ... *diem sacratissimum* ... *quo*
See the Ordinary.

Communion Versicle (St. Matthew 2. 18)

A voice in Rama was heard, lamentation and mourning: Rachel, bewailing her children, and would not be comforted, because they are not.
Priest: The Lord be with you. Server(s): And with thy spirit. Priest: Let us pray.

Postcommunions for Childermas and for the Third Mass of Christmas

We have partaken, O Lord, of these votive Gifts: grant, we beseech Thee, that, by the prayers of the saints, they may procure aid for us both in this life and 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. *Response:* Amen.
Grant, we beseech Thee, Almighty God, that, as the Saviour of the world, born on this day, is the author of our Heavenly birth, so He may also be to us the Giver of immortality: Who, with Thee, liveth and reigneth in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

WEEKDAY MASSES OF 29TH, 30TH AND 31ST DECEMBER IN THE OCTAVE OF CHRISTMAS

SECOND CLASS

WHITE VESTMENTS

On weekdays within the Octave of Christmas, other than on feastdays of the second class, an 'octaval' Mass is celebrated. These are 29th, 30th and 31st December (other than a Sunday that occurs on one of these same days). These octaval Masses take the second class (rubric 67). They all use the same proper. On 29th December, however, St. Thomas à Becket will be commemorated at Low Masses; on 31st December, Pope St. Sylvester, Confessor, is commemorated at Low Masses. The Mass of the day is the Third Mass of Christmas, *Puer natus est*, except that it substitutes the Epistle and Gospel of the Second (dawn) Mass of Christmas. The Preface of the Nativity is used. The Christmas Communicantes is prayed in the day form (*noctem sacratissimum ... quo*). The *Gloria* and Creed are both recited because these days take the second class.

St. Thomas à Becket is commemorated at Low Masses on 29th December. He was a martyred Archbishop of Canterbury. At the suggestion of King Henry II of England, he was slain because he sought to defend the liberties of Holy Church. On 29 December, 1170, soldiers of the King slew him at Mass in his very cathedral. St. Thomas à Becket prevailed after his death, however, and the King had to do public penance for his crime. In 1215, by the Magna Carta, the liberties which this holy Archbishop defended were encoded into the law of the English realm.

Pope St. Sylvester, Confessor, is commemorated at Low Masses on 31st December. He was the Pope who presided over the Œcumenical Council of Nicæa in 325 to condemn the heresy of Arius, he who denied the divinity of Christ. Sylvester ruled over the Church from 314 to 335, the first period of liberty in the Roman Empire. His propers are taken from the common of one or several holy popes, *Si diligis me*.

Introit (Daniel 3. 84, 87)

A Child ✠ is born to us, and a Son is given to us: Whose government is upon His shoulder: and His name shall be called the Angel of Great Counsel. *Psalm 97.1.* Sing ye to the Lord a new canticle: because He hath done wonderful things. Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end. Amen. A Child is born to us, and a Son is given to us: Whose government is upon His shoulder: and His name shall be called the Angel of Great Counsel. *Kyrie & Gloria.*

Collect(s)

Collect of the Octaval Day within Christmastide:

Grant, we beseech Thee, Almighty God, that the new birth of Thine only-begotten Son in the flesh may set us free, who are held by the old bondage under the yoke of sin. 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.

On 29th December, St. Thomas à Becket, Bishop and Martyr, is commemorated here at Low Masses:

O God, for the sake of Whose Church the glorious Bishop Thomas fell by the sword of ungodly men: grant, we beseech Thee, that all who implore his aid may obtain the good fruit of their petition. 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.

On 31st December, Pope St. Sylvester, Confessor, is commemorated here at Low Masses:

Look forgivingly on Thy flock, Eternal Shepherd, and keep it in Thy constant protection by the intercession of Blessed Sylvester, Thy martyr and Sovereign Pontiff, whom Thou didst constitute Shepherd of the whole Church. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

Epistle (Titus 3. 4, 7)

Dearly beloved: the goodness and kindness of God our Saviour hath appeared not by the works of justice which we have done, but according to His mercy hath He saved us by the laver of regeneration

and renovation of the Holy Ghost, Whom He hath poured forth upon us abundantly through Jesus Christ our Saviour: that, being justified by His grace, we may be heirs according to hope of life everlasting: in Christ Jesus, our Lord.

Gradual and Alleluia (Psalm 97. 3, 4. 2; Alleluia)

All the ends of the earth have seen the salvation of our God: sing joyfully to God, all the earth. The Lord hath made known His salvation: He hath revealed His justice in the sight of the Gentiles.

Alleluia, alleluia. A sanctified day hath shone upon us: come, ye Gentiles, and adore the Lord: for, this day, a great light hath descended upon the earth. Alleluia.

Gospel (St. Luke 2. 15-20)

At that time, the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that has come to pass, which the Lord hath showed to us. And they came with haste: and they found Mary and Joseph, and the Infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this Child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them. *Creed.*

Offertory Versicle (Psalm 88. 12, 15)

Thine are the heavens, and Thine is the earth: the world and the fulness thereof Thou hast founded. Justice and judgement are the preparations of Thy throne.

Secret(s)

Secret of the Octaval Day within Christmastide:

Sanctify, O Lord, the gifts offered to Thee by the new birth of Thine only-begotten Son: and cleanse us from the stains of our sins. Through the same our Lord Jesus Christ Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

On 29th December, St. Thomas à Becket, Bishop and Martyr, is commemorated here at Low Masses:

Sanctify, O Lord, the gifts dedicated to Thee, and by the intercession

of Blessed Thomas, Thy martyr and bishop, through them, look upon us with mercy. 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.

On 31st December, Pope St. Sylvester, Confessor, is commemorated here at Low Masses:

We beseech Thee, O Lord, through the gifts which we have offered, in Thy kindness, enlighten Thy Church: so that, everywhere, Thy flock may prosper and her shepherds, by Thy guidance, be pleasing to Thy Name. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

Preface of the Nativity: See the Ordinary.

Christmas Communicantes: ... *diem sacratissimum* ... *quo* See the Ordinary.

Communion Versicle (Psalm 97. 3)

All the ends of the earth have seen the salvation of our God.

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

Postcommunion(s)

Postcommunion of the Octaval Day within Christmastide:

Grant, we beseech Thee, almighty God, that, as the Saviour of the world, born on this day, is the Author of our Heavenly birth, so He may also be to us the Giver of immortality: Who with Thee, liveth and reigneth in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

On 29th December, St. Thomas à Becket, Bishop and Martyr, is commemorated here at Low Masses:

May this Communion, O Lord, cleanse us from guilt; and, through the intercession of Blessed Thomas, Thy martyr and bishop, make us partakers of the Heavenly Remedy. 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.

On 31st December, Pope St. Sylvester, Confessor, is commemorated here at Low Masses:

Appeased by this Sacrifice, O Lord, in which Thou hast nourished Thy Church on Heavenly Food, do Thou so guide her that she may be steered with a firm hand and, while enjoying more liberty, may persist in wholeness of faith. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

MASS FOR THE OCTAVE OF CHRISTMAS ON NEW YEAR'S DAY

FIRST-CLASS DAY

WHITE VESTMENTS

HOLY DAY OF OBLIGATION IN THE DOMINION OF CANADA

It is traditional that the most exalted feasts each has an octave day. Hence the Octave Day of Easter is 'Low' Sunday only in relation to Easter Sunday. Pentecost could eventually (in 1334) add a separate feast on its octave day, that of the Blessed Trinity, because the entire Trinity is conceived as being the crown of each Person of God. The Octave Day of Christmas, the eighth day, is the day on which our Blessed Lord was circumcised and named and, in fact, this Christmas interval of eight is the origin of octaves. The octave day is the first day of a subsequent week; hence it is a beginning. Eight is conceived as a number of eternity because it is one more than the number seven of completion. The Octave of Christmas is the first day of a new civil year and of a new and eternal testament.

Holyday of Obligation in Canada. This Mass on the Octave of Christmas is one of only two additional holydays of obligation in Canada. This means that every faithful present in Canada must assist at this Mass whether he or she be Canadian or not. It also means that a collection will be taken on this day. The obligation of assisting at Mass on New Year's Day can be fulfilled either on New Year's Day itself or at any Mass offered in the afternoon or evening of the preceding day.

If there be no Sunday occurring between Christmas Day and its octave day, the Mass for the Sunday in the octave is omitted. At this Mass of the Octave of Christmas, the Christmas Communicantes is used for the last time. It will be said in the day form, of course (*noctem sacratissimum ... quo*). There are no commemorations at this Mass. Should it fall on a Sunday, the Asperges will be imparted at the principal (or sole) Traditional Latin Mass of the day. (If two or three Masses be offered with equal ceremony, the Asperges will precede only the first of them.)

Introit (Isaias 9. 6)

A Child is born ✠ to us, and a Son is given to us, Whose government is upon His shoulders: and His Name shall be called the Angel of Great Counsel. *Psalm 97. 1.* Sing ye to the Lord a new canticle: because He hath done wonderful things. Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. A Child is born to us, and a Son is given to us, Whose government is upon His shoulders: and His Name shall be called the Angel of Great Counsel. *Kyrie & Gloria.*

Collect

O God, Who, by the fruitful virginity of blessed Mary, hast bestowed upon mankind the rewards of eternal salvation: grant, we beseech Thee, that we may experience her intercession for us, through whom we have been made worthy to receive the Author of Life, Jesus Christ Thy Son, our Lord: Who, with Thee, liveth and reigneth in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Epistle (Titus 2. 11-15)

Dearly beloved: The grace of God our Saviour hath appeared to all men, instructing us, that, denying ungodliness and worldly desires, we should live soberly and justly and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ: Who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works. These things speak and exhort: in Christ Jesus our Lord. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 97. 3, 4, 2; Hebrews 1. 1, 2)

All the ends of the earth have seen the salvation of our God: sing joyfully to God, all the earth. The Lord hath made known His salvation: He hath revealed His justice in the sight of the Gentiles.

Alleluia, alleluia. God, Who in divers manners spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by His Son. Alleluia.

Gospel (St. Luke 2. 21)

At that time, after eight days were accomplished that the Child should be circumcised: His Name was called Jesus, which was called by the angel before He was conceived in the womb.

Response: Laus tibi, Christe. *Creed.*

Offertory Versicle (Psalm 88. 12, 15)

Thine are the heavens, and Thine is the earth; the world and the fulness thereof Thou hast founded: justice and judgement are the preparation of Thy throne.

Secret

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

Preface of the Nativity: See the Ordinary.

Christmas Communicantes: ... *diem sacratissimum ... quo*
See the Ordinary.

Communion Versicle (Psalm 97. 3)

All the ends of the earth have seen the salvation of our God.

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

Postcommunion Verse

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

SECOND-CLASS FEAST

WHITE VESTMENTS

In accordance with Jewish law, our Lord and Saviour Jesus Christ was named on the eighth day after His birth. This was also the day on which He was circumcised. But the principal focus of the eighth day in our Liturgy is the Nativity of our Lord because this is to be celebrated on a feastday, its octave day, and the days in that octave. Therefore, Holy Church wanted to celebrate the holy Name of Jesus separately as soon as possible after the octave day. In order to induce faithful to attend this Mass, the Church decided that it would be observed on a Sunday, a day on which attendance at Mass is mandatory. It is celebrated on the Sunday which may occur between the Octave day of Christmas and the Solemn Feast of the Epiphany. If there be no Sunday in that interval (this happens in about three years out of every seven), it is celebrated on 2nd January, the first day open for it. No commemorations are observed at this Mass.

The entire month of January is dedicated to the Holy Name of Jesus, at the utterance of which every knee should bend and every head should bow in Heaven, on earth and under the earth. There are special Holy Name Day devotions to be used throughout the month of January and especially on this Feast. Moreover, the Litany of the Holy Name of Jesus is one of the 'great three' that was approved long before the others and ranks above the others (the other two are the Litany of the Saints and the Litany of Loreto). The Jesus Psalter, which concentrates on the moral virtues, is especially suited for January on account of its emphasis on the Holy Name of Jesus.

Introit (Philippians 2. 10, 11)

In the Name of ✠ Jesus, let every knee bow, of those that are in Heaven, on earth, and under the earth: and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. *Psalm* 8. 2. O Lord, our Lord: how admirable is Thy Name in the whole earth! 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 Name of Jesus, let every knee bow, of those that are in Heaven, on earth, and under the earth: and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father.
Kyrie & Gloria.

Collect

O God, Who didst constitute Thine only-begotten Son the Saviour of mankind, and didst bid Him be called Jesus: mercifully grant that we who venerate His Holy Name on earth may fully enjoy also the vision of Him in Heaven. Through the same our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. *Response:* Amen.

Lesson (Acts 4. 8-12)

In those days, Peter, filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear: If we this day are examined concerning the good deed done to the infirm man by what means he hath been made whole, be it known to you all, and to all the people of Israel: that by the Name of our Lord Jesus Christ of Nazareth, Whom you crucified, Whom God hath raised from the dead, even by Him, this man standeth here before you whole. This is the Stone Which was rejected by you the builders, Which is become the Head of the corner: neither is there salvation in any other. For there is no other Name under Heaven given to men, whereby we must be saved. *Response:* Deo gratias.

Gradual and Alleluia (Psalm 105. 47; Psalm 144. 21)

Save us, O Lord our God, and gather us from among the nations: that we may give thanks to Thy Holy Name, and may glory in Thy praise. *Isaias 63. 16.* Thou, O Lord, our Father and our Redeemer: from everlasting is Thy Name.

Alleluia, alleluia. My mouth shall speak the praise of the Lord, and let all flesh bless His Holy Name. Alleluia.

Gospel (St. Luke 2. 21)

At that time, after eight days were accomplished that the Child should be circumcised: His Name was called Jesus, which was called by the angel before He was conceived in the womb. *Response:* Laus tibi, Christe. *Creed.*

Offertory Versicle (Psalm 85. 12, 5)

I will praise Thee, O Lord my God, with my whole heart, and I will glorify Thy Name forever: for Thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon Thee. Alleluia.

Secret

May Thy blessing, O most merciful God, by which every creature lives, sanctify, we beseech Thee, this our Sacrifice, which we offer unto Thee to the glory of the Name of Thy Son, our Lord Jesus Christ, that it may be well-pleasing to Thy Majesty for Thy praise, and profit us unto 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. Amen.

Preface of the Nativity: See the Ordinary.

Standard Communicantes: See the Ordinary.

Communion Versicle (Psalm 85. 9, 10)

All the nations Thou hast made shall come and adore before Thee, O Lord, and they shall glorify Thy Name: for Thou art great, and dost wonderful things: Thou art God alone. Alleluia.

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

Postcommunion Verse

O Almighty and everlasting God, Who didst create and redeem us, look graciously upon our prayer, and with a favourable and benign countenance, deign to accept the Sacrifice of the saving Victim, Which we have offered to Thy Majesty in honour of the Name of Thy Son, our Lord Jesus Christ: that, through the infusion of Thy grace, we may rejoice that our names are written in Heaven under the glorious Name of Jesus, the pledge of eternal predestination. Through the same Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

2nd, 3rd, 4th, 5th January: Ferias in Christmastide

When 2nd January is not Holy Name Day, and on these other days when any one of them is a weekday, the Mass of the Octave of Christmas on New Year's Day (*q.v.*), sans Creed, is standard. By special privilege in Christmastide, these Masses include the *Gloria* even though they only take the fourth class. On 5th January, a commemoration of Pope St. Telesphorus the Martyr is made. However, when one of these days falls on a First Friday or First Saturday, the privileged Votive Masses may be offered instead, without any commemorations.

LITANY OF THE INFANT JESUS

This Litany is ideal for recitation during the Twelve Days of Christmas. Underlining is used to indicate recommended bowings: a full neck bow at the utterance of the Holy Name of Jesus; a half-bow for that of our blessed mother, Mary.

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

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

Infant, Jesus Christ, *have mercy on us.*

Infant, true God, *have mercy on us.*

Infant, Son of the living God, *have mercy on us.*

Infant, Son of the Virgin Mary, &c.

Infant, strong in weakness,

Infant, powerful in tenderness,

Infant, Treasure of grace,

Infant, Fountain of love,

Infant, Renewer of the heavens,

Infant, Repairer of the evils of earth,

Infant, Head of the angels,

Infant, Root of the patriarchs,

Infant, Speech of prophets,

Infant, Desire of the Gentiles,

Infant, Joy of shepherds,

Infant, Light of the magi,

Infant, Salvation of infants,

Infant, Expectation of the just,

Infant, Instructor of the wise,

Infant, First-fruit of all saints,

Be merciful, *spare us, O Infant Jesus.*

Be merciful, *graciously hear us, O Infant Jesus.*

From the slavery of the children of Adam, *Infant Jesus, deliver us.*

From the slavery of the devil, *Infant Jesus, deliver us.*

From the evil desires of the flesh, *Infant Jesus, deliver us.*

From the malice of the world, &c.

From the pride of life,

From the inordinate desire of knowing,

From blindness of spirit,

From an evil will,

From our sins,

Through Thy most pure Conception,

Through Thy most humble Nativity,

Through Thy tears,

Through Thy most painful Circumcision,

Through Thy most glorious Epiphany,

Through Thy most pious Presentation,

Through Thy most divine life,

Through Thy poverty,

Through Thy many sufferings,

Through Thy labours and travels,

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

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

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

✠. Jesus, Infant, hear us.

✠. Jesus, Infant, graciously hear us.

Let us pray.

O Lord Christ, Thou wert pleased so to humble Thyself in Thine incarnate divinity and most sacred humanity as to be born in time and become a little child. Grant that we may acknowledge infinite wisdom in the silence of a child, power in weakness, and majesty in humiliation. Adoring Thy humiliations on earth, may we contemplate Thy glories in Heaven, Who, with the Father and the Holy Ghost, liveth and reigneth forever. *Amen.*

Angelus

☩ Angelus Domini nuntiavit Mariae
[nod];

☩ Et concepit de Spiritu Sancto.

Ave Maria [nod], gratia plena, Dominus tecum. Benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus [bow the neck]. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc, et in hora mortis nostrae. Amen.

☩ Ecce ancilla Domini.

☩ Fiat mihi secundum verbum tuum.

Ave Maria [nod], gratia plena, Dominus tecum. Benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus [bow the neck]. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc, et in hora mortis nostrae. Amen.

Genuflect:

☩ Et Verbum caro factum est,

Rise:

☩ Et habitavit in nobis.

Ave Maria [nod], gratia plena, Dominus tecum. Benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus [bow the neck]. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc, et in hora mortis nostrae. Amen.

☩ Ora pro nobis, sancta Dei Genetrix,

☩ Ut digni efficiamur promissionibus Christi.

Oremus.

Gratiam tuam, quaesumus, Domine, mentibus, nostris infunde; ut qui, Angelo nuntiante, Christi Filii Tui Incarnationem cognovimus, per passionem ✠ eius et crucem, ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. Amen.

The Angelus

☩ The Angel of the Lord declared unto Mary [nod];

☩ And she conceived of the Holy Ghost.

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

☩ Behold the handmaid of the Lord.

☩ Be it done unto me according to Thy word.

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

Genuflect:

☩ And the Word was made flesh,

Rise:

☩ And dwelt among us.

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

☩ Pray for us, O holy Mother of God,

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

Let us pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the Incarnation of Christ Thy Son was made known by the message of an Angel, may, by His passion ✠ and cross, be brought to the glory of His Resurrection. Through the same Christ our Lord. Amen.

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

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