Fulton J. Sheen celebrating Mass in the Chapel of the Nailing to the Cross, Mount Calvary, Church of the Holy Sepulchre, Jerusalem.

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The whole world is dying of hunger. The East is suffering from hunger of body; the West from hunger of soul. The words of the Gospel are everlastingly true: “they have nothing to eat” (Mark 6, 36).

“Jesus”, St Mark tells us, “took pity on the multitude”. When they were physically hungry, our Lord gave them bread. When they were filled, he gave them the Bread of Life, or the Eucharist. In Galilee, our Lord saw thousands in a Passover caravan hurrying to Jerusalem; he marked them toiling up the hill in groups, some quite spent with the journey, especially the mothers with hungry children. His heart went out to them.

As he had cured diseases which were the symbols of sin, so now he cared for their vitality by supplying their need of food. Andrew pointed to a boy who had five barley loaves and two fishes. St Mark then describes the scene in his Gospel and one cannot help but note the parallel to the Last Supper: “Jesus took the five loaves and the two fish, and looked up to heaven and blessed and broke the loaves, and gave them to the disciples” (Mark 6, 41).

Just as the grain of wheat multiplies in the ground, so the bread and fishes were multiplied until everyone had his fill by a divinely hastened process.

The effect of the miracle was stupendous. The people, seeing the possibility of prosperity and plenty, sought to make him a king— a foretaste of the kind of king our century seems to want, namely a king who fills bodily wants, whether or not he fills the soul. The attempt to make Jesus a king was something like the temptation of Satan on the Mount, when he invited Jesus to turn the stones into bread and become an economic king. To the people, the filling of gullets and stomachs was the mark of power. But our blessed
Lord fled into the mountain alone. He left the multitude. They could not make him a king; he was born a king, and his Kingdom was not of this world.

The people were still bent on making Jesus a king, when they found him the following day at Capharnaum. He reprimanded them because the only bread they seemed to be interested in was the bread that both politicians and economists promise, and not that Divine Bread which nourishes the soul: “Amen, amen, I say to you, you look for me not because you have recognized my signs, but because you ate the bread and had your fill” (John 6, 26).

They had not taken the miracle of the multiplication of the loaves and the fishes as a sign of his Divinity; they were looking for him instead of to him. Our Lord then told them: “Do not work for the bread which perishes, but for the bread that lasts and gives eternal life, the bread which you will be given by the Son of Man, on whom God, his father, has set his seal” (John 6, 27).

He was setting two kinds of bread before them: the bread that perishes, and the Bread that endures unto life everlasting. To lift their carnal minds to eternal Food, he suggested that they seek the heavenly Bread the Father authorized or sealed. Oriental bread was often sealed with the official mark or name of the baker. In fact, the Talmudic word for “baker” is related to the word “seal”. As hosts used in the Mass have a seal upon them (such as a lamb, or a cross) so our Lord was implying that the Bread they should seek was the Bread affirmed by his Father, that is himself.

CHRIST HIMSELF IS THE BREAD OF LIFE

When he told them that the true Bread came down from Heaven, they said: “Give us this bread”, just as the woman at the well had asked for the living waters. But both the crowd and the woman interpreted bread and water in a purely material sense. Our blessed Lord lifted their minds from the bread of the oven to the Bread of Heaven saying: “I am the life-giving bread” (John 6, 35).

Here we come to one of the first intimations of the Eucharist, or the Bread of Life, in its relationship to the Cross, for our Lord pictured himself not only as One who came down from heaven, but as One who had come down from heaven to give himself, or to die. As he put it: “And what is more, the bread that I shall give is my own flesh, to give life to the world” (John 6, 52). In these mysterious words, implying such surrender as when a man says he will give his life for another, our Lord referred to his death. The word “giving” expressed a sacrificial act. The flesh and blood of the incarnate Son of God, severed from his soul in death, and glorified in his resurrection, would become the source of everlasting life. When he said, “my flesh”, he meant his human body.

Because that human nature was linked to his divine Personality for all eternity he could give eternal life to all mankind.

THE EUCHARIST, THE NEW PASSOVER

Our Lord’s words became more poignant because this was the season of the Passover. Though the Jews looked on blood in a fearful manner, they were then leading their lambs to Jerusalem, where blood would be sprinkled to the four corners of the earth. The strangeness of the utterance about giving his body and blood was diminished against the background of the Passover; he meant that the sacrificial animal that was the lamb was passing, and that its place was being taken by the true Lamb of God. As they formerly had communion with the flesh and blood of the paschal lamb, so they would now have communion with the flesh and blood of the true Lamb of God.

Jesus, who was born in Bethlehem, the “House of Bread”, and was laid in a manger, a place of food for lower animals, would now become to men their Bread of Life. Everything in nature has to have communion with another life in order to live; and, through it, what is lower is transformed into what is higher: chemicals are transformed into plants, plants into animals, animals into man. And man? Should he not be elevated to union with God through communion with him who “came down” from heaven to effect that union? As Mediator between God and man, our Lord said that as he lived by the Father so they would live by him: “As I am sent by the living Father and live through the Father, so whoever eats me will live through me” (John 6, 58).

How carnal was the eating of the manna! But how spiritual is the eating of the flesh of Christ! Every mother might say to every child at her breast, “Eat, this is my body; this is my blood”. But actually the comparison with Christ ends there; in the mother-child relationship, both are on the human level. In the Christ-human relationship, the difference is that of God and man, heaven and earth. Furthermore, no mother ever has to die and take on a more glorious existence before she can be the nourishment of her offspring. But our Lord said that he would have to give his life, before he would be the Bread of Life to believers.

The plants which nourish animals do not live on another planet; the animals which nourish man do not live in another world. If Christ then was to be the “Life of the World”, he must be tabernacled among men as Emmanuel or “God with us”, supplying a life for the soul as earthly bread is the life of the body.

But the mind of his hearers rose no higher than the physical, as they asked: “How can this man give us his flesh to eat?” It was madness for any man to offer his flesh to eat. But they were not left long in the dark, as our Lord corrected them, saying that
not a mere man, but “the Son of Man” would give it. As usual, that title referred to the humiliation he underwent in becoming man and dying for our sins on the Cross. Not the dead Christ would believers feed upon, but the glorified Christ in heaven who died and rose from the dead. The mere eating of the flesh and blood of a man would profit nothing; but the glorified flesh and blood of the Son of Man would profit unto life everlasting. As man died spiritually by physically eating the fruit in the Garden of Eden, so he would live again spiritually by eating the fruit of the Tree of Life, the Cross.

Christ’s meaning was literal and he precluded many false interpretations. One could not claim that the Eucharist (or the body and blood he would give) was a mere type-symbol of himself or that its effects depended solely upon the subjective disposition of the receiver. It was our Lord’s method, whenever anyone misunderstood what he said, to correct the misunderstanding, as he did when Nicodemus thought “born again” meant re-entering his mother’s womb. Whenever anyone correctly understood what he said, but found fault with it, he repeated his statement. And in this discourse to the multitudes, our Lord repeated five times what he had said about his body and blood. The full meaning of these words did not become evident until the night before he died. In his last will and testament, he left that which on dying no other man has ever been able to leave, namely, his body, blood, soul, and divinity, for the life of the world.

THE FULFILLMENT OF THE PROMISE

At Capharnaum, our blessed Lord had promised the Eucharist; the night of the Last Supper he fulfilled his promise. But he fulfilled it in such a way that its beauty was not reserved exclusively for the Apostles, but for all men until the consummation of time. Because our blessed Lord came on this earth to give his Life, or to die for the redemption of our sins, it was fitting that he leave a memorial of that death.

Some things in life are too beautiful to be forgotten, but there can also be something in death that is too beautiful to be forgotten. Hence a Memorial Day, to recall the sacrifices of soldiers for the preservation of the freedom of their country. Freedom is not an heirloom, but a life. Once received, it does not continue to exist without effort. As life must be nourished, defended, and preserved, so freedom must be re-purchased in each generation. Soldiers, however, were not born to die; death on a battlefield is an interruption to their summons to live. But unlike all others, our blessed Lord came into this world to die. Even at his birth, his mother was reminded that he came to die by the gift of myrrh from the Wise Men, for myrrh was used for burials.

When he was still only an infant, the old man Simeon looked into the face of him who turned back eternity and was made young, and said that he was destined to be a “challenge that will be disputed”, or a signal that would call out the opposition of the deliberately imperfect.

Since our divine Lord came to die, it was fitting that there should be a memorial of his death! Since he was God, as well as man, and since he never spoke of his death without speaking of his resurrection, should he not himself institute the precise memorial of his own death rather than leave it to the chance recollection of men? And that is exactly what he did the night of the Last Supper. His memorial was instituted, and this is important, not because he would die like a soldier and be buried, but because he would live again after the Resurrection. His memorial would be the fulfillment of the Law and the Prophets; it would be one in which there would be a Lamb sacrificed, not to commemorate political freedom, but spiritual freedom. Above all, it would be a memorial of a new Covenant or a new Testament between God and man.

THE BLOOD OF THE NEW COVENANT OR THE NEW TESTAMENT

This word “covenant” must always be kept in mind as synonymous with testament. The Mass will become much more clear when we see the parallel between the blood that was used in the old Covenant and the blood of the new Covenant, or the New Testament.

A covenant or testament is an agreement or compact or alliance, and, in Scripture, it means such a relationship between God and man. At the Last Supper, our Lord spoke of the New Testament or Covenant, which is only understood in relation to the Old. The Covenant that God made with Israel as a nation was renewed and sealed with Moses as the mediator. It was sealed with blood, because blood was considered as a seat of life; those who mixed their blood or plunged their hands into the same blood were thought to have a common spirit.

In the covenants between God and Israel, God promised blessings if Israel remained faithful. Among the principal phases of the Old Covenant were the one with Abraham, with a guarantee of progeny; the one with Moses, in which God showed his power and love to Israel by delivering them from bondage to Egypt and promising that Israel would be for him a kingdom of priests; and the one with David and the promise of everlasting kingship.

When the Hebrews were in bondage in Egypt, Moses received instructions for this rite. After the plagues, God struck the Egyptians further to prompt the release of his people by smiting the firstborn in each Egyptian house. The Israelites were to save themselves by offering a lamb, dipping some hyssop in the...
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blood, and marking their doorways with it. The angel of God, seeing the blood, would "pass by". The Lamb was therefore, called the Pasch or the "Passover", that is, of the destroying angel, a "pass" which secured safety. God ordered its commemoration year after year.

This institution of the slain paschal lamb, described in Exodus, was followed by the implementation of the Covenant with Moses in which God made Israel a nation and his chosen people. The Covenant was concluded by various sacrifices. Moses erected an altar with twelve pillars. Taking the blood of the sacrifice, he poured one-half of it on the altar, and the other half he sprinkled over the twelve tribes with the words: "Here is the blood of the covenant which the Lord makes with you..." (Exodus 24, 8). By pouring blood on the altar, which symbolized God or one party to the Covenant, and by sprinkling blood on the twelve tribes who were the other party, both were made partakers through the same blood and brought into a kind of sacramental union with one another.

This Covenant or Testament with Israel was meant to be perfected through a more complete revelation on the part of God. The prophets later on said that the defeat and exile of the Israelites as punishment because they had broken the Covenant; but, as they were restored to the Old Covenant, after their sins, so there would be a New Covenant or Testament which would include all nations. The Lord speaking through Jeremias told the people: "The days are coming... when I will make a new Covenant with the house of Israel... I will place my law within them, and write it upon their hearts; I will be their God, and they shall be my people" (Jeremias 31, 31-33).

The Last Supper and the Crucifixion took place during the Pasover, when Christ, the eternal Son of the Father, mediated a new Testament or Covenant, as the Old Testament or Covenant was mediated through Moses. As Moses ratified the Old Testament with the blood of animals, so Christ now ratified the New Testament with his own blood, because he is the true Paschal Lamb.

In one sublime act, he interpreted the meaning of his death. He declared that he was marking the beginning of the New Testament or Covenant ratified by his sacrificial death. The whole Mosaic and pre-Messianic system of sacrifice was thus superseded and fulfilled. No created fire came down to devour the life that was offered to the Father, as it did in the Old Testament, for the fire would be the glory of his Resurrection and the flames of Pente-cost.

Because his death was the reason for his coming, he now instituted for his Apostles and posterity, a memorial of his Redemption, which he promised when he said that he was the Bread of Life: "He took bread, and blessed and broke it, and gave it to them, saying, This is my Body, which is offered for you..." (Luke 22, 19). He did not say, "This represents or symbolizes my body", but "This is my Body" – a body that would be broken in his Passion. And then, taking wine into his hands, he said: "Drink of this, all of you, the Blood of the Covenant, shed for many for the remission of sins" (Matthew 26, 28).

THE MEMORIAL IS TO BE REPEATED

At the Last Supper, his coming death was set before them in a symbolic and bloodless manner. On the Cross, he would die by the actual separation of his blood from his body. Hence he did not consecrate the bread and wine together, but separately, to show forth the manner of his death by the separation of body and blood.

In this act, our Lord was what he would be on the Cross the next day: both priest and victim. In the Old Testament and among pagans, the victim, such as a goat or a sheep, was separated from the priest who offered it. In this Eucharistic action and on the Cross, he, the Priest, offered himself; therefore he was also the victim. Thus would be fulfilled the words of the prophet Malachias: "For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of Hosts" (Malachias 1, 11). Next, at the Last Supper, came the divine command to prolong the memorial of His death: "You shall do it in memory of me" (Luke 22, 19). Repeat! Renew! Prolong through the centuries the sacrifice offered for the sins of the world!

But because our Lord's memorial was not instituted by his disciples, but by him, and because he could not be conquered by death, but would rise again in the newness of life, he willed that as he now looked forward to his redemptive death on the Cross, so all the Christian ages, until the consummation of the world, should look back to the Cross.

In order that they would not re-enact the memorial out of whim or fancy, he gave the command to commemorate and prolong his redemptive death until he came again! What he asked his Apostles to do was to set forth in the future this memorial of his Passion, Death, Resurrection and Ascension. What he did looked forward to the Cross; what they did, and what has continued ever since in the Mass, looks back to his redemptive death. Thus would they, as St Paul said, "proclaim the Lord's death until he comes" to judge the world. He broke the bread to set forth the breaking of his own human body and also to show that he was a victim by his own free will. He broke it by voluntary surrender, before the executioners would break it by their voluntary cruelty. This is the point of the Mass.
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TO UNDERSTAND THE MASS

Because the human mind is dealing with an eternal mystery, it needs examples from human experience to illumine it, however limping and imperfect these comparisons be.

Suppose a great dramatist wrote a moving and heart-rending story, a story so compelling in its message that all who saw it were either inspired to sanctity, or moved to abandon their evil lives and pursue holiness. Furthermore, suppose that this drama was presented in only one performance at one theatre, so that only one audience would have derived betterment from its message. From that point on, the only way other persons could know about it, would be to read accounts, say, in four different newspapers by four different dramatic critics. How regretful they would be to have missed the play, and to have only the consolations of a few quotations from the hero set down by one or the other of the critics. And, more serious, how regretful they would be to have missed the remarkable effect of that play on their own lives.

There are some in the world who wrongly think that the eternal act of love that was manifested on the Cross, the Resurrection and Ascension of our blessed Lord, was such a drama—played only once, seen by the Apostles and a few others, and from that point made available to the rest of the world in time through four evangelists, Matthew, Mark, Luke and John, who set down the barest details of the drama of Redemption. But one would almost doubt the divinity of Christ, if he could do no more than give us only a literary memoir of his death and Redemption, such as Plato's record of the death of Socrates; it would make the death of our Lord no different from the death of any other man.

Our Lord never told anyone to write about his Redemption, but he did tell his apostles to renew it, apply it, commemorate it and prolong it by obeying his orders given at the Last Supper. He wanted the great drama of Calvary to be played not once, but for every age of his own choosing. He wanted men not only to be readers about his Redemption, but actors in it, offering up their bodies and blood with his in the re-enactment of Calvary.

Why should we who live in the twentieth century be penalized because of the temporal accident of not living at the time of Christ himself? Would we not have wanted to assist at that great act of love and to have heard his cry: “Father, forgive them for they know not what they do.” Certainly, he who is eternal, and therefore, outside of time, knew how to give us the blessed privilege of standing at the Cross. This he did in the Mass which is the representation of the drama of Golgotha. If Mary and John had closed their eyes on Calvary, they would, to some extent, have been assisting at the Mass which is the continuation of Calvary. If we close our eyes while assisting at the Mass, we are also, to some extent, standing beneath a Cross whose shadow fell across the whole world.

Calvary was only one small place on the earth, a by-way of Jerusalem, Athens and Rome. But what took place there, the sacrifice of the God-Man, can affect men everywhere in all corners of the earth. The Mass plants the Cross in a town, in a village, in a mission, in a great cathedral; it draws back the curtains on time and space and makes what happened on Calvary happen here. The cross affected all past history by anticipation; all the sacrifices of bullocks, and goats, and sheep, and particularly the sacrifice of the paschal lamb, found their completion in the Cross. The Cross affected also the future, by flowing out through all time, like a mighty waterfall or cascade, upon all the valleys and plains of the humble and the great.

The Sacrifice of the Cross, therefore, is not something that happened more than nineteen hundred years ago, it is something that is still happening. It is not an heirloom or an antique which endures into the present; it is a drama as actual now as then, and so it will remain as long as time and eternity endure.

On the Cross, our blessed Lord knew how every individual soul in the world would react to his supreme act of love; he knew whether or not we would accept him or reject him. But no one of us knows how we will react until we are confronted with Christ and his Cross, and see it unrolled on the screen of time. From our point of view, it takes time to see the drama of the eternal unfold. But the Mass gives us an intimation; we were not conscious of being present on Calvary on Good Friday, but we are consciously present at the Mass. We can know something of the role we played at Calvary by the way we act at the Mass in the twentieth century, and by the way the Mass helps us to live.

In every Mass, therefore, the Cross of Calvary is transplanted into New York, London, Tokyo, Nairobi, Hong Kong: all humanity is taking sides, either sharing in that Redemption or else rejecting it, either being on the Cross with the Victim or beneath it among the executioners.

MEDITATIONS ON THE PARTS OF THE MASS

OFFERTORY

We must not think of the offering of the bread and wine as independent of ourselves; rather the bread and wine are symbols of our presence on the altar. At one time, the faithful used to bring their own offerings of bread and wine to the
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Mass and give them to the priest at the Offertory. For practical reasons, this has been discontinued in most instances; however, the faithful do take a part in that offering, not only by the joining in with prayers which accompany the Offertory, but also through the Offertory collection. This is not merely a financial transaction, but an historical remembrance of a very ancient custom. It reminds us of the part the material offerings once had as a sign and token of the offering of ourselves.

It may be asked, how does bread and wine represent or symbolize us?

First, just as it takes many grains of wheat to make bread and many grapes to make wine, so too, we, who are many, are one in Christ's Mystical Body, the Church, which makes the offering.

Second, the two substances which have traditionally most nourished man have been bread and wine. Bread is, as it were, the very marrow of the earth; wine is, as it were, its very blood. By offering that which gives us our bodily substance, we are to some extent substantially offering our lives in the Mass.

And, third, no two substances in nature have to suffer more to become what they are than wheat and grapes. Wheat has to pass through a winter, the crucifixion of a mill and the fire of the oven before it becomes bread. Grapes have to undergo a Gethsemane in the press, losing their individuality for the sake of the whole, until they finally become wine. So, too, we, who are fallen creatures, offer ourselves to the transforming and transfiguring power of the Crucifixion and Consecration in order to be one in the Body and Blood of Christ.

From another point of view, the Offertory is a kind of a return of all creation to Christ who is the King and Lord of the Universe. Think of how much of the cosmos and humanity as well as commerce and industry are involved in the bread that is on the paten and the wine that is in the chalice. The fields that grew the bread and wine, the harvesters and the vintners who prepared them, the packers, the millers, the trucks and trains for transportation, the financing, the thousand other items of daily life, all joined together, either consciously or unconsciously, in making an offering to God. There is hardly any point in liturgy in which the world gathers itself up into such tiny packages to become an offering to the Lord as in the Offertory of the Mass.

We are, therefore, present at each and every Mass under the appearance of bread and wine; we are not passive spectators, as we might be in watching a spectacle in a theatre, but we are co-offering Christ's sacrifice to the heavenly Father. At the moment of the Offertory, each and every one of us plants our tiny little cross round the great Cross of Christ on Calvary, just as we are little hosts around the great Host of the Mass.

We who are assisting at the Mass, together with all creation, offer

CONSECRATION

It is not only the bread that is on the paten and the wine that is in the chalice, but we ourselves who are on the altar, offering ourselves to God in praise and thanksgiving, and in petition for forgiveness of sins.

The next question is, what happens to us? Are we willing to go through with our promise or our offering – for after the Offertory is the Consecration or the renewal of the Death of Christ. The problem is, as Thomas à Kempis put it:

"Jesus now hath many lovers of his celestial kingdom:
But few bearers of his Cross,
He hath many who are desirous of consolation:
But few of tribulation.
He findeth many companions of his table:
But few of his abstinence.
All desire to rejoice with him:
Few wish to endure anything for him.
Many follow Jesus to the breaking of bread:
But few to the drinking of the cup of his passion.
Many reverence his miracles:
Few follow the shame of his Cross."

In the Consecration, we "die with Christ"; that is, we die to our lower natures and to our sinfulness and to the heritage of the old Adam. In the Mass, we are one with the death of Christ. Our Lord cannot suffer again in the human nature he had on earth, because that is now risen and glorified at the right hand of the Father – the pattern of the glory which will be ours when we have shared his Cross on earth.
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But he can suffer again in our human natures. At the Offertory of the Mass, he says to us: “Peter, James, John, Paul, Mary, Anne, give me your human nature that the great mystery of the Incarnation and Redemption and Ascension may be verified in you”. Christ, as it were, goes into the world gathering up other human natures who are willing to live, die, and come to glory according to his pattern. In order that our sacrifices, our sorrows, our trials, our Golgothas may not be isolated, disjointed and unconnected, the Church collects them, harvests them, unifies them, coalesces them, masses them—and this massing of all of the offerings of our individual human natures, united with the great Sacrifice of Christ on the Cross, is the Mass.

On the Cross, our blessed Lord was looking forward to you, hoping that one day you would give yourself to him at the moment of Consecration. Today, in the Mass, that hope of our blessed Lord becomes fulfilled and realized in you.

It is to be noted how the Consecration of the Mass represents the death of Christ. Notice that the priest does not consecrate the bread and wine together, but rather first consecrates the bread saying, “This is my Body”, and then consecrates the wine saying, “This is the chalice of my Blood”. The separate consecration of the bread and wine is like the separation of the Body and Blood of Christ, for that is the way that he died on Calvary. The words of Consecration are a kind of a mystical sword, separating the one from the other, and thus portraying in a sacramental manner the death of Christ.

The primary meaning of the words of Consecration is very clear, “This is the Body of Christ”, and “This is the Blood of Christ”. But there is a secondary significance as regards ourselves. It is to be remembered that we are present on the altar; we have offered ourselves under the form of bread and wine. The moment of Consecration is the moment of our death to what is sinful. We do to our human nature, through the merits of Christ, what he did to his human nature during the three hours on Calvary. If our participation is complete, we may say such words as these at the moment of Consecration:

“I give myself to thee, O Christ. Here is my body. Take it. Here is my blood. Take it. Here is my soul, my will, my energy, my strength, my property, my wealth, all that I have. Take it. Consecrate it. Offer it. Offer it with thyself to the heavenly Father in order that he, looking down on this great sacrifice, may see not only thee, his beloved Son, but also me in thee. Transmute the poor bread of my life into thy divine Life; thrill the wine of my wasted life into thy divine Spirit; unite my broken heart with thy Heart; change my cross into a crucifix. Let not my abandonment and my sorrow and my bereavement go to waste. Gather up the fragments. As the drop of water is absorbed by the wine at the Offertory of the Mass, let my life be absorbed in thine; let my little cross be entwined with thy great Cross, so that I may purchase the joys of everlasting happiness in union with Thee.

“Consecrate these trials of my life which would go unrewarded, unless united with thee; transubstantiate me so that, like the bread which is now thy Body, and the wine which is now thy Blood, I too may be wholly thine. I care not if the species remain, or that, like the bread and the wine, I seem to all earthly eyes the same as before. My station in life, my routine duties, my work, my family, all these are but the species of my life which may remain unchanged; but the substance of my life, my soul, my mind, my will, my heart, transubstantiate them, transform them wholly into thy service, so that through me all may know how sweet is the love of Christ. Amen.”

COMMUNION

We have offered ourselves to Christ; we have died with him. But was the grave the end of Christ? Is Christian living only an immolation, a surrender, an offering of ourselves as victim without any compensation?

The Mass is not only a memorial of the death of Christ, but also a memorial of his Resurrection, Ascension, and Glorification at the right hand of the Father. If the Mass stopped at the Consecration, we would hardly have a worthy inspiration for offering ourselves in union with his death.

But in the spiritual realm of Redemption, though we are not forced to offer ourselves, we get ourselves back in Communion, enriched and ennobled, perfected, and filled with the promise of happiness and eternal glory.

Communion may be considered under three aspects. First, there is communion with divine Life. This is clearly revealed in the sixth chapter of St John, where our blessed Lord says that those who commune with him will live in him and he in them. All life is sustained by communion with a higher life. If the plants could speak they would say to the moisture and sunlight, “Unless you enter into communion with me, become possessed of my higher laws and powers, you shall not have life in you”.

If the animals could speak, they would say to the plants: “Unless you enter into communion with me, you shall not have my higher life in you”. We say to all lower creation: “Unless you enter into communion with me, you shall not have my human life”.

Why then should not our Lord say to us: “Unless you enter into communion with me, you shall not have life in you”? The lower is transformed into the higher, plants into animals, animals into man, and man, in a more exalted way, becomes “divinized” through and through by the life of Christ.
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Communion then is first of all the receiving of divine Life, a life to which we are no more entitled than marble is entitled to blooming. It is the pure gift of an all-merciful God who so loves us that he will to be united with us, not in the bonds of flesh, but in the ineffable bonds of the Spirit where love knows no satiety, but only rapture and joy.

And oh, how quickly we should have forgotten him could we not, like Bethlehem and Nazareth, receive him into our souls! Neither gifts nor portraits take the place of the beloved one. And our Lord knew it well. We needed him, and so he gave us himself.

Our blessed Lord said: "If you remain in me... As the Father has loved me, so I have loved you. Remain in my love" (John 15, 7–9). It may be asked, why is it that we who receive Communion so often, are not better after this contact with divine Life? It may be because we have been shrinking from throwing our lives completely into the hands of the good Lord. Just as digestion of human food can be affected by mental states or worries, so too, the assimilation of divine Life can be affected through the stubbornness of our will or the inordinate clinging to the things of sense.

When we receive Communion, Christ is in us and we are in Christ. Therefore, in each Communion, we should strive to make our body and blood completely submissive to him, immolating and annihilating ourselves so that we can say: "I live, but it is no longer I who live; Christ lives in me".

Second, not only is Communion a union with the life of Christ, but it is also a communion with his death, for, as St Paul says: "Whenever you eat this bread, and drink this cup, from now until he comes, you are proclaiming the Lord's death" (I Corinthians 11, 26). Just as the plant has to die to its lower nature before it can be taken up into the kingdom of the animal; just as the animal has to die to its lower nature to be taken up into the kingdom of man's intellect and will; so, too, man has to die and reproduce the death of Christ, if he is to be taken up into ecstatic union with him. As Monsignor Knox puts it: "The Victim who is there presented to the Eternal Father for our sakes, is the dying Christ; it is in that posture that He pleaded, and pleads, for our salvation, atoned, and atones, for the sins of the world. We herald that death in the Holy Mass, not as something which happened long ago, but as something which is mystically renewed whenever the words of Consecration are uttered... And it is in this posture of death that He comes to you and me when He comes to us, the Living Christ, in Holy Communion. 'This is My Body which is being given for you... This is My Blood which is being shed for you'. So He spoke to His apostles when His death still lay in the future; so He speaks to us now that His death lies in the past."

When I rise from the Communion rail I not only have the divine Life in my body, but I am also about to carry with me into the world something of his Death, dying to everything that would separate me from him, dying to my concupiscence, my pride, my lust and my anger in order that there might be nothing between the Lover and the loved.

Natural life has two sides: the anabolic and the catabolic. The supernatural also has two sides: the building up of the Christ-pattern and the tearing down of the old Adam. Communion therefore implies not only a "receiving" but also a "giving". There can be no ascent to a higher life without death to a lower one. Does not an Easter Sunday presuppose a Good Friday? Does not all love imply mutual self-giving which ends in self-recovery? This being so, should not the Communion rail be a place of exchange, instead of a place of exclusive receiving? Is all the life to pass from Christ to us and nothing to go back in return? Are we to drain the chalice and contribute nothing to its filling? Are we to receive the bread without giving wheat to be ground, to receive the wine and give no grapes to be crushed? If all we did during our lives was to go to Communion to receive divine Life, to take it away, and leave nothing behind, we would be parasites on the Mystical Body of Christ.

The Pauline injunction bids us to fill up in our bodies the sufferings wanting to the Passion of Christ. We must therefore bring a spirit of sacrifice to the Eucharistic table; we must bring the mortification of our lower self, the crosses patiently borne, the crucifixion of our egoism, the death of our concupiscence, and even the very difficulty of our coming to Communion. Then does Communion become what it was always intended to be, namely, a commerce between Christ and the soul, in which we give his Death shown forth in our lives, and he gives his Life shown forth in our adopted sonship. We give him our time; he gives us his eternity. We give him our humanity; he gives us his divinity. We give him our nothingness; he gives us his all.

And third, Communion is also fellowship with the entire Mystical Body of Christ. We are not to think that Communion is just a personal union between Christ and the soul. The Communion rail is the most democratic institution upon the face of the earth, for it is there that "all who eat one Bread are one Body". The Eucharist establishes holy fellowship of its members in every part of the world through this interior nourishment of the soul. The communion rail admits of no fundamental differences. There the employer must take the paten from the employee. The professor must eat the same bread as the student. The Greek must be nourished from the same tabernacle as the barbarian, for all are one Body because they have eaten the same Bread.

The Eucharist is a greater leveller than death; it dissolves all boundaries, nationalities and races into a supernatural fellowship where all men are brothers of the divine Son and adopted sons of...
the heavenly Father. The Eucharist is communion with all of the sufferings and sorrows of the world, with all the pierced hands and feet which in some way reflect the torn body of Christ on the Cross. As the spokes of a wheel get closer to one another as they draw nearer the hub, so, too, the closer we get to Christ, the more we are bound up one with another.

The Eucharist, therefore, is the Sacrament not only of our personal perfection, but through it, the Sacrament of the perfection of Christ's Mystical Body which is the Church. Equally united to the same Christ, we are more closely bound up with one another, though we be thousands of miles apart, than we would be with people who sit at our dinner table and yet are ignorant of Christ.

Those of us who have the faith complain that we are separated from those we love. The fault is not theirs; it is the failure to realize the beautiful mystery of the Eucharist. All of our natural friendships, ties, and loyalties ought to be supernaturalized when we partake of this divine Gift. Husband and wife should become one in Christ; so should mother and child; so should lovers, friends, businessmen, laborers, the sick and the suffering—all of us, for through that Bread we are made one in Christ.

CONCLUSION

The Eucharist is both a Sacrament and a Sacrifice. These exist in nature. Before our body can use plant life as a sacrament or nourishment, the plant must be torn up from the root and submitted to fire which is sacrifice; then only does it become our sacrament. Before the animal can be the nourishment of our bodies, it too must be submitted to the sacrifice of the knife. Running all through nature is the law that sacrifice is first, then the sacrament.

It was the Cross which made the Eucharist. It is the Consecration which makes the Communion. Now by a wonderful paradox of God's Love, the human race which crucified Christ is the same race which has been nourished by the very Life it slew. It was on account of our sins that our blessed Lord died on the Cross; it was on account of his supreme love that he rose from the dead to bring us forgiveness. Not only in the natural order, but also in the divine Order, we live by what we have slain. There is no communion rail without an altar, for Sacrifice leads to Sacrament.

By the paradox of divine Love, God makes his Cross the very means of our salvation. We have slain him. We nailed him there; we crucified him. But Love in his eternal Heart willed not to be defeated. He willed to give us the very life he slew; to give us the very Food we destroyed; to nourish us with the very Bread we buried and the very Blood we poured forth. He made our very crime a happy fault. He turned a Crucifixion into a Redemption; a Consecration into a Communion; a death into life everlasting.

QUESTIONS AND ANSWERS ON THE MASS

What is the bond between Christ in Heaven and our present sinful condition clamoring for redemption?

The Cross. In the Mass he applies to you his eternal act of love, which in time became redemptive on the Cross. In every Mass we say with Paul: "I am crucified with Christ. I live, but it is no longer I that live; Christ lives in me" (Galatians 2, 19-20).

Does the multiplication of Masses throughout the world multiply the Cross?

No, they multiply only our participation in the Cross.

What is the difference between the Sacrifice of the Mass and the Sacrifice of the Cross?

The Sacrifice of the Mass is essentially the same as the Sacrifice of the Cross. In both, Christ is Priest and Victim. The differences are principally in the manner of offering the Sacrifice. The Sacrifice of the Cross involved bloodshed, but the Sacrifice of the Mass is offered in an unbloody manner. On the Cross, our Lord redeemed us potest: that is to say, he made it possible for all men to be saved. In the Mass, we actualize and apply to ourselves the merits of the Redemption. The Mass is, therefore, not a substitute for the Cross, for the merit we gain at the Mass is the same we would have gained if we had assisted at Calvary.

What is meant by saying that Christ is both Priest and Victim?

Until the coming of Christ, all religions had sacrifices. What was common to them all was the fact that a priest, whoever he was, whether Jewish, Chaldean, Babylonian or even the head of a clan, offered a victim separate and distinct from himself. This victim might have been a bull, or a lamb, or even the first fruits of the earth. Generally, the victim was a blood sacrifice because the shedding of blood indicated that people owed their lives in reparation for sin. Men felt that they were unfit to exist before Divinity. By taking the life of an animal or by destroying the thing, they vicariously punished and purified themselves.

But when our blessed Lord came he was, at one and the same time, Priest and Victim. He did not offer a lamb distinct from himself; he was the Lamb. He offered himself. On the Cross, therefore, he was upright as a Priest, and at the same time, was prostrate as a Victim. He became both the Offerer and the One who was offered. No longer were the priest and victim separate as they had been before the birth of our Lord. Each time the Mass is offered we must both offer ourselves as priests and make ourselves victims.
Are Christ and his priest the only ones involved in the Mass?
No, because it is the Church, or the Mystical Body of Christ, which offers the Sacrifice. On the Cross, our Lord was alone; in the Mass, we are with him. To a certain degree, the Mass was the offering of the physical body of Christ; the Mass is the offering of the Mystical Body of Christ, or all of the members of the Church with him as Head. As Pius XII put it: "The priest acts in the name of the people precisely and only because he represents the Person of our Lord Jesus Christ... yet it must be said that the faithful do also offer the Divine Victim, though in a different way".

The communion rail is not a barrier between the priest and the people; it is not like footlights which separate a stage from an audience. It is more like a table which unites the food to him who eats.

That the faithful are not casual assistants at the Mass is evident from the life of our blessed Lord. When he found the hungry multitude in the desert, he could just as well have provided loaves and fishes from nothing, as he made the world from nothing. But he allowed a boy in the audience to provide him with the material requisites for the miracle, namely, the five loaves and two fishes. Our blessed Lord expects us to do something, or to provide something at the Mass. It is not just the Mass of the priest; it is our Mass. That is why we say in the Mass "Orate, brethren, that my sacrifice and yours may be acceptable..."

Is there such a thing as the priesthood of the people?
Pius XI answered in these words: "Participation in this priesthood and in the office of satisfying and sacrificing, is enjoyed not only by those whom our Pontiff, Jesus Christ, employs as ministers to offer up the clean oblation to God's Name in every place from the rising to the setting of the sun; but the whole Christian people, rightly called by the Prince of the Apostles, 'a chosen generation, a kingly priesthood', offer sacrifice for sins, both for themselves and for the whole human race". As our Lord said to St Catherine of Siena: "The more you forget yourself and your interests, the more will I have your interest at heart".

What was one of the principal Old Testament prefigurations or prototypes of the Mass?
As the blood of the paschal lamb sprinkled on the doorposts of the Jews in their Egyptian captivity was a sign that the destroying angel would "pass over" the Israelite home without destroying the firstborn, so too, the Blood of Christ, the Lamb of God, sprinkled on our souls is the symbol of our escape from the destroying angel.

When the paschal lamb or Passover was celebrated in the Old Testament, the Jews never broke a bone of the body of the lamb, for so it was ordered by God. St John notes this fact in relation to the death of Our Lord, the Paschal Lamb: "But when they came to Jesus, they saw that he was already dead, and did not break his legs... these things happened in fulfillment of the Scripture, which says: Thou shalt not break a bone of him" (John 19, 33-36).

By St John's reckoning, our Lord was sacrificed on the cross at the same time that the blood of the paschal lambs in Jerusalem was being poured out upon the Temple to prefigure the Redemption that was to come.

In the Old Testament, God often showed his acceptance of a sacrifice by sending down fire from heaven to consume the victim offered in his honor. Is there anything in the New Testament corresponding to this?
In the New Testament, the Victim in his human nature (our Lord on the Cross) was perfected and glorified in the Resurrection, and his spirit was raised to the heavens in the Ascension. Pentecost with its descent of Fire was, as it were, the fire which indicated the Father's full acceptance of the sacrifice for our salvation. That is why, after the Consecration, we say in the Mass, "In memory the blessed passion of the same Christ, thy Son, our Lord, of his resurrection from the place of the dead, and of his Ascension into the glory of heaven".

Is the Mass also a Thanksgiving?
The Greek word for gratitude is eucharistia. The beginning of the Canon of the Mass, namely the Preface, emphasizes gratitude: "Let us give thanks to the Lord our God... it is just and right... it is truly just and right, fitting and for our good, always and everywhere to give thanks to thee".

Our poor nature is unable to express adequate thanks to God for the gift of faith, and for membership in the Church, so we ask our Lord to offer to his heavenly Father thanks in the name of the whole Church, the Son of God made Man, our Lord, is the One whom we offer in sacrifice, and the Holy Spirit is the One in whom the Mass is offered. Furthermore, it is through the Holy Spirit that the merits of Christ's...
Redemption are poured out upon us. As the Holy Spirit is the bond of unity between the Father and the Son in heaven, so the Holy Spirit is the bond of unity between the Father, to whom the Mass is offered and the Son who offers it in union with us. It is the work of the Holy Spirit in the Mass to apply the redemption of the Cross to our souls and also to make us more Christlike.

Why does the Church ask that there always be a server at the Mass, or at least someone present?
Because the Mass is the sacrifice of Christ the Head, with his Mystical Body the Church. It is therefore fitting that there be some representative of the Church present to make the offering with the priest who functions in the Name of Christ.

Are there different kinds of presences of God in the universe?
Yes, just as you may be present differently in various things and places. If you create a work of art, you are present in it by your work, your mind, your talent and, to some extent, your love. If you visit a friend, you are present, not by your causality, as in the case of the work of art, but physically. There is another kind of presence which is given only to intimates. You may be seen by anyone on the street, you may be heard by anyone, but the special privilege reserved to your intimates is the gift of touch. In like manner, God is present one way in Creation, another way in his earthly Life, and another way in the Eucharist during Holy Communion.

How can our Lord be in many tabernacles and altars of the world at one and the same time?
There is only one voice when a speaker talks over the radio, there is only one voice when a record is made, but they may be heard in millions of places. You look into a mirror and there you see your face multiplied. The substance of Christ's Body is present in each Host of the altar as the sun is reflected in every little body of water on the earth. In the Eucharist, our Lord multiplies his presence, but he is still the One Christ.

Do all the other sacraments of the Church look to the Eucharist as their end?
Yes. The Eucharist is the center of the sacramental circle. All other sacraments are rays pointing to that center. The reason is this: salvation depends upon our union with the Mystical Body of Christ, but the Eucharist is the perfection of that union, for by it we are united to Christ the Head and to all the members of the Church.

Why does our Lord hide and veil himself under the Eucharistic species?
That we might gain merit by faith. When he walked the earth, his Body was a veil "covering" his Divinity, as it were. If our Lord revealed himself completely, there would be no faith; there is no faith in Heaven. There we see God. As Isaias said: "I girded thee, and thou hast not known me" (Isaias 45, 5). St John writes in the Apocalypse: "I shall give him a share in the hidden manna" (Apocalypse 2, 17).

How is our Lord "seen" in the Eucharist?
Not by the eyes of the body, but by the eyes of faith. Faith alone supplies that which our senses cannot discern. "Praestet fides supplementum sensuum defectui." As it took faith to see God wrapped in the swaddling bands of a human nature, so it takes faith to "see" him in his Eucharistic Presence. The Host looks the same after Consecration as before, but faith sees in it the Christ who said, "I am the Bread of Life". That is why the measure of our love of the Eucharistic Lord is the measure of our faith. A medieval legend tells of a person who prayed to see our Lord in the Eucharist. Our Lord revealed himself to his eyes, but said: "From now on you lose all the merit of faith".

Why is water mixed with wine at the Offer tory?
The union of Christ and ourselves in the offering of the Sacrifice is symbolized in the mixing of water and wine at the Offertory. The nobler element, wine, represents Christ; water represents the faithful. The wine and water are so intimately mingled in the chalice that they are henceforth inseparable. So is the Church inseparably united to Christ in his oblation to the Father.

Why is a bell rung at important points of the Mass?
A decree of the Sacred Congregation of Rites says that at the Sanctus it is the signal of the approaching Consecration. Then, later on, a sign of joy, a profession of faith in the Eucharistic Presence of Christ, and finally a sign of union with the angelic choirs in praise and adoration.

At the beginning of the Communicantes or the prayer, "United in one communion, we venerate the memory..." there are twelve martyrs named. From what groups do they come?
Their names are listed in the order of dignity: first the Popes (Litus, Cletus, Clement, Xystus II, Cornelius); then a Bishop (Cyprian) who is the only non-Roman martyr mentioned, being from Carthage in Africa; then a deacon (Laurence); then five laymen (Chrysogonus, John and Peter, Cosmas and Damian).
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What is the significance of the priest placing his hands extended over the chalice at the prayer Hanc Igitur (“Be pleased then, Lord, to accept...”)?

Two goats were offered to the Lord in the Old Testament sacrifices. One was killed by the priest and his blood sprinkled in the Holy of Holies in expiation for the priest’s own sins and those of the people. The other goat was to be released after the priest laid his hands upon it as if laying the guilt of sin upon it. The first goat was the prototype of Christ who shed his blood for our sins; the second goat is ourselves who are let go free and absorbed through his Mercy. In the Hanc Igitur, the priest heaps upon our Lord the sins and petitions and prayers of all present to win for us the glorious liberty of the children of God.

The words, mysterium fidei (mystery of faith), which appear in the words of consecration of the Precious Blood were not used by our Lord the night of the Last Supper. How did they find their way into the consecration?

They may have been an exclamation of awe by the deacon in the early Church at the tremendous mystery of the consecration. Perhaps, also, because the deacons administered Communion in the early Church, the words may have been taken from St Paul: “diaconos habentes mysterium fidei in conscientia pura” (1 Timothy 3, 9), meaning, “Deacons must be men who preserve the mystery of faith with a pure conscience”.

Why are the sacrifices of Abel, Abraham and Melchisedech mentioned in the prayer after the Consecration: Supra quae propitio (“Turn thy face, in favour and kindliness, to these our offerings”)? Because they represent three prototypes or prefigurations in the Old Testament of the Sacrifice of Christ. Abel offered a blood sacrifice, Melchisedech a sacramental sacrifice of bread and wine, and Abraham a voluntary sacrifice – he offered “his only-begotten son Isaac,” but God provided a substitute for him. All three sacrifices are involved in the Mass and in our lives.

Is there any deception in the mystery of transubstantiation, when our Lord’s body becomes present under the appearance of bread and his blood under the appearance of wine?

No! Transubstantiation is the opposite of deception. A deception is practiced when something is presented as less real than it looks, as, for example, showing a zircon as a diamond. But, in the Eucharist, there is something more real than it looks. It looks like bread; it looks like wine. But the substance of each has changed. It is really the Body and Blood of Christ.

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Why is the Pater Noster (Our Father) said aloud at Mass, and secretly at marriages, funerals and the like? Because you are not born a “child of God”; you are merely born a “creature”. It is only rebirth of the Spirit or grace which makes you a child of God. Because the Church cannot be sure that everyone at a marriage or a funeral is in the state of grace, she merely says “Our Father” aloud and the rest secretly. Those who are in the state of grace will take the “clue” and finish it. But at the Mass, it is assumed that all present are in the state of grace, or partake of the divine Nature, and therefore are children of God.

What is one of the best books to read in preparation and in thanksgiving for Communion?

Why is there Communion under one species? Should there not be both species?
Communion under two species prevails in the Eastern Rite. But since the twelfth century, the Latin Rite uses only one species for Communion, namely bread.

Both species are absolutely required for the sacrifice, but one species is sufficient for the sacrament. The Sacrifice of the Mass, which represents the Sacrifice of the Cross in an unbloody manner, requires both species, so that through the separate consecration of the bread and wine, there might be symbolized the separation of the Body and Blood of Christ on the Cross. But the sacrament being the communication of Divine Life, it follows that where there is the Body, there is also the Blood.

When we receive Communion are we united only to Christ?
No. We are united also to all the members of the Church. For we, being many, are one Bread, one Body, all that partake of Christ. You are united with the Church in Europe, Africa, Asia and Australia; you are united with all your friends who share your faith. Our blessed Lord combined at the Last Supper the institution of the Eucharist and the long discourse to “love one another as I have loved you”.

Why does the priest say the words of the centurion at the moment of Communion: Domine, non sum dignus (“Lord, I am not worthy”)? Because, even in human love, the lover is always on his knees, the beloved is always on the pedestal. No one truly in love ever thinks himself worthy of the love which he receives – and this is particularly true when it is our Lord who loves us.

Why do you have to be in the state of grace to receive Communion? Just as no one would give food to a dead body, so too, neither can
a soul which is dead with sin, receive the Bread of Life. The Eucharist is to strengthen and sustain the divine Life already in our soul, as earthly bread strengthens the physical life already in our body.

Is it possible for one person to receive “more” of Christ in Communion than another?
No. It is the same loving Lord who is given to each. But the effect on the soul and body of each communicant may differ according to the disposition of his soul. Two people can eat the same food; one gains strength from the food, another derives less. St Thomas Aquinas tells us that the venial sin which often prevents the Communion from bearing fruit is not always a sin previously committed, for this can be obliterated by Communion, but the sin we commit at Communion itself, when we are inattentive, unprepared, and wanting in a spirit of surrender to the Beloved. The Jews used to say that the manna in the desert did not taste the same to everyone; its taste varied with the spiritual dispositions in the soul of each receiver.

Is it correct to say we “receive” Communion?
Yes – but Communion is not only a receiving of Christ, but also a giving of ourselves, or a “being received” by him. Our Lord, in a certain sense, continues his Incarnation in you. As he took a human nature from Mary, so he wishes to assume (not in a hypostatic manner, of course), your human nature, so he can work through you, teach through you, sanctify through you. Perhaps, therefore, one of the reasons you may not derive enough from Holy Communion is because you think of “receiving” our Lord for a brief visit, instead of giving yourselves more intently to him to assist him in the regeneration of the world.

What other sacrament helps explain the love of the Eucharist?
Matrimony. In marriage, husband and wife are two in one flesh; in the Eucharist, the communicant and Christ are two in one Spirit. The peak of love in the flesh is unity; the peak of love in the Spirit is unity. In both cases, there is unity with the beloved, but in the Eucharist, the Beloved is Christ.

When is the Mass finished?
The work of salvation is finished, but when did it begin? It began back in the agelessness of eternity, when God willed to make man. Ever since the beginning of the world there was a divine impatience to restore man to the arms of God.

The Word was impatient in heaven to be the “Lamb slain from the beginning of the world”. He was impatient in prophetic types and symbols, as his dying face was reflected in a hundred mirrors stretching through Old Testament history. He was impatient to be the new Abel, slain by his jealous brethren of the race of Cain, that his Blood might cry to heaven for forgiveness. He was impatient to be the real Isaac carrying the wood of his sacrifice in obedience to the commands of his heavenly Abraham. He was impatient to fulfill the mystic symbol of the Lamb of the Jewish Pasch, slain without a single bone of its body being broken.

He was impatient in his mother’s womb, as he saluted his precursor John. He was impatient in the Circumcision, as he anticipated his bloodshedding and received the name of “Savior”. He was impatient at the age of twelve, as he reminded his Mother that he must be about his Father’s business. He was impatient in his public life, as when he was to be baptized and he was “straightened until it be accomplished”. He was impatient in the Garden, as he turned his back to the consoling twelve legions of angels and made olive roots crimson with his redemptive Blood. He was impatient at his Last Supper as he anticipated the separation of his Body and Blood under the appearance of bread and wine. And then, impatience closed as the hour of darkness drew near. At the end of that Last Supper, he sang. It was the only time he ever sang – the moment he went to his death.

It was a trivial matter for the world if the stars burned brightly, or the mountains stood as symbols of perplexity, or the hills made their tribute to valleys which gave them birth. What was important was that every single word predicted of him should be true. Heaven and earth would not pass away until every jot and tittle had been fulfilled. There was only a little iota remaining, one tiny little iota; it was a word of David’s about every prediction being fulfilled. Now that all else was fulfilled, he fulfilled that iota. He, the true David, quoted the prophetic David: “It is finished.”

What is finished? The Redemption of man is finished. Love had completed its mission. For love had done all that it could.

There are two things love can do. Love, by its very nature, tends to an incarnation, and every incarnation tends to a crucifixion.

Does not all true love tend toward an incarnation? In human love, does not the affection of husband for wife create from their mutual loves the incarnation of their confluent love in the form of a child? Once they have begotten their child, do not they make sacrifices for it, even to the point of death? And thus their love tends to a crucifixion.

But this is just a reflection of the divine order, where the love of God for man was so deep and intense that it ended in an Incarnation of God in the form and habit of man, whom he loved. But our Lord’s love for man did not stop with the Incarnation. Unlike everyone else who was ever born, our Lord came into this world to redeem it. Death was the supreme glorification he was seeking in his public life. Death interrupted the careers of great
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men, but it was no interruption to our Lord; it was his crowning glory; it was the unique goal he was seeking.

His Incarnation thus led to the crucifixion, for “No one can show greater love than by laying down his life for his friends”. Now that love had run its course in the Redemption of man, divine love could say: “I have done all for my vineyard that I can do”. Love can do no more than die. It is finished. “Ite, missa est.”

His work is finished. But is ours? When he said, “It is finished”, he did not mean that the opportunities of his life had ended; he meant that his work was done so perfectly that nothing could be added to it to make it more perfect. With us, how seldom that is true. Too many of us end our lives, but few of us see them finished. A sinful life may end, but a sinful life is never a finished life.

If our lives just “end”, our friends will ask: “How much did he leave?” But if our life is “finished” our friends will ask: “How much did he take with him?” A finished life is not measured by years but by deeds; not by the time spent in the vineyard, but by the work done. In a short time a man may fulfill many years; even those who come at the eleventh hour may finish their lives; even those who come to God like the thief at the last breath, may finish their lives in the Kingdom of God. Not for them the sad word of regret: “Too late, O ancient Beauty, have I loved Thee.”

Our Lord finished his work, but we have not finished ours. He pointed the way we must follow. He laid down the Cross at the finish, but we must take it up. He finished Redemption in his physical body, but we have not finished it in his Mystical Body. He has finished salvation, we have not applied it to our souls. He has finished the Temple, but we must live in it. He has finished the perfect Cross, we must fashion ours to its pattern. He has finished sowing the seed, we must reap the harvest. He has finished filling the chalice, but we have not finished drinking its refreshing draughts. He has planted the wheat field; we must gather it into our barns. He has finished the Sacrifice of Calvary; we must finish the Mass.

The Crucifixion was not meant to be an inspirational drama, but a pattern on which to model our lives. We are not meant to sit and watch the Cross as something done and ended like the life of Socrates. What was done on Calvary awaits for us only in the degree that we repeat it in our own lives.

The Mass makes this possible, for, at the renewal of Calvary on our altars, we are not onlookers but sharers in Redemption, and there it is that we “finish” our work. He has told us: “And I myself, when I am lifted up from the earth, shall draw all men to myself”. He finished his work when he was lifted up on the Cross; we finish ours when we permit him to draw us unto himself in the Mass.
## Table of Movable Feasts

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HOLY DAYS OF OBLIGATION

IN THE UNITED STATES OF AMERICA
All the Sundays of the year.
The Octave Day of Christmas, January 1.
Ascension Day.
The Assumption, August 15.
All Saints, November 1.
The Immaculate Conception, December 8.
Christmas Day, December 25.

IN GREAT BRITAIN AND IRELAND
All the Sundays of the year.
The Octave Day of Christmas, January 1.
The Epiphany, January 6.
Ascension Day (40 days after Easter).
Corpus Christi (Thursday after Trinity Sunday).
SS Peter and Paul, June 29.
The Assumption, August 15.
All Saints, November 1.
Christmas Day, December 25.

IN CANADA
All the Sundays of the year.
The Octave Day of Christmas, January 1.
The Epiphany, January 6.
Ascension Day.
All Saints, November 1.
The Immaculate Conception, December 8.
Christmas Day, December 25.

In addition to the above

IN IRELAND
St Patrick, March 17.
The Immaculate Conception, December 8.

IN SCOTLAND
St Joseph, March 19.
The Immaculate Conception, December 8.

IN AUSTRALIA AND NEW ZEALAND
All the Sundays of the year.
The Octave Day of Christmas, January 1.
Ascension Day.
The Assumption, August 15.
All Saints, November 1.
Christmas Day, December 25.

THE VESTMENTS

The Amice: A white linen cloth, square or oblong in shape, which is worn under the Alb, around the neck and covering the shoulders of the priest. Originally it covered the head as well as the neck, and when a cowl forms part of their habit, Religious still wear the Amice over their heads until they reach the altar. When the priest puts it on, he touches his head with it saying: “Place on my head, Lord, the helmet of salvation in order to repel the assaults of the devil”.

The Maniple: A band, of the same color and material as the Chasuble, which is worn on the left arm of the priest. It is styled “the maniple of weeping and sorrow”. It was originally a handkerchief carried in the left hand.

The Stole: A long band of the same material as the Chasuble, worn round the neck of the priest. It is a mark of official priestly dignity. As the priest puts it on, he prays that “the robe of immortality” that was lost by original sin may be restored to him on the last day.
The Alb: A full-length white linen garment with sleeves. It is a symbol of the innocence and purity of soul with which the Sacrifice of the Mass should be offered. As the priest puts it on, he says: "Make me white, O Lord, and cleanse my heart, so that, made white by the Blood of the Lamb, I may be able to serve thee".

The Cincture: A cotton or silk girdle, usually white, which is worn round the waist to hold the Alb in position. It symbolizes continence and chastity, and the priest putting it on says: "Bind me, O Lord, with the cincture of purity and chastity".

The Chasuble: The principal Mass vestment, worn over all the others. It was originally very full and enveloped the whole body, reaching to the ground, but has undergone considerable shortening. It may be Gothic in form, draping from the shoulders, or Roman, broad at the front and back and narrow over the shoulders so as to leave the arms free. It is a symbol of charity and good works. When the priest puts it on he prays: "Lord, who didst say: My yoke is sweet and my burden light, grant that I may so bear it as to obtain thy grace".

The Dalmatic: worn instead of the Chasuble by the deacon at High Mass and solemn occasions. It is a tunic with open short sleeves and marked with two stripes which are supposed to symbolize the Blood of Christ shed for the Jews and Gentiles.

The Tunicle: worn by the subdeacon. Originally it was shorter and less ornate than the deacon's Dalmatic, but today is often indistinguishable from it.

The Humeral Veil: a large silk cloth of rectangular shape, worn at High Mass by the subdeacon, who holds the paten with it, by the celebrant in processions in honour of the blessed Sacrament and sometimes in taking the Viaticum to the sick.
THE LITURGICAL COLORS

White is a symbol of innocence and purity of soul. It is used on all feasts of our Lord's life (apart from his Cross and Passion), feasts of our Lady, of the Angels and of all Saints who were not martyred.

Red symbolizes fire and blood and is worn at Pentecost, on all feasts of our Lord's Cross and Passion, and feasts of Apostles and Martyrs.

Green, the color of hope, is worn on the Sundays after the Epiphany and Pentecost.

Purple signifies penance and humility and is worn during Lent and Advent, and on all vigils; the Ember days, except those which occur during Whit week; and on Rogation days when the Rogation Mass is said after the procession and litanies; and also for the Mass for Peace, and on the second day of the Forty Hours Devotions.

Black, symbolic of sadness and mourning, is worn on Good Friday and all Masses for the Dead.

Rose is permitted on the Third Sunday in Advent (Gaudete Sunday) and the Fourth Sunday in Lent (Laetare Sunday).

Cloth of gold vestments can be worn in place of white, green or red vestments.

THE SACRED FURNITURE

The Chalice: A cup which holds the wine to be consecrated. It is usually of precious metal and the inside must be gold.

The Paten: A plate of precious metal used to hold the priest's Host consecrated at Mass.

The Ciborium: The large cup which holds the small Hosts used for the Communion of the people. It is of precious metal and has a cover of the same material.

The Purificator: A small linen cloth with which the priest wipes his mouth and dries his fingers and the Chalice after they have been washed and purified.

The Corporal: A linen cloth spread on the altar at the beginning of Mass on which stand the Sacred Host and the Chalice.

The Pall: A small square of stiffened linen, or a square of cardboard covered with linen, which covers the Chalice.

The Chalice Veil: A cloth of the same color and material as the Chasuble, used to cover the Chalice and Paten up to the Offertory and after the Communion.

The Burse: A cloth case in which the Corporal is kept. It usually has a cross in the middle and is of the same color as the Chasuble. It is placed over the veil on top of the Chalice and during Mass is placed on the Gospel side of the altar.
Participation of the faithful in sung Mass

There are three degrees of active participation by the faithful in the solemn Mass:

1. The faithful chant the liturgical responses: Amen, Et cum spiritu tuo, Gloria tibi Domine, Habemus ad Dominum, Dignum et justum est, Sed libera nos a malo, Deo gratias.

2. The faithful chant also the parts of the Ordinary of the Mass: Kyrie eleison, Gloria in excelsis Deo, Credo, Sanctus-Benedictus, and Agnus Dei.

3. When the faithful are so proficient in the Gregorian chant that they can also chant the parts of the Proper of the Mass.

These degrees also apply to the missa cantata, i.e. sung Mass without deacon or subdeacon.

Participation of the faithful in low Mass

There are four degrees of active participation by the faithful in low Mass:

1. When the faithful give the easiest liturgical responses to the celebrant, which are: Amen, Et cum spiritu tuo, Deo gratias, Gloria tibi Domine, Laus tibi Christe, Habemus ad Dominum, Dignum et justum est, and Sed libera nos a malo.

2. When the faithful give those responses which the server must pronounce according to the rubrics, and if Holy Communion is given during the Mass, also recite the triple Domine, non sum dignus.

3. When the faithful recite, together with the celebrant, all the parts of the Ordinary of the Mass, namely: Gloria in excelsis Deo, the Credo, the Sanctus-Benedictus and the Agnus Dei.

4. When the faithful recite together with the celebrant also the parts pertaining to the Proper of the Mass: Introit, Gradual, Offertory and Communion prayer. This last degree can be practised with fitting dignity only by those select groups which are better trained and educated.

In low Masses, the entire Pater noster, being a suitable and ancient prayer as a preparation for Communion, can be recited by the faithful, but only in Latin and with all joining in the Amen. Any recitation in the vernacular is excluded.

Instructions for the laity at High Mass

In general those present at a Solemn or sung Mass follow, as far as possible, the ceremonies observed by the clergy who may be present in choir at Mass.

Accordingly:

1. They stand when the procession to the altar makes its appearance from the sacristy, and remain standing until the Mass itself is begun, even though the Asperges takes place.

2. Each person bows and makes the sign of the Cross when sprinkled at the Asperges.

3. All kneel for the prayers of preparation (up to Oremus) and stand when the celebrant ascends the steps.

4. All remain standing for the Introit, Kyrie (unless the celebrant sits for the singing of this) and the Gloria in excelsis while it is recited by the celebrant.

5. When the celebrant has sat down for the singing of the Gloria all sit. They rise when the celebrant rises towards the end of this chant.

6. All stand for the singing of the Prayers, except at a Requiem Mass and on certain penitential days (the ferial Masses of Advent and Lent, and the ember days of September) when all kneel; they sit for the chanting of the Epistle and what follows. At High Mass the people do not stand if the celebrant recites the Gospel, before it is sung by the deacon.

7. When Dominus vobiscum is sung before the chanting of the Gospel all stand. They remain standing during the recitation of the Creed, genuflecting with the celebrant at the words et incarnatus est, etc.

8. All sit when the celebrant has sat down for the singing of the Creed. While the words et incarnatus est, etc. are sung, all bow. They rise when the celebrant rises towards the end of the Creed, remain standing while he sings Dominus vobiscum and Oremus, and then sit.

9. All rise for the incensation of the people, bow to the thurifer when he bows to them before and after, and then sit.

10. When the celebrant begins to sing Per omnia saecula saeculorum before commencing the Preface, all rise and remain standing until the Sanctus has been sung. Then all kneel.

11. All bow down during the Consecration, but look up for a moment at the Sacred Host (saying “My Lord and
**EXPLANATIONS**

my God”) * and at the Chalice when they are elevated. After the Elevation all stand and remain standing until the celebrant has drunk the Precious Blood. All bow while the celebrant consumes the Sacred Host and drinks the Precious Blood. All kneel at the Ecce Agnus Dei, etc. and during the Communion of the faithful. Then all sit.

12. All stand for the singing of Dominus vobiscum before the Postcommunion prayers, and remain standing during those prayers, except at a Requiem Mass and on certain penitential days when all kneel.

13. All kneel for the Blessing and make the sign of the Cross.

14. All stand for the last Gospel, genuflecting with the celebrant if he genuflects during its recitation and remain standing until the procession has returned to the sacristy.

Note. Since the rubric requiring that those who assist at "Private Masses" should kneel throughout, except at the Gospel, has been eliminated from the new code of rubrics (15 August, 1960), there are no rules for kneeling and sitting at Low Mass.

* Indulgence of seven years, if recited “with faith, piety and love”, while looking at the Sacred Host.

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**PREFACE TO THIS MISSAL**

"It is important for all the faithful to understand that it is their duty and highest privilege to take part in the Eucharistic Sacrifice, not passively or negligently or with distracted mind, but with such active devotion as to be in the closest union with the High Priest, according to the words of St Paul: 'Yours is to be the same mind which Jesus Christ showed'; and to offer it together with him and through him, and with him to surrender themselves”.

These words of Pope Pius XII in his encyclical on Christian worship (Mediator Dei) have guided the Editors in their work of preparing this Missal for Sundays and feast days. Their aim has been to present the Mass in a way that will remove for the faithful all difficulty in following the words and actions of the priest from the time he makes the sign of the Cross at the foot of the altar until the final response, Deo gratias, at the end of the last Gospel.

This has meant a completely novel arrangement of the Roman Missal. With the exception of the prayers said at the foot of the altar and the prayers of the Canon, the Mass for every Sunday, and for every feast day that can replace a Sunday, is printed out in full and in sequence from the Introit to the Canon, and then again, after the close of the Canon, from the Communion prayer to the end of the last Gospel.

The full Latin text of the Mass offered by the priest and the people is set out on the left hand side and the English translation, for the use of those who do not understand Latin, or understand it imperfectly, is given on the right. Care has been taken to balance the Latin and English as exactly as possible so that at every point in the Mass the faithful can read for themselves whatever section of the Mass is being said by the priest. Thus this Missal meets more perfectly than any existing Missal the desire of the Church that the faithful should become familiar with the language of the Mass.
PREFACE

HOW TO USE THE MISSAL

Whoever uses this Missal to follow the Sunday Mass begins on page 1 at the Section entitled The Order. When the priest has gone up to the altar and reached the Epistle side, the reader turns to the Proper for the Sunday. If, for example, it is the fifteenth Sunday after Pentecost, he turns to this Sunday and reads the Introit with the priest. Every subsequent prayer to the end of the Sanctus is printed out there in full. Without any turning backwards or forwards, he can follow the priest through all the unchanging and changing parts of the Mass up to the beginning of the Canon.

On turning to the Canon he follows the priest right through until the end of the Canon. At certain seasons, namely Christmas and the Epiphany, Easter, the Ascension and Pentecost, there are variations in the pre-Consecration prayers of the Canon. Wherever these variations occur, they are printed out after the Sanctus in the appropriate Mass. In these cases the reader continues to follow the Mass, which is printed below the Sanctus, or turns to the page indicated, until he sees the direction to turn to the rest of the Canon.

The complete liturgy of the second Sunday in Passiontide (Palm Sunday), Maundy Thursday, Good Friday and Holy Saturday, and all their attendant ceremonies, are printed out in full in Latin and English.

With this simple and novel arrangement it is possible for parents in the space of a few minutes to explain to their children how they can follow the Mass of every Sunday of the year and of the last three days of Holy Week.

SPECIAL FEATURES OF THE MISSAL

For the first time in a Missal planned for the use of the faithful all the rubrics (or instructions) of the Canon of the Mass have been printed exactly as they are given in the altar Missal, and have been translated without any omissions. This makes it possible for the faithful to study every action and gesture of the priest during the Canon and to see the relation between the action and the prayers that are said. In the other parts of the Mass, the Editors, with special permission of the Sacred Congregation of Rites, have abbreviated the rubrics, in such a way that the reader will be able to understand every movement of the priest without being overburdened by instructions that are intended exclusively for the celebrant.

By the decree of Pope John XXIII; dated 25 July, 1960, certain changes were made in the Mass, for instance, the omission of the last Gospel on processional occasions, and in the calendar. All these changes have been incorporated into this Missal. At the same time this decree made it possible for the Editors to produce the first Sunday, as opposed to Daily, Missal, that contains every Mass that is now said on Sundays in the universal Church. Hitherto there were many feasts, such as the feasts of Apostles, that displaced the Sunday Mass. Now only first class feasts, and second class feasts of our Lord can do so. All the holy days of obligation in the English-speaking world are first class feasts of the universal Church, except St Patrick, which is added to complete the list of holy days. The Editors have also included the Nuptial Mass, the Masses for All Souls (November 2) and the Requiem Mass with the burial service. In the Masses for feast days which do not have a proper Preface, the Sunday Preface of the Trinity has been printed, except for the feasts of All Saints, St Patrick and Corpus Christi, where the Common Preface is given. The First Friday Mass of the Sacred Heart is the same as the Mass for the feast of the Sacred Heart. On the feast of the Dedication of the Cathedral of any particular diocese the Mass is the same as that of November 9 in this Missal.

The prayers before and after Mass are the prayers which the Church has for several centuries suggested to the priest as his own most appropriate preparation for Mass and for his thanksgiving after it.

TRANSLATION AND ACKNOWLEDGEMENTS

The Editors themselves are responsible for the translation of all the chants (i.e. the Introit, Gradual, Offertory and Communion), the prayers (i.e. the Collect, Secret and Postcommunion), the Ordinary and the Canon.

The translation of the Epistles and Gospels is a revision of the Westminster Version of the Sacred Scriptures. Mr P. G. Walsh has translated certain sections of the liturgy of Holy Week. The task of preparing the text for the printers has been undertaken by Miss Marjory Courtney and Miss Juliet Boys.

It is the prayer of the Editors that all who acquire this Missal will, by its constant use, grow from week to week in their understanding and love of the Sacred Liturgy.

PHILIP CARAMAN S.J.

JAMES WALSH S.J.

Feast of Blessed Robert Southwell, 21 February 1961
PRAYERS BEFORE
AND AFTER MASS

PREPARATION FOR MASS

Antiphon. Lord, do not call to mind our sins, nor those of our fathers, and do not exact punishment for our guilty deeds. (Alleluia.)

Psalm 83

How I long for thy dwelling, Lord of Hosts!
My soul yearns
For the Lord’s courts:
My heart and my flesh acclaim
The living God.
The sparrow finds a home,
And the swallow a nest for herself
Where she lays her young,
Even thine altars,
Lord of hosts,
My King and my God.
Blessed are they who dwell in thy house:
They praise thee without ceasing.
Blessed are the men whose strength is in thee,
Whose hearts are set on the pilgrims’ road.
Passing through the arid vale,
They shall make it a place of springs,
The early rain shall clothe it with blessings.
They shall go from strength to strength:
They shall see God in Sion.
Lord God of Hosts,
Hear my prayer:
Give ear, God of Jacob,
O God our shield, behold,
And look upon the face of thine Anointed.

Psalm 129

Out of the depths I call upon thee, Lord:
Lord, listen to my voice.
Let thine ears be attentive
To the voice of my supplication.
If thou shouldst mark iniquities, Lord,
Lord, who should stand?
For with thee is pardon for sins,
That thou mayst be given reverent service.
I hope in the Lord,
Let my soul hope in his word.
Let my soul wait for the Lord
More than the watchmen wait for the dawn.
More than the watchmen wait for the dawn
Let Israel wait for the Lord,
For with the Lord is mercy,
And plentiful redemption.
He it is who shall redeem Israel
From all his iniquities.

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

Antiphon. Lord, do not call to mind our sins, nor those of our fathers, and do not exact punishment for our guilty deeds. (Alleluia.)

Let us pray.

God, who art so gentle, bow down and listen with kindness to our prayers. Light up our hearts with the gift of thy Holy Spirit so that we may be worthy dispensers of thy sacraments and love thee with the love that is eternal.
PREPARATION FOR MASS

God, to whom all hearts are open, to whom our desires speak, and from whom nothing can be hidden, purify the thoughts of our hearts by the inpouring of the Holy Spirit, so that we may love thee perfectly and praise thee worthily.

May the fire of the Holy Spirit, Lord, so refine our bodies and hearts that we may offer thee the service of a chaste body and please thee with hearts that are clean.

May the Comforter, who is sent by thee, Lord, give light to our minds and, as thy Son didst promise, guide us into all truth.

May the power of the Holy Spirit be with us, Lord, to cleanse our hearts gently and protect us in all our difficulties.

God, who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that by the gift of the same Spirit we may be always truly wise and ever rejoice in his consolation.

Purify our consciences, Lord, we beg thee, by thy visitation, so that when our Lord Jesus Christ thy Son comes, he will find in us a dwelling place prepared for him, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. Amen.

Prayer of St Ambrose

Lord Jesus Christ who art so kind, no merits of my own invite me to the pleasures of thy banquet table. I am a sinner and I come in fear and trembling encouraged only by thy mercy and goodness. My body and soul are defiled with many a sinful deed. My tongue and heart have run their course without restraint. God of gracious kindness, whilst I tremble before thy Majesty, wretch that I am, trapped in my own insufficiency, I still look to thee, the source of mercy. I hasten to thee to be healed and to seek refuge under thy protection. I yearn to have thee as my Saviour for I cannot stand before thee as my judge.

Lord, I show thee my wounds and uncover my shame before thee. My many great sins are known to me and they make me afraid. But I hope in thy mercy which knows no limits. Turn towards me thy merciful gaze, Lord Jesus Christ, eternal King, God and man, crucified for mankind. Hear my cry of hope in thee. Pity one so full of sin and wretchedness, for thou art the inexhaustible fountain of forgiveness.

Hail, victim who saves, offered for me and for all men on the gallows of the cross. Hail, noble blood beyond price, flowing from the wounds of my crucified Lord Jesus Christ and washing away the sins of the world. Remember, Lord, thy creation which thou hast redeemed with thy blood.

I am sorry that I have sinned and I want to make up for what I have done. Take away from me then, Father of mercy, all my badness and sin, so that clean in body and soul I may be fit to appreciate this holy of holies.

Grant also, that this offering of thy body and blood, which in my unworthiness I am to receive, may forgive my sins, cleanse me utterly of my crimes and dispel sinful thoughts. May it then revive my holy desires, give me the saving strength to do what thou desirest, and protect me securely against the traps of my enemies. Amen.

Prayer of St Thomas Aquinas

Almighty eternal God, thou seest me approach the sacrament of thine only-begotten Son our Lord Jesus Christ. I am like a sick man that comes to the healer who gives life. Unclean, I seek out the clear spring of mercy. Blind, I come to the light whose brightness is eternal. I am a beggar and I bring my needs before the Lord of heaven and earth.

I ask thee from the fullness of thy boundless generosity to cure my sickness, to wash away my filth, to give light to my blindness, to enrich my poverty and clothe my nakedness.

Do all this so that I may receive the bread of angels, the King of Kings and Lord of Lords, with all the reverence and humility, the contrite devotion, the pure faith, the awareness and purpose that the salvation of my soul demands.

I beg thee, grant that I may receive not only the outward signs of the Lord's body and blood but may also share in its true reality and power.

All-gentle God, grant that my reception of the body of our Lord Jesus Christ taken from the Virgin Mary, may make me part of his Mystical Body and one of his members.

Most loving Father, thy Son whom I now intend to receive is hidden from me in this mortal life; grant that I may gaze upon the revelation of his face for all eternity: who liveth and reigneth with thee in the unity of the Holy Spirit, God for ever. Amen.
THANKSGIVING AFTER MASS

Benedicite

Antiphon. Let us sing the hymn of the three holy children, which they sang in the flaming furnace, blessing the Lord. (Alleluia.)

Canticle

Dan. 3, 57–88, 56

All that the Lord has made, bless the Lord; praise and extol him for ever.

Angels of the Lord, bless the Lord; heavens, bless the Lord.

All the waters above the heavens, bless the Lord; bless the Lord, all the armies of the Lord.

Bless the Lord, sun and moon; bless the Lord, stars of heaven.

Every rainshower and fall of dew, bless the Lord.

All the winds, bless the Lord.

Bless the Lord, fire and heat; cold and winter, bless the Lord.

Dew and rain, bless the Lord; frost and icy winds, bless the Lord.

Hoar-frost and snow, bless the Lord.

Bless the Lord, night and day; light and darkness, bless the Lord.

Lightning and clouds, bless the Lord.

Let the earth bless the Lord, praise him and extol him for ever.

Mountains and hills, bless the Lord; every growing thing on earth, bless the Lord.

Rising springs, bless the Lord; seas and rivers, bless the Lord.

Whales and all that move in the waters, bless the Lord.

Bless the Lord, all the birds of heaven.

All beasts and herds, bless the Lord; praise and extol him for ever.

Children of men, bless the Lord; Israel, bless the Lord.

Bless the Lord, priests of the Lord; servants of the Lord, bless the Lord.

Spirits and souls of the just, bless the Lord. Holy and humble of heart, bless the Lord.

Ananias, Azarias and Misael, bless the Lord, praise him and extol him for ever.

Let us bless Father and Son with the Holy Spirit; let us praise and extol him for ever.

Blessed art thou, Lord, in the firmament of heaven: thou shalt have praise and glory and be exalted for ever.

Antiphon. Let us sing the hymn of the three holy children, which they sang in the flaming furnace, blessing the Lord. (Alleluia.)

Before a representation of Christ Crucified

My good and dearest Jesus, lo, I kneel before thee, beseeching and praying thee with all the ardour of my soul to engrave deep and vivid impressions of faith, hope, and charity upon my heart, with true repentance for my sins, and a very firm resolve to make amends. Meanwhile I ponder over thy five wounds, dwelling upon them with deep compassion and grief, and recalling the words that the prophet David long ago put into thy mouth, good Jesus, concerning thyself: They have pierced my hands and my feet: they have counted all my bones!
THANKSGIVING AFTER MASS

Prayer of St Thomas Aquinas

I thank thee holy Lord, all-powerful Father, eternal God; thou hast graciously allowed me, a sinner, unfit even to be thy servant, to eat my fill of the precious body and blood of thy Son our Lord Jesus Christ. This thou hast done not because I deserve it in any way, but only because thy loving mercy has been good enough to treat me as if I were worthy. And I pray that this holy communion may not be an indictment which demands my punishment, but rather a sure plea for salvation and forgiveness. May it be for me the armour of faith and the shield of good will. May it rid me of my sins, destroy in me evil desires and lusts, and make me grow in charity, patience, humility, obedience and every other virtue. Let it be a steadfast bulwark against the deceitful trickery of all my enemies, visible and invisible, and bring perfect freedom from all disturbance of body or spirit; let it be the solid bond with thee, the one true God, and the happy fulfilment of all that thou dost intend me to be. And I beg of thee of thy gracious kindness to lead me, a sinner, to that banquet which words cannot describe, where thou with thy Son and Holy Spirit art the true light of thy Saints, their entire fulfilment, their eternal joy, their perfect gladness and absolute happiness; through the same Christ our Lord. Amen.

Prayers

O God, who didst slacken the force of the flames for the sake of the three youths in the furnace, mercifully grant that the flame of vice may not consume us thy servants.

Lord, we beg thee, go before all our actions with thy inspiration, and with thy help follow after them, so that all our prayer and work may always be begun by thee, and after it is begun be completed through thee.

We beg thee, Lord, who didst give blessed Laurence strength to overcome his torture by fire, give us grace to put out the flames of our sins.

Prayer of St Bonaventure

Dearest Lord Jesus, pierce and fix the depth and centre of my soul with thy most sweet and strengthening love, with thy sincere and serene, most holy and apostolic charity, that only and always in love and longing for thee my soul may grow weak and become like wax. May it yearn for thee, be breathless in thy presence, and anxious to be released and belong to thee. Grant that my soul may hunger for thee, bread of angels and food of holy souls, our own daily and more than sustaining bread, that has every sweetness and savour in it and every delight of taste. May my heart hunger always for thee and feed on thee upon whom the angels long to gaze, and may the inmost parts of my soul feel and be filled with thy sweetness. May it always thirst for thee, the source of life, the source of wisdom and knowledge, the source of eternal light, the stream of pleasure, the richness of God's own house. May it always desire thee, seek and find thee, stretch out and reach thee, think and speak of thee, do everything to the praise and glory of thy name, humbly and with right judgement, lovingly and with pleasure, with ease and affection, persevering to the end: so that thou mayst always be my only hope, my whole trust, my riches and pleasure, my gladness and joy, my rest and repose and peace, my sweetness and fragrance, my delight, my food, my shelter and refreshment, my help, my wisdom, my portion and possession and my treasure; and in thee may my mind and heart be ever rooted and fixed firmly and fast. Amen.

Hymn of St Thomas Aquinas

Godhead here in hiding, whom I do adore
Masked by these bare shadows, shape and nothing more,
See, Lord, at thy service low lies here a heart
Lost, all lost in wonder at the God thou art.

Seeing, touching, tasting are in thee deceived;
How says trusty hearing? that shall be believed;
What God's Son has told me, take for truth I do;
Truth himself speaks truly or there's nothing true.

On the cross thy Godhead made no sign to men;
Here thy very manhood steals from human ken;
Both are my confession, both are my belief,
And I pray the prayer of the dying thief.

I am not like Thomas, wounds I cannot see,
But can plainly call thee Lord and God as he:
This faith each day deeper be my holding of,
Daily make me harder hope and dearer love.

O thou our reminder of Christ crucified,
Living Bread the life of us for whom he died,
Lend this life to me then: feed and feast my mind,
There be thou the sweetness man was meant to find,

Bring the tender tale true of the Pelican;
Bathe me, Jesu Lord, in what thy bosom ran -
Blood that but one drop of has the world to win
All the world forgiveness of its world of sin.
THANKSGIVING AFTER MASS

Jesu whom I look at shrouded here below,
I beseech thee send me what I thirst for so,
Some day to gaze on thee face to face in light
And be blest for ever with thy glory's sight.

Sume et Suscipe

Take, O Lord, and receive all my liberty, my memory, my understanding, and all my will, whatsoever I have and possess. Thou hast given all these things to me; to thee, O Lord, I restore them: all are thine, dispose of them all according to thy will. Give me thy love and thy grace, for this is enough for me.

Anima Christi

Soul of Christ, be my sanctification;
Body of Christ, be my salvation;
Blood of Christ, fill all my veins;
Water of Christ's side, wash out my stains;
Passion of Christ, my comfort be;
O good Jesu, listen to me;
In thy wounds I fain would hide,
Ne'er to be parted from thy side;
Guard me, should the foe assail me;
Call me when my life shall fail me;
Bid me come to thee above,
With thy Saints to sing thy love,
World without end. Amen.

Te Deum

We praise thy Godhead, we confess thy lordship.
To thee, the Father eternal, all the earth bows in reverence.
To thee all the Angels, the heavens, and all the powers thereof:
To thee Cherubim and Seraphim, cry aloud unceasingly:
Holy, holy, holy, Lord God of hosts.
The heavens and the earth are filled with the majesty of thy glory.
To thee, triumphant, the choir of the Apostles:
To thee the Prophets, a company of renown:
To thee the host of Martyrs in white robes giveth the glory.
Holy Church in all the world doth acknowledge thee:
The Father, infinite in majesty:
Thy true and only-begotten Son, most worshipful:
The Holy Spirit also, who is our Comforter.
Thou art the King of glory, O Christ.
Thou art the everlasting Son of the Father.
ASPERGES

Sacerdos accedit ad Altare et ibi ad gradus genuflexus, primo ter aspergit Altare, deinde se, et erectus ministros, incipiens antiphonam Asperges me. Et Chorus prossequitur Domine hyssopo etc. Interim celebrans aspergit Clerum, deinde populum.

Antiphona


C. Gloria Patri, et Filio, et Spiritui Sancto.


Ant. Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Sacerdos reddit ad Altare et ibi cantat:

C. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

C. Domine, exaudi orationem meam.

R. Et clamar meas ad te veniat.

C. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Exaudi nos, Domine, sancte Pater, omnipotens aeterne Deus; et mittere digneris sanctum angelum tuum de caelis, qui custodia, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. R. Amen.

Tempore autem Paschali, loco antiphonae Asperges me, cantatur sequens:

Antiphona


The priest goes to the altar and there, kneeling on the step, he intones the antiphon Thou shalt sprinkle me. Then he first of all sprinkles the altar three times, then himself, then, standing up, the servers. The choir continue with Lord, with hyssop etc. Meanwhile the celebrant sprinkles the clergy and then the people.

Antiphon

 Thou shalt sprinkle me, Lord, with hyssop and I shall be cleansed: thou shalt wash me and I shall be whiter than snow. Ps. 50, 3. Have mercy on me, O God, for thou art ever rich in mercy.

C. Glory be to the Father and to the Son, and to the Holy Spirit.

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

Ant. Thou shalt sprinkle me, Lord, with hyssop, and I shall be cleansed: thou shalt wash me and I shall be whiter than snow.

The priest returns to the altar and sings:

C. Show us, Lord, thy mercy.

R. And give us thy salvation.

C. Lord, hear my prayer.

R. And let my cry reach thee.

C. The Lord be with you.

R. And with you also.

Let us pray.

Lord, holy Father, almighty and eternal God, grant our prayer and send us from heaven thy holy angel to watch over and cherish, to guard, protect and defend all who live in this place. Through Christ our Lord. R. Amen.

During Paschal Time in place of the antiphon Thou shalt sprinkle me, the following is sung:

Antiphon

I have seen water gushing from the right side of the temple, alleluia. And all who received this water were saved and they sang: alleluja, alleluja. Ps. 117, 1. Sing of the Lord, for he is good and his mercy is eternal.

C. Glory be to the Father, and to the Son, and to the Holy Spirit.

R. As it was in the beginning, is now, and ever shall be: world without end. Amen.
Ant. Vidi aquam egredientem de templo a latere dextero, alleluia; et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent: alleluia, alleluia.

C. Ostende nobis, Domine, misericordiam tuam, alleluia.
R. Et salutare tuum da nobis, alleluia.
C. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
C. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Exaudi nos, Domine, sancte Pater, omnipotens aeterne Deus; et mittere digneris sanctum angelum tuum de caelis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. R. Amen.

Ant. I have seen water gushing from the right side of the temple, alleluia. And all who received this water were saved and they sang: alleluia, alleluia.

C. Show us, Lord, thy mercy, alleluia.
R. And give us thy salvation, alleluia.
C. Lord, hear my prayer.
R. And let my cry reach thee.
C. The Lord be with you.
R. And with you also.

Let us pray.

Lord, holy Father, almighty and eternal God, grant our prayer and send us from heaven thy holy angel to watch over and cherish, to guard, protect and defend all who live in this place. Through Christ our Lord. R. Amen.
ORDO MISSAE

Sacerdos paratus cum ingreditur ad Altare, facta illi debita reverentia, signat se signo Crucis a fronte ad pectus, et clara voce dicit:


Ministri respondunt: Ad Deum qui laetificat juventutem meam.

In Missis Defunctorum, et in Missis de Tempore Passionis, omittitur Psalmus cum repetitione antiphonae. Ps. 42, 1–5

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

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

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

R. Et introibo ad altare Dei: ad Deum qui laetificat juventutem meam.

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

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

THE ORDER OF THE MASS

The priest comes vested to the altar, and after making the usual reverence to it he makes the sign of the Cross and says in a loud voice:

I n the name of the Father, and of the Son, and of the Holy Spirit. Amen. With hands joined he begins the antiphon: I will go to the altar of God.

The servers reply: To God who gives me youthful joy.

In Masses for the Dead and in the Masses of Passiontide, the following Psalm is omitted and the antiphon is not repeated. Ps. 42, 1–5

Judica me, O God, and defend my cause against an unholy nation; from the unjust and deceitful deliver me.

R. For thou art my God and my strength: why dost thou reject me? Why should I go away in sadness, oppressed by the enemy?

C. Send forth thy light and thy truth; may they guide and lead me to thy holy hill, to the place where thou dwellest.

R. I shall go to the altar of God, to God who gives me youthful joy.

C. I shall praise thee on the harp, O God, my God; why art thou downcast, my soul, why art thou in a turmoil within me?

R. Hope in God: I shall praise him again, my Saviour and my God.
ORDO MISSAE

C. Gloria Patri, et Filio, et Spiritui Sancto.

Sacerdos repetit antiphonam: Introibo ad altare Dei.
R. Ad Deum qui laetificat juventutem meam.

Signat se, dicens:
C. Adjutorium nostrum in nomine Domini.
R. Qui fecit caelum et terram.

Deinde, junctis manibus profunde inclinatus, facit Confessionem.


Ministri respondent:
Miseretur tui omnipotens Deus, et, dimissis peccatis tuis, perducat te ad vitam aeternam.
Sacerdos dicit: Amen et erigit se.

Deinde ministri repetunt Confessionem:


THE ORDER OF THE MASS

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

The priest repeats the antiphon: I will go to the altar of God.
R. To God who gives me youthful joy.

The priest makes the sign of the Cross, saying:
C. Our help is in the name of the Lord.
R. Who made heaven and earth.

With hands joined, he bows deeply and makes his Confession.

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 you, brethren, that I have sinned exceedingly in thought, word, and deed: he strikes his breast three times, saying: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the Saints and you, brethren, to pray to the Lord our God for me.

The servers reply:
May almighty God be merciful to you, forgive your sins and bring you to everlasting life.
The priest says: Amen and stands upright.

Then the servers repeat the Confession:

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 you, Father, that I have sinned exceedingly in thought, word, and deed: they strike their breasts three times, saying: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed
ORDO MISSAE

omnes Sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

Postea sacerdos, junctis manibus, facit Absolutionem, dicens:

Miseretur vestri omnipotens Deus, et, dimissis pec­catibus vestris, perducat vos ad vitam aeternam.

Signat se signo Crucis, dicens:


Et inclinatus prosequitur:

C. Deus, tu conversus vivificabis nos.
R. Et plebs tua laetabitur in te.
C. Ostende nobis, Domine, misericordiam tuam.
R. Et salutare tuum da nobis.
C. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
C. Dominus vobiscum.
R. Et cum spiritu tuo.

Et extendens ac jungens manus, clara voce dicit: Oremus, et ascendens ad Altare, dicit secrete:


Deinde, manibus junctis super Altare, inclinatus dicit:


VIDE PROPRIUM MISSAE CONVENIENTIS
PROPRIUM DE TEMPORE

DOMINICA PRIMA ADVENTUS

Introitus
Ps. 24, 1–3


C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Christe, eleison.
C. Christe, eleison. R. Kyrie, eleison.
C. Kyrie, eleison.

Deinde osculatur Altare et dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.


Lectio Epistolae beati Pauli Apostoli ad Romanos.
Rom. 13, 11–14

Brethren: Remember that it is already the hour for you to arise from sleep. Salvation is even closer to us now than when we first believed. Night is far advanced, day is at hand.
DOMINICA PRIMA ADVENTUS

tenebrarum, et induamur arma lucis. Sicut in die honeste ambulemus: non in comessationibus et ebrietatibus, non in cubilibus et impudicitias, non in contentione et aemulatione: sed induimini Dominum Jesum Christum. R. Deo gratias.


Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digniter valeam nuntiare. Per Christum Dominum nostrum. Amen.


Deinde conversus ad librum dicit:


Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilibus omnium, et invisibilibus. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex

FIRST SUNDAY OF ADVENT

So let us cast off the deeds of darkness and array ourselves in the armour of light. As living in the light of day, let us pass our lives honourably, not in feasting and drinking, not in lust and wantonness, not in quarrelling and jealousy. No, array yourselves in the Lord Jesus Christ. R. Thanks be to God.

Gradual. Ps. 24, 3, 4. For none shall be ashamed, Lord, that wait for thee. V. Lord, show me thy ways and teach me thy paths. Alleluia, alleluia. V. Ps. 84, 8. Show us, Lord, thy mercy and grant us thy salvation. Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaiah with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Pray, Lord, a blessing.

May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:

C. The Lord be with you. R. And with you also. C. A passage from the holy Gospel according to Luke. R. Glory to thee, O Lord.

At that time: Jesus said to his disciples, There will be portents in the sun and the moon and the stars, and on earth dismay of nations bewildered by the roaring of the sea and its surge. Men's hearts will be chilled with fear and foreboding at what is coming upon the world, for the powers in the heavens will be rocked. Then the Son of Man will be seen coming in a cloud, with great power and glory. When all begins to happen, look up and lift up your heads, because your redemption is drawing near. He also told them a parable: Consider the fig-tree, and indeed all trees: once you see them put forth leaves, you recognise that summer is already near. In the same way, when you see all this happening, recognise that the kingdom of God is near. I tell you truly, this generation will not have passed away before all this happens. Heaven and earth will pass away, but my words will not. R. Praise to thee, O Christ.

The priest kisses the Gospel, saying:

Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the
DOMINICA PRIMA ADVENTUS

Patre natum ante omnia saecula. 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 caelis. (Hiic genuflectitur)


Sacerdos accipit Patenam cum Hostia, quam offerens dicit:


Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condististi, et mirabilibus reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Dei: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendant. Amen.
DOMINICA PRIMA ADVENTUS

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeternae Deus (benedicit oblata, prosequeundo) et bene dic hoc sacrificium, tuo sancto nomine praeparatum.

Sacerdos lavat manus, dicens: Ps. 25, 6-12

Lavabo inter Innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua. Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinem vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneriis.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.


Aliquantulum inclinatus, junctis manibus, dicit:


Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem. R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilisatem quoque nostram, totiusque Ecclesiae suae sanctae. Sacerdos dicat: Amen.

Secreta

Hae sacra nos, Domine, potenti virtute mundatos, ad suum faciant puriores venire principium. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in
DOMINICA PRIMA ADVENTUS

unitate Spiritus Sancti Deus, (clara voce dicit) per omnia saecula saeculorum. R. Amen.

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sursum corda. R. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
R. Dignum et justum est.

Praefatio de Sanctissima Trinitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae, sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequitatis. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Jungit manus, et inclinatus dicit:


CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:


Deinde osculatur altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.


C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Ite, missa est.

FIRST SUNDAY OF ADVENT


C. The Lord be with you. R. And with you also.
C. Raise your hearts. R. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
R. It is just and right.

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord, not in the singleness of one person, but in the one substance of the Trinity. For whatever through thy revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference; so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who come in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. Ps. 84, 13. The Lord will give what is good and our land will yield its harvest.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.

Let us pray.

May we receive thy mercy, Lord, in the midst of thy house, and thus with befitting homage prepare for the feast of our redemption, soon to come: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.
C. Go, the Mass is ended. R. Thanks be to God.
Sacerdos inclinat se, et dicit secrete:

Versus ad populum, benedicens, vrosequitur:

Sacerdos in cornu Evangelii, dicit:


DOMINICA SECUNDA ADVENTUS
Introitus Is. 30, 30

sunt mihi: in domum Domini ibimus. Alleluia. '!!.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.

Excita, Domine, corda nostra ad praeparandas Unigenititi tuae vias: ut per eum adventum, purificatis tibi mentibus servire mereamur: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. R. Amen.

Lectio Epistolae beati Pauli Apostoli ad Romanos.

Rom. 15, 4-13


Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetiae calculo mundasti ignito: ita me tua grata miserattonie dignare mundare, ut sanctum

He kisses the altar and says:
C. The Lord be with you. R. And with you also.

Let us pray.

Arouse our hearts, O Lord, to prepare the ways of thy only-begotten Son, so that by his coming we may deserve to serve thee with minds made pure: who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

Epistle of blessed Paul the Apostle to the Romans.

Rom. 15, 4-13

Breathe the ancient Scriptures were written for our instruction, to teach us patience and give us encouragement in holding fast to our hope. May God, the giver of patience and encouragement, grant you to preserve agreement with one another, by following the example of Christ Jesus, so that you will be united in glorifying with one mind and one voice the God and Father of our Lord Jesus Christ. Therefore welcome one another as Christ has welcomed all of us, for the glory of God. For I declare that Christ became the servant of circumcision in order to show forth God's faithfulness by confirming the promises made to our forefathers, but also in order that the Gentiles too might glorify God for his mercy. For the Scripture says: Therefore among the Gentiles will I praise thee and sing to thy name. And again: Rejoice, O Gentiles, with his people. And again: Praise the Lord, all you Gentiles; and let all the nations give him glory. And Isaiah says: There will be a root from Jesse, and one who rises to rule the Gentiles: in him will the Gentiles hope. May God, the giver of hope, fill you with all joy and peace in your faith and make you abound in hope, through the power of the Holy Spirit.

R. Thanks be to God.

Gradual. Ps. 49, 2-3. 5. Out of Sion, the perfection of beauty, the Lord will come in glory. V. Gather to him his holy people, who have sealed his covenant over sacrifices. Alleluia, alleluia. V. Ps. 121, 1. I rejoiced at what was said to me; we shall go into the house of the Lord. Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaiah with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may
DOMINICA SECUNDA ADVENTUS

Jube, Domine, benedicere.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

Math. 11, 2-10

I n illo tempore: Cum audisset Joannes in vinculis opera Christi, mittens duos de discipulis suis, ait illi: Tu es, qui venturus es, an alium exspectamus? Et respondens Jesus, ait illis: An alium expectamus? Et respondens Jesus, ait illis: An alium expectamus?

Sacerdos osculatur Evangelium, dicens: Hie est enim, de quo scriptum est: Ecce ego vos preparabo, in vacuo locum doceam, quia non fuerit scandalizatus in me. Illis autem ab eis, ait Jesus, ait illis: An alium expectamus?

Et cum audisset Joannes in vinculis opera Christi, mittens duos de discipulis suis, ait illi: Tu es, qui venturus es, an alium exspectamus? Et respondens Jesus, ait illis: An alium expectamus?

SECOND SUNDAY OF ADVENT

Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. R. And with you also.
C. A passage from the holy Gospel according to Matthew.
R. Glory to thee, O Lord.

Math. 11, 2-10

A t that time: John in his prison heard the great things Christ was doing and gave his disciples a message for him: Are you, he said, the One who is to come, or are we to wait for someone else? Jesus replied: Go and tell John what you hear and see: the blind see, the lame walk, lepers are cleansed, the deaf hear, the dead come to life, and the poor have the gospel preached to them; yet blessed is he who finds no cause for offence in me. As they went away, Jesus spoke to the people and said of John: What did you go out into the desert to see? A reed shaken by the breeze? No, but what did you come out to see? A man wearing fine clothes? But those who wear fine clothes are in the palaces of kings. Then why did you come out? To see a prophet? Yes, I tell you, and more than a prophet. This is the man of whom the Scripture says: See, I am sending my angel ahead of you to prepare your way before you. R. Praise to thee, O Christ.

The priest kisses the Gospel, saying: Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, (here all kneel) took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son, who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.
Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Oremus.


Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Aquam benedicit signo Crucis, dicens:
Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Dei: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:
Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:
In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus (benedicit oblatione, prosequendo) et bene + dic hoc sacrificium, tuo sancto nominí praeparatum.

Sacerdos lavat manus, dicens: Ps. 25, 6-12
Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua. Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
DOMINICA SECUNDA ADVENTUS

Ne perdas cum impiis, Deus, animam meam: et cum viris san- guinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est munere.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pax meus stetit in directo: in ecclesiis benedicam te, Domine.

Postea versus ad populum, voce paululum elevata, dicit:


Postea versus ad populum, voce paululum elevata, dicit:


SECRET

Let not my soul, O God, be lost among the wicked nor my life with men of blood.

Their hands are steeped in evil; their right hands full of bribes. For myself, I walk in innocence; redeem me and be merciful to me. My feet are set in the straight path: where men gather, Lord, I will bless thee.

Glory be to the Father, and to the Son, and to the Holy Spirit.

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

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.

May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. The priest says: Amen.

Secret

The Lord be with you. And with you also.

Raise your hearts. They are raised to the Lord.

Let us give thanks to the Lord our God.

It is just and right.

Preface of the Holy Trinity

Let it be truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord, not in the singleness of one person, but in the one substance of the Trinity. For whatever through thy revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference;
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so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. Bar. 5, 5; 4, 36. Jerusalem, arise and stand on high, and see the joy that shall come to thee from my God.

He kisses the altar and says:

C. The Lord be with you. R. And with you also.

Let us pray.

Having eaten our fill of the food that sustains our souls, we humbly pray thee, Lord, to teach us, through our sharing in this holy mystery, to look beyond the things of earth and love those of heaven; through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.

C. Go, the Mass is ended. R. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring forgiveness to me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:


The priest goes to the Gospel corner, and says:

C. The Lord be with you. R. And with you also.

C. The beginning of the holy Gospel according to John. R. Gloria to thee, O Lord.
In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, he gave power to become children of God, born not of blood nor by the will of flesh, nor by the will of man, but of God.

(He genuflects, saying) And the Word became flesh, and rising continues) and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth. Thanks be to God.

Introit
Philipp. 4, 4-7
Rejoice in the Lord at all times. I will say it again: rejoice. Let all men experience your courtesy; the Lord is near. Do not be anxious over anything; in every need, let your requests be made known to God in prayer and petition. Ps. 84, 2. Thou hast blessed, Lord, thy land; thou hast brought the house of Jacob back from captivity. Y. Glory be to the Father. Rejoice.

C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Lord, have mercy.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.

Let us pray.

We beg thee, Lord, to listen to our prayers, and by the grace of thy coming to light up the darkness of our hearts: who art God, living and reigning with God the Father in the unity of the Holy Spirit, for ever and ever. R. Amen.
DOMINICA TERTIA ADVENTUS

Lectio Epistolare beati Pauli Apostoli ad Philippenses.

Philipp. 4, 4-7


Sacerdos, inclinatus in medio, dicit:


Deinde conversus ad librum dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sequentia + sancti Evangelii secundum Ioannem.
R. Gloria tibi, Domine.

John 1, 19-28


THIRD SUNDAY OF ADVENT

Epistle of blessed Paul the Apostle to the Philippian.

Philipp. 4, 4-7

Brethren: Rejoice in the Lord at all times. I will say it again: rejoice. Let all men experience your courtesy; the Lord is near. Do not be anxious over anything; in every need, let your requests be made known to God in prayer and petition joined with thanksgiving. Then God's peace, which passes all understanding, will keep watch over your hearts and thoughts in Christ Jesus our Lord. R. Thanks be to God.

Gradual. Ps. 79, 2, 3, 2. Lord, who sittest above the Cherubim, put forth thy power and come. Υ. Who rulest Israel, hear us; who leadest Joseph like a flock. Alleluia, alleluia. Υ. Lord, put forth thy power and come to save us. Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Pray, Lord, a blessing.

May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:

C. The Lord be with you. R. And with you also.
C. A passage from the holy Gospel according to John.
R. Glory to thee, O Lord.

John 1, 19-28

At that time: the Jews sent priests and levites to John from Jerusalem to ask him who he was. He told the truth and did not deny it; he admitted: I am not the Messias. So they asked him: What then? Are you Elias? He said: I am not. Are you the prophet? he answered: No. So they said to him: Then who are you? We must have some answer for those who sent us. What account do you give of yourself? He said: In the words of the prophet Isaias, I am the voice of one crying in the desert, Make the way straight for the Lord. The Pharisees (for they were Pharisees who had been sent) asked him: Why then do you baptise, if you are neither the Messias, nor Elias nor the prophet? John answered: I baptise with water; but there is standing in the midst of you one whom you do not recognise, the one who is coming behind me, the thong of whose shoe I am not fit to untie. This took place at Bethany across the Jordan, where John was baptising. R. Praise to thee, O Christ.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Oremus.

Offertorium. Ps. 84, 2. Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob: remisisti iniquitatem plebis tuae.

Sacerdos accepit Patenam cum Hostia, quam offerens dicit:


Aquam benedicit signo Crucis, dicens:

 Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilibus reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitas nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.
DOMINICA TERTIA ADVENTUS

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat.

Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine; et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeternae Dei (benedicit oblata, prosequendo) et bene dic hoc sacrificium, tuo sancto nomine praeparatum.

Sacerdos lavat manus, dicens: Ps. 25, 6-12


Aliquantulum inclinatus, junctis manibus, dicit:


Postea versus ad populum, voce paululum elevata, dicit:

Rate fraterni, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipe Dominus sacrificium de manibus tuis, ad He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, (he blesses the offerings and continues) and bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: Ps. 25, 6-12

I will wash my hands among the innocent and gather with them at thy altar, Lord. To hear the song of praise and tell of all thy wonderful works. Lord, I have loved the beauty of thy house and the place where thy glory dwells. Let not my soul, O God, be lost among the wicked nor my life with men of blood. Their hands are steeped in evil; their right hands full of bribes. For myself, I walk in innocence; redeem me and be merciful to me. My feet are set in the straight path: where men gather, Lord, I will bless thee. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.

R. May the Lord receive the sacrifice from your hands for
DOMINICA TERTIA ADVENTUS

laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. Sacerdos dicit: Amen.

Secreta


C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sursum corda. R. Habemus ad Dominum.
C. Grattias agamus Domino Deo nostro. R. Dignum et justum est.

Praefatio de Sanctissima Trinitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidian: una voce dicentes:

Jungit manus, et inclinatus dicit:


CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:


Deinde osculatur altare et dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.

THIRD SUNDAY OF ADVENT

the praise and glory of his name, for our welfare also, and that of all his holy Church. The priest says: Amen.

Secret

May the sacrifices of our dedication, Lord, be unceasingly offered to thee, so that this holy mystery, instituted by thee, may be fulfilled, and work in us the marvels of thy salvation: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, (in a clear voice) for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.
C. Raise your hearts. R. They are raised to the Lord.
C. Let us give thanks to the Lord our God. R. It is just and right.

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord, not in the singleness of one person, but in the one substance of the Trinity. For whatever through thy revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference; so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. Is. 35, 4. Say to the faint-hearted: be strong and fear not. Behold our God shall come and save us.

He kisses the altar and says:

C. The Lord be with you. R. And with you also.
DOMINICA TERTIA ADVENTUS

Oremus.


C. Dominus vobiscum.
R. Et cum spiritu tuo.

C. Ite, missa est.
R. Deo gratias.

Sacerdos inclinat se, et dicit secrete:


Versus ad populum, benedicens, prosequitur:


Sacerdos in cornu Evangelii, dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. † Initium sancti Evangelii secundum Joannem. R. Gloria tibi, Domine.


THIRD SUNDAY OF ADVENT

Let us pray.

We beg thee, Lord, in thy mercy, that this divine assistance, cleansing us from our sins, may prepare us to keep the coming festival: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.
C. Go, the Mass is ended. R. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring forgiveness to me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:


The priest goes to the Gospel corner, and says:

C. The Lord be with you. R. And with you also.
C. † The beginning of the holy Gospel according to John. R. Glory to thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. (He genuflects, saying) And the Word became flesh, (and rising continues) and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth. R. Thanks be to God.
Introitus

Is. 45, 8


C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Christe, eleison.
C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.

Let us pray. Prayer


First Epistle of blessed Paul the Apostle to the Corinthians.

1 Cor. 4, 1-5


21

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus. Oratio


First Epistle of blessed Paul the Apostle to the Corinthians.

1 Cor. 4, 1-5

Brethren: We apostles should be regarded as ministers of Christ and stewards who dispense God's mysteries. What is looked for in a steward is that he prove himself faithful. To me it matters little how I am judged by you or by any human court; nor do I even judge my own worth. My conscience does not reproach me in any way, but that does not make me a just man. It is only the Lord who knows my worth. So do not pass judgement before due time. When the Lord comes, he will shed light on what is now hidden in darkness and reveal the designs of men's hearts. Then each man will receive from God whatever praise he deserves. R. Thanks be to God.

Gradual. Ps. 144, 18, 21. The Lord is near to all who pray to him, to all who pray to him truly. V. My lips shall speak praise of the Lord: and let all flesh bless his holy name. Alleluia, alleluia. V. Come, Lord, and do not delay; free thy people Israel from their sins. Alleluia.
DOMINICA QUARTA ADVENTUS

Sacerdos, inclinatus in medio, dicit:


Deinde conversus ad librum dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sequentia ✞ sancti Evangelii secundum Lucam.
R. Gloria tibi, Domine.

Luc. 3, 1-6


R. Laus tibi, Christe.
Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta delectantur nostra delicta.

DOMINICA QUARTA ADVENTUS


Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Oremus.


Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Aquam benedicit signa Crucis, dicens:
Deus, qui humanae substantiae dignitatem mirabiliter contidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:
Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:
In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Venit, sanctificator omnipotens aeternae Dei (benedicit oblata, prosequendo) et bene * dic hoc sacrificium, tuo sancto nomini praeparatum.

FOURTH SUNDAY OF ADVENT

and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.
C. Let us pray.

Offertory. Luke 1, 28. Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.

The priest takes the paten with the Host, which he offers, saying:
Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:
God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:
We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world’s salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:
With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, (he blesses the offerings and continues) and * bless this sacrifice, prepared for thy holy name.
WHilst washing his hands, the priest says: Ps. 25, 6-12

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works. Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes. For myself, I walk in innocence; redeem me and be merciful to me. My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

R eceive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

P ray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.

M ay the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. The priest says: Amen.

Look with favour, we beg thee, Lord, on these offerings that we bring to thee, that they may bind us more closely to thee and save us: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, (in a clear voice) for ever and ever. Amen.

The Lord be with you. And with you also.

Let us give thanks to the Lord our God.

It is just and right.

C. The Lord be with you. R. And with you also.
C. Raise your hearts. R. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
R. It is just and right.
DOMINICA QUARTA ADVENTUS

Praefatio de Sanctissima Trinitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae, sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Jungit manus, et inclinatus dicit:

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:


Deinde osculatur altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus. Postcommunion


C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Ite, missa est. R. Deo gratias.

Sacerdos inclinat se, et dicit secreto:

FOURTH SUNDAY OF ADVENT

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord, not in the singleness of one person, but in the one substance of the Trinity. For whatever through thy revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference; so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands, he bows and says:
Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communio. Is. 7, 14. Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.

Let us pray. Postcommunion

We have received thy gifts, Lord, and beg thee, that as often as we share in thy mystery, the work of salvation may grow in us: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.
C. Go, the Mass is ended. R. Thanks be to God.

The priest bows, and prays silently, saying:
May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring forgiveness to me and all for whom I have offered it. Through Christ our Lord. Amen.
IN VIGILIA NATIVITATIS DOMINI

Versus ad populum, benedicens, prosequitur:

Sacerdos in cornu Evangelii, dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. In initium sancti Evangelii secundum Joannem. R. Gloria tibi, Domine.

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 tenebrae 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 ilium. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnes 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 sanguinisibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt.

(Genuflectit dicens) Et Verbum caro factum est, (et surgens prose­quitr) et habitavit in nobis: et visimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis. R. Deo gratias.

DIE 24 DECEMBRIS
IN VIGILIA NATIVITATIS DOMINI

Introitus

Exodi. 16, 6, 7


C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Christe, eleison.
C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison.

CHRISTMAS EVE

Turning to the people, he says in blessing:

The priest goes to the Gospel corner, and says:
C. The Lord be with you. R. And with you also.
C. The beginning of the holy Gospel according to John. R. Glory to thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. (He genuflects, saying) And the Word became flesh, (and rising continues) and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth. R. Thanks be to God.

DECEMBER 24
CHRISTMAS EVE

Introit

Exodus 16, 6, 7

Today you shall know that the Lord will come and save us: and at dawn you shall see his glory. Ps. 23, 1. The earth and its fullness belong to the Lord; and the world and every being that dwells in it. V. Glory be to the Father. Today.

C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Christ, have mercy.
C. Christ, have mercy. R. Christ, have mercy.
C. Lord, have mercy. R. Lord, have mercy.
IN VIGILIA NATIVITATIS DOMINI

Deinde osculatur Altare et dicit:
C. Dominus vobiscum.  R. Et cum spiritu tuo.

Oremus. Oratio


Lectio Epistolae beati Pauli Apostoli ad Romanos.

Rom. 1,1-6

Paulus, servus Jesu Christi, vocatus Apostolus, segregatus in Evangelium Dei, quod ante promiserat per prophetas suos in Scripturis sanctis de Filio suo, qui factus est ei ex semine David secundum carnem: qui praedestinatus est Filius Dei in virtute secundum spiritum sanctificationis ex resurrectione mn, tuorn" Jesu Christi Domini nostri: per quem accepimus gra, _ _

m, apostolatum ad obediendum fidei in omnibus gentibus: ejus, in quibus estis et vos vocati Jesu Christi Domini nostri.

Deo gratias.


Sacerdos, inclinatus in medio, dicit:

Deinde conversus ad librum dicit:
C. Dominus vobiscum.  R. Et cum spiritu tuo.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.

Let us pray. Prayer

God, who each year dost make us glad at the hope of our redemption, grant that we who joyfully welcome thine only-begotten Son as our Redeemer, may without fear confidently behold him coming as judge: our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

Epistle of blessed Paul the Apostle to the Romans.

Rom. 1, 1-6

Paul, a servant of Jesus Christ, called to be an Apostle, set apart to preach God's gospel, promised long in advance through his prophets in Holy Scriptures, of the Son of God, Jesus Christ our Lord, a descendant of David according to the flesh, but established, by his resurrection, Son of God in power, according to the Holy Spirit: through whom we have received the grace and mission of winning to the obedience of faith, for the honour of this name, all the gentile nations, including yourselves, whom Jesus Christ our Lord has called.

Thanks be to God.

Gradual. Exodus 16, 6, 7. Today you shall know that the Lord will come and save us; and at dawn you shall see his glory. 1/. Ps. 79, 2-3. Who rulest Israel, hear us; who leadest Joseph like a flock, who sittest above the Cherubim, appear before Ephraim, Benjamin and Manasse. Alleluia, alleluia. 1/. Crastina die delebitur iniquitas terrae: et regnabit super nos Salvator mundi. Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Pray, Lord, a blessing. May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:

C. The Lord be with you. R. And with you also.
C. A passage from the holy Gospel according to Matthew. R. Glory to thee, O Lord.
IN VIGILIA NATIVITATIS DOMINI

Matth. 1, 18-21


Sacerdos osculatur Evangelium, dicens: Per evangelica dicta deleantur nostra delicta.


Oremus.


Sacerdos accepit Patenam cum Hostia, quam offerens dicit:


CHRISTMAS EVE

Matth. 1, 18-21

While Mary the mother of Jesus was betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. Her husband, Joseph, being a kind man and not wishing to disgrace her publicly, meant to put her away privately. He was still pondering this, when an angel of the Lord appeared to him in a dream, and said: Joseph, son of David, do not shrink from taking Mary as your wife; for the child conceived in her is of the Holy Spirit. She will bear a Son, and you shall call him Jesus, because it is he that will save his people from their sins. R. Praise to thee, O Christ.

The priest kisses the Gospel, saying: Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says: C. The Lord be with you. R. And with you also.
C. Let us pray.

Offertory: Ps. 23, 7. Lift up your heads, gates, and be lifted up, ancient gates, that the king of glory may enter.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.
IN VIGILIA NATIVITATIS DOMINI

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condistii, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostra est fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Quic tum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offe rimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Sacerdos lavat manus, dicens:


Ps. 25, 6-12


Aliquantulum inclinatus, junctis manibus, dicit:


CHRISTMAS EVE

He blesses the water with the sign of the Cross and says:

God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, and bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says:

I will wash my hands among the innocent and gather with them at thy altar, Lord; To hear the song of praise and tell of all thy wonderful works. Lord, I have loved the beauty of thy house and the place where thy glory dwells. Let not my soul, O God, be lost among the wicked nor my life with men of blood. Their hands are steeped in evil; their right hands full of bribes. For myself, I walk in innocence; redeem me and be merciful to me. My feet are set in the straight path: where men gather, Lord, I will bless thee. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.
IN VIGILIA NATIVITATIS DOMINI

Postea versus ad populum, voce paululum elevata, dicit:

O rate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem. 

E. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. Sacerdos dicit: Amen.

Secreta


C. Dominus vobiscum. 

Et cum spiritu tuo.

C. Sursum corda. 

Habemus ad Dominum.

C. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

Praefatio de Sanctissima Trinitate

 Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancte Pater, omnipotens aeterno Dei: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae sed in unius Trinitate substantia: Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Jungit manus, et inclinatus dicit:


CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:


Deinde osculatur Altare et dicit:

C. Dominus vobiscum. 

R. Et cum spiritu tuo.

CHRISTMAS EVE

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty. 

R. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. The priest says: Amen.

Secret

Grant, we beg thee, almighty God, that as we prepare to adore the birth of thy Son, we may joyfully receive his eternal gifts: who is God, living and reigning with thee in the unity of the Holy Spirit, (in a clear voice) for ever and ever. R. Amen.

C. The Lord be with you. 

R. And with you also.

C. Raise your hearts. 

R. They are raised to the Lord.

C. Let us give thanks to the Lord our God. 

R. It is just and right.

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord, not in the singleness of one person, but in the one substance of the Trinity. For whatever through thy revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference; so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. Is. 40, 5. The glory of the Lord shall be made known, and every living being shall see the salvation of our God.

He kisses the altar and says:

C. The Lord be with you. 

R. And with you also.
IN VIGILIA NATIVITATIS DOMINI
Oremus. Postcommunio

D a nobis, quae sumus Domine, unigeniti Filii tui recensita
nativitate respirare: cujus caelesti mysterio pascimur, et
potamur. Per eundem Dominum nostrum Jesum Christum,
Filium tuum, qui tecum vivit et regnat in unitate Spiritus
Sancti Deus: per omnia saecula saeculorum. R. Amen.

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Ite, missa est. R. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

P laceat tibi, sancta Trinitas, obsequium servitutis meae: et
praesta: ut sacrificium, quod oculis tuae majestatis indignus
obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus
illud obtuli, sit, te miserante, propitiabile. Per
Christum Dominum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:

C. Benedicat vos omnipotens Deus,
Pater, et Filius, et Spiritus
Sanctus. R. Amen.

Sacerdos in cornu Evangelii, dicit:

C. Dominus vobiscum. 
C. lnitiwn sancti Evangelii secundum Joannem.
R. Gloria tibi, Domine.

In principio erat Verbum, et Verbum erat apud Deum, et Deus
erat Verbum. Hoc erat in principio apud Deum. Omnia per
tum 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 tenebriae eam non comprehenderunt. Fuit homo missus a Deo,
cui nomen erat Ioannes. Hie venit in testimonium, ut testimonium
perhiberet de lumine, ut omnes crederent per ilium. Non erat ille
lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae
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
receptur 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. (Genuflectit
dicens) Et Verbum caro factum est, (et surgens prosequitur) et
habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Uni-
genit a Patre, plenum gratiae et veritatis. R. Deo gratias.

According to the assignments, the sacred text is primarily from the Latin service for Christmas Eve, containing prayers and readings from the Roman Missal.
DIE 25 DECEMBRIS
IN NATIVITATE DOMINI
AD PRIMAM MISSAM IN NOCTE

Introitus
Ps. 2, 7

C. Kyrie, eleison. Ῥ. Kyrie, eleison.
C. Kyrie, eleison. Ῥ. Christe, eleison.
C. Kyrie, eleison. Ῥ. Kyrie, eleison.
C. Kyrie, eleison. Ῥ. Kyrie, eleison.

Postea in medio Altaris dicit:

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. Ῥ. Et cum spiritu tuo.

Oremus.
D eus, qui hanc sacramissimam noctem veri luminis fecest illustratione clarescere: da, quasemus; ut, cujus lucis mysteria in terra cognovimus, ejus quoque gaudii in caelo perfrueamus: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Ῥ. Amen.

Lectio Epistolae beati Pauli Apostoli ad Titum. Tit. 2, 11-15
C arissime: Apparuit gratia Dei Salvatoris nostri omnibus hominibus, erudiens nos, ut abnegantes impietatem et saecularia desideria, sobrie, et justae, et pie vivamus in hoc saeculo, exspectantes beatam sper, et adventum gloriae magni

DECEMBER 25
CHRISTMAS DAY
FIRST MASS AT MIDNIGHT

Introit
Ps. 2, 7
The Lord said to me: thou art my son, I have begotten thee this day. Ps. ibid., 1. Why have the gentiles raged and the peoples plotted foolish things? ὑ. Glory be to the Father. The Lord.

C. Lord, have mercy. Ῥ. Lord, have mercy.
C. Christ, have mercy. Ῥ. Christ, have mercy.
C. Lord, have mercy. Ῥ. Lord, have mercy.
C. Lord, have mercy. Ῥ. Lord, have mercy.

Then in the middle of the altar he says:
G lory to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father almighty. Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who taketh away the sins of the world, have mercy on us; who taketh away the sins of the world, receive our prayers; who sitteth at the Father’s right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says:
C. The Lord be with you. Ῥ. And with you also.

Let us pray. Prayer
O God, who hast made this holy night to shine with the brightness of the true Light, grant, we beg thee, that we who have known the mysteries of this Light on earth, may also share the fullness of his joys in heaven: who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. Ῥ. Amen.

Epistle of blessed Paul the Apostle to Titus. Titus 2, 11-15
B eloved: For the grace of God has shone forth, bringing salvation to all mankind, teaching us to renounce impiety and worldly desires, and to live temperate, just and holy lives in this present world, while we look forward to our blessed
IN NATIVITATE DOMINI


R. Deo gratias.

Graduale. Ps. 109, 3, 1. Tecum principium in die virtutis tuae: in splendoribus sanctorum, ex utero ante luciferum genui te.

Deo gratias.

Gradual. Ps. 109, 3, 1. The kingdom is thine in the day of thy power. In the splendour of holy places, before the morning star, I have begotten thee. The Lord said to my Lord: sit at my right hand till I make thy enemies thy footstool.

Turning to the book, he says:

C. The Lord be with you. R. And with you also.

C. A passage from the holy Gospel according to Luke.

R. Glory to thee, O Lord.

CHRISTMAS DAY


hope, the shining forth of the glory of our great God and Saviour, Jesus Christ, who offered himself for us, to ransom us from all iniquity, and to purify for himself a people of his own, devoted to honourable conduct. These are the things you must repeat in your teaching, and preaching; in Christ Jesus our Lord.

R. Thanks be to God.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaiah with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord.

May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Jube, Domine, benedicere.

May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Pray, Lord, a blessing.

Turning to the book, he says:

C. The Lord be with you. R. And with you also.

C. A passage from the holy Gospel according to Luke.

R. Glory to thee, O Lord.

In early May (2014) an important announcement will be made regarding Ordinary Form Masses: ccwatershed.org/vatican
IN NATIVITATE DOMINI

in praesepio. Et subito facta est cum Angelo multitudo militiae caelestis, laudantium Deum, et dicentium: Gloria in altissimis Deo, et in terra pax hominibus bonae voluntatis.

R. Laus tibi, Christe.

Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.


Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

C. Oremus.

PSALMUS OFFERTORII

Ps. 95, 11, 13. Laetentur caeli, et exsultet terra ante faciem Domini: quoniam venit.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:


CHRISTMAS DAY

day, in the city of David, a saviour, who is the Lord Messias.
The sign by which you will know him is this: you will find a babe wrapped in swaddling-clothes, lying in a manger. Then suddenly there appeared with the angel a great throng of the heavenly army praising God and singing: Glory to God on high, and on earth peace to men in whom he is well-pleased.

R. Praise to thee, O Christ.
The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, (here all kneel) took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.
C. Let us pray.

Offertory. Ps. 95, 11, 13. Let the heavens be glad and the earth rejoice in the presence of the Lord, for he has come.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.
IN NATIVITATE DOMINI

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condistì, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostre fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offrimum tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendant. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus (benedicit oblata, prosequestando) et bene + dic hoc sacrificium, tuo sancto nomine praeparatum.

Sacerdos lavat manus, dicens: Ps. 25, 6–12

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.

Ut audiam vocem laudis, et enarrem universa mirabilia tua. Domine, dilexi decorem domus tuae: et locum habitacionis gloriae tuae.

Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocencia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.


Aliquantulum inclinatus, junctis manibus, dicit:


CHRISTMAS DAY

He blesses the water with the sign of the Cross and says:

God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, (he blesses the offerings and continues) and + bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: Ps. 25, 6–12

I will wash my hands among the innocent and gather with them at thy altar, Lord;

To hear the song of praise and tell of all thy wonderful works.

Lord, I have loved the beauty of thy house and the place where thy glory dwells.

Let not my soul, O God, be lost among the wicked nor my life with men of blood.

Their hands are steeped in evil; their right hands full of bribes.

For myself, I walk in innocence; redeem me and be merciful to me.

My feet are set in the straight path: where men gather, Lord, I will bless thee.

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

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it...
IN NATIVITATE DOMINI

nobis autem ad salutem: et illi pro nobis intercedere dignetur in caelis, quorum memoriam agimus in terris. Per eundem Christum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.

Sacerdos dicit: Amen.

Secreta


C. Dominus vobiscum. Amen.

SECRETAE

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.

Sacerdos dicit: Amen.

C. The Lord be with you. Amen.


C. Gratias agamus Domino Deo nostro. Amen.

R. Dignum et justum est.

CANON MISSAE

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, Osculatur Altare et, jucundis manibus ante pectus, dicit: uti accepta habeas, et benedicas, Signat ter super Hostiam et Calicem simul dicens: haec * dona, haec * munera, haec * sancta

CHRISTMAS DAY

may bring honour to them and salvation to us: and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.

R. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. The priest says: Amen.

Secret

We beg thee, Lord, that our offering may be accepted by thee on this feast day, that by the gift of thy grace, and by this most holy giving and receiving, we may be formed to his likeness, in whom our nature is made one with thine: who is God, living and reigning with thee in the unity of the Holy Spirit, (in a clear voice) for ever and ever. Amen.

C. The Lord be with you. Amen.

C. Raise your hearts. Amen.

C. Let us give thanks to the Lord our God. Amen.

It is just and right.

Preface for Christmas

I t is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; for through the mystery of the Word made flesh a new radiance from thy splendour has enlightened the eyes of our mind, so that as we come to know God in visible form, we may be caught up through him to the love of things invisible. And so with the Angels and Archangels, with the Thrones and Dominations, and all the strength of the heavenly host, we sing this hymn eternally to thy glory:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

CANON OF THE MASS

To thee, most merciful Father, we make our humble prayer, asking through Jesus Christ thy Son, our Lord, he kisses the altar and joining his hands says: that thou wouldst receive and bless, he makes the sign of the Cross three times over the Host and Chalice together, saying: these * gifts, these * presents,
IN NATIVITATE DOMINI


Commemoratio pro Vivis

Memento, Domine, famulum, famularumque tuarum N. et N. Jungit manus, orat aliquantulum pro quibus orare intendit: deinde manibus extensis prosequitur: et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, quisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibique reddunt vota sua aeterno Deo, vivo et vero.

Infra Actionem


SEQUITUR CANON

Hanc igitur oblationem...

Sacerdos prosequitur Missam:

Communio. Ps. 109, 3. In splendoribus sanctorum, ex utero ante luciferum genui te.

Deinde osculatur altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

CHRISTMAS DAY

these holy, spotless offerings. We offer them to thee first and foremost for thy holy catholic Church: be pleased, throughout the whole world, to give her peace, to protect, gather into one, and govern her. We offer them too for thy servant N. our Pope and for N. our Bishop and for all those who, faithful to the true teaching, are guardians of the catholic and apostolic faith.

The Commemoration of the Living

Remember, Lord, thy servants, men and women N. and N., he joins his hands and prays briefly for those for whom he intends to pray: then, extending his hands, he continues: and all those here around us: thou knowest their faith and proven loyalty. For them we offer thee this sacrifice of praise, or they offer it to thee for themselves, for all their own: to obtain redemption of their souls, the salvation they hope for and freedom from all danger: and they make their prayers to thee, the eternal, living and true God.

The Action

United in one communion, we venerate the most holy day, on which the blessed Mary, untouched in her virginity, gave forth to our world a Saviour. We venerate also before all others the memory of the same glorious ever-virgin Mary, Mother of the same God, our Lord Jesus Christ: and the memory too of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints. Through their merits and prayers, defend us in all circumstances by thine aid and protection. He joins his hands. Through the same Christ our Lord. Amen.

In the first Mass of Christmas Day is said, we venerate the most holy night, on which, etc.

NOW TURN TO THE CANON AT

Be pleased then, Lord...

The priest continues the Mass:

Communion. Ps. 109, 3. In the splendour of holy places, before the morning star, I have begotten thee.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.
IN NATIVITATE DOMINI

Oremus. Postcommunio

Da nobis, quaesumus, Domine Deus noster: ut, qui Nativitatem Domini nostri Jesu Christi mysteriis nos frequentare gaudeamus; dignis conversationibus ad ejus mereamur pervenire consortium: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. R. Amen.

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Ite, missa est. R. Deo gratias.

Sacerdos inclinat se, et dicit secrete:


Versus ad populum, benedicens, prosequitur:

C. Benedicat vos omnipotens Deus, Pater, et Filius, + et Spiritus Sanctus.

Sacerdos in cornu Evangelii, dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. + Initium sancti Evangelii secundum Joannem. R. Gloria tibi, Domine.


CHRISTMAS DAY

Let us pray.

O Lord our God, with glad hearts we celebrate these mysteries the birth of our Lord Jesus Christ. Grant, we beg of thee, that by holy living we may deserve to have him as our companion for ever: who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.
C. Go, the Mass is ended. R. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring forgiveness to me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:


The priest goes to the Gospel corner, and says:

C. The Lord be with you. R. And with you also.
C. + The beginning of the holy Gospel according to John. R. Glory to thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. (He genuflects, saying) And the Word became flesh, (and rising continues) and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth. R. Thanks be to God.
IN NAVITATE DOMINI
AD SECUNDAM MISSAM IN AURORA

Introitus
Is. 9, 2, 6

Lux fulgebí hodie super nos: quia natus est nobis Dominus:
et vocabitur Admirabilis, Deus, Princeps pacis, Pater futuri
saeculi: cujus regni non erit finis. Ps. 92, 1. Dominus regnavit,
decorem indutus est: indutus est Dominus fortitudinem, et praecinxit se. V. Gloria Patri. Lux.

C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Christe, eleison.
C. Christe, eleison. R. Christe, eleison.
C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison.

Postea in medio Altaris dicit:
Gloria in excelsis Deo. Et in terra pax hominibus bonae
magnum gloriam tuam. Domine Deus, Rex caelestis, Deus Pater
omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus
Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui
peccata mundi suscipe deprecationem nostram. Qui sedes ad
dexteram Patris, miserere nobis. Qui tuum sanctum. Tu solus
Dominus. Tu solus Altissimus. Cum Sancto Spiritu, in gloria
Dei Patris. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.

Et fit Commemoratio S. Anastasiae Mart.

CHRISTMAS DAY
SECOND MASS AT DAWN

Introit
Is. 9, 2, 6

The light shall shine on us today, for the Lord is born to us;
and he shall be called Wonderful, God, Prince of Peace,
Father of the world to come, whose reign shall have no end.

Ps. 92, 1. The Lord reigns, he is robed with majesty; the Lord has
robbed and girded himself with strength. V. Glory be to the Father.
The light.

C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Christ, have mercy.
C. Christ, have mercy. R. Christ, have mercy.
C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy.

Then in the middle of the altar he says:

Glory to God in the heavens, and on earth peace to men of
goodwill. We praise thee, we bless thee, we glorify thee, we
give thanks to thee for thy great glory, Lord God, heavenly King, God the Father, almighty. Lord Jesus
Christ the only-begotten Son, Lord God, Son of the Father, Lamb
of God, who taketh away the sins of the world, have mercy on us;
who taketh away the sins of the world, receive our prayers; who
sitteth at the Father’s right hand, have mercy on us. For thou alone
art holy, thou alone art Lord, thou alone art the most high: Jesus
Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says:

C. The Lord be with you. R. And with you also.

Let us pray.

Grant, we beg thee, almighty God, that we who are imbued
with the new light of the Word made flesh, may show forth
in our lives this light, which shines already by faith in our
hearts: through the same Jesus Christ thy Son our Lord, who is
God, living and reigning with thee in the unity of the Holy Spirit,
for ever and ever. R. Amen.

Let us pray.

Grant, we beg thee, almighty God, that we who are celebrating
the feast of thy blessed martyr Anastasia, may experience
the power of her intercession: through our Lord Jesus Christ
IN NATIVITATE DOMINI

Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. R. Amen.

Lectio Epistolae beati Pauli Apostoli ad Titum. Tit. 3, 4-7

Carissime: Apparuit benigntas et humanitas Salvatoris nostri Dei: non ex operibus justitiae, quae fecimus nos, sed secundum suam misericordiam salvos nos fecit per lavacrum regenerationis et renovationis Spiritus Sancti, quem effudit in nos abunde per Jesum Christum Salvatorem nostrum: ut justificati gratia ipsius, heredes simus secundum spem vitae aeternae: in Christo Jesu Domino nostro. R. Deo gratias.


Sacerdos, inclinatus in medio, dicit: Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isiaiae Prophetae calculo mundasti ignito: ita me tua grata miseracione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiarem. Per Christum Dominum nostrum. Amen.


CHRISTMAS DAY

thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

Epistle of blessed Paul the Apostle to Titus. Titus 3, 4-7

Bcloved: But, when the goodness and all-embracing mercy of God our Saviour shone forth, he saved us; and it was not for any works of justice that we ourselves had done; it was of his own mercy that he saved us by the cleansing waters of rebirth and renewal in the Holy Spirit, whom he poured upon us in abundance through Jesus Christ our Saviour; in this way we are justified by his grace and made his heirs with prospects of eternal life: in Christ Jesus our Lord. R. Thanks be to God.

Gradual. Ps. 117, 26, 27, 23. Blessed is he who cometh in the name of the Lord; the Lord is God and hath given us his light. V. This work was done by the Lord and our eyes marvel at it. Alleluia, alleluia. V. Ps. 92, 1. The Lord reigns, he is robed in majesty; the Lord has robed and girded himself with strength. Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Pray, Lord, a blessing.

May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:

The Lord be with you. R. And with you also.

A passage from the holy Gospel according to Luke.

Glory to thee, O Lord.

At that time: The shepherds said to one another: Come then, let us go over to Bethlehem and see this thing which the Lord has made known to us. They went with all haste and found Mary and Joseph, and with them the babe lying in a manger. When they had seen him, they made known all that they had been told about the child; and all who heard were amazed at what the shepherds told them. But Mary kept all these things in her heart, and pondered on them. The shepherds went away giving glory and praise to God for all that they had seen and heard; for they had found everything exactly as had been revealed to them. R. Praise to thee, O Christ.
IN NATIVITATE DOMINI

Sacerdos osculator Evangelium, dicens:
Per evangelica dicta delean tur nostr a delicta.


Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Oremus.

Offertorium. Ps. 92, 1-2. Deus firmavit orbem terrae, qui non commovebitur: parata sedes tua, Deus, ex tunc, a saeculo tu es.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Aquam benedicit signo Crucis, dicens:
Deus, qui humanae substantiae dignitatem mirabiliter condistit, et mirabilibus reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

CHRISTMAS DAY

The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, (here all kneel) took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.
C. Let us pray.

Offertory. Ps. 92, 1-2. The Lord hath established the world, it shall not be moved; thy throne, O God, is set from of old, thou art from eternity.

The priest takes the paten with the Host, which he offers, saying:
Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:
God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.
IN NATIVITATE DOMINI

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam depre-
centes clementiam: ut in conspectu divinae majestatis tuae,
pro nostra et totius mundi salute cum odore suavitatis
ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a
Domine: et si fiat sacrificium nostrum in conspectu tuo hodie,
ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus (benedicit oblata,
prosequendo) et bene dic hoc sacrificium, tuo sancto
nomini praeeparatum.

Sacerdos lavat manus, dicens: Ps. 25, 6-12

Lavabo inter innocentes manus meas: et circumdabo altare
Domine. . . .
Ut audiam vocem laudis, et enarrem uruversa rrurabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis
gloriae tuae. . . .
Ne perdas cum impis, Deus, animam meam: et cum viris sanguinis vitam meam.
In quorum manibus iniquitates sunt: 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 .

Aliquantulum inclinatus, junctis manibus, dicit:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus
ob memoriam passionis, resurrectionis, et ascensionis Jesu
Christi Domini nostri: et in honorem beatae Mariae semper
Virginis, et beati Joannis Baptistae 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 caelis, quorum memoriam agimus in terris. Per
eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile
fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis, ad
laudem et gloriam nominis sui, ad utilitatem quoque nostram,

CHRISTMAS DAY

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching
thy gentle mercy, that for our own and the whole world's
salvation it may ascend with a sweet fragrance in the
sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received
by thee, Lord; and may our sacrifice be so offered in
thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, (he blesses the offer-
ings and continues) and bless this sacrifice, prepared for
thy holy name.

Whilst washing his hands, the priest says: Ps. 25, 6-12

I will wash my hands among the innocent and gather with them
at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where
thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life
with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord,
I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without
end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee
in memory of the passion, resurrection and ascension of
Jesus Christ our Lord, and in honour of the blessed Mary
ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and
Paul, of those whose relics are here and of all the Saints; that
it may bring honour to them and salvation to us; and may they,
whose memory we keep on earth, be pleased to intercede for us in
heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance
with God the Father almighty.

R. May the Lord receive the sacrifice from your hands for
the praise and glory of his name, for our welfare also, and that
of all his holy Church. The priest says: Amen.
IN NATIVITATE DOMINI

Secreta


Pro S. Anastasia


C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sursum corda. R. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
R. Dignum et justum est.

Praefatio de Nativitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: quia per incarnati Verbi mysterium, nova mentis nostrae oculis lux tuae claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amoris rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

Jungit manus, et inclinatus dicit:


CANON MISSAE DE NATIVITATE, 36

Sacerdos prosequitur Missam:


Deinde osculatur altae et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

CHRISTMAS DAY

Secret

May these offerings, we beg thee, Lord, be fit for the mysteries of the Birth we celebrate today, and ever fill us with peace; and as he who was born man shone also with the glory of the Godhead, so may these fruits of the earth make us sharers in what is from God: through the same Jesus Christ thy Son our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

St. Anastasia

Receive, Lord, the gifts offered with reverence to thee, and by the merits and prayers of thy martyr blessed Anastasia, may they prove a help to our salvation: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, (in a clear voice) for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.
C. Raise your hearts. R. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
R. It is just and right.

Preface for Christmas

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; for through the mystery of the Word made flesh a new radiance from thy splendour has enlightened the eyes of our mind so that as we come to know God in visible form, we may be caught up through him to the love of things invisible. And so with the Angels and Archangels, with the Thrones and Dominations, and all the strength of the heavenly host, we sing this hymn everlastingly to thy glory:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON FOR CHRISTMAS, p. 36

The priest continues the Mass:

Communion. Zach. 9, 9. Rejoice, daughter of Sion, cry praise, daughter of Jerusalem: behold thy king cometh, thy holy one, the saviour of the world.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.

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IN NATIVITATE DOMINI

Oremus.

Postcommunio


Oremus.

Pro S. Anastasia


C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Ite, missa est.

Sacerdos inclinat se, et dicit secrete:


Versus ad populum, benedicens, prosequitur:


Sacerdos in cornu Evangelii, dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. + Initium sancti Evangelii secundum Joannem.
R. Gloria tibi, Domine.

Joann. 1, 1-14


CHRISTMAS DAY

Let us pray.

Postcommunio

May this sacrament, Lord, of him who is newly born continually put fresh life into us, since his Birth has effaced the agelong shame of mankind: through the same Jesus Christ thy Son our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

Let us pray.

Thou hast fed, Lord, thy family with sacred gifts; ever give us comfort, we beg thee, through the intercession of her whose feast we are keeping: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.
C. Go, the Mass is ended. R. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring forgiveness to me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:


The priest goes to the Gospel corner, and says:

C. The Lord be with you. R. And with you also.
C. The beginning of the holy Gospel according to John. R. Glory to thee, O Lord.

Joann. 1, 1-14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not
IN NATIVITATE DOMINI
qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt.
(Genufiectit dicens) Et Verbum caro factum est, et surgens prosequitur et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis. R. Deo gratias.

IN NAVITATE DOMINI
AD TERTIAM MISSAM IN DIE

Introitus


C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Christe, eleison.
C. Christe, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison.

Postea in medio Altaris dicit:


Oratio

Oremus.

Concede, quasumus, omnipotens Deus: ut nos Unigeniti tuo nova per carmen Nativitas liberet; quos sub peccati jubet us servitut tenet. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. R. Amen.

CHRISTMAS DAY

Christmas Day
receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. (He genuflects, saying) And the Word became flesh, and dwelt among us; and saw his glory, the glory of the only-begotten of the Father, full of grace and truth. R. Thanks be to God.

Christmas Day
Third Mass

Introit

A child is born to us and a son is given to us, and the government shall be upon his shoulders, and he shall be called the Angel of great counsel. Ps. 97, 1. Sing a new song to the Lord, for he hath worked wonders. V. Glory be to the Father. A child.

C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Christ, have mercy.
C. Christ, have mercy. R. Lord, have mercy.
C. Lord, have mercy.

Then in the middle of the altar he says:

Glory to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father almighty. Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who taketh away the sins of the world, have mercy on us; who taketh away the sins of the world, receive our prayers; who sitteth at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says:

The Lord be with you. R. And with you also.

Let us pray.

Grant, we beseech thee, almighty God, that the new Birth of thy only-begotten Son as man may free us from the old enslavement that keeps us under the yoke of sin: through the same Jesus Christ thy Son our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.
IN NATIVITATE DOMINI

Lectio Epistolae beati Pauli Apostoli ad Hebraeos.

Hebr. 1, 1–12


Deinde conversus ad librum dicit:

C. Dominus vobiscum.  R. Et cum spiritu tuo.

CHRISTMAS DAY

Epistle of blessed Paul the Apostle to the Hebrews.

Heb. 1, 1–12

A fter giving many lesser revelations in various ways to our forefathers through the prophets long ago, in these last days God has spoken to us in one who is his Son, the Son whom he has made heir of the universe, and through whom he created the ages. He is the splendour of God's glory and the full expression of his being. He sustains the universe by the power of his word. He has made atonement for our sins and taken his seat at the right hand of the Almighty on high. And he is as much superior to the angels as the title that he has inherited is greater than theirs. For to which of the angels did God ever say: You are my Son; I have begotten you today? or again: I shall be his Father and he will be my Son? On the other hand, when bringing his firstborn Son into the world, he says: All God's angels must worship him. Speaking of the angels, the Scripture says: He makes the angels winds and his servants a flame of fire. But of the Son it says: Your throne, O God, is for ever and ever, and the sceptre of your kingdom is a rod of justice. You have loved justice and hated wickedness. Therefore the Lord your God has anointed you with oil of gladness above your peers. And: In the beginning, O Lord, you founded the earth, and the heavens are the work of your hands. They will pass away, but you will remain. They will all grow old like a cloak; you will roll them up like a cape or a mantle, and the old will be changed like a cloak. But you remain the same, and your years will have no end.  R. Thanks be to God.


Sacerdos, inclinatus in medio, dicit:


Deinde conversus ad librum dicit:

C. Dominus vobiscum.  R. Et cum spiritu tuo.
IN NATIVITATE DOMINI

C. Initium sancti Evangelii secundum Ioannem.
R. Gloria tibi, Domine.


Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

CHRISTMAS DAY

C. A passage from the holy Gospel according to John.
R. Glory to thee, O Lord.

I. In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was nothing that was made. In him was life, and the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. (Here all kneel) And the Word became flesh, and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.
R. Praise to thee, O Christ.

The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

IN NATIVITATE DOMINI

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Oremus.


Sacerdos accipit Patenum cum Hostia, quam offerens dicit:

Aquam benedicit signo Crucis, dicens:
Deus, qui humanae substantiae dignitatem mirabiliter condistis, et mirabilibus reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:
Offermus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salvatione cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:
In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus (benedicit oblata, prosequendo) et bene dic hoc sacrificium, tuo sancto nomine praeparatum.

Sacerdos lavat manus, dicens:
Ps. 25, 6-12
Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua. Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impius, Deus, animam meam: et cum viris sanguinum vitam meam.
IN NATIVITATE DOMINI

In quorum manibus iniquitates sunt: dextera eorum repleta est muneriibus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.


Aliquantulum inclinatus, junctis manibus, dicit:


Postea versus ad populum, voce paululum elevata, dicit:

O rate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Secreta


C. Dominus vobiscum. R. Et cum spiritu tuo.

C. Sursum corda. R. Habemus ad Dominum.

C. Gratia agamus Domino Deo nostro. R. Amen.

Praefatio de Nativitate

Vere dignum et justum est, acsequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Quia per incarnati Verbi mysterium, nova mentis nostrae oculis lux tuae claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:
DOMINICA INFRA OCTAVAM NATIVITATIS

Jungit manus, et inclinatus dicit:

CANON MISSAE DE NATIVITATE, 36

Sacerdos prosequitur Missam:

Communio. Ps. 97, 3. Viderunt omnes fines terrae salutare Dei nostri.

Deinde osculatur altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus. Postcommunio


C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Ite, missa est. R. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Versus ad populum, benedicens, prosequitur:

DOMINICA INFRA OCTAVAM NATIVITATIS

Introitus

Dum medium silentium tenerent omnia, et nox in suo cursu medium iter haberet, omnipotens sermo tuus, Domine, de caelis a regalibus sedibus venit. Ps. 92, 1. Dominus regnavit, decorem indutus est: indutus est Dominus fortitudinem, et praecinxit se. V. Gloria Patri. Dum medium.
**DOMINICA INFRA OCTAVAM NATIVITATIS**

| C. | Kyrie, eleison. | R. | Kyrie, eleison. |
| C. | Kyrie, eleison. | R. | Christe, eleison. |
| C. | Christe, eleison. | R. | Christe, eleison. |
| C. | Kyrie, eleison. | R. | Kyrie, eleison. |
| C. | Kyrie, eleison. | R. | Kyrie, eleison. |

Postea in medio Altaris dicit:


Deinde osculatur Altare et dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo. Let us pray.


**Lectio Epistolae beati Pauli Apostoli ad Galatas.**

Gal. 4, 1-7

Fratres: Quanto tempore heres parvulus est, nihil differt a servo, cum sit dominus omnium: sed sub tutoribus et actoribus est usque ad praefinimum tempus a patre: ita et nos, cum essamus parvuli, sub elementis mundi eramus servientes. At ubi venit plenitudo temporis, misit Deus Filium suum, factum ex muliere, factum sub lege, ut eos, qui sub lege erant, redimeret, ut adoptionem filiorum recipieremus. Quoniam autem estis filii, misit Deus Spiritum Filii sui in corda vestr a, clamantem: Abba, Pater. Itaque jam non est servus, sed filius: quod si filius, et heres per Deum. R. Deo Gratias.

DOMINICA INFRA OCTAVAM NATIVITATIS

bonum, dico ego opera mea Regi: lingua mea calamus scribæ velociter scribere.

Alleluja, alleluja. Y. Ps. 92, 1. Dominus regnavit, decorem induit: induit Dominus fortitudinem, et praecinxit se virtute. Alleluja.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isiaei Prophetææ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum dignæ valeam nuntiare. Per Christum Dominum nostrum. Amen.


Deinde conversus ad librum dicit:

C. Dominus vobiscum. Et cum spiritu tuo.
C. Sequentia sancti Evangelii secundum Lucam.

R. Gloria tibi, Domine. Luc. 2, 33-40


Sacerdos osculatur Evangelium, dicens:

Per evangelica dicta deleantur nostra delicta.

credо in unum Deum, Patrem omnipotentem, factorem caeli et terræ, visibilibum omnium, et invisibilibus. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex
DOMINICA INFRA OCTAVAM NATIVITATIS


Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Oremus.


Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Aquam benedicit signo Crucis, dicens:
Eamus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilia reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consors, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:
Oferimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS

Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, (here all kneel) took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.
C. Let us pray.

Offertory. Ps. 92, 1-2. God has established the world, it shall not be moved; thy throne, O God, is set from of old, thou art from eternity.

The priest takes the paten with the Host, which he offers, saying:
Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negiligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:
God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:
We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.
DOMINICA INFRA OCTAVAM NATIVITATIS

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Ven, sanctificator omnipotens aeternus Deus (benedicit oblata, proseguendo) et bene dic hoc sacrificium, tuo sancto nominis praeaparatum.

Sacerdos lavat manus, dicens: Ps. 25, 6-12

... Ps. 25, 6-12 ...

Sacerdos dicit: Amen.

Secreta

Concede, quæsumus, omnipotens Deus: ut oculis tuae majestatis munus oblatum, et gratiam nobis piae devotionis obtineat, et effectum beatae perennitatis acquirat. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit...
DOMINICA INFRA OCTAVAM NATIVITATIS

et regnat in unitate Spiritus Sancti Deus, (clara voce dicit) per omnia saecula saeculorum. R. Amen.

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sursum corda. R. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
R. Dignum et justum est.

Praefatio de Nativitate

 Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Quia per incarnati Verbi mysterium, nova mentis nostrae oculis lux tuae claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibili amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

Jungit manus, et inclinatus dicit:


CANON MISSAE DE NATIVITATE, 36

Sacerdos prosequitur Missam:


Deinde osculatur altae et dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus. Postcommunio


C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Ite, missa est.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS


C. The Lord be with you. R. And with you also.
C. Raise your hearts. R. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
R. It is just and right.

Preface for Christmas

I t is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; for through the mystery of the Word made flesh a new radiance from thy splendour has enlightened the eyes of our mind, so that as we come to know God in visible form, we may be caught up through him to the love of things invisible. And so with the Angels and Archangels, with the Thrones and Dominations, and all the strength of the heavenly host, we sing this hymn everlastingly to thy glory:

Joining his hands, he bows and says:

H oly, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON FOR CHRISTMAS, p. 36

The priest continues the Mass:

Communion. Matth. 2, 20. Take the child and his mother, and go into the land of Israel, for those who would have killed the child are dead.

He kisses the altar and says:

C. The Lord be with you. R. And with you also.

Let us pray. Postcommunion

M ay this mystery so work in us, Lord, that our sins are washed away and our longing for righteousness is satisfied: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.
C. Go, the Mass is ended. R. Thanks be to God.
OCTAVA NATIVITATIS DOMINI
Sacerdos inclinat se, et dicit secrete:

P


Versus ad populum, benedicens, prosequitur:


Sacerdos in cornu Evangelii, dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.

C. + Initium sancti Evangelii secundum Joannem.

I


Die 1 Januarii

INTROITUS

Introitus

Is. 9, 6

OCTAVA NATIVITATIS DOMINI

C. Kyrie, eleison.  R. Kyrie, eleison.
C. Kyrie, eleison.  R. Christe, eleison.
C. Christe, eleison.  R. Kyrie, eleison.
C. Kyrie, eleison.  R. Kyrie, eleison.
C. Kyrie, eleison.

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Kyrie, eleison.
~-

Christe, eleison.
~-

Christe, eleison.
~-

Kyrie, eleison.

Postea in medio Altaris dicit:


Deinde osculatur Altare et dicit:

C. Dominus vobiscum.  R. Et cum spiritu tuo.

Oremus. Oratio

Deus, qui salutis aeternae, beatae Mariae virginitate foecunda, humano generi praemia praestitisti: tribue, quaesumus; ut ipsam pro nobis intercedere sentiamus, per quam meruitiam nostram. Qui tecum vivit et regnat in unitate Spiritus Sancti Dei: per omnia saecula saeculorum. Amen.

Lectio Epistolae beati Pauli Apostoli ad Titum.

Tit. 2, 11-15


Graduale. Ps. 97, 3-4, 2. Viderunt omnes fines terrae salutare Dei nostrri: jubilate Deo, omnis terra. Notum fecit Dominus salutare suum: antec sempium gentium revelavit justitiam suam.
Alleluia, alleluia. ⁷ Hebr. 1, 1–2. After giving many partial revelations in various ways to our forefathers long ago, in these last days God has spoken to us in one who is his Son. Alleluia.

The priest, bowing in the middle of the altar, says:

C

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen. Pray, Lord, a blessing.

May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:

C. The Lord be with you. ⁷. Et cum spiritu tuo.
C. A passage from ⁷ the holy Gospel according to Luke.
R. Glory to thee, O Lord.

At that time: The eighth day came, the day for his circumcision, and he was named Jesus, the name by which the Angel had called him before he was conceived in the womb. Praise to thee, O Christ.

The priest kisses the Gospel, saying:

Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father, through whom all things were made. For us men and for our salvation, he came down from heaven, (here all kneel) took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.
THE OCTAVE OF CHRISTMAS

He kisses the altar and says:
C. The Lord be with you. R. And with you also.
C. Let us pray.

Offertory. Ps. 88, 12, 15. Thine are the heavens and thine the earth; thou hast founded the world and its fullness; justice and judgement are the base of thy throne.

The priest takes the paten with the Host, which he offers, saying:
Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:
God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:
We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:
With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, (he blesses the offerings and continues) and bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says:
I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
OCTAVA NATIVITATIS DOMINI

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mi.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Aliquantulum inclinatus, junctis manibus, dicit:


Postea versus ad populum, voce paululum elevata, dicit:

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 nostri et omnium saecularum. Amen.

Secreta


C. Dominus vobiscum.

Prefatio de Nativitate

Verere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeternae Deus: Quia per incarnati Verbi mysterium, nova mentis nostrae oculis lux tuae claritatis infulsit: ut dum visibiliter Deum cognoscamus, per hunc in invisibilibus amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cælestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

THE OCTAVE OF CHRISTMAS

Their hands are steeped in evil; their right hands full of bribes. For myself, I walk in innocence; redeem me and be merciful to me. My feet are set in the straight path: where men gather, Lord, I will bless thee.

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

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Praise, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.

May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. The priest says: Amen.

Secret

We beg thee, Lord, to accept our offerings and prayers. Cleanse us too by these heavenly mysteries and mercifully hear us: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. Amen.

C. The Lord be with you. R. And with you also. C. Raise your hearts. R. They are raised to the Lord. C. Let us give thanks to the Lord our God. R. It is just and right.

Preface for Christmas

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; for through the mystery of the Word made flesh a new radiance from thy splendour has enlightened the eyes of our mind, so that as we come to know God in visible form, we may be caught up through him to the love of things invisible. And so with the Angels and Archangels, with the Thrones and Dominations, and all the strength of the heavenly host, we sing this hymn everlastingly to thy glory:
OCTAVA NATIVITATIS DOMINI

Jungit manus, et inclinatus dicit:

CANON MISSAE DE NATIVITATE, 36

Sacerdos prosequitur Missam:

Communio. Ps. 97, 3. Viderunt omnes fines terrae salutare Dei nostri.

Deinde osculatur altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus. Postcommunio

Hae nos communio, Domine, purget a crimine: et, intercedente beata Virgine Dei Genitrice Maria, caelestis remediat faciat esse consortes. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. R. Amen.

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Ite, missa est. R. Deo gratias.

Sacerdos inclinat se, et dicit secrete:


Versus ad populum, benedicens, prosequitur:


Sacerdos in cornu Evangeli, dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. + Initium sancti Evangelii secundum Joannem. R. Gloria tibi, Domine.

Joan. 1, 1-14

I n 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 tenebrae eam non comprehenderunt. Fuit homo missus a Deo,
SANCTISSIMI NOMINI JESU

cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnes hominem venientem in hunc mundum. In mundo erat, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, neque ex sanguinis, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. (Genuflectit dicens)

Et Verbum caro factum est, (et surgens prosegitur) et habitavit in nobis: et vidimus gloriarem ejus, gloriarem quasi Unigeniti a Patre, plenum gratiae et veritatis.

DOMINICA INTER OCTAVAM NATIVITATIS ET EPIPHANIAM SANCTISSIMI NOMINI JESU

Introitus

Philipp. 2, 10-11

In nomine Jesu omne genu flectatur, caelestium, terrestrium et infernorum: et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris. Ps. 8, 2. Domine, Dominus noster, quam admirabile est nomen tuum in universa terra! V. Gloria Patri. In nomine.

C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Christe, eleison.
C. Christe, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Kyrie, eleison.

Postea in medio Altaris dicit:


THE HOLY NAME OF JESUS

not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. (He genuflects, saying) And the Word became flesh, (and rising continues) and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

SUNDAY AFTER THE OCTAVE OF CHRISTMAS

THE HOLY NAME OF JESUS

Introit

Philipp. 2, 10-11

At the name of Jesus every power must bend the knee in heaven, on earth, and under the earth, and every tongue acclaim, for the glory of his Father, that Jesus Christ is Lord. Ps. 8, 2. Lord, our Lord, how wonderful is thy name in all the world! V. Glory be to the Father. At the name of Jesus.

C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Christ, have mercy.
C. Christ, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Lord, have mercy.

Then in the middle of the altar he says:

Gloria to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father almighty. Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers; who sittest at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.
He kisses the altar and says:
C. The Lord be with you. R. And with you also.

Let us pray.
O God, who hast established thy only-begotten Son as Saviour of mankind and decreed that he should be called Jesus, grant that we may joyfully gaze upon him in heaven whose name we reverently earth: through the same Jesus Christ thy Son our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

Reading from the Acts of the Apostles.

In those days: Peter was inspired by the Holy Spirit to reply: Rulers of the people and elders, if we are being interrogated today about a good work done for a cripple, and required to say how he has been cured, then be it known to you all and to the whole people of Israel, that it is through the name of Jesus Christ of Nazareth, whom you crucified and God raised from the dead— it is by his power that this man stands before you sound in body. He is the stone rejected by the builders (namely by you) which has become the cornerstone. Salvation is from no one but him; for under heaven there is no other name given to men through which we can be saved. R. Thanks be to God.

The priest, bowing in the middle of the altar, says:
C. Deinque conversus ad librum dicit: C. The Lord be with you. R. And with you also. C. A passage from the holy Gospel according to Luke. R. Glory to thee, O Lord.
Praise to thee, Lord my God, and ever glorify thy name; for thou, Lord, art gentle and gracious and full of mercy to all that call upon thee, alleluia.

The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, (here all kneel) took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
The Lord be with you. 
And with you also.
Let us pray.

Offertory. Ps. 85, 12, 5. With all my heart I will praise thee, Lord my God, and ever glorify thy name; for thou, Lord, art gentle and gracious and full of mercy to all that call upon thee, alleluia.

The priest takes the paten with the Host, which he offers, saying:
Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:
God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may
SANCTISSIMI NOMINI JESU

have fellowship in his Godhead, who deigned to share our
manhood, Jesus Christ thy Son our Lord, who liveth and reigneth

He takes the Chalice and offers it, saying:

If

We offer thee, O Lord, the chalice of salvation, beseeching
thy gentle mercy, that for our own and the whole world's
salvation it may ascend with a sweet fragrance in the
sight of thy divine majesty. Amen.

Bowing slightly, he says:

W

With humble soul and repentant heart may we be received
by thee, Lord; and may our sacrifice be so offered in thy
sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, (he blesses the offer-
ings and continues) and *bless this sacrifice, prepared for
thy holy name.

Whilst washing his hands, the priest says:

Ps. 25, 6-12

I

will wash my hands among the innocent and gather with them
at thy altar, Lord;

To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where
thy glory dwells.

Let not my soul, O God, be lost among the wicked nor my life
with men of blood.

Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.

My feet are set in the straight path: where men gather, Lord,
I will bless thee.

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

Bowing slightly and joining his hands, he says:

R

Receive, O holy Trinity, this offering which we make to thee
in memory of the passion, resurrection and ascension of
Jesus Christ our Lord, and in honour of the blessed Mary
ever Virgin, of blessed John the Baptist, of the holy Apostles
Peter and Paul, of those whose relics are here and of all the Saints;
that it may bring honour to them and salvation to us; and may
they, whose memory we keep on earth, be pleased to intercede
for us in heaven; through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

P

Pray, brethren, that my sacrifice and yours may find acceptance
with God the Father almighty.

R. May the Lord receive the sacrifice from your hands for
SANCTISSIMI NOMINI JESU

laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. Sacerdos dicit: Amen.

Secreta


C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sursum corda. R. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro. R. Dignum et justum est.

Praeatio de Nativitate

Verum dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeternus Deus: quia per incarnati Verbi mysterium, nova mentis nostrae oculis lux tuae claritatis infusil: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cuncto omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

Jungit manus, et inclinatus dicit:


CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:


Deinde osculatur Altare et dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.

Postcommunion

Omnipotens aeternus Deus, qui creasti et redemisti nos, respice propitius vota nostra: et sacrificium salutaris hostiae, quod in honorem nominis Filii tui, Domini nostri

THE HOLY NAME OF JESUS

the praise and glory of his name, for our welfare also, and that of all his holy Church. The priest says: Amen.

Secret

Most merciful God, may thy blessing, which gives strength to every creature, sanctify this sacrifice we offer thee for the glory of the name of our Lord Jesus Christ thy Son; that it may be praise acceptable to thy majesty, and a help towards our salvation; through the same Jesus Christ thy Son our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, (in a clear voice) for ever and ever. Amen.

C. The Lord be with you. R. And with you also.
C. Raise your hearts. R. They are raised to the Lord.
C. Let us give thanks to the Lord our God. R. It is just and right.

Preface for Christmas

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; for through the mystery of the Word made flesh a new radiance from thy splendour has enlightened the eyes of our mind, so that as we come to know God in visible form, we may be caught up through him to the love of things invisible. And so with the Angels and Archangels, with the Thrones and Dominations, and all the strength of the heavenly host, we sing this hymn everlastingly to thy glory:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. Ps. 85, 9-10. All the peoples thou hast made shall come and adore thee, Lord, and glorify thy name; for thou art great, and dost wondrous things: thou alone art God, alleluia.

He kisses the altar and says:

C. The Lord be with you. R. And with you also.

Let us pray.

Postcommunion

Imighty eternal God, our creator and redeemer, mercifully hear our prayers, and be pleased to receive with serenity and favour the sacrifice of this saving victim, which we
SACRIFICE OF THE MASS

SANCTISSIMI NOMINI JESU
Jesu Christi, majestati tuae obtulimus, placido et benigno vultu suscipere digneris; ut gratia tua nobis infusa, sub glorioso nomine Jesu, aeternae praedestinationis titulo gaudeamus nomina nostra scripta esse in caelis. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. R. Amen.

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Ite, missa est.

Sacerdos inclinat se, et dicit secrete:

Versus ad populum, benedicens, prosequitur:

Sacerdos in cornu Evangelii, dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.


**INTROIT**

Mal. 3, 1; 1 Par. 29, 12

B

Behold he comes, the Lord of hosts, and in his hand the kingdom, the power and the majesty. Ps. 71, 1. O God, give thy judgement to the King and thy justice to the King's son. Y. Glory be to the Father. Behold.

C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Lord, have mercy.
C. Christ, have mercy. R. Christ, have mercy.
C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Lord, have mercy.


Poste in medio Altaris dicit:


Christ, have mercy. Christ, have mercy. Christ, have mercy. Christ, have mercy. Christ, have mercy. Christ, have mercy.


Introitus

Mal. 3, 1; 1 Par. 29, 12

E


**POSTEA IN MEDIO ALTARIS DICIT:**


Seende osculatur Altare et dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.

Deinde orationis: Deus, qui hodierna die Unigenitum tuum gentibus stella duce revelasti: concede propitius; ut, qui jam te ex fide cognovimus, usque ad contemplandam speciem tuae celstitudinis perducamur. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Dei Patris. Amen.

**LECTIO ISAIAE PROPHETAE.**

Is. 60, 1-6

A

rise, be enlightened, O Jerusalem; for thy light is come; and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy
IN EPIPHANIA DOMINI


R. Deo gratias.


Sacerdos, inclinatus in medio, dicit:

Munda co r meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata misioneratio dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Jube, Domine, benedicere.


Deinde conversus ad librum dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sequentia sancti Evangelii secundum Matthaeum.
R. Gloria tibi, Domine.

Matth. 2, 1-12

Cum natus esset Jesus in Bethlehem Juda in diebus Herodis regis, ecce Magi ab Oriente venerunt Jerusolymam, dicentes: Ubis est qui natus est rex Judaeorum? Videntes enim stellam ejus in Oriente, et venimus adorare eum. Audientes autem Herodes rex turbatus est, et omnis Jerosolyma cum illo. Et congregans omnes principes sacerdotum et scribas populi, sciscitabatur ab eis, ubi Christus nascetur. At illi dixerunt ei: In Bethlehem Judae: sic enim scriptum est per Prophetam: Et tu, Bethlehem terra Judae, nequaquam minima es in principibus Juda: ex te enim exiet dux, qui regat populum meum Israel. Tunc Herodes, clam vocatis omnes principes sacerdotum et scribas populi, sciscitabatur ab eis: et mittens illos in Bethlehem. Dixit: Ite, et interrogate diligentem dux eorum: et, cum inveneritis, renuntiate mihi, ut et ego veniens adorem eum. Qui, cum audissent regem, abierunt. Et ecce stella, quam viderant in Oriente, antecedebat eos, usque dum veniens rising, Lift up thy eyes round about and see: all these are gathered together: they are come to thee: thy sons shall come from afar and thy daughters shall rise at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, dromedaries of Madian and Epha: all they from Saba shall come, bringing gold and frankincense and showing forth praise to the Lord. R. Thanks be to God.

Gradual. Ibid., 6, 1. All they from Saba shall come, bringing gold and frankincense and showing forth praise to the Lord. V. Arise, be enlightened, O Jerusalem; for thy light is come; and the glory of the Lord is risen upon thee. Alleluja, alleluja. V. Matth. 2, 2. We saw his star at rising and have come with gifts to worship the Lord. Alleluja.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Pray, Lord, a blessing.

May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:

C. The Lord be with you. R. And with you also.
C. A passage from the holy Gospel according to Matthew.
R. Glory to thee, O Lord.
IN EPIPHANIA DOMINI

staret supra, ubi erat puer. Videntes autem stellam, gavisii sunt gaudio magno valde. Et intrantes domum, invenerunt puerum cum Maria matre ejus, (hic genuflectitur) et procidentes adoraverunt eum. Et apertis thesauris suis, obtulerunt ei munera, aurum, thus et myrrham. Et responsa accepta in somnis ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam.

R. Laus tibi, Christe.

Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.


THE EPIPHANY

back word to me, so that I too can go and worship him. After the audience with the king they set out; and the star which they had seen at its rising went ahead of them until it stood still above the place where the child was. When they saw the star, they were glad and their joy was unbounded. They entered the house, and saw the child with Mary his mother, (here all kneel) and fell on their knees and worshipped him. And they opened their treasurers, and offered him gifts: gold, frankincense and myrrh. Then, because they were warned in a dream not to return to Herod, they went back by a different route into their own country.

R. Praise to thee, O Christ.

The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, (here all kneel) took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.
C. Let us pray.

Offertory, Ps. 71, 10-11. The kings of Tharsis and the isles shall offer gifts; the kings of Arabia and Sheba shall pay tribute, and all the kings of the earth shall adore him, all peoples serve him.

The priest takes the paten with the Host, which he offers, saying:
Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here
IN EPIPHANIA DOMINI

sed et pro omnibus fidelibus christianis vivis atque defunctis: ut
mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Aquam signum Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condi­
disti, et mirabilia reformasti: da nobis per hujus aquae et
vini mysterium, ejus divinitatis esse consortes, qui humani­
tatis nostrae fieri dignatus est particps, Jesus Christus Filius tuus
Domini noster: Qui tecum vivit et regnat in unitate Spiritus
Sancti: per omnia saecula saeculorum. Amen.

Acutim Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes
volentem: ut in
conspectu divinae majestatis tuae, pro
nostra et totius mundi salute cum odore suas ascendat.
Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te
Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie,
ut placeat tibi, Domine Deus.

Ps. 25, 6-12
Lavabo inter innocentes manus meas: et circumdabo altare
tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis
gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris san­
guinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est
muneribus.
Ego autem in innocentia mea ingressus sum: redime me, et
miserere mi.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri et Filio, et Spiritui Sancto. Sicut erat in principio,

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus
ob memoriam passionis, resurrectionis, et ascensionis Jesu
Christi Domini nostri: et in honorem beatae Mariæ semper
Virginis, et beati Ioannis Baptistæ et sanctorum Apostolorum

THE EPIPHANY

as well as for all the Christian faithful living and dead: that it
may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble
nature of man and even more wonderfully re-formed it,
grant that by the mystery of this water and wine, we may
have fellowship in his Godhead, who deigned to share our
manhood, Jesus Christ thy Son our Lord, who liveth and reigneth

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching
thy gentle mercy, that for our own and the whole world's
salvation it may ascend with a sweet fragrance in the
sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received
by thee, Lord; and may our sacrifice be so offered in thy
sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, (he blesses
the offerings and continues) and bless this sacrifice, prepared for
thy holy name.

Whilst washing his hands, the priest says:

I will wash my hands among the innocent and gather with them
at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where
thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life
with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord,
I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without
end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee
in memory of the passion, resurrection and ascension of
Jesus Christ our Lord, and in honour of the blessed Mary
ever Virgin, of blessed John the Baptist, of the holy Apostles
IN EPIPHANIA DOMINI


Postea versus ad populum, voce paululum elevata, dicit:

rate fraterni, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. Sacerdos dicit: Amen.

Secreta

Ecclesiae tuae, quaesumus, Domine, dona propitius intuere: quibus non jam aurum, thus et myrrha profertur; sed quod eisdem muneribus declaratur, immolatur et sumitur, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, (clara voce dicit) per omnia saecula saeculorum. R. Amen.

C. Dominus vobiscum.
R. Et cum spiritu tuo.
C. Surrsum corda.
R. Habemas ad Dominum.
C. Gratias agamus Domino Deo nostro.
R. Dignum et justum est.

Prefatio de Epiphania

Verere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Quia, cum Unigenitus tuus in substantia nostrae mortalitatis apparuit, nova nos immortalitatis suae luce reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominacionibus, quomque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

Jungit manus, et inclinatus dicit:

CANON MISSAE

Teigitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, Osculatur Altare et, junctis manibus ante pectus, dicit: uti accepta habeas, et benedicas, Signat ter super Hostiam et Calicem simul dicent: haec dona, haec munera, haec sancta sacrifici-
IN EPIPHANIA DOMINI


Commemoratio pro Vivis

Mementum, Domine, famulorum, famularumque tuarum N. et N. Jungit manus, orat aliquantulum pro quibus intendit: deinde manibus extensis prosequitur: et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro qui bus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibiique reddunt vota sua aeterno Deo, vivo et vero.

Infra Actionem


SEQUITUR CANON.

Hanc igitur oblationem . . .

Sacerdos prosequitur Missam:


Deinde osculatur altae et dicit:
C. Dominus vobiscum. R. Et cum Spiritu tuo.

THE EPIPHANY

these † holy, spotless offerings. We offer them to thee first and foremost for thy holy catholic Church: be pleased, throughout the whole world, to give her peace, to protect, gather into one, and govern her. We offer them too for thy servant N. our Pope and for N. our Bishop and for all those who, faithful to the true teaching, are guardians of the catholic and apostolic faith.

The Commemoration of the Living

Remember, Lord, thy servants, men and women N. and N., he joins his hands and prays briefly for those for whom he intends to pray: then extending his hands, he continues: and all those here around us: thou knowest their faith and proven loyalty. For them we offer thee this sacrifice of praise, or they offer it to thee for themselves, for all their own: to obtain redemption of their souls, the salvation they hope for, and freedom from all danger; and they make their prayers to thee the eternal, living and true God.

The Action

United in one communion, we venerate the most holy day, on which thine only-begotten Son, who shares alike with thee thy eternity and thy glory, showed himself bodily to our eyes in the reality of our human flesh. We venerate also before all others the memory of the same glorious ever-virgin Mary, Mother of the same God, our Lord Jesus Christ: and the memory too of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints. Through their merits and prayers, defend us in all circumstances by thine aid and protection. He joins his hands. Through the same Christ our Lord. Amen.

NOW TURN TO THE CANON AT

The priest continues the Mass:

Communion. Matth. 2, 2. We saw his star at its rising and have come with gifts to worship the Lord.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.
IN EPIPHANIA DOMINI

Oremus.

Postcommunio

Praesta, quaesumus, omnipotens Deus: ut quae solemn
celbramus officio, purificatae mentis intelligencia conse-
quanam. Per Dominum nostrum Jesum Christum, Filium
tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti
Deus: per omnia saecula saeculorum. R. Amen.

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Ite, missa est. R. Deo gratias.

Sacerdos inclinat se, et dicit secreta:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et
praesta: ut sacrificium, quod oculis tuae majestatis indignus
obtuli, tibi sit acceptabile, mihiqque, et omnibus pro quibus
illud obtuli, sit, te miserante, propitiabile. Per Christum Do-
minum nostrum. Amen.

Versus ad populum, benedicens, prosequitur:

C. Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus
Sanctus. R. Amen.

Sacerdos in cornu Evangelii, dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Ioannem. R. Gloria tibi, Domine.

IN principio erat Verbum, et Verbum erat apud Deum, et Deus
erat Verbum. Hoc erat in principio apud Deum. Omnia per
ipsam 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 tenebrae eam non comprehendereunt. Fuit homo missus a Deo,
cui nomen erat Ioannes. Hic venit in testimonium, ut testimonium
perhiberet de lumine, ut omnes crederent per illum. Non erat ille
lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae
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.
(Genuflexit dicens) Et Verbum caro factum est, (et surgens pro-
sequitur) et habitavit in nobis: et vidimus gloriam ejus, gloriam
quasi Unigeniti a Patre, plenum gratiae et veritatis.
R. Deo gratias.

Joann, 1, 1–14

THE EPIPHANY

Let us pray.

Grant, we beg thee, almighty God, that we may grasp with
the understanding of the clean of heart the meaning of the
mystery which we celebrate yearly: through our Lord Jesus
Christ thy Son, who is God, living and reigning with thee in the

C. The Lord be with you. R. And with you also.
C. Go, the Mass is ended. R. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to
thee; and grant that the sacrifice, which I, though unworthy,
have offered in the sight of thy majesty, may be acceptable
to thee, and through thy mercy bring thy favour on me and all
for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:

C. May Almighty God, Father, and Son, ✠ and Holy Spirit,
bless you. R. Amen.

The priest goes to the Gospel corner, and says:

C. The Lord be with you. R. And with you also.
C. ✠ The beginning of the holy Gospel according to John. R. Glory to thee, O Lord.

In the beginning was the Word, and the Word was with God, and
the Word was God. He was in the beginning with God. All
things were made through him, and without him was made
nothing that was made. In him was life, and life was the light of
men, and the light shines in the darkness, and the darkness did
not comprehend it. A man came, sent from God, whose name was
John. He came as a witness, to give testimony to the light, that all
might believe through him. He was not the light, but was to give
testimony to the light. The Word was the true Light, which
enlightens every man who comes into the world. He was in the
world, and the world was made through him, and the world did
not recognise him. He came to his own, and his own did not
receive him; but to all who did receive him, and who believe in
his name, to these he gave power to become children of God,
born not of blood, nor by the will of flesh, nor by the will of man,
but of God. (He genuflexit, saying) And the Word became flesh,
(and rising continues) and dwelt among us; and we saw his glory,
the glory of the only-begotten of the Father, full of grace and truth.
R. Thanks be to God.
FIRST SUNDAY AFTER THE EPIPHANY FEAST OF THE HOLY FAMILY

Introit

The father of the Just One greatly rejoices; let thy father be glad and thy mother, let her who bore thee rejoice. Ps. 83, 2-3. How lovely is thy dwelling, Lord of Hosts! My soul longs and faints for the courts of the Lord. Ὡ. Glory be to the Father. The father.

C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Christ, have mercy.
C. Christ, have mercy. R. Christ, have mercy.
C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy.

Then in the middle of the altar he says:

Gloria to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father almighty, Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers; who sittest at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says:

The Lord be with you. And with you also.

Epistle of blessed Paul the Apostle to the Colossians.

Brethren: Since you are God's chosen ones, his holy and loved ones, dress yourselves accordingly. Put on the garments of compassion, kindness, humility, gentleness, patience; be
Ps. 83, 5.
Israel Salvator. Alleluia.
Jube, Domine, benedicere.
M saeculorum laudabunt te .
eum inter cognato s et noto s . Et non in venientes, regressi sunt in
autem
C. Sequentia
C. Dominus vobis cum .
annuntiabam Evangelium suum . Amen .
facitis in verbo aut in opere, omnia in nomine Domini Jesu
ilium in templo sedentem in medio doctorum, audientem illos, et
inhabitem in domo Domini omnibus diebus vitae meae .
Dominus sit in corde meo, et in labiis meis : ut digne et competenter
Amen.

Sacerdos, inclinatus in medio, dicit:

M unda cor meum, ac labia mea, omnipotens Deus, qui labia
Isaiae Prophetae calculo mundasti ignito: ita me tua grata
meritacione dignare mundare, ut sanctum Evangelium
tuum digne valeam nuntiare. Per Christum Dominum nostrum.
Amen.
Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter
annuntiabam Evangelium suum. Amen.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sequentia sancti Evangelii secundum Lucam.
R. Gloria tibi, Domine .

Graduale. Ps. 26, 4. Unam petii a Domino, hanc requiram, ut
inhabitem in domo Domini omnibus diebus vitae meae. Y. Ps. 83, 5. Beati qui habitant in domo tua, Domine: in saecula
saeculorum laudabunt te.
Alleluja, alleluia. Y. Is. 45, 15. Vere tu es Rex absconditus, Deus
Israel Salvator. Alleluja.

C um factus esset Jesus annorum duodecim, ascendentibus
illis Jerusolymam secundum consuetudinem diei festi,
consummatisque diebus, cum redirent, remansit puer Jesus
in Jerusalem, et non cognoverunt parentes ejus. Existentes
autem illum esse in comitatu, venerunt iter diei, et requirant
eum inter cognatos et notos. Et non inventientes, regressi sunt
in Jerusalem, requirerunt eum. Et factum est, post triduum
invenerunt illum in templo sedentem in medio doctorum, audientem illos, et
interrogantem eos. Stupebant autem omnes, qui eum audiebant,
super prudentia et responsis ejus. Et videntes admirati sunt. Et
dixit mater ejus ad illum: Fili, quid fecisti nobis sic? cece pater tuus

Gradual. Ps. 26, 4. One thing have I asked of the Lord, this will I
seek, that I may live in the Lord's house all the days of my life. Y. Ps. 83, 5. Blessed are they, Lord, who dwell in thy house; they shall
praise thee for ever.
Alleluia, alleluia. Y. Is. 45, 15. Truly thou art a hidden King, the
God of Israel, the Saviour. Alleluia.

The priest, bowing in the middle of the altar, says:

C leanse my heart and my lips, almighty God, who didst
cleanse the lips of the prophet Isaias with a glowing coal:
in thy gracious mercy be pleased so to cleanse me, that I
may worthily proclaim thy holy Gospel. Through Christ our
Lord, Amen. Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce
his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. R. And with you also.
C. A passage from the holy Gospel according to Luke.
R. Glory to thee, O Lord.

When Jesus was twelve years old, his parents went up to
Jerusalem for the Pasch, as was the custom. When the
feast days were over and they were returning, the boy
Jesus stayed behind in Jerusalem. His parents did not know.
They thought he was in the company, but when at the end of a
day's journey they looked for him among their relatives and friends
and did not find him, they turned back towards Jerusalem in
search of him. After three days they found him in the temple,
sitting among the teachers, listening to them and asking them
questions. Everyone who heard him was amazed at the intelligence
he showed in his answers. When his parents saw him they were
greatly surprised; and his mother said to him: Child, why have
SANCTAE FAMILIAE


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Laus tibi, Christe.

Sacerdos osculatur Evangelium, dicens:

Per evangelica dicta deleantur nostra delicta.


Deinde osculatur Altare et dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.

C. Oremus.


Sacerdos accipit Patenam cum Hostia, quam offerens dicit:


THE HOLY FAMILY

you treated us like this? See how your father and I have suffered agonies searching for you. But he said to them: Why did you need to search? Surely you knew that I would be in my Father's house? But they did not understand what he said to them. Then he went down with them to Nazareth and was obedient to their authority, while his mother stored up all these things in her heart. And Jesus grew in wisdom and stature, and in favour with God and man.

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Praise to thee, O Christ.

The priest kisses the Gospel, saying:

Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:

C. The Lord be with you. R. And with you also.

C. Let us pray.

Offertory. Luke 2, 22. His parents took Jesus up to Jerusalem, to present him before the Lord.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.
SANCTAE FAMILIAE

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliiter conditioni, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus: (benedicit oblata, prosequendo) et bene dic hoc sacrificium, tuo sancto nomine praeparatum.

Sacerdos lavat manus, dicens:

Ps. 25, 6-12

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.

Ut audiam vocem laudis, et enarrem universa mirabilia tua. Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.

Ne perdas cum impius, Deus, animam meam: et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est munieribus.

Ego autem in innocentia mea ingressum sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri et Filio, et Spiritui Sancto.

Ps. 25, 6-12


THE HOLY FAMILY

He blesses the water with the sign of the Cross and says:

God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, (he blesses the offerings and continues) and bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says:

I will wash my hands among the innocent and gather with them at thy altar, Lord;

To hear the song of praise and tell of all thy wonderful works.

Lord, I have loved the beauty of thy house and the place where thy glory dwells.

Let not my soul, O God, be lost among the wicked nor my life with men of blood.

Their hands are steeped in evil; their right hands full of bribes.

For myself, I walk in innocence; redeem me and be merciful to me.

My feet are set in the straight path: where men gather, Lord, I will bless thee.

Glory be to the Father, and to the Son, and to the Holy Spirit.

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

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may
SANCTAE FAMILIAE
dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:
Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem. R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. Sacerdos dicit: Amen.

Secreta

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sursum corda. R. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
R. Dignum et justum est.

Praefatio de Epiphania
Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Quia, cum Unigenitus tuus in substantia nostrae mortalitatis apparuit, nova nos immortalitatis suae luce reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationsibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

Jungit manus, et inclinatus dicit:

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

THE HOLY FAMILY
they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:
Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
R. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. The priest says: Amen.

Secret
We offer thee, O Lord, this sacrifice of peace, humbly beseeching thee, by the intercession of the Virgin Mother of God and blessed Joseph, firmly to establish our families in thy grace and peace: through the same Jesus Christ thy Son our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, (in a clear voice) for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.
C. Raise your hearts. R. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
R. It is just and right.

Preface for the Epiphany
It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; for when thine only-begotten Son showed himself in the form of our mortal nature, he re-fashioned it through the new radiance of his immortality. And so with the Angels and Archangels, with the Thrones and Dominations, and all the strength of the heavenly host, we sing this hymn everlastingly to thy glory:

Joining his hands, he bows and says:
Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:
Communion. Luke 2, 51. Jesus went down with them to Nazareth, and was obedient to their authority.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.
Oremus.

Quos caelestibus reficis sacramentis, fac, Domine Jesu, sanctae Familiae tuae exempla jugandi imitari: ut, in hora mortis nostrae, occurrente gloriosa Virgine Matre tua cum beato Joseph; per te in aeterna tabernacula recipi mereamus: Qui vivis et regnas cum Deo, living and reigning with God the Father in the unity of the Holy Spirit, for ever and ever. R. Amen.

C. Dominus vobiscum. R. Et cum spiritu tuo.

C. Ite, missa est. R. Deo gratias.

Sacerdos inclinat se, et dicit secrete:

Versus ad populum, benedicens, prosequitur:

C. Dominus vobiscum. R. Et cum spiritu tuo.

C. Ite, missa est. R. Deo gratias.

Sacerdos in cornu Evangelii, dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

C. Ite, missa est. R. Deo gratias.


C. The Lord be with you. R. And with you also.

C. Go, the Mass is ended. R. Thanks be to God.

Let us pray.

Lord Jesus, help us, strengthened now by thy heavenly sacraments, constantly to imitate the example of thy holy family, so that, at the hour of our death, as the glorious Virgin, thy Mother, and the blessed Joseph come to meet us, we may deserve to be received by thee into thy eternal dwelling: who art God, living and reigning with God the Father in the unity of the Holy Spirit, for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.

C. Go, the Mass is ended. R. Thanks be to God.

John 1, 1-14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. (He genuflects, saying) And the Word became flesh, (and rising continues) and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth. R. Thanks be to God.
Introitus

Ps. 65, 4


Kyrie, eleison.

Christe, eleison.

Lord, have mercy.

Christ, have mercy.

Then in the middle of the altar he says:

Glory to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father almighty. Lord Jesus Christ, the only-begotten Son, Lord God, Son of the Father, Lamb of God, who takes away the sins of the world, have mercy on us; who takes away the sins of the world, receive our prayers; who sittest at the Father’s right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

Let all the earth adore thee, 0 God, and hymn thee; let it sing a psalm to thy name, most High. Ps. ibid., 1-2. Cry with joy to God, all the earth, sing a psalm to his name; give glory to his praise. Glory be to the Father. Let all.

He kisses the altar and says:

The Lord be with you. And with you also.

Let us pray.

 Almighty eternal God, who dost govern all things both in heaven and earth, mercifully hear the petitions of thy people and grant thy peace in our time: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. Amen.

Epistle of blessed Paul the Apostle to the Romans.

Rom. 12, 6-16

Brethren: Habentes donationes secundum gratiam, quae data est nobis, differentes: sive prophetiam secundum rationem fidei, sive ministerium in ministrando, sive qui docet in doctrina, qui exhortatur in exhortando, qui tribuit in simplicitate, qui praest in sollicitudine, qui misertur in hilaritate. Dilectio sine simulatione. Odientes malum, adhaerentes bono: caritate...
DOMINICA SECUNDA POST EPYPHANIAM


R. Deo gratias.


Sacerdos, inclinatus in medio, dicit:


Deinde conversus ad librum dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.


Joann. 2, 1-11


R. Thanks be to God.

Gradual. Ps. 106, 20-21. The Lord sent forth his word and healed them and delivered them from destruction. V. Let them confess to the Lord for his mercy and acknowledge his wonders before the sons of men.

Alleluia, alleluia. V. Ps. 148, 2. Praise the Lord, all his angels; praise him, all his hosts. Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen. Pray, Lord, a blessing.

May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:

C. The Lord be with you. R. And with you also.

C. A passage from the holy Gospel according to John.

R. Glory to thee, O Lord.

John 2, 1-11

At that time: A marriage was being celebrated at Cana in Galilee, at which the mother of Jesus was present. Jesus himself and his disciples were among the wedding-guests. As the wine had run short, Jesus’ mother said to him: They have no wine. But Jesus said to her: Woman, what have you to do with me? My hour is not yet come. His mother said to the servants: Do whatever he tells you. Six stone water-jars were standing there, for the Jewish rites of purification, of about twenty gallons each. Jesus said to the servants: Fill up those jars with water; and they filled them up to the brim. Then he said to them: Now draw some off, and take it to the chief servant; and they did so. When the chief servant had tasted the water, which had turned into wine, since he did not know where it came from (only the servants who had drawn the water knew) he called out to the bridegroom: It is...
DOMINICA SECUNDA POST EPIPHANIAM


C. Laus tibi, Christe.
Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.


Sacerdos accipit Patenam cum Hostia, quam offerens, dicit:
ut mihi, et illi s proficiat ad salutem, in vitam aeternam. Amen.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Oremus.


Sacerdos accipit Patenam cum Hostia, quam offerens, dicit:

Aquam benedicit signo Crucis, dicens:
Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilibus reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui

SECOND SUNDAY AFTER THE EPIPHANY

usual to offer the better wine first, and the less good when people are drunk; but you have kept the better wine till now. In this miracle, which he did at Cana in Galilee, the first of his signs, Jesus revealed his glory; and his disciples believed in him.

C. Praise to thee, O Christ.
The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, (here all kneel) took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.
C. Let us pray.

Offertory. Ps. 65, 1–2, 16. Cry with joy to God, all the earth, sing a psalm to his name; come and listen, all who fear God, and I will tell you what the Lord has done for my soul, alleluia.

The priest takes the paten with the Host, which he offers, saying:
Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:
God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may
humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Sacerdos lavat manus, dicens: Ps. 25, 6–12

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

Aliquantulum inclinatus, junctis manibus, dicit:


He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, (he blesses the offerings and continues) and bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says:

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works. Lord, I have loved the beauty of thy house and the place where thy glory dwells,
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me. My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them, and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.
He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.

May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church.

The priest says: Amen.

Secret

May the Lord make holy the gifts we offer and cleanse us from the stains of our sins: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, (in a clear voice) for ever and ever. Amen.

C. The Lord be with you.
R. And with you also.
C. Raise your hearts.
R. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
R. It is just and right.

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord, not in the singleness of one person, but in the one substance of the Trinity. For whatever through thy revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference: so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. John 2, 7, 8, 9, 10-11. The Lord said: Fill up those jars with water and take it to the chief servant. When the chief servant had tasted the water which had turned into wine, he called out to the bridegroom: You have kept the better wine till now. This first miracle Jesus did in the presence of his disciples.
DOMINICA SECUNDA POST EPIIPHANIAM

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Ite, missa est. R. Deo gratias.

Sacerdos inclinat se, et dicit secreto:

Versus ad populum, benedicens, prosequitur:

Sacerdos in cornu Evangelii, dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. ✞ Initium sancti Evangelii secundum Ioannem.
R. Gloria tibi, Domine.


He kisses the altar and says:
C. The Lord be with you. R. And with you also.

Let us pray.
May the working of thy power, Lord, ever increase in us, that living by thy divine sacraments, we may be empowered by thy gift to attain what thou promise: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.
C. The Lord be with you. R. And with you also.
C. Go, the Mass is ended. R. Thanks be to God.

The priest bows, and prays silently, saying:
May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:

The priest goes to the Gospel corner, and says:
C. The Lord be with you. R. And with you also.
C. ✞ The beginning of the holy Gospel according to John.
R. Glory to thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who come into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. (He genuflects, saying) And the Word became flesh, (and rising continues) and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth.
R. Thanks be to God.
DOMINICA TERTIA POST EPIPHANIAM

Introitus

Ps. 96, 7-8


C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Christe, eleison.
C. Christe, eleison. R. Kyrie, eleison.
C. Kyrie, eleison.

Postea in medio Altaris dicit:


He kisses the altar and says:

C. The Lord be with you. R. And with you also.

Let us pray. Prayer

Almighty and eternal God, look with mercy on our weakness and stretch out the right hand of thy majesty to protect us: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

Epistle of blessed Paul the Apostle to the Romans.

Rom. 12, 16-21

Fratres: Nolite esse prudentes apud vosmetipsos: nulli malum prae malo reddentes: providentes bona non tantum coram Deo, sed etiam coram omnibus hominibus. Si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes: non vosmetipsos defendentes, carissimi, sed date locum irae. Scriptum est enim: Mihi vindicta: ego retribuam, dicit Dominus. Sed si
esurierit inimicus tuus, ciba illum: si sitit, potum da illi: hoc enim faciens, carbones ignis congeres super caput ejus. Noli vincii a malo, sed vince in bono malum.

R. Deo gratias.


Sacerdos, inclinatus in medio, dicit:

Unda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digni valeam nuntiare. Per Christum Dominum nostrum. Amen.


Turning to the book, he says:

C. The Lord be with you. R. And with you also.
C. A passage from the holy Gospel according to Matthew.
R. Glory to thee, O Lord.


R. Laus tibi, Christe.
In early May (2014) an important announcement will be made regarding Ordinary Form Masses: ccwatershed.org/vatican
THIRD SUNDAY AFTER THE EPIPHANY

he takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world’s salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, (he blesses the offerings and continues) and bless this sacrifice, prepared for thy holy name.

whilst washing his hands, the priest says:

I will wash my hands among the innocent and gather with them at thy altar, Lord; to hear the song of praise and tell of all thy wonderful works. Lord, I have loved the beauty of thy house and the place where thy glory dwells. Let not my soul, O God, be lost among the wicked nor my life with men of blood. Their hands are steeped in evil; their right hands full of bribes. For myself, I walk in innocence; redeem me and be merciful to me. My feet are set in the straight path: where men gather, Lord, I will bless thee. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be: world without end. Amen.

bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

he turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty. May the Lord receive the sacrifice from your hands for
DOMINICA TERTIA POST EPIPHANIAM

laudem et gloriæ nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suæ sanctae. Sacerdos dicit: Amen.

Secreta


C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sursum corda. R. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
R. Dignum et justum est.

Praefatio de Sanctissima Trinitate

 Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unus singularitatem personæ sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternae Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Jungit manus, et inclinatus dicit:


CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. Luc. 4, 22. Mirabantur omnes de his, quæ procedebant de ore Dei.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

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the praise and glory of his name, for our welfare also, and that of all his holy Church. The priest says: Amen.

Secret

We beg thee, Lord, that this offering may cleanse us from our sins and sanctify thy servants, in body and soul, for the celebration of this sacrifice: through our Lord Jesus Christ, thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, (in a clear voice) for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.
C. Raise your hearts. R. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
R. It is just and right.

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord, not in the singleness of one person, but in the one substance of the Trinity. For whatever through thy revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference; so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. Luke 4, 22. 'All wondered at the words which came from the mouth of God.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.

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DOMINICA TERTIA POST EPIPHANIAM

Oremus.


C. Dominus vobiscum. R. Et cum spiritu tuo. C. Ite, missa est. R. Deo gratias.

Sacerdos inclinat se, et dicit secreto:


Versus ad populum, benedicens, prosequitur:


Sacerdos in cornu Evangelii, dicit:


THIRD SUNDAY AFTER THE EPIPHANY

Let us pray.

T hou hast given us, Lord, these great mysteries for our use. In thy goodness make us truly capable of their effects: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also. C. Go, the Mass is ended. R. Thanks be to God.

The priest bows, and prays silently, saying:

M ay the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:


The priest goes to the Gospel corner, and says:

C. The Lord be with you. R. And with you also. C. + The beginning of the holy Gospel according to John. R. Glory to thee, O Lord. John 1, 1-14

I n the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him: but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. (He genuflects, saying) And the Word became flesh, (and rising continues) and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth. R. Thanks be to God.
DOMINICA QUARTA POST EPIPHANIAM

Introitus

Ps. 96, 7-8


C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Christe, eleison.
C. Christe, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Kyrie, eleison.

Postea in medio Altaris dicit:


He kisses the altar and says:

C. The Lord be with you. R. And with you also.

Let us Pray.

O God, who knowest that, surrounded as we are by such great dangers, we cannot stand fast because of our human weakness, give us such health of mind and body, that with thy assistance we may overcome the afflictions we suffer for our sins: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

Epistle of blessed Paul the Apostle to the Romans.

Rom. 13, 8-10

Brothers: You should not owe anything to anyone, except your debt of love. The man who loves his neighbour has fulfilled the law. For, You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet, and all
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verbo instauratur; Diliges proximum tuum sicut teipsum. Dilectio proximi malum non operatur. Plenitudo ergo legis est dilectio.
R. Deo gratias.


Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
Jube, Domine, benedicere.

Deinde conversus ad librum dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

Gradual. Ps. 101, 16–17. The gentiles, Lord, shall fear thy name, and all the kings of the earth thy glory. Y. For the Lord has built up Sion and will be seen in his majesty.

Allegro, Alleluia.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaiah with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.
Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:
C. The Lord be with you. R. And with you also.
C. A passage from the holy Gospel according to Matthew.
R. Glory to thee, O Lord.

In illo tempore: Ascendente Jesu in naviculam, secuti sunt eum discipuli ejus: et ecce motus magnus factus est in mari, ita ut navicula operiretur fluctibus, ipse vero dormiebat. Et accesse sunt ad eum discipuli ejus, et suscitaverunt eum, dicentes: Domine, salva nos, perimus. Et dicit eis Jesus: Quid timidi estis, modicae fidei? Tunc surgens, imperavit ventis et mari, et facta est tran-

Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta dealeantur nostra delicta.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. 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 caelis. (Hic genuflectitur)
Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus,
DOMINICA QUARTA POST EPhiphANIAM


Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.


Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Aquam benedicit signo Crucis, dicens:
D. Deus, qui humanae substantiae dignitatem mirabiler condiisti, et mirabilibus reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est participes, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offerit, dicens:
Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatum, dicit:
In spiritu humilitatis, et in animo contrito suspiciamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

FOURTH SUNDAY AFTER THE EPIPHANY

was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.
C. Let us pray.

Offertory. Ps. 117, 16, 17. The Lord’s right hand has done mighty things, the Lord’s right hand has raised me up; I shall not die, but shall live and tell the deeds of the Lord.

The priest takes the paten with the Host, which he offers, saying:
H. Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:
O. God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:
W. We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world’s salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:
W. With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.
VENI, sanctificator omnipotens aeternae Dei (benedict oblatam, prosequeste) et bene dic hoc sacrificium, tuo sancto nominii praeparatum.

Sacerdos lavat manus, dicens: Ps. 25, 6-12

Ut audiam vocem laudis, et enarrem omnium mirabilium tuae. Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.

Ne perdas cum impis, Deus, animam meam: et cum viris sanguinem vitam meam.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedcam te, Domine.


Postea versus ad populum, voce paululum elevata, dicit: Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem. R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. Sacerdos dicit: Amen.

Secreta


C. Dominus vobiscum. R. Et cum spiritu tuo. C. Sursum corda. R. Habemus ad Dominum.
Dominica Quarta Post Epiphaniam

C. Gratias agamus Domino Deo nostro.
R. Dignum et justum est.

Prefatio de Sanctissima Trinitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Jungit manus, et inclinatus dicit:


Canon Missae, ut infra

Sacerdos prosequitur Missam:

Comunio. Luc. 4, 22. Mirabantur omnes de his, quae procedebant de ore Dei.

Deinde osculatur Altare et dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.

Postcommunio


C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Ite, missa est.
R. Deo gratias.

Sacerdos inclinat se, et dicit secreto:

DOMINICA QUINTA POST EPHEPHANIAM

Versus ad populum, benedicens, prosequitur:

Sacerdos in cornu Evangelii, dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. + Initium sancti Evangelii secundum Joannem.
R. Gloria tibi, Domine.

Joann. 1, 1-14

R. Deo gratias.

Introitus
Ps. 96, 7-8


C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Christe, eleison.
C. Christe, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Kyrie, eleison.

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Turning to the people, he says in blessing:

The priest goes to the Gospel corner, and says:
C. The Lord be with you. R. And with you also.
C. + The beginning of the holy Gospel according to John.
R. Glory to thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognize him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. (He genuflects, saying) And the Word became flesh, (and rising continues) and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth. R. Thanks be to God.

Introit
Ps. 96, 7-8

Adore God, all his angels: Sion heard and was glad, and the daughters of Judah rejoiced. Ps. ibid., 1. The Lord reigns, let the earth be glad, let the many isles rejoice. V. Glory be to the Father. Adore.

C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Christ, have mercy.
C. Christ, have mercy. R. Lord, have mercy.
C. Lord, have mercy.
DOMINICA QUINTA POST EPIPHANIAM

Postea in medio Altaris dicit:


Deinde osculatur Altare et dicit: C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.


Lectio Epistole beati Pauli Apostoli ad Colossenses.

Col. 3, 12-17


FIFTH SUNDAY AFTER THE EPIPHANY

Then in the middle of the altar he says:

Gloria to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father almighty. Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers; who sittest at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says:

C. The Lord be with you. R. And with you also.

Let us pray.

We beg thee, Lord, ever to guard thy people with fatherly love, so that they who put all their hopes in heavenly aid may always be protected by thy strength: through our Lord Jesus Christ, thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

Epistle of blessed Paul the Apostle to the Colossians.

Col. 3, 12-17

Brethren: Since you are God's chosen ones, his holy and loved ones, dress yourselves accordingly. Put on the garments of compassion, kindness, humility, gentleness, patience; be tolerant of one another; and be generous in forgiving, if you have any grievances against one another. As the Lord has forgiven you, so you must forgive one another. But above all these virtues put on charity, which gathers them to perfection. Let the peace of Christ rule in your hearts, that peace in which you were called to share as members of one body. And be grateful. Let Christ's word that dwells in you display its wealth: admonish and correct one another with all wisdom, and show to God the gratitude of your hearts by singing psalms, hymns and spiritual canticles. Whatever you do and whatever you say, let it always be done in the name of the Lord Jesus, and offer your thanks to God the Father through Jesus Christ our Lord. R. Thanks be to God.

Gradual. Ps. 101. 16-17. The gentiles, Lord, shall fear thy name, and all the kings of the earth thy glory. Y. For the Lord has built up Sion and will be seen in his majesty. Alleluia, alleluia. Y. Ps. 96, 1. The Lord reigns, let the earth be glad, let the many isles rejoice. Alleluia.
DOMINICA QUINTA POST EPIPHANIAM

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia
Isaiae Prophetae calculo mundasti ignito: ita me tua grati
miseratione dignare mundare, ut sanctum Evangelium
tuum digne valeam nuntiare. Per Christum Dominum nostrum.
Amen.

Jube, Domine, benedicere.
Dominus sit in corde meo, et in labiis meis: ut digne et com-

Deinde conversus ad librum dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sequentia sancti Evangelii secundum Matthaeum.
R. Gloria tibi, Domine.

Matth. 13, 24-30

In illo tempore: Dixit Jesus turbis parabolam hanc: Simile
factum est regnum caelorum homini, qui seminavit bonum
semen in agro suo. Cum autem dormirent homines, venit ini-
icus ejus, et supersemunavit zizania in medio tritici, et abii.
Cum autem crevisset herba et fructum fecisset, tunc apparuerunt
et zizania. Accedentes autem servi patrisfamilias, dixerunt ei:
Domine, nonne bonum semen seminasti in agro tuo? Unde ergo
habet zizania? Et ait ills: Inimicus homo hoc fecit. Servi autem
dixerunt ei: Vis, imus, et colli
gimus ea? Et ait: Non, sseso ribus: Colligite primum zizania, et alligate ea in fasciculos
micus ejus, et superseminavit zizania in medio tritici, et abiit.

Sacerdos osculatur Evangelium, dicens:

C. The Lord be with you.
C. A passage from the holy Gospel according to Matthew.
R. Glory to thee, O Lord.

A at that time: Jesus put another parable before the people:
The kingdom of heaven, he said, is like a man who sowed
good seed in his field. While everybody was asleep an enemy
of his came and over-sowed weeds among the wheat, and made off.
When the blade came up and the ear was filled, the weed showed
itself as well. So the servants went to the owner and said: Sir, did
you not sow good seed in your field? How then does it come to
have weeds in it? He answered: Some enemy has done this. The
servants asked him: Do you want us to go out and collect the
weeds? But he said: No, because in collecting the weeds you may
root up the wheat at the same time. Let them both grow together
till the harvest. At harvest-time I shall say to the reapers: Collect
the weed first, and tie it in bundles for burning: then gather the
wheat into my barn. R. Praise to thee, O Christ.

The priest kisses the Gospel, saying:

Through the words of the Gospel may our sins be forgiven.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Oremus.


Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Aquam benedicit signa Crucis, dicens:
Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:
Offermus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum adoravit ascendet. Amen.

Aliquantulum inclinatus, dicit:
In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Venit, sanctificator omnipotens aeternae Deus (benedicit oblata, prosequendo) et bene + dic hoc sacrificium, tuo sancto nomine praeperatum.

Sacerdos lavat manus, dicens: Ps. 25, 6-12
Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.

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glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.
C. Let us pray.

Offertory. Ps. 117, 16, 17. The Lord's right hand has done mighty things, the Lord's right hand has raised me up; I shall not die, but shall live and tell the deeds of the Lord.

The priest takes the paten with the Host, which he offers, saying:
Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:
God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:
We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:
With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, (he blesses the offerings and continues) and + bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: Ps. 25, 6-12
I will wash my hands among the innocent and gather with them at thy altar, Lord.
To hear the song of praise and tell of all thy wonderful works.
DOMINICA QUINTA POST EPIPHANIAM

Domine, dilexi decorum domus tuae: et locum habitations gloriae tuae.
Ne perdas cum impis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: 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.

Aliquantulum inclinatus, junctis manibus, dicit:

Postea versus ad populum, voce paululum elevata, dicit:
Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. Sacerdos dicit: Amen.

Secreta


C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sursum corda. R. Habemus ad Dominum.
C. Gratias agamus Domino nostro.
R. Dignum et justum est.

Praefatio de Sanctissima Trinitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae sed in unius Trinitate substantiae. Quod

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Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:
Receiv, 0 holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:
Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
R. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. The priest says: Amen.

Secret

We offer thee, Lord, this sacrifice of praise, that thou, in thy mercy, may absolve our sins and guide our faltering hearts: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, (in a clear voice) for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.
C. Raise your hearts. R. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
R. It is just and right.

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord, not in the singleness of one person, but in the one substance of the Trinity. For whatever through thy
DOMINICA QUINTA POST EPIPHANIAM

enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternae Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Jungit manus, et inclinatus dicit:

CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. Luc. 4, 22. Mirabantur omnes de his, quae procedebant de ore Dei.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus. Postcommunio
Quaesumus, omnipotens Deus: ut illius salutaris effectum, cujus per haec mysteria pignus accepimus, Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. R. Amen.

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Ite, missa est. R. Deo gratias.

Sacerdos inclinat se, et dicit secreta:

Versus ad populum, benedicens, prosequitur:

Sacerdos in cornu Evangelii, dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. + Initium sancti Evangelii secundum Ioannem.

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revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference; so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands, he bows and says:
Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. Luke 4, 22. All wondered at the words which came from the mouth of God.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.

Let us pray.

We beg thee, almighty God, that we may obtain in effect the salvation of which these mysteries have given us the pledge: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.
C. Go, the Mass is ended. R. Thanks be to God.

The priest bows, and prays silently, saying:
May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:

The priest goes to the Gospel corner, and says:
C. The Lord be with you. R. And with you also.
C. + The beginning of the holy Gospel according to John.

(Genumflectit dicens)

Et Verbum caro factum est, et surgens prosequitur, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

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Deo gratias.

DOMINICA SEXTA POST EPIPHANIAM

Introitus

Ps. 96, 7-8


C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Kyrie, eleison.
C. Christe, eleison. R. Christe, eleison.
C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison.

Postea in medio Altaris dicit:


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Introit

Ps. 96, 7-8


C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy.

Then in the middle of the altar he says:

Gloria to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father almighty. Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who taketh away the sins of the world, have mercy on us;
DOMINICA SEXTA POST EPIPHANIAM


Deinde osculatur Altare et dicit: C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.


Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses. 1 Thess. 1, 2-10

Fratres: Gratias agimus Deo semper pro omnibus vobis, memoriar vestri facientes in orationibus nostros sine intermissione, memores operis fidei vestrae, et laboris, et caritatis, et sustinentiae spei Domini nostri Jesu Christi, ante Deum et Patrem nostrum: scientes, fratres dilecti, quid est quales fuerimus in vobis propter nos. Quia Evangelium nostrum non fuit ad homines, sed ad sanctos, quia sanctificat nos, quae fides vestra, quae est ad Deum, profecta est, Ita ut estis ad Deum simulacris, servire Deo vivo, et vero, et Filium ejus de caelis (quem suscitavit ex mortuis) Jesum qui sibi deitatem ostendit in majestate sua. Et omnes reges terrae gloriam tuam. R. Deus gratus.


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who takest away the sins of the world, receive our prayers; who sittest at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says: C. The Lord be with you. R. And with you also.

Let us pray.

Almighty God, grant that by constantly exercising ourselves in the things of the spirit, we may accomplish in word and deed what is pleasing in thy sight: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

Epistle of blessed Paul the Apostle to the Thessalonians. 1 Thess. 1, 2-10

Brethren: We give thanks to God at all times for all of you, and remember you unceasingly in our prayers, recalling before God our Father your fruitful faith, your active charity and your steadfast hope in our Lord Jesus Christ. We are sure that you, our brethren and God's loved ones, have been specially chosen, because when our gospel reached you, it was not a thing of mere words; it was invested with the power of the Holy Spirit and produced full conviction. And just as we adopted your ways, you remember, for your sakes, so you in turn have become like us, and so, like the Lord; for you endured great suffering with joy in the Holy Spirit when you received the Word. In this way you have set an example for all believers in Macedonia and Greece. For from you the Word of God has sent out its echo, and not only through Macedonia and Greece. Your faith in God has spread its message everywhere, so much so that there is nothing left for us to add. When we speak, our hearers tell us the story of what happened when we first came among you: how you turned away from idols to serve the true and living God and to await the coming of his Son from heaven, the Son whom he raised from the dead, Jesus, who will save us from the coming wrath. R. Thanks be to God.

Gradual. Ps. 101, 16-17. The gentiles, Lord, shall fear thy name, and all the kings of the earth thy glory. V. For the Lord hath built up Sion and will be seen in his majesty. Alleluia, alleluia. V. Ps. 96, 1. The Lord reigns, let the earth be glad, let the many isles rejoice. Alleluia.
Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isiaae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digna valeam nuntiare. Per Christum Dominum nostrum. Amen.


The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Pray, Lord, a blessing.

May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

The priest kisses the Gospel, saying:

Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father; through whom all things were made. For us men and for our salvation, he came down from heaven, (here all kneel) took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one,
DOMINICA SEXTA POST EPIPHANIAM


Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Oremus.


Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Aquam benedicit signo Crucis, dicens:
Deus, qui humanae substantiae dignitatem mirabiliter condistis, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Domini noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:
Offermus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:
In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine; et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus (benedicit oblatione, prossequendo) et bene dic hoc sacrificium, tuo sancto nomine praeparatum.

Sacerdos lavat manus, dicens:
Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine. Ut audiam vocem laudis, et enarrem universa mirabilia tua.

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holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.
C. Let us pray.

Offertory. Ps. 117, 16, 17. The Lord’s right hand has done mighty things, the Lord’s right hand has raised me up; I shall not die, but shall live and tell the deeds of the Lord.

The priest takes the paten with the Host, which he offers, saying:
Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:
God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers, it saying:
We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world’s salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:
With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, (he blesses the offerings and continues) and bless this sacrifice, prepared for the glory of thy holy name.

Whilst washing his hands, the priest says:
I will wash my hands among the innocent and gather with them at thy altar, Lord; To hear the song of praise and tell of all thy wonderful works.
DOMINICA SEXTA POST EPIPHANIAM

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


Aliquantulum inclinatus, junctis manibus, dicit:


Postea versus ad populum, voce paululum elevata, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Postea versus ad populum, voce paululum elevata, dicit:

May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. The priest says: Amen.

Secreta


C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sursum corda. R. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro. R. Amen.
C. Praefatio de Sanctissima Trinitate

C. The Lord be with you. R. And with you also.
C. Raise your hearts. R. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
R. It is just and right.

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God; who with thine only-begotten Son and the Holy Spirit art one God, one Lord; not in the singleness of one person, but in the one substance of the Trinity. For whatever through

SIXTH SUNDAY AFTER THE EPIPHANY

Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.

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

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.
DOMINICA SEXTA POST EPIPHANIAM

thy revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference; so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. Luke 4, 22. All wondered at the words which came from the mouth of God.

He kisses the altar and says:

C. The Lord be with you. R. And with you also.

Let us pray. Postcommunion

Though hast fed us, Lord, at the heavenly banquet: grant that we may ever hunger for the things by which we truly live: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. Amen.

C. The Lord be with you. R. And with you also.
C. Go, the Mass is ended. R. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:


The priest goes to the Gospel corner, and says:

C. The Lord be with you. R. And with you also.
C. The beginning of the holy Gospel according to John. R. Gloria to thee, O Lord.
**DOMINICA IN SEPTUAGESIMA**

**Introitus**

Circumdederunt me gemitus mortis, dolores inferni circumdederunt me: et in tribulatione mea invocavi Dominum, et exaudivit de templo sancto suo vocem meam. Ps. ibid., 2–3.


C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Christe, eleison.
C. Christe, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Kyrie, eleison.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

**Oratio**

Recess populi tui, quaesumus, Domine, clementer exaudi: ut, qui juste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur. Per Dominum nostrum Deo gratias.

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**SEPTUAGESIMA SUNDAY**

**Introitus**

Ps. 17, 5, 6, 7

The sorrows of death have assailed me, the pains of hell have encompassed me; and I called upon the Lord in my distress, and from his holy temple he heard my voice. Ps. ibid., 2, 3.

I will love thee, Lord my strength; the Lord is my rock, my refuge and my deliverer. V. Glory be to the Father. The sorrows.

C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Christ, have mercy.
C. Christ, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Lord, have mercy.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.

** Prayer**

We beg thee, Lord, graciously to hear the prayers of thy people, that we who justly suffer for our sins, may be mercifully delivered for the glory of thy name: through
Lectio Epistolae beati Pauli Apostoli ad Corinthios.

1 Cor. 9, 24-27; 10, 1-5


De profundis clamavi ad te, Domine: Domine, exaudi voce meam. Fiant aures tuae intendentes in orationem servi tui. Si iniquitates observaveris, Domine: Domine, quis sustinebit? Quia apud te gratia est, et propter legem tuam susinei tu, Domine.

Sanctus, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valem nuntiare. Per Christum Dominum nostrum. Amen.

Jube, Domine, benedicere. Amen.

C. Deinde conversus ad librum dicit:

C. sequentia dominus vobiscum. R. Et cum spiritu tuo.

Graduale. Ps. 9, 10-11, 19-20. Adjutor in opportunitatibus, in tribulatione: sperent in te, qui noverunt te: quoniam non dereliquis quareentes te, Domine. V. Quoniam non in finem oblivio erit pauperis: patientia pauperum non peribit in aeternum: exsurge, Domine, non praevaleat homo.


SEPTUAGESIMA SUNDAY

our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

Epistle of blessed Paul the Apostle to the Corinthians.

1 Cor. 9, 24-27; 10, 1-5

Brethren: On a race track all the competitors run, but, as you well know, only one receives the prize. If you run then, run to win. An athlete who is taking part in a contest practises strict self-control in everything; he does it to win a crown of laurels that wither; we do it to win a crown that cannot perish. I race, then, not as uncertain of finishing; I box not as one beating the air. I chastise my own body and reduce it to slavery, for fear that after proclaiming to others the conditions of winning, I may myself be disqualified. I would not have you forget, brethren, that our fathers were all beneath the cloud, and all passed through the sea; thus all were baptised into fellowship with Moses in the cloud and in the sea; all ate the same spiritual food, all drank the same spiritual drink, for they all drank water from the spiritual rock that accompanied them, the rock which signified Christ. And yet, for all that, with most of them God was not well pleased.

R. Thanks be to God.

Gradual. Ps. 9, 10-11, 19-20. Thou art our refuge always at hand in times of trouble; may they who know thee, hope in thee, for thou dost not desert those who seek thee, Lord. V. The poor will never be forgotten; the patience of the poor will endure for ever. Arise, Lord, let not men prevail.

Tract. Ps. 129, 1-4. Out of the depths, Lord, I have cried to thee; Lord, hear my voice. Let thine ears be attentive to the prayer of thy servant. V. If thou, Lord, shouldst mark iniquities, Lord, who shall endure it? V. For with thee is forgiveness, and because of thy law I have waited for thee, Lord.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Pray, Lord, a blessing.

May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:

C. The Lord be with you. R. And with you also.
C. A passage from the holy Gospel according to Matthew.
R. Glory to thee, O Lord.
DOMINICA IN SEPTUAGESIMA

Matth. 20, 1-16

In illo tempore: Dixit Jesus discipulis suis parabolam hanc: Simile est regnum caelorum homini patrifamilias, qui exuit primo mane conducere operarios in vineam suam. Conventione autem facta cum operarisi ex denario diurno, misit eos in vineam suam. Et egressus circa horam tertiam, vidit alios stantes in foro otiros, et dixit illis: Ite et vos in vineam meam, et quod justum fuerit dabo vos. Illi autem abierunt. Iterum autem exit, circa sextam et nonam horam: et fecit similiter. Circa undecimam vero exit et invenit alios stantes, et dicit illi: Quid hic statis tota die otiosi? Dicunt ei: Quia nemo nos conduxit. Dicit illis: Ite et vos in vineam meam. Cum sero autem factum esset, dicit Dominus vineae procuratori suo: Voca operarios, et redde illis mercedem, incipiens a novissimis usque ad primos. Cum venissent ergo qui circa undecimam hora venerant, acceperunt singulos denarios. Venientes autem et primi, arbitrati sunt quod plus essent accepturi: acceperunt autem et ipsi singulos denarios. Et accipientes murmurabant adversus patremfamilias, dicentes: Hi novissimi una eleve n t h hour he went out, and he found still more men standmg ni nt h hours, he went out and did the same. At last, about the third hour, he went out and did the same. At last, about the eleventh hour he went out, and he found still more men standing there. So he said to them: Why do you stand here all day doing nothing? They replied: Because no one has hired us. He said to them: You too, go into my vineyard. When evening came, the owner of the vineyard said to his steward: Call the labourers, and pay them their wages, beginning with the last and ending with the first. Those hired at the eleventh hour came and received a silver piece. So when the first came they expected to be paid more; but they too received the silver piece. At this they began to grumble against the householder: These last, they said, have done only one thing and you have treated them the same as us, and we have been toiling all day in the heat. In reply, the owner said to one of them: My good friend, I do you no wrong. Did you not settle with me for a silver piece? Well then, take what is your due and be off. I intend to give the same to this last man as to you. Am I not allowed to do as I wish with what is my own? Or is your heart jealous because I am generous? That is how it will be: the first will be last and the last will be first. For many are called but few are chosen.

R. Praise to thee, O Christ.

SEPTUAGESIMA SUNDAY

The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, (here all kneel) took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified;

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Oremus.

Offertorium. Ps. 91, 2. Bonum est confiteri Domino, et psallere nominii tuo, Altissime.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit:

Aquam benedicit signo Crucis, dicens:
Deus, qui humanae substantiae dignitatem mirabiliter condi­disti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humani­tatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Dei: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:
Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:
In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeternae Deus (benedicit oblata, prosequendo) et bene * dic hoc sacrificium, tuo sancto nomini praeparatum.

Sacerdos lavat manus, dicens:
Ps. 25, 6-12
La vabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.
C. Let us pray.

Offertory. Ps. 91, 2. It is good to praise the Lord and to hymn thy name, O most high God.

The priest takes the paten with the Host, which he offers, saying:
Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:
O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:
We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:
With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, (he blesses the offerings and continues) and + bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: Ps. 25, 6-12
I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works...
DOMINICA IN SEPTUAGESIMA

Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: 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.

Aliquantulum inclinatus, junctis manibus, dicit:


Postea versus ad populum, voce paululum elevata, dicit:

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

Secreta


C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sursum corda. R. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
R. Dignum et justum est.

Praefatio de Sanctissima Trinitate

Vere dignum et justum est, aequipum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae sed in unius Trinitate substantiae. Quod enim de tua
DOMINICA IN SEPTUAGESIMA

revelation we believe concerning thy glory, that also we hold both of thy Son and of the Holy Spirit, without distinction or difference; so that in confessing the true and everlasting Godhead, we adore each several person, and at the same time their one substance and their equal majesty; which the Angels praise and the Archangels, the Cherubim too and Seraphim, who never cease to cry out every day, saying with one voice:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. Ps. 30, 17-18. Let the light of thy countenance shine on thy servant and save me in thy mercy; because I have called upon thee, Lord, I shall not be put to shame.

He kisses the altar and says:

The Lord be with you. R. And with you also.

Let us pray.

May thy faithful, Lord, be strengthened by thy gifts; that by receiving them they may desire them more, and through their desire receive them eternally: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.
C. Go, the Mass is ended. R. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:

DOMINICA IN SEXAGESIMA

Sacerdos in cornu Evangelii, dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. + Initium sancti Evangelii secundum Joannem.
R. Gloria tibi, Domine.


(Genuflectit dicens)
Et Verbum caro factum est, et surgens prosequitur, et habitavit in nobis: et vidimus gloriam ejus, gloriam qua est Unigeniti a Patre, plenum gratiae et veritatis.

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Deo gratias.

DOMINICA IN SEXAGESIMA

Introitus
Ps. 43, 23-26


C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Christe, eleison.
C. Christe, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Christe, eleison.
C. Kyrie, eleison.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
Lectio Epistole beati Pauli Apostoli ad Corinthios.


Epistle of blessed Paul the Apostle to the Corinthians.

Breathe: You, who are wise, bear fools gladly. If anyone enslaves you, devours your substance, cheats you, tyrannises over you, or strikes you in the face, you put up with it! (I say this with a feeling of shame, because I know that I myself have been all too weak in my treatment of you.) Whatever grounds for confidence anyone else has (I speak as a fool!) I have the same. Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. Are they ministers of Christ? I speak again as a fool: I am more so than they. I have endured greater labours and more imprisonments. I have been beaten all too often, and have faced death frequently. At the hands of the Jews I have five times received forty strokes save one, three times I have been beaten with rods, and once I was stoned. I have been shipwrecked three times, and I once spent a night and a day adrift in the sea. I have made endless journeys, in danger from rivers, in danger from brigands; in danger from my fellow Jews, in danger from Gentiles; in danger in cities, in danger in the desert, in danger on the sea; in danger too from false brethren. I have endured labour and hardship, and passed many a night without sleep; I have known hunger and thirst and frequent fasts; I have suffered from cold weather and want of clothing. And apart from these external things there is the daily stress of my care for all the churches, because if anyone is weak, I share the pain of his weakness; if his faith is corrupted, I am tortured by his fall. If I must boast, I shall boast of my weakness. The God who is Father of the Lord Jesus (he who is blessed for ever) knows that I am not lying. While I was at Damascus, when the etharch of King Aretas placed an ambush round the city in hopes of catching me, I was let down the wall from a window in a basket, if you please, and so escaped his hands. Must I boast? It is not a good thing, but still I will come to the visions and revelations I have had from the Lord. I know a man who is in Christ, and fourteen years ago he was suddenly taken up into the third heaven—whether he was in or out of his body God knows, I do not. But I do know that this man—let me repeat that whether he was in or out of his body God knows, I do not—was taken up into paradise and heard mysterious words which man is not allowed to utter. About such a man as
DOMINICA IN SEXAGESIMA

Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi.

R. Deo gratias.


Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Jube, Domine, benedicere.


Deinde conversus ad librum dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.

C. Sequentia sancti Evangelii secundum Lucam.

C. Gloria tibi, Domine.

SEXAGESIMA SUNDAY

that I will boast, but all the boasting I will do about myself is to display my weaknesses. If I consent to make a boast about such a man as that, I shall not be raving, but telling the truth. But no, I refrain. I do not wish anyone to form a higher opinion of me than is justified by what he sees and hears of me. Together with this wealth of revelations, to prevent me from becoming conceited, I was given a sting of the flesh: a messenger from Satan was appointed to give me blows, to save me from pride. Three times I begged the Lord that it would pass away from me, but he replied: My grace is enough for you; it displays its greatest power where it finds weakness. So I much prefer to glory in my weaknesses, in order that Christ’s power may rest upon me.

R. Thanks be to God.

Gradual. Ps. 82, 19, 14. Let the gentiles know that thy name is God, thou alone the most high over all the earth. Y. My God, set them spinning like a wheel and like straw before the wind.

Tract. Ps. 59, 4, 6. Thou hast shaken the earth, Lord, and made it quake. Y. Repair its rents, for it totters. Y. Let thy chosen ones fly the bowman’s onslaught, and escape.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord.

Amen.

Pray, Lord, a blessing.

May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:

C. The Lord be with you. R. And with you also.

C. A passage from the holy Gospel according to Luke.

R. Glory to thee, O Lord.

At that time: A great crowd was gathering and people were flocking to Jesus from every city; and he spoke to them in a parable: A sower went out to sow his seed. As he sowed, some fell by the wayside and was trodden underfoot, and the birds of the air ate it up. Some fell on rock, and when it came up it withered for want of moisture. Some fell among briars, and the briars grew up with it and choked it. And some fell into good soil, and when it came up it produced a hundredfold crop. Then he cried out: Let him hear who has ears to hear with. His disciples asked him what this parable meant. He replied: You have been


Deinde osculatur Altare et dicit: 

C. Dominus vobiscum. R. Et cum spiritu tuo. 

C. Oremus. 

Offertorium. Ps. 16, 5, 6-7. Perfice gruessus meos in semitis tuis, ut non moveantur vestigia mea: inclina aurem tuam, et exaudi verba mea: mirifica misericordias tuas, qui salvos facis sperantes in te, Dominé.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, (here all kneel) took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen. 

He kisses the altar and says: 

C. The Lord be with you. R. And with you also. 

C. Let us pray. 

Offertory. Ps. 16, 5, 6-7. Keep my feet on thy paths, that my feet may not stumble; listen to my prayer and hear me; show the wonders of thy mercy, Lord, who keepest safe those that trust in thee.
Sacerdos accipit Patenam cum Hostia, quam offerens dicit:


Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offerit, dicens:

Offermus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus (benedicit oblata, prosequendo) et bene dic hoc sacrificium, tuo sancto nomine praeparatum.

Sacerdos lavat manus, dicens:

Ps. 25, 6-12

I will wash my hands among the innocent and gather with them at thy altar, Lord;

To hear the song of praise and tell of all thy wonderful works.

Lord, I have loved the beauty of thy house and the place where thy glory dwells.

Let not my soul, O God, be lost among the wicked nor my life with men of blood.

Their hands are steeped in evil; their right hands full of bribes.

For myself, I walk in innocence; redeem me and be merciful to me.

My feet are set in the straight path: where men gather, Lord, I will bless thee.

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be: world without end. Amen.
DOMINICA IN SEXAGESIMAS

ALLIQUANTUM INCINATUS, JUNCTIS MANIBUS, DICIT:

Suscepta Dominus sacrificium de manibus tuis, ad

May the Lord receive the sacrifice from your hands for
They are raised to the Lord.

Dignum et justum est.

SANCTUS

Postea versus ad populum, voce paululum elevata, dicit:

Sancto, sine differentia discretionis sentimus.

Jungit manus, et inclinatus dicit:

Gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto,
totiusque Ecclesiae suae sanctae. Sanctus, Sanctus, Sanctus Domini Deus Sabaoth.

C. Gratias agamus Domino Deo nostro.
C. Sursum corda.
C. Dominus vobiscum.
R. Et cum spiritu tuo.

Aliquantulum inclinatus, junctis manibus, dicit:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt
caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui
venit in nomine Domini. Hosanna in excelsis.

CANON MISSAE, UT INFRA

SECRET

Praefatio de Sanctissima Trinitate

 Vere dignum et justum est, aequum et salutare, nos tibi semper
et ubique gratias agere: Domine, sancte Pater, omnipotens
aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto,
unus es Deus, unus es Dominus: non in unius singularitate
personae sed in unius Trinitate substantiae. Quod enim de tua
gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto,
sine differentia discretionis sentimus. Ut in confessione
verae sempiternaeque Deitatis, et in personis proprietas, et in
essentia unitas, et in majestate adoretur aequalitas. Quam laudant
Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui
non cessant clamare quotidian, una voce dicentes:

Jungit manus, et inclinatus dicit:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are
full of thy glory. Hosanna in the highest. Blessed is he who
comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

SEXAGESIMA SUNDAY

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in
memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever
Virgin, of blessed John the Baptist, of the holy Apostles Peter and
Paul, of those whose relics are here and of all the Saints; that it
may bring honour to them and salvation to us; and may they,
whose memory we keep on earth, be pleased to intercede for us
in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

May the Lord receive the sacrifice from your hands for the
praise and glory of his name, for our welfare also, and that of
all his holy Church. The priest says: Amen.

Secret

May the sacrifice we offer thee, Lord, ever give us life and
strength: through our Lord Jesus Christ thy Son, who is
God, living and reigning with thee in the unity of the

C. The Lord be with you. R. And with you also.
C. Raise your hearts. R. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
R. It is just and right.

Preface of the Holy Trinity

It is truly just and right, fitting and for our good, always and
everywhere to give thanks to thee, Lord, holy Father, almighty
eternal God; who with thine only-begotten Son and the Holy
Spirit art one God, one Lord, not in the singleness of one person,
but in the one substance of the Trinity. For whatever through thy
revelation we believe concerning thy glory, that also we hold both
of thy Son and of the Holy Spirit, without distinction or difference;
so that in confessing the true and everlasting Godhead, we adore
each several person, and at the same time their one substance and
their equal majesty: which the Angels praise and the Archangels,
the Cherubim too and Seraphim, who never cease to cry out every
day, saying with one voice:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are
full of thy glory. Hosanna in the highest. Blessed is he who
comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON
The priest continues the Mass:

Communion. Ps. 42, 4. I shall go up to the altar of God, to God who gives joy to my youth.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.

Let us pray.

We humbly ask thee, almighty God, that they who are restored by thy sacraments, may please thee by living worthwhile in thy service: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.
C. Go, the Mass is ended. R. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:

The priest goes to the Gospel corner, and says:
C. The Lord be with you. R. And with you also.
C. ✝ The beginning of the holy Gospel according to John.
R. Glory to thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all men might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of
DOMINICA IN QUINQUAGESIMA

Et Verbum caro factum est, (et surgens prosequitur) et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

R. Deo gratias.

DOMINICA IN QUINQUAGESIMA

Introitus Ps. 30, 3-4

Esto mihi in Deum protector, et in locum refugii, ut salvum me facias: quoniam firmamentum meum, et refugium meum es tu: et propter nomen tuum dux mihi eris, et enutries me.

Ps. ibid., 2. In te, Domine, speravi, non confundar in aeternum: in justitia tua Iibera me, et eripe me.

Ps. ibid., 2. In te, Domine, speravi, non confundar in aeternum: in justitia tua Iibera me, et eripe me.

Gloria Patri. Est mihi.

C. Kyrie, eleison.

C. Kyrie, eleison.

C. Christe, eleison.

C. Kyrie, eleison.

C. Kyrie, eleison.

Deinde osculatur Altare et dicit:

C. Dominus vobiscum. 

Et cum spiritu tuo.

Oremus. Orate pro nobis, quaesumus, Domine, clementer exaudi: et a peccatorum vinculis absolvant, ab omnibus adversitatibus custodi.

Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Dei: per omnia saecula saeculorum.

Amen.

Lectio Epistolae beati Pauli Apostoli ad Corinthios. 1 Cor. 13, 1-13

Fratres: Si linguis hominum loquar, et Angelorum, caritatem autem non habeam, factus sum velut aes sonans, aut cymbalum tinniens. Et si habuero prophetiam, et noverim mysteria omnia, et omnem scientiam: et si habuero omnes facultates meas, et si tradidero corpus meum, ita ut ardeam, caritatem autem non habeam, nihil sum. Et si distribuero in cibos pauperum omnes facultates meas, et si tradidero corpus meum, ita ut ardeam, caritate autem non habeam, nihil mihi prodest. Caritas patiens est, benigna est: Caritas non aemulatur, non agit perperam, non inflatur, non est ambitiosa, non quareit quae sua sunt, non irritatur, non cogitat malum, non gaudet super iniquitate, coniungit autem veritati: omnia suffert, omnia credit, omnia sperat, omnia sustinet. Caritas numquam excidit: sive prophetiae evacuabuntur, sive linguae...
CESSABUNT, SIVE SCIENTIA DестRUCTUR. EX PARTE ENIM COGNOSCimus, ET EX PARTE PROPHETAMUS. CUM AUTEM VENERIT QUOD PERFECTUM EST, EVACUABITUR QUOD EX PARTE EST. CUM ESSEM PARVULUS, LOQUEBAR UT PARVULUS, SAPIEBAM UT PARVULUS, COGITABAM UT PARVULUS. QUANDO AUTEM FACTUS SUM VIR, EVACUAVI QUAE ERANT PARVULI. VIDEMUS NUNC PER SPECLUM IN AEenigmate: TUNC AUTEM FACIE AD FACIEM. NUNC COGNOSCO EX PARTE: TUNC AUTEM COGNOSCAM SICUT ET COGNITUS SUM. NUNC AUTEM MANENT FIDES, SPEs, CARITAS, TRIA HACc: MAJOR AUTEM HORUM EST CARITAS. R. DEO GRATIAS.


Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseracione dignare mundare, ut sanctum Evangelium tuum digna valeam nuntiare. Per Christum Dominum nostrum. Amen.

Jube, Domine, benedicere.

Deinde conversus ad librum dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.

C. Sequentia * sancti Evangelii secundum Lucam. R. Gloria tibi, Domine.


Charity never falls into disuse. Have you gifts of prophecy? They will come to an end. Have you the gift of languages? It will pass away. Have you the gift of knowledge? That too will lose its value. For our knowledge is less than perfect, and our gifts of prophecy are less than perfect; and when that which is perfect arrives, all that is less than perfect will come to an end. Even so, when I was a child, I spoke as a child, I thought as a child, I reasoned as a child; but now that I am a man, I have no further use for my childhood ways. In this world we see a vague reflection in a mirror; but hereafter we shall see face to face. In this world I know less than perfectly; hereafter I shall know just as I am known. In this world there are three gifts which endure: faith, hope and charity; and the greatest of the three is charity. R. Thanks be to God.

Gradual. Ps. 76, 15, 16. Thou art God who alone dost work wonders, thou hast made known thy power among the gentiles. V. Thou with thy arm hast redeemed thy people, the sons of Israel and Joseph.

Tract. Ps. 99, 1-2. Let all the earth rejoice in the Lord; serve the Lord in gladness. V. Stand in his presence with exultation; know that the Lord is God himself. V. We did not make ourselves, but it was he who made us; we are his people and the sheep of his pastures.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Pray, Lord, a blessing.

May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:

C. The Lord be with you. R. And with you also.

C. A passage from * the holy Gospel according to Luke.

R. Glory to thee, O Lord.

At that time: Jesus took the Twelve aside, and said to them: We are going up to Jerusalem and everything that has been written by the prophets about the Son of Man will be fulfilled. He will be handed over to the Gentiles, reviled, ill-treated and spat upon; and they will scourge him and put him to death, and on the third day he will rise again. But they understood nothing of all this; the sense of his words remained hidden from them, and they did not understand what he meant. As he came near to Jericho,
DOMINICA IN QUINQUAGESIMA


Deinde osculatur Altare et dicit: C. Oremus.
C. Dominus vobiscum.


And I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, (here all kneel) took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

Sacerdos osculatur Evangelium, dicens: Per evangelica dicta deleantur nostra delicta.

Sacerdos accipit Patenam cum Hostia, quam offerens dicit: S. Usceipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligeniis meis, et pro omnibus circumstantibus,
DOMINICA IN QUINQUAGESIMA

sed et pro omnibus fidelibus christianis vivis atque defunctis: ut
mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Aquam benedicit signo Crucis, dicens:

Deus, qui humanae substantiae dignitatem mirabiliter condi­
disti, et mirabilibus reformasti: da nobis per hujus aquae et
vini mysterium, ejus divinitatis esse consortes, qui humani­
tatis nostrae fieri dignatus est particeps, Jesus Christus Filius
 tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus
Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Off erimus tibi, Domine, calicem salutaris, tuam deprecantes
clerum: ut in conspectu divinae majestatis tuae, pro
nostra et totius mundi salute cum odore suavitatis ascendat.
Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te,
Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie,
ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus
(benedicit oblata,
prosequendo)
et bene + die hoc sacrificium, tuo sancto
nomini praeparatum.

Sacerdos lavat manus, dicens: Ps. 25, 6-12

Lavabo inter innocentes manus meas: et circumdabo altare
tuum, Domine.
Ut audiam vorem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitationis
gloriae tuae.
Ne perdas cum impiis, Deus, animam meam:
et cum viris sanguinem vitam meam.
In quorum manibus iniquitates sunt: 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,

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus
ob memoriam passionis, resurrectionis, et ascensionis Jesu
Christi Domini nostri: et in honore beatae Mariae semper
Virginis, et beati Joannis Baptistae et sanctorum Apostolorum
Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat
well as for all the Christian faithful living and dead: that it may
prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:

God, who in a wonderful manner hast formed the noble
nature of man and even more wonderfully re-formed it,
grant that by the mystery of this water and wine, we may
have fellowship in his Godhead, who deigned to share our man­
hood, Jesus Christ thy Son our Lord, who liveth and reigneth with

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching
thy gentle mercy, that for our own and the whole world's
salvation it may ascend with a sweet fragrance in the
sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received
by thee, Lord; and may our sacrifice be so offered in thy
sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, (he blesses the offer­
ings and continues) and + bless this sacrifice, prepared for
thy holy name.

Whilst washing his hands, the priest says: Ps. 25, 6-12

I will wash my hands among the innocent and gather with them
at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where
thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life
with men of blood.
Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will
bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without
end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in
memory of the passion, resurrection and ascension of Jesus
Christ our Lord, and in honour of the blessed Mary ever
Virgin, of blessed John the Baptist, of the holy Apostles Peter and
Paul, of those whose relics are here and of all the Saints; that it
DOMINICA IN QUINQUAGESIMA

ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

Orate frater, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. Sacerdos dicit: Amen.

Secreta


C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sursum corda. R. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro. R. Amen.

Praefatio de Sanctissima Trinitate

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Jungit manus, et inclinatus dicit:


CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

He kisses the altar and says:
C. The Lord be with you.  R. And with you also.

Let us pray.
We beseech thee, almighty God, that by receiving this heavenly food, we may be strengthened against all harm: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever.  R. Amen.

C. The Lord be with you.  R. And with you also.
C. Go, the Mass is ended.  R. Thanks be to God.

The priest bows, and prays silently, saying:
May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:

The priest goes to the Gospel corner, and says:
C. The Lord be with you.  R. And with you also.
C. + The beginning of the holy Gospel according to John.
R. Glory to thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognize him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. (He genuflects, saying) And the Word became flesh, (and rising continues) and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth. R. Thanks be to God.
DOMINICA PRIMA IN QUADRAGESIMA

Introitus
Ps. 90, 15, 16

C. Kyrie, eleison. 
R. Kyrie, eleison.
C. Kyrie, eleison. 
R. Christe, eleison.
C. Christe, eleison. 
R. Kyrie, eleison.
C. Kyrie, eleison.
C. Kyrie, eleison.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. 
R. Et cum spiritu tuo.

Oremus.

Prayer

God, who dost purify thy Church by the annual observance of Lent, grant thy children that what they seek from thee in their self-denial may be fulfilled in their good works: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee, in the unity of the Holy Spirit, for ever and ever. † Amen.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

2 Cor. 6, 1-10
Brethren: We beg of you, do not waste the grace which you have received from God. At a time of grace, he says, I shall hear you; and on the day of salvation I shall help you. But now is the time of grace, now is the day of salvation. As for ourselves, we give no one cause for offence, in order that our ministry may not be brought into disrepute. We prove ourselves God's true ministers by steadfast endurance in every circumstance: in sufferings, privations, anxieties; under blows, in prisons, in riots; in weariness, in night watches, in fasting; we prove ourselves by our purity, knowledge, patience, forgiveness, by our spirit of holiness and unfeigned charity, by preaching the truth, by revealing God's power, by wearing the armour of justice to right and to left; and all this, whether we are held in honour or dishonour, whether blamed or praised. We are accused of misleading, when we tell...
Graduale. Ps. 90, 11-12. Angelis suis Deus mandavit de te, ut custodian te in omnibus viis tuis. In manibus portabunt te, ne umquam offendas ad lapidem pedem tuum.


Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Jube, Domine, benedicere.


Deinde conversus ad librum dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sequentia † sancti Evangelii secundum Matthaeum.
R. Gloria tibi, Domine.
DOMINICA PRIMA IN QUADRAGESIMA

Math. 4, 1-11


Per evangelica dicta deleantur nostra delicta.

The priest kisses the Gospel, saying:

Through the words of the Gospel may our sins be forgiven.

FIRST SUNDAY IN LENT

Math. 4, 1-11

At that time: Jesus was led by the Spirit out into the desert, to be tempted by the devil. He fasted forty days and forty nights, and at the end, when he was hungry, the tempter came to him and said: If you are God's Son, order these stones to be turned into loaves of bread. But he answered: The Scripture says: Man shall not live on bread alone but on every word that comes from God's mouth. Then the devil took him into the holy city, and stood him on the cornice of the temple and said to him: If you are God's Son, throw yourself down; for the Scripture says: He will give his angels charge of you, they will bear you in their arms lest you dash your foot against a stone. Jesus answered him: The Scripture also says: You shall not put the Lord your God to a test. Again the devil took him up on to a very high mountain, and showed him all the kingdoms of the world and their glory, and said to him: All these I will give you, if you fall down and worship me. Then Jesus said to him: Away from me, Satan! The Scripture says: You shall worship the Lord your God, and serve him alone. Then the devil left him; and behold, angels came and tended him. Praise to thee, O Christ.

The priest kisses the altar and says:

He kisses the altar and says:

C. The Lord be with you. R. And with you also.

Deinde osculatur Altare et dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Oremus.

In early May (2014) an important announcement will be made regarding Ordinary Form Masses: ccwatershed.org/vatican
DOMINICA PRIMA IN QUADRAGESIMA


Sacerdos accipit Patenam cum Hostia, quam offerens dicit:


Aquam benedicit signa Crucis, dicens:

 Deus, qui humanae substantiae dignitatem mirabiliter conditiones, et miraculis reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Dei: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humiliatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Sacerdos lavat manus, dicens: Ps. 25, 6–12

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuae: et locum habitatioeis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinem vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneriibus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

FIRST SUNDAY IN LENT

Offertory. Ps. 90, 4–5. With his shoulders shall the Lord overshadow thee, and under his wings thou shalt hope; with a shield his truth shall compass thee.

The priest takes the paten with the Host, which he offers, saying:

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:

God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, (he blesses the offerings and continues) and bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says:

I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works.
Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
Their hands are steeped in evil; their right hands full of bribes. For myself, I walk in innocence; redeem me and be merciful to me. My feet are set in the straight path: where men gather, Lord, I will bless thee.
Suscipat Dominus sacrificium de manibus tuis, ad
Amen. And with you also.
Habemus ad Dominum.
Amen. It is just and right.
May the Lord receive the sacrifice from your hands for
They are raised to the Lord.
Et cum spiritu tuo.
Postea versus ad populum, voce paululum elevata, dicit:
S
Aliquantulum inclinatus, junctis manibus, dicit:
Petri
Pes
S
eundem Christum Dominum nostrum. Amen.
C. Gratias agamus Domino Deo nostro.
C. C. Dominus vobiscum.
Gloria
Virginis, et beati Joannis Baptistae et sanctorum Apostolorum
honorem, nobis autem ad salutem, ut illis proficiat ad
honorem, nos autem ad salutem: et illi pro nobis intercedere
dignentur in caelis, quorum memoriem agimus in terris. Per
eundem Christum Dominum nostrum. Amen.

O rate fratres, ut meum ac vestrum sacrificium acceptabile
fiat apud Deum Patrem omnipotentem.
R. Suscipiat Dominus sacrificium de manibus tuis, ad
laudem et gloriam nominis sui, ut ad utilitatem quoque nostram,

Secreta
Sacrificium quadragesimalis initii solemniter immolamus, te,
Domine, deprecantes: ut, cum epularum restrictione carnali-
ium, a noxiis quoque voluptatibus temperemus. Per Dominum
nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat
in unitate Spiritus Sancti, ad utilitatem quoque nostram.
Sacerdos dicit: Amen.
C. Dominius vobiscum.
R. Et cum spiritu tuo.
C. Sursum corda.
R. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
R. Dignum et justum est.

Praefatio de Quadragesima
 Vere dignum et justum est, aequum et salutare, nos tibi semper
et ubique gratias agere: Domine, sancte Pater, omnipotens
aeternus Deus: Qui corporali jejunio vitiis comprimis, mentem
elevas, virtutem largiris et praemia: per Christum Dominum
nostrum. Per quem majestatem tuam laudant Angeli, adorant
Dominations, tremunt Potestates. Caeli, caelorumque Virtutes,
ac beata Seraphim, socia exultatione concelebrant. Cum quibus
et nostras voces, ut admitti jubeas, deprecamur, supplici con-
fessione dicentes:

Jungit manus, et inclinatus dicit:
Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt
caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui
venit in nomini Domini. Hosanna in excelsis.

Domina prima in Quadragesima

First Sunday in Lent
Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:
Receive, O holy Trinity, this offering which we make to thee in
memory of the passion, resurrection and ascension of Jesus
Christ our Lord, and in honour of the blessed Mary ever
Virgin, of blessed John the Baptist, of the holy Apostles Peter
and Paul, of those whose relics are here and of all the Saints; that
it may bring honour to them and salvation to us; and may they,
whose memory we keep on earth, be pleased to intercede for us
in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:
Pray, brethren, that my sacrifice and yours may find acceptance
with God the Father almighty.

We offer thee this first solemn sacrifice at the beginning of
Lent and beseech thee, Lord, that while we restrict our
food, we may also refrain from harmful pleasures:
through our Lord Jesus Christ thy Son, who is God, living and
reigning with thee in the unity of the Holy Spirit, (in a clear voice)
for ever and ever. Amen.

C. The Lord be with you. R. And with you also.
C. Raise your hearts. R. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
R. It is just and right.

Preface for Lent
It is truly just and right, fitting and for our good, always and
everywhere to give thanks to thee, Lord, holy Father, almighty
eternal God, who by our fasting dost restrain the passions,
raise up the mind, give us virtue and its reward, through Christ
our Lord. Through him thy majesty is praised by Angels, adored
by Dominations, revered by Powers. The heavens also, the Virtues
and the holy Seraphim in exultant harmony proclaim it. Grant,
we implore thee, that our voices also may be joined with theirs,
in homage and supplication saying:

Joining his hands, he bows and says:
Holy, Holy, Holy Lord God of Hosts. Heaven and earth are
full of thy glory. Hosanna in the highest. Blessed is he who
comes in the name of the Lord. Hosanna in the highest.
Sacerdos prosequitur Missam:

Communio. Ps. 90, 4-5. Scapulis suis obumbrabit tibi Dominus, et sub pennis ejus sperabis: scuto circumdabit te veritas ejus.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus. Postcommunio


C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Ite, missa est. R. Deo gratias.

Sacerdos inclinat se, et dicit secrete:


Versus ad populum, benedicens, prosequitur:

Sacerdos in cornu Evangelii, dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. ✠ Initium sancti Evangelii secundum Joannem.
R. Gloria tibi, Domine.

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 sanguinisibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. (Genuflectit dicens) Et Verbum caro factum est, (et surgens prosequitur) et habitavit in nobis: et vidimus gloriam ejus, gloriun quasi Unigeniti a Patre, plenunt gratiae et veritatis.  

R. Deo gratias.

DOMINICA SECUNDA IN QUADRAGESIMA

Introitus  
Ps. 24, 6, 3, 22  
Reminiscere miserationum tuarum, Domine, et misericordiae tuae, quae a saeculo sunt: ne umquam dormierunt nobis inimici nostri: libera nos, Deus Israel, ex omnibus angustiis nostri. Ps. ibid., 1-2. Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam.  

R. Gloria Patri. Reminiscere.

C. Kyrie, eleison.  
R. Kyrie, eleison.  
C. Kyrie, eleison.  
R. Kyrie, eleison.  
C. Kyrie, eleison.  
R. Kyrie, eleison.  
C. Kyrie, eleison.

Deinde osculatur Altare et dicit:  
C. Dominus vobiscum.  
R. Et cum spiritu tuo.

Oremus.  
Deus, qui conspicis omni nos virtute destitui: interius exteriorisque custodi; ut ab omnibus adversitatibus muniamur in corpore, et a pravis cogitationibus mundemur in mente. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.  
R. Amen.

Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.  
1 Thess. 4, 1-7  
Fraters: Rogamus vos, et obscuramus in Domino Jesu: ut, quaedammodum accepistis a nobis, quomodo oporteat vos ambulare et placere Deo, sic et ambuletis, ut abundetis magis.

SECRET.  

Epistle of blessed Paul the Apostle to the Thessalonians.  
1 Thess. 4, 1-7  
Brethren: We beg and implore you, in the name of the Lord Jesus, to conform your lives even more closely than you already do, to the rules which you received from us to teach

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**DOMINICA SECUNDA IN QUADRAGESIMA**


Math. 17, 1-9


**SECOND SUNDAY IN LENT**

you how you must live in order to please God. You remember the instructions which we gave you from the Lord Jesus: that it is God's will for you, and it is for your sanctification, that you should abstain from unchastity; each of you should know that he is to take a wife for chaste and honourable motives, and not at the prompting of lust as the Gentiles do who do not know God; and no one is to deceive or cheat his brother in this matter. We have told you and warned you already that the Lord is the punisher of all such immorality. God has called you to a life not of unchastity, but of holiness; in Jesus Christ our Lord. R. Thanks be to God.

Gradual. Ps. 24, 17-18. The sorrows of my heart are multiplied; free me, Lord, from want. V. See my humiliation and my travail and forgive all my sins.

Tract. Ps. 105, 1-4. Praise the Lord, for he is good, for his mercy is for ever. V. Who shall speak the Lord's powers, make all his praises heard? V. Blessed are they who keep his law and do his justice always. V. Remember us, Lord, because of thy love for thy people; visit us in time of thy salvation.

The priest, bowing in the middle of the altar, says: Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen. Pray, Lord, a blessing. May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says: C. The Lord be with you. R. And with you also. C. A passage from  + the holy Gospel according to Matthew. R. Glory to thee, O Lord.

At that time: Jesus took Peter and James and John his brother, and led them up on to a high mountain alone; and he was transfigured before their eyes; and his face shone like the sun, and his clothes were as white as light. Moses and Elias appeared before them, conversing with Jesus. At this Peter cried out to Jesus: Lord, it is good for us to be here. If you wish, I will make three tents here, one for you, one for Moses, and one for Elias. While he was still speaking, there above them was a bright cloud overshadowing them; and a voice came from the cloud: This is my beloved Son, in whom I am well pleased: listen to him.
DOMINICA SECUNDA IN QUADRAGESIMA

When the disciples heard this, they fell on their faces and were very much afraid. But Jesus came near and touched them, and said: Rise up, and do not be afraid. Then they looked up and saw no one but Jesus alone. On their way down from the mountain Jesus laid this charge on them: Do not tell anyone about the vision, until after the Son of Man has risen from the dead.

R. Laus tibi, Christe.

The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, (here all kneel) took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.
C. Let us pray.

Offertory. Ps. 118, 47, 48. I will meditate on thy commandments which I have loved exceedingly, and will lift up my hands to thy commandments which I have loved.

The priest takes the paten with the Host, which he offers, saying:
Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.
Aquam benedicit signo Crucis, dicens:


Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutari s, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus (benedicit oblata, prosequendo) et bene dic hoc sacrificium, tuo sancto nomine praeparatum.

Sacerdos lavat manus, dicens: Ps. 25, 6-12

La vabo inter innocentes manus meas: et circumdabo altare tuum, Domine.

Ut audiam vocem laudis, et enarrem universa mirabilia tua. Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.

Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.


Aliquantulum inclinatus, junctis manibus, dicit:


SECOND SUNDAY IN LENT

He blesses the water with the sign of the Cross and says:

O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, (he blesses the offerings and continues) and bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: Ps. 25, 6-12

I will wash my hands among the innocent and gather with them at thy altar, Lord; To hear the song of praise and tell of all thy wonderful works. Lord, I have loved the beauty of thy house and the place where thy glory dwells. Let not my soul, O God, be lost among the wicked nor my life with men of blood. Their hands are steeped in evil; their right hands full of bribes. For myself, I walk in innocence; redeem me and be merciful to me. My feet are set in the straight path: where men gather, Lord, I will bless thee. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.
Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.

May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. The priest says: Amen.

Secret

Look with favour, Lord, we beg thee, on these offerings now present before thee, that they may further our devotion and salvation: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, (in a clear voice) for ever and ever. Amen.

C. The Lord be with you.  R. And with you also.

C. Raise your hearts.

R. They are raised to the Lord.

C. Let us give thanks to the Lord our God.

R. It is just and right.

Preface for Lent

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God, who by our fasting dost restrain the passions, raise up the mind, give us virtue and its reward, through Christ our Lord. Through him thy majesty is praised by Angels, adored by Dominations, revered by Powers. The heavens also, the Virtues and the holy Seraphim in exultant harmony proclaim it. Grant, we implore thee, that our voices also may be joined with theirs, in homage and supplication saying:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. Ps. 5, 2-4. Understand my cry, heed my voice in prayer, my King and my God, for to thee, Lord, shall I pray.

He kisses the altar and says:

C. The Lord be with you.  R. And with you also.
Let us pray.

Humbly we beseech thee, almighty God, that all whom thou restorest with thy sacraments, may please thee by living worthily in thy service: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. Amen.

C. The Lord be with you. R. And with you also.
C. Go, the Mass is ended. R. Thanks be to God.

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:


The priest goes to the Gospel corner, and says:

C. The Lord be with you. R. And with you also.
C. The beginning of the holy Gospel according to John. R. Glory to thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. (He genuflects, saying) And the Word became flesh, (and rising continues) and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth. R. Thanks be to God.
DOMINICA TERTIA IN QUADRAGESIMA

Introitus

Ps. 24, 15-16

My eyes are always on the Lord, for he will free my feet from the snare; look upon me and have mercy on me, for I am alone and poor. Ps. ibid., 1-2. Lord, I have lifted up my soul to thee; my God, in thee is my confidence, I shall not be ashamed. \textsuperscript{V.} Glory be to the Father. My eyes.

C. Lord, have mercy. \textbf{R.} Lord, have mercy.
C. Lord, have mercy. \textbf{R.} Christ, have mercy.
C. Christ, have mercy. \textbf{R.} Christ, have mercy.
C. Lord, have mercy. \textbf{R.} Lord, have mercy.
C. Lord, have mercy.

He kisses the altar and says:

\textbf{C.} The Lord be with you. \textbf{R.} And with you also.

Let us pray.

We beg thee, almighty God, be mindful of the prayers of thy humble people; and stretch out the right hand of thy majesty in our defence: through our Lord Jesus Christ thy Son, who is God, living and reigning with the in thee unity of the Holy Spirit, for ever and ever. \textbf{R.} Amen.

Epistle of blessed Paul the Apostle to the Ephesians.

Ephes. 5, 1-9

Brethren: As you are God’s beloved children, you must imitate his ways, and live your lives in a spirit of charity, taking as your model the charity of Christ, who loved us and gave himself to God for our sake as an offering and a sweet-smelling sacrifice. Fornication, impurity of every kind, and dishonest ambitions are things which should not be so much as mentioned among you; it is unbecoming for saints to speak of such things. Ban indecent conversation, buffoonery and worldly chatter; it is not for you to talk that way. You should rather give thanks to God. For be sure of this: no one given to fornication, impurity or dishonesty about money, which is as bad as idolatry, has any stake in the kingdom of Christ and of God. On this point do not let anyone deceive you with empty words. Those are the vices that bring down God’s anger on men who live in unbelief. Do not throw in your lot with them. Once you were darkness; but now, thanks to the Lord, you are light, and so you must live your lives as children of the day-light; light as you know generates every sort of goodness, justice and truth.

\textbf{R.} Thanks be to God.
DOMINICA TERTIA IN QUADRAGESIMA

Graduale. Ps. 9, 20, 4. Exsurge, Domine, non praevaleat homo: judicentur gentes in conspectu tuo. V. In convertendo inimicum meum retronsum, infirmabuntur, et peribunt a facie tua.

Tractus. Ps. 122, 1-3. Ad te levavi oculos meos, qui habitas in caelis. V. Ecce sicut oculi servorum in manibus dominorum suorum. V. Et sicut oculi ancillae in manibus dominae suae: ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri. V. Miserere nobis, Domine, misere re nobis.

Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calcu mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Jube, Domine, benedicere.

Amen.

Deinde conversus ad librum dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.

C. Sequentia sancti Evangelii secundum Lucam.

C. Gloria tibi, Domine.

Luc. 11, 14-28

In illo tempore: Erat Jesus ejiciens daemonion, et illud erat mutum. Et cum ejisset daemonion, locutus est mutus, et admiratae sunt turbae. Quidam autem ex eis dixerunt: In Belzebub principes daemoniorum ejicit daemonia. Et alii tentantes:

Tract. Ps. 122, 1-3. I have lifted up my eyes to thee, who dwellest in the heavens. V. Behold, as the eyes of servants are on the hands of their masters. V. And as the eyes of the handmaid are on the hands of her mistress, so are our eyes on the Lord our God, till he have mercy on us. V. Have mercy on us, Lord, have mercy on us.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Pray, Lord, a blessing.

May the Lord be in my heart and on my lips that I may announce his Gospel worthy and well. Amen.

Turning to the book, he says:

C. The Lord be with you. R. And with you also.

C. A passage from the holy Gospel according to Luke.

R. Glory to thee, O Lord.

Luke 11, 14-28

At that time: Jesus was engaged in the casting out of a devil from a man who was dumb. When the devil went out, the dumb man began to speak. The people were amazed, but some of them said: It is through Belzebub, the prince of devils, that he drives out devils; and others tried to trap him by asking him for a sign from heaven. Jesus knew what was in their minds and said to them: Every kingdom that is at war with itself goes to ruin, and house falls upon house. If Satan is at war with himself, how will his kingdom last? You say that it is through Belzebub that I drive out devils. But if I drive out devils by Belzebub, by whom do your sons drive them out? So let them decide the matter for you. But if it is by the finger of God that I drive out devils, then the kingdom of God is already here among you. When a strong man fully armed guards his castle, his belongings are secure. But when a stronger warrior comes against him and defeats him, he takes away the armour in which the man placed his trust, and shares out the spoils he has taken. He who is not with me is against me; and he who does not gather with me, scatters. When an unclean spirit goes out of a man, it wanders through waterless places, seeking rest; and if it does not find rest, it says: I will...
DOMINICA TERTIA IN QUADRAGESIMA

hominis illius pejora prioribus. Factum est autem, cum haec diceret: extellens vocem quaedam mulier de turba, dixit illi: Beatus venter, qui te portavit, et ubera, quae suxisti. At ille dixit: Quinimmo beati, qui audiant verbum Dei, et custodiant illud. 
\[\text{R.} \text{ Laus tibi, Christe.}\]

Sacerdos osculatur Evangelium, dicens: Per evangelica dicta deleantur nostra delicta.


Sacerdos accipit Patenam cum Hostia, quam offerens dicit: 

Deinde osculatur Altare et dicit: 
\[\text{C.} \text{ Domini vobiscum.} \text{ R.} \text{ Et cum spiritu tuo.}\]

Offertorium. Ps. 18, 9, 10, 11, 12. Justitiae Domini rectae, laetificantes corda, et judicia ejus dulciorsa super mel et favum: nam et servus tuus custodit ea.

Sacerdos accepit Patenam cum Hostia, quam offerens dicit: 


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return to the home which I left. So it comes and finds it swept and tidy. Then it goes and fetches seven other spirits worse than itself, and they go in and settle there, and the last state of that man is worse than the first. While he was saying all this, a woman in the crowd raised her voice and said to him: Blessed is the womb that bore you, and the breast that suckled you. But Jesus replied: Say rather, blessed are those who hear God's word and keep it!

\[\text{R.} \text{ Praise to thee, O Christ.}\]

The priest kisses the Gospel, saying: Through the words of the Gospel may our sins be forgiven.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages, God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, (here all kneel) took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

\[\text{He kisses the altar and says:}\]
\[\text{C.} \text{ The Lord be with you.} \text{ R.} \text{ And with you also.}\]

\[\text{C.} \text{ Let us pray.}\]

\[\text{Offertory. Ps. 18, 9, 10, 11, 12.} \text{ The justice of the Lord is without bias, making glad our hearts, and his judgements are sweeter than honey and the honeycomb, for thy servant also keepeth them.}\]

\[\text{The priest takes the paten with the Host, which he offers, saying:}\]

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.
He blesses the water with the sign of the Cross and says:

God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, (he blesses the offerings and continues) and bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says:

I will wash my hands among the innocent and gather with them at thy altar, Lord; To hear the song of praise and tell of all thy wonderful works. Lord, I have loved the beauty of thy house and the place where thy glory dwells. Let not my soul, O God, be lost among the wicked nor my life with men of blood. Their hands are steeped in evil; their right hands full of bribes. For myself, I walk in innocence; redeem me and be merciful to me. My feet are set in the straight path: where men gather, Lord, I will bless thee. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they,
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dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

O rate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem. R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. Sacerdos dicit: Amen.

Secreta

Hae hostia, Domine, quaesumus, emundet nostra delicta: et ad sacrificium celebrandum, subditorum tibi corpora mentesque sanctificet. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, (clara voce dicit) per omnia saecula saeculorum. R. Amen.

Praefatio de Quadragesima

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: Qui corporali jejunio vitia compressis, mentem elevas, virtutem largiris et praemia: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominations, tremunt Potestates. Caeli caelorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes:

Jungit manus, et inclinatus dicit:


CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:


THIRD SUNDAY IN LENT

whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.

May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. The priest says: Amen.

Secret

We beg thee, Lord, that this offering may cleanse us from our sins and sanctify thy servants, in body and soul, for the celebration of this sacrifice: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, (in a clear voice) for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.
C. Raise your hearts. R. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
R. It is just and right.

Preface for Lent

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God, who by our fasting dost restrain the passions, raise up the mind, give us virtue and its reward, through Christ our Lord. Through him thy majesty is praised by Angels, adored by Dominations, revered by Powers. The heavens also, the Virtues and the holy Seraphim in exultant harmony proclaim it. Grant, we implore thee, that our voices also may be joined with theirs, in homage and supplication saying:

Joining his hands, he bows and says:

Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. Ps. 83, 4-5. The sparrow has found herself a home and the turtle dove a nest, where she may keep her young: at thine altars, Lord of hosts, my King and my God; blessed are they that dwell in thy house, they shall praise thee for ever and ever.


Deinde osculatur Altare et dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.

Postcommunio


C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Ite, missa est. R. Deo gratias.

Sacerdos inclinat se, et dicit secreto:


Versus ad populum, benedicens, prosequitur:


Sacerdos in cornu Evangelii, dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. F. Initium sancti Evangelii secundum Ioannem. R. Gloria tibi, Domine.

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Joann. 1, 1-14


THIRD SUNDAY IN LENT

He kisses the altar and says:

C. The Lord be with you. R. And with you also.

Let us pray.

W e beg thee, Lord, graciously to deliver us from all danger and sin, for thou hast made us sharers in so great a mystery: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.
C. Go, the Mass is ended. R. Thanks be to God.

The priest bows, and prays silently, saying:

M ay the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring thy favour on me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:


The priest goes to the Gospel corner, and says:

C. The Lord be with you. R. And with you also.
C. F. The beginning of the holy Gospel according to John. R. Gloria to thee, O Lord.

John 1, 1-14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God.

(He genuflects, saying) And the Word became flesh, (and rising continues) and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth. R. Thanks be to God.
Introitus

Is. 66, 10, 11

Laetare, Jerusalem: et conventum facite, omnes qui diligitis eam: gaudete cum laetitia, qui in tristitia fuistis: ut exsultet, et satriemini ab uberibus consolationis vestrae. Ps. 121, 1.


C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Christe, eleison.
C. Christe, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.

Let us pray.

Grant, we beseech thee, almighty God, that we who are cast down by the malice of our deeds, may be revived by the comfort of thy grace: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

Epistle of blessed Paul the Apostle to the Galatians.

Gal. 4, 22–31

Brethren: It is written that Abraham had two sons, one the child of a slave-girl, and the other of a free woman. The one born of the slave-girl was born in the course of nature, but the one born of the free woman was born in fulfilment of the promise. This story is an allegory. The two women stand for two covenants: the one covenant, which is from Mount Sinai and bears children to be slaves, is represented by Agar. Sinai is a mountain in Arabia and corresponds to the present Jerusalem, which is in slavery along with her children. But the heavenly Jerusalem is a free woman, and she is our mother. For the Scripture says: Let the childless woman who has not borne, rejoice; let her who has not felt the pangs cry out and shout for joy; for the children of the desolate woman are more numerous than those of the one who has a husband. You, brethren, correspond to Isaac, and are children of the promise. But just as of old the child born in the course of
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non sumus ancillae filii, sed liberae: qua libertate Christus nos liberavit.

R. Deo gratias.


Sacerdos, inclinatus in medio, dicit:
Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum dignae valeam nuntiare. Per Christum Dominum nostrum. Amen.


Deinde conversus ad librum dicit:
C. Dominus vobiscum. V. Et cum spiritu tuo.
C. Sequentia sancti Evangelii secundum Joannem. V. Gloria tibi, Domine.

JOANN. 6, 1-15

At that time: Jesus went across the sea of Galilee (or Tiberias), and a large crowd went after him, because they had seen the miracles that he was doing for the sick. Jesus went up on to the hills, and sat down there with his disciples. It was shortly before the Jewish feast of the Pasch. Looking up, Jesus saw that a large crowd was coming towards him, and he asked Philip: How are we to buy bread, so that these people can eat? This was said to test Philip, because he himself knew what he would do. Philip replied: Two hundred silver pieces would not buy enough bread for everyone to have even a little. Then one of his disciples, Andrew, the brother of Simon Peter, said to him: There is a little boy here who has five barley loaves and two small fish; but what is that among so many? Jesus then gave word to make the people sit down. There was plenty of grass there, and the men sat down, about five thousand of them. Jesus took the loaves, and after giving thanks, distributed them to the guests. He did the same nature persecuted the child born according to the spirit, so also now. But what does the Scripture say? It says: Cast out the slave-girl and her son, for the son of a slave-girl shall not share the inheritance of the son of the free woman. So then, brethren, we are not children of the slave-girl, but of the free woman. Christ has set us free in order that we may enjoy our freedom.

R. Thanks be to God.
quantum volebant. Ut autem impleti sunt, dixit discipulis suis: Colligite quae superaverunt fragmenta, ne pereant. Collegerunt ergo, et impleverunt duodecim cophinos fragmentorum ex quinque panibus hordeaceis, quae superfuerunt his qui manducaverant. Illi ergo homines cum vidissent quod Jesus fecerat signum, dicebant: Quia hic est vere Propheta, qui venturus est in mundum. Jesus ergo, cum cognovisset quia venturi essent ut raperent eum, fugit iterum in montem Ipse solus. 

Jesus ergo, cum cognovisset quia venturi essent ut raperent eum, ut raperent eum, et facerent eum regem, fugit iterum in montem. 

when the people saw them up and loaded twelve baskets with the pieces left over from that remaining, so that nothing will be wasted. They gathered them up and loaded twelve baskets with the pieces left over from the five loaves of barley bread after the meal. When the people saw the miracle that he had done, they declared: This is in truth the prophet who was to come into the world. Jesus perceived that they were intending to come and seize him to make him king, and went back up into the hills away by himself. 

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, (here all kneel) took flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says: 

The priest takes the paten with the Host, which he offers, saying: 

Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.
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Aquam benedicit signo Crucis, dicens:

eus, qui humanae substantiae dignitatem mirabiliter condi-
disti, et mirabilius reformasti: da nobis per hujus aquae et
vini mysterium, ejus divinitatis esse consortes, qui humani-
tatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus
Dominus noster: Qui tecum vivit et regnat in unitate Spiritus
Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

officit tibi, Domine, calicem salutaris, tuam deprecantes

Amen.

Aliquantulum inclinatus, dicit:

in spiritu humilitatis, et in animo contrito suscipiamur a te,

Amen.

Sacerdos lavat manus, dicens:

Ps. 25, 6-12

Ut audiam vocem laudis, et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuae: et locum habitationis

gloriae tuae.

Ps. 25, 6-12

Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.

Ps. 25, 6-12

Venabo inter innocentes manus meas: et circumdabo altare

tuum, Domine.

Veni, sanctificator omnipotens aeterne Deus (benedicit oblata,

Ps. 25, 6-12

et bene dic hoc sacrificium, tuo sancto

nominii praeparatum.

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus

ob memoriam passionis, resurrectionis, et ascensionis Jesu

Christi Domini nostri: et in honorem beatae Mariae semper

Virginis, et beatae Joannis Baptistae 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

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He blesses the water with the sign of the Cross and says:

God, who in a wonderful manner hast formed the noble

nature of man and even more wonderfully re-formed it,

grant that by the mystery of this water and wine, we may

have fellowship in his Godhead, who deigned to share our man-

hood, Jesus Christ thy Son our Lord, who liveth and reigneth with


He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching

thy gentle mercy, that for our own and the whole world's

salvation it may ascend with a sweet fragrance in the

sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received

by thee, Lord; and may our sacrifice be so offered in thy

sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, (he blesses the offer-
ings and continues) and bless this sacrifice, prepared for

thy holy name.

Whilst washing his hands, the priest says:

I will wash my hands among the innocent and gather with them

at thy altar, Lord;

To hear the song of praise and tell of all thy wonderful works.

Lord, I have loved the beauty of thy house and the place where

thy glory dwells.

Let not my soul, O God, be lost among the wicked nor my life

with men of blood.

Their hands are steeped in evil; their right hands full of bribes.

For myself, I walk in innocence; redeem me and be merciful to me.

My feet are set in the straight path: where men gather, Lord, I

will bless thee.

Glory be to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, and ever shall be: world with-

out end. Amen.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee

in memory of the passion, resurrection and ascension of

Jesus Christ our Lord, and in honour of the blessed Mary

ever Virgin, of blessed John the Baptist, of the holy Apostles

Peter and Paul, of those whose relics are here and of all the Saints;

that it may bring honour to them and salvation to us; and may
DOMINICA QUARTA IN QUADRAGESIMA

dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea versus ad populum, voce paululum elevata, dicit:

O rate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem. R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. Sacerdos dicit: Amen.

Secreta


C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sursum corda. R. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
R. Dignum et justum est.

Praefatio de Quadragesima

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeternae Dei: Qui corporali jejunio vitia corprimis, mentem elevas, virtutem largiris et praemia: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominations, tremunt Potestates. Caeli caelorumque Virtutes, ac beata Seraphim, in excelsa exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes:

Jungit manus, et inclinatus dicit:


CANON MISSAE, UT INFRA

Sacerdos prosequitur Missam:

Communio. Ps. 121, 3-4. Jerusalem, quae aedificatur ut civitas, cujus participatio ejus in idipsum: illuc enim ascenderunt tribus, tribus Domini, ad confitendum nominis tuo, Domine.

Deinde osculatur Altare et dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.

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they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.

R. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. The priest says: Amen.

Secret

Look with favour, Lord, we beg thee, on these offerings now present before thee, that they may further our devotion and salvation: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, (in a clear voice) for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.
C. Raise your hearts. R. They are raised to the Lord.
C. Let us give thanks to the Lord our God.
R. It is just and right.

Preface for Lent

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty Eternal God, who by our fasting dost restrain the passions, raise up the mind, give us virtue and its reward, through Christ our Lord. Through him thy majesty is praised by Angels, adored by Dominations, revered by Powers. The heavens also, the Virtues and the holy Seraphim in exultant harmony proclaim it. Grant, we implore thee, that our voices also may be joined with theirs, in homage and supplication saying:

Joining his hands, he bows and says:

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The priest continues the Mass:

Communion. Ps. 121, 3-4. Jerusalem, built as a city which is bound firmly together, for the people went up to it, the people of the Lord, to confess, Lord, to thy name.

He kisses the altar and says:

C. The Lord be with you. R. And with you also.
Amen.

ego tten of the Father, full of grace and truth.

C. lte, missa est.
C. Dominus vobiscum.

Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate
Spiritus Sancti

Oremus.

Sacerdos inclinat se, et dicit secrete:
P
Dillud obtuli, sit, te miserante, propitiabile.

C. Benedicat vos omnipotens Deus, minum nostrum. Amen.

C. + Initium sancti E'vangelii secundum Joannem.
C. Dominus vobiscum.

Sacerdos in cornu Evangelii, dicit:

~.

et tenebrae earn non comprehenderunt. Fuit homo missus a Deo,

Versus

perhiberet de lumine, ut omnes crederent per ilium. Non erat ille

erat, et mundus factus est, et mundus eum non cognovit.

in nomine ejus, qui non ex sanguinibus, neque ex voluntate

In propria venit, et sui eum non receperunt. Quotquot autetn

illuminat omnem hominem venientem in hunc mundum. In mundo

lux, sed ut testimonium per his beret de lumine. Erat lux vera, quae

in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet,

Et Verbum caro factum est, (et surgens prosequitur) et habitavit

in nobis: et vidimus gloriam ejus, gloriam quasi

Et Verbum. Hoc erat in principia apud Deum.

ipsum facta sunt, et sine ipso factum est nihil, quod factum est:

n principia erat Verbum, et Verbum erat apud Deum, et Deus

receperunt eum, dedit eis potestatem filios Dei fieri, his qui

illuminat omnen hominem venientem in hunc mundum. In mundo

lux, sed ut testimonium per his beret de lumine. Erat lux vera, quae

in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet,

et tenebrae eam non comprehenderunt. Fuit homo missus a Deo,

et tenebrae earn non comprehenderunt. Fuit homo missus a Deo,

et tenebrae eam non comprehenderunt. Fuit homo missus a Deo,

et tenebrae eam non comprehenderunt. Fuit homo missus a Deo,

et tenebrae eam non comprehenderunt. Fuit homo missus a Deo,

et tenebrae eam non comprehenderunt. Fuit homo missus a Deo,

et tenebrae eam non comprehenderunt. Fuit homo missus a Deo,

et tenebrae eam non comprehenderunt. Fuit homo missus a Deo,

et tenebrae eam non comprehenderunt. Fuit homo missus a Deo,

et tenebrae eam non comprehenderunt. Fuit homo missus a Deo,

et tenebrae eam non comprehenderunt. Fuit homo missus a Deo,

et tenebrae eam non comprehenderunt. Fuit homo missus a Deo,
DOMINICA DE PASSIONE

Introitus

Ps. 42, 1-2


C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Christe, eleison.
C. Christe, eleison. R. Kyrie, eleison.
C. Kyrie, eleison.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.


Lectio Epistolae beati Pauli Apostoli ad Hebraeos.

Hebr. 9, 11-15

Fratres: Christus assistens pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manufactum, id est, non hujius creationis: neque per sanguinem hircorum aut vitulorum, sed per proprium sanguinem introivit semel in Sancta, aeterna redemptione inventa. Si enim sanguis hircorum et taurorum, et cinis vitulae aspersus, inquinatos sanctificat ad emundationem carnis: quanto magis sanguis Christi, qui per Spiritum Sanctum semetipsum obtulit immaculatum Deo, emundabit conscientiam nostram ab operibus mortuis, ad serviendum Deo viventi? Et ideo novi testamenti mediator est: ut morte intercedente, in redemptionem earum praevatisationum, quae erant sub priori testamento, reparationem accipiant, qui vocati sunt aeternae hereditatis, in Christo Jesu Domino nostro. R. Deo gratias.

PASSION SUNDAY

Introit

Ps. 42, 1-2

Judice me, O God, and defend my cause against an unholy nation; from the unjust and deceitful deliver me, for thou art my God and my strength. Ps. ibid., 3. Send forth thy light and thy truth; may they guide and lead me to thy holy hill and to the place where thou dwellest. Judge me.

C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Christ, have mercy.
C. Christ, have mercy. R. Lord, have mercy.
C. Lord, have mercy.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.

Let us pray.

We beg thee, almighty God, look favourably on thy people, that thy goodness and care may rule and protect them in body and soul: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

Epistle of blessed Paul the Apostle to the Hebrews.

Heb. 9, 11-15

Brethren: Christ has appeared as High Priest, to gain for us blessings in the future. His is a greater and more perfect Tabernacle, not made by human hands and not part of this creation; and the blood which he offers is not the blood of goats or calves, but his own; with this he has entered once and for all into the Sanctuary, and has gained for us a redemption that is eternal. For if the blood of goats and bulls, or the ash of a heifer, when sprinkled on those who are ceremonially defiled, sanctifies and purifies the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself as an unblemished victim to God, purify our consciences of deeds of death, and fit us to serve the living God. So then Christ is the Mediator of a new covenant. His death took place to make amends for the transgressions committed under the former covenant, so that those who have been called may enter into the eternal inheritance that has been promised them: in Jesus Christ our Lord. R. Thanks be to God.
DOMINICA DE PASSIONE

Graduale. Ps. 142, 9, 10. Eripe me, Domine, de inimicis meis: doce me facere voluntatem tuam. V. Ps. 17, 48-49. Liberator meus, Domine, de gentibus iracundis: ab insurgentibus in me exaltabis me: a viro iniquo eripies me.


Sacerdos, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Deinde conversus ad librum dicit:

C. Dominus vobiscum... R. Et cum spiritu tuo.
C. Sequentia sancti Evangelii secundum Joannem.
R. Gloria tibi, Domine. Joann. 8, 46-59


PASSION SUNDAY

Gradual. Ps. 142, 9, 10. Deliver me, Lord, from mine enemies, teach me to do thy will. V. Ps. 17, 48-49. Thou art my deliverer, Lord, from fierce enemies; thou wilt exalt me above mine adversaries, from the wicked man thou wilt deliver me.

Tract. Ps. 128, 1-4. From my youth they have often assailed me. V. Let Israel say it now: from my youth they have often assailed me. V. But they have not prevailed against me; sinners have ploughed upon my back. V. They have prolonged their iniquities; a just Lord breaks the necks of sinners.

The priest, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Pray, Lord, a blessing.
May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:

C. The Lord be with you. R. And with you also.
C. A passage from the holy Gospel according to John.
R. Glory to thee, O Lord.

At that time: Jesus said to the Jewish crowds: Which of you can show me guilty of sin? If I speak truth, why do you not believe me? He who is a child of God obeys God's words. It is because you are not his children that you do not obey. The Jews then said to him: Are we not right in saying that you are a Samaritan and possessed? Jesus answered: I am not possessed. I am seeking my Father's honour, while you insult me for it. However, I do not seek my own glory; there is one who seeks it, and he is judge. I tell you truly, if anyone keeps my word, he will never see death. The Jews said to him: Now we are certain that you are possessed. Abraham died, and so did the prophets; and yet you say, If anyone keeps my word, he will never taste death. Are you then greater than our father Abraham who died, and greater than the prophets who also died? Who are you claiming to be? Jesus answered: If I glorify myself, my glory is nothing. It is my Father who glorifies me, he whom you call your God, though you do not know him. But I do know him, and if ever I say that I do not know him, I shall be a deceiver like you; but I do
sermonem ejus servo. Abraham pater vester exsultavit, ut videret
diem meum: vidit, et gavisus est. Tulerunt ergo lapides, ut jacerent in
eum: Jesus autem abscondit se, et exivit de templo.

Sacerdos osculatur Evangelium, dicens:
Per evangelica dicta deleantur nostra delicta.

Deum verum de Deo vero. Genitum, non factum,
Patre natum ante omnia saecula. Deum de Deo, lumen de
Patri: per quem omnia facta sunt. Qui
et sepultus est. Et resurrexit tertia die,
finis. Et in Spiritum Sanctum, Dominum,

Sacerdos accepit Patenam cum Hostia, quam offerens dicit:
Suscipe, sancte Pater, omnipotens aeternae Deus, hanc
immaculatam hostiam, quam ego indignus fulmulus tuus offero
tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et
offensionibus, et neglegentiis meis, et pro omnibus circumstantibus,
sed et pro omnibus fideliibus christianis vivis atque defunctis: ut
mihi, et illis proficiat ad salutem, in vitam aeternam. Amen.

Laus tibi, Christe.

The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

Credo in unum Deum, Patrem omnipotentem, factorem caeli
et terrae, visibilium omnium, et invisibilium. Et in unum
Dominum Jesum Christum, Filium Dei unigenitum. Et ex
Patre natum ante omnia saecula. Deum Deo, lumen de lumine,
Deum verum de Deo vero. Genitum, non factum, consubstantialem
Patri: per quem omnia facta sunt. Qui
et sepultus est. Et resurrexit tertia die,
finis. Et in Spiritum Sanctum, Dominum,
evivificat: qui
ex Patre Filioque procedit. Qui cum Patre et F1lio s1mul adoratur,
sanctam, catholicam et apostolicam Ecclesiam. Confiteor .unum
baptisma in remissionem peccatorum. Et exspecto resurrectwnem

Offertorium. Ps. 118, 17, 107.
Confitebor tibi, Domine, in toto
corde meo: retribue servo tuo: vivam, et custodiam sermones tuos:
vivifica me secundum verbum tuum, Domine.

Offertory. Ps. 118, 17, 107. To thee, Lord, I shall confess with all
my heart; reward thy servant. I shall live and shall keep thy
commands; quicken me, Lord, according to thy word.

The priest takes the paten with the Host, which he offers, saying:
Holy Father, almighty eternal God, receive the sacrifice of
this perfect offering, which I thy unworthy servant make
to thee, my living and true God, for my sins and offences
and negligences without number, and for all who are present here
as well as for all the Christian faithful living and dead: that it
may prosper their salvation and mine unto life everlasting. Amen.
DOMINICA DE PASSIONE

Aquam benedicit signo Crucis, dicens:

 Deus, qui humanae substantiae dignitatem mirabiliter constitisti, et mirabilia reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Aliquantulum inclinatus, dicit:

In spiritu humiliatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Sacerdos lavat manus, dicens: Ps. 25, 6-12


Aliquantulum inclinatus, junctis manibus, dicit:


PASION SUNDAY

He blesses the water with the sign of the Cross and says:

God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, (he blesses the offerings and continues) and bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says: Ps. 25, 6-12

I will wash my hands among the innocent and gather with them at thy altar, Lord; To hear the song of praise and tell of all thy wonderful works. Lord, I have loved the beauty of thy house and the place where thy glory dwells. Let not my soul, O God, be lost among the wicked nor my life with men of blood. Their hands are steeped in evil; their right hands full of bribes. For myself, I walk in innocence; redeem me and be merciful to me. My feet are set in the straight path: where men gather, Lord, I will bless thee.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.
DOMINICA DE PASSIONE

Postea versus ad populum, voce paululum elevata, dicit:
rate frater, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae. Sacerdos dicit: Amen.

SECRETAE


PRAEFATIO DE SANTA CRUCE

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeternus Deus: Qui salutem humani generis in ligno Crucis constituit: ut unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominaciones, tremunt Potestates. Caeli caelorumque Virtutes, ac beata Seraphim, sola exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur supplici confessione dicentes:

Jungit manus, et inclinatus dicit:

CANON MISSAE, UT INFFRA

Sacerdos prosequitur Missam:

Communio. 1 Cor. 11, 24, 25. Hoc corpus, quod pro vobis tradetur: hic calix novi testamenti est in meo sanguine, dicit Dominus: hoc facite, quotiescumque sumitis, in meam commoracionem.
Deinde osculatur Altare et dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.


C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Ite, missa est. R. Deo gratias.

Sacerdos inclinat se, et dicit secrete:


Versus ad populum, benedicens, prosequitur:


Sacerdos in cornu Evangelii, dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. + Initium sancti Evangelii secundum Joannem.
R. Gloria tibi, Domine.


JOANN. 1, 1-14

The priest bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring forgiveness to me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:


The priest goes to the Gospel corner, and says:

C. The Lord be with you. R. And with you also.
C. The beginning of the holy Gospel according to John. R. Glory to thee, O Lord.

JOHN 1, 1-14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. A man came, sent from God, whose name was John. He came as a witness, to give testimony to the light, that all might believe through him. He was not the light, but was to give testimony to the light. The Word was the true Light, which enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world did not recognise him. He came to his own, and his own did not receive him; but to all who did receive him, and who believe in his name, to these he gave power to become children of God, born not of blood, nor by the will of flesh, nor by the will of man, but of God. (He genuflects, saying) And the Word became flesh, (and rising continues) and dwelt among us; and we saw his glory, the glory of the only-begotten of the Father, full of grace and truth. R. Thanks be to God.
DOMINICA II PASSIONIS SEU IN PALMIS

DE SOLEMNI PALMARUM PROCESIONE IN HONOREM CHRISTI REGIS

DE BENEDICITIONE RAMORUM


Then the celebrant blesses the palms.


THE SECOND SUNDAY OF PASSIONTIDE OR PALM SUNDAY

THE SOLEMN PROCESSION OF PALMS IN HONOUR OF CHRIST THE KING

THE BLESSING OF THE PALMS

The ceremony begins at the appointed hour with the blessing of the palms; there is no Asperges. Red vestments are worn. The palms should be ready on a table covered with a white cloth, in a convenient place in the sanctuary and where the people can see. After making the usual reverence at the altar, the celebrant, with the sacred ministers, stands behind the table facing the people, whilst the following antiphon is sung.

Antiphon. Matth. 21, 9. Hosanna to the Son of David; blessed is he who comes in the name of the Lord. King of Israel: Hosanna in the highest.

Let us pray.

Bless, we beg thee, Lord, these branches of palm (or olive or other trees) and grant that as thy people make this outward gesture today in thine honour, they may, with deep devotion, achieve its inward perfection by victory over the enemy and a supreme love of the work of thy saving mercy: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

The celebrant sprinkles the palms three times with holy water. Then, putting incense into the thurible, he incenses the palms.

THE DISTRIBUTION OF THE PALMS

The celebrant stands on the predella, facing the people, and distributes the blessed palms to everyone in order. Meanwhile these antiphons and psalms are sung.

Antiphon 1. The Hebrew children came out with olive branches in their hands to meet the Lord, calling out in greeting: Hosanna in the highest.

Oremus. Oratio

Bene dic, quae sumus, Domine, hos palmarum (seu olivarum aut aliarum arborum) ramos: et praesta ut, quod populus tuus in tui venerationem hodierno die corporaliter agit, hoc spiritualiter summa devotione perficiat, de hoste victoriam reportando et opus misericordiae summopere diligendo. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. R. Amen.

Then the celebrant distributes the palms.

The celebrant stands in the predella, versus populum, dat ramos benedictos omnibus per ordinem. Cantantur sequentes antiphonae et psalmi.

DOMINICA IN PALMIS
Psalmus 23, 1-2, 7-10

Domini est terra et quae replent eam, orbis terrarum et qui habitant in eo.
Nam ipse super maria fundavit eum, et super flumina firmavit eum.

*Et repetitur antiphona* Pueri Hebraeorum.

Attollite, portae, capita vestra, et attollite vos, fores antiquae, ut ingrediatur rex gloriae.
Quis est iste rex gloriae? Dominus fortis et potens, Dominus potens in praelio.

*Et repetitur antiphona* Pueri Hebraeorum.

Attollite, portae, capita vestra, et attollite vos, fores antiquae, ut ingrediatur rex gloriae.
Quis est iste rex gloriae? Dominus exercituum: ipse est rex gloriae.

*Et repetitur antiphona* Pueri Hebraeorum.

Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper, et in saecula saeculorum.
Amen.

*Antiphona 2. Pueri Hebraeorum* vestimenta prosternebant in via, et clamabant dicentes: Hosanna filio David; benedictus qui venit in nomine Domini.

Psalmus 46

Omnes populi, plaudite manibus, exsultate Deo voce laetitiae, Quoniam Dominus excelsus, terribilis, rex magnus super omnem terram.

*Et repetitur antiphona* Pueri Hebraeorum vestimenta.

Subjicit populos nobis et nationes pedibus nostris. Eligit nobis hereditatem nostram, gloriam Jacob, quem diligite.

*Et repetitur antiphona* Pueri Hebraeorum vestimenta.

Ascendit Deus cum exsultatione, Dominus cum voce tubae. Psallite Deo, psallite; psallite regi nostro, psallite.

*Et repetitur antiphona* Pueri Hebraeorum vestimenta.

Quoniam rex omnis terrae est Deus, psallite hymnum. Deus regnat super nationes, Deus sedet super solium sanctum suum.

*Et repetitur antiphona* Pueri Hebraeorum vestimenta.

Palm Sunday
Psalm 23, 1-2, 7-10

The earth is the Lord’s, and all that fills it. The rounded earth is his, and all who live there.
For he set it amidst the seas, and founded it upon the waters.

*The antiphon* The Hebrew children is repeated.

Swing back your gates, you portals, swing open everlasting doors, to let the king of glory enter.
Who is this king of glory? A strong and mighty Lord: a Lord mighty in battle.

*The antiphon* The Hebrew children is repeated.

Swing back your gates, you portals, swing open, everlasting doors, to let the king of glory enter.
Who is this king of glory? The Lord of hosts: he is the king of glory.

*The antiphon* The Hebrew children is repeated.

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

*The antiphon* The Hebrew children is repeated.

Antiphon 2. The Hebrew children spread their garments on the road, and cried out in greeting: Hosanna to the Son of David; blessed is he who comes in the name of the Lord.

Psalm 46

All you people clap your hands and acclaim your God with shouts of gladness.
For the Lord is most high and to be revered: he is the great king of all the earth.

*The antiphon* The Hebrew children spread is repeated.

He has made all peoples our subjects and set all nations at our feet. He has chosen for our heritage the fair heritage of Jacob whom he loves.

*The antiphon* The Hebrew children spread is repeated.

God hath gone up with jubilation, and the Lord with the sound of the trumpet.
A song, a song for our God. A song, a song for our king.

*The antiphon* The Hebrew children spread is repeated.

For God is king of all the earth, praise him in song. Our God is ruler of the nations, he is enthroned in his holiness.

*The antiphon* The Hebrew children spread is repeated.
The princes of the people are gathered with the people of Abraham's God.
The rulers of the earth are God's servants: he is above the highest.

The antiphon The Hebrew children spread is repeated.

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

The antiphon The Hebrew children spread is repeated.

The reading of the Gospel

After the distribution of the palms, the table is removed, and the celebrant washes his hands in silence. He then goes up to the altar, kisses it, and puts incense in the thurible. The normal rubrics for the singing of the Gospel at Mass are observed.

C. The Lord be with you.  R. And with you also.
C. A passage from + the holy Gospel according to Matthew.
R. Glory to thee, O Lord.

At that time: Jesus was approaching Jerusalem, and when he reached Bethphage on the Mount of Olives, he sent ahead two disciples with these instructions: Go into the village opposite, and you will at once find tethered there an ass with her colt; untie them and bring them to me. If anyone says anything to you, you are to say: The Master needs them, but will return them without delay. This was done in fulfilment of the word spoken by the prophet, when he said: Say to the daughter of Sion, See, your King is coming to you, a humble man, riding on an ass, and on a colt, the foal of a beast of burden. The disciples went off and did as Jesus had told them. They brought the ass and the colt, and threw their cloaks over them; and Jesus sat on them. Most of the crowd spread their cloaks on the road, and others cut branches from trees and strewed the road with them. The crowds going ahead of him and those following behind shouted: Hosanna to the son of David. Blessed be he who is coming in the name of the Lord!
Antiphona 2. Cum angelis et pueris fideles inveniamur, triumphatori mortis clamantes: Hosanna in excelsis.

Antiphona 3. Turba multa, quae convenerat ad diem festum, clamabat Domino: Benedictus qui venit in nomine Domini: Hosanna in excelsis.


During the procession the following hymn is sung:

Hymn to Christ the King

Glory to thee, our Saviour Christ the King:
To whom young voices sweet hosannas sing.
R. Glory to thee.
O Israel’s King, David’s renowned son,
Who comest in God’s name, the blessed one.
R. Glory to thee.
Heaven’s bright battalions praise thee: all creation
And all mankind join in this commendation.
R. Glory to thee.
The Jews went forth to greet thee, palms in hand:
We now with prayers and hymns before thee stand.
R. Glory to thee.
They paid their dues to thee about to die.
Our hymns are sung to thee enthroned on high.
R. Glory to thee.
Their prayers rejoiced thee: accept the prayers we bring:
Thy joy is in all goodness, gracious King.
R. Glory to thee.


Psalm 147

Praise the Lord, Jerusalem; Sion, praise your God.
With his bolts he has fastened your gates: he has blessed the children within your walls.
He has brought peace to your borders: with choicest wheat he feeds you.
DOMINICA IN PALMIS

Proicit glaciem suam ut frustula panis; coram frigore ejus aquae rigescunt.
Emittit verbum suum et liquefacit eas; flare jubet ventum suum et fluunt aquae.
Annuntiavit verbum suum Jacob, statuta et praecepta sua Israel.
Non fecit ita ulli nationi: praecepta sua non manifestavit eis.
Gloria Patri, et Filio, et Spiritui Sancto.


Celebrans, cum ad Altare advenerit, dicit orationem ad complendam processionem.
C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus. Oratio


PALM SUNDAY

He sends his commands to the earth, his word travels swiftly.
He sends down snow like spun wool, he sprinkles his frost like ashes.
He scatters ice like crusts of bread: by his power the waters are frozen into stillness.
He issues his command, and they are melted, he bids his warm wind blow and they flow again.
He proclaims his word to Jacob, his laws and precepts to Israel.
He deals thus with no other nation: he reveals his will to none other.
Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be: world without end. Amen.
The antiphon All praise is repeated.

Antiphona 6. Brandishing our palms we adore the Lord as he comes. Let us run to meet him and tell his glory in song: Blessed is the Lord.

Antiphona 7. Long live our King, the world's Redeemer and David's Son. The prophets foretold thy coming, the Saviour of the house of Israel. The Father has sent thee into the world to be offered as a sacrifice for our salvation; all the saints, from the beginning of the world, have longed for thee. So now Hosanna to the Son of David; blessed is he who comes in the name of the Lord. Hosanna in the highest.

The final antiphon is begun as the procession enters the church.
Antiphona 8. As the Lord entered the holy city, the Jews with palms in hand proclaimed the Resurrection and the Life: Hosanna, they cried, Hosanna in the highest. When the people heard that Jesus was coming to Jerusalem, they went out to meet him carrying their palm branches: Hosanna, they cried, Hosanna in the highest.

When the celebrant reaches the altar he recites the final processional prayer.
C. The Lord be with you. R. And with you also.

Let us pray. Prayer

Lord Jesus Christ, our King and Redeemer, in whose honour we have sung these solemn praises with palms in our hands, mercifully grant that wherever these palms be carried, there thy grace and blessing may descend; and may thy right hand banish every evil and illusion of the devil and protect all whom thou hast redeemed: who art God, living and reigning with God the Father in the unity of the Holy Spirit, for ever and ever. R. Amen.
DOMINICA IN PALMIS
DE MISSA

Color paramentorum est violaceus. Ubi ante missam facta fuerit benedictio et processio ramorum, celebrans cum ministris, accedit ad Altare, et omissis psalmo Judica me, Deus, ac confessione, statim ascendens, osculatur illud, et incensat.

Antiphona ad introitum  Ps. 21, 20, 22
Domine, ne longe facias auxilium tuum a me, ad defendionem meam aspice: libera me de ore leonis, et a cornibus unicornium humilitatem meam. Ps. ibid., 2. Deus, Deus meus, respice in me: quare me dereliquisti? Ionge a salute mea, verba delictorum meorum. Domine.

C. Kyrie, eleison.  R. Lord, have mercy.
C. Kyrie, eleison.  R. Lord, have mercy.
C. Christe, have mercy.  R. Christ, have mercy.
C. Kyrie, eleison.  R. Lord, have mercy.
C. Kyrie, eleison.  R. Lord, have mercy.

Deinde osculatur Altare et dicit:  C. Dominus vobiscum.  R. Et cum spiritu tuo.

Oremus.  Oratio

Lectio Epistolae beati Pauli Apostoli ad Philippenses.  Phil. 2, 5-11

Palm Sunday
THE MASS

Purple vestments are worn. Where Mass is preceded by the blessing and procession of palms, the psalm Judge me, O God and the confessional prayers are omitted. The celebrant, with the ministers, goes up to the altar, kisses it and incenses it at once.

Introit antiphon  Ps. 21, 20, 22
Lord, do not withdraw thy strength from me, look to my protection; deliver me from the lion’s mouth, and rescue me defenceless from the horn of the unicorn. Ps. ibid., 2. My God, my God, look upon me; why hast thou abandoned me? My prayers are far from thee my salvation, because of my sins, Lord.

C. Lord, have mercy.  R. Lord, have mercy.
C. Lord, have mercy.  R. Christ, have mercy.
C. Christ, have mercy.  R. Christ, have mercy.
C. Lord, have mercy.  R. Lord, have mercy.
C. Lord, have mercy.

He kisses the altar and says:  C. The Lord be with you.  R. And with you also.

Let us pray.  Prayer
Almighty eternal God who, to give the human race a pattern of humility, didst permit our Saviour to take flesh and endure the cross: graciously grant that we, who have the lesson of his suffering before us, may enjoy the companionship of his resurrection: through the same Jesus Christ thy Son, our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

Epistle of blessed Paul the Apostle to the Philippians.  Phil. 2, 5-11
Brethren: Let there be one mind among you, the mind of Christ, who, being already in the form of God, did not regard equality with God as a prize to be captured, but emptied himself and took the form of a slave, and was born in the manner of men. Then, bearing the appearance of man, he humbled himself, and was obedient unto death, even to death on a cross. Wherefore, God exalted him mightily, and bestowed on him the name that is above all names, (here all kneel) so that in the name of Jesus every knee shall bend in heaven, on earth and under the earth, and every tongue acclaim Jesus Christ as Lord, to the glory of God the Father. R. Thanks be to God.
**DOMINICA IN PALMIS**

Graduale. Ps. 72, 24, 1-3. Tenuisti manum dexterae meae: et in voluntate tua deduxisti me: et cum gloria assumpsisti me. 

Ps. 21, 2-9, 18, 19, 22, 24, 32. Deus Deus meus, respice in me: quare me dereliquisti? 

Tractus. Ps. 21, 2-9, 18, 19, 22, 24, 32. Deus Deus meus, respice in me: quare me dereliquisti? 

Gradual. Ps. 72, 24, 1-3. Thou holdest my right hand, and thou leadest me in the way of thy will: and at the last thou shalt bring me to glory. 

**PALM SUNDAY**

Gradual. Ps. 72, 24, 1-3. Thou holdest my right hand, and thou leadest me in the way of thy will: and at the last thou shalt bring me to glory. 

Tract. Ps. 21, 2-9, 18, 19, 22, 24, 32. Deus Deus meus, respice in me: quare me dereliquisti? 

Tractus. Ps. 21, 2-9, 18, 19, 22, 24, 32. Deus Deus meus, respice in me: quare me dereliquisti?

Verumtamen non sicut ego volo, sed sicut tu. C. Et venit ad discipulos suos, et invent eos dormientes: et dicit Petro: Si sc non potuistis una hora vigilare mecum? Vigilate, et orate, ut non

Ps. 21, 2-9, 18, 19, 22, 24, 32. Deus Deus meus, respice in me: quare me dereliquisti? 

Ps. 21, 2-9, 18, 19, 22, 24, 32. Deus Deus meus, respice in me: quare me dereliquisti? 

Ps. 21, 2-9, 18, 19, 22, 24, 32. Deus Deus meus, respice in me: quare me dereliquisti?
DOMINICA IN PALMIS


Palm Sunday

not keep watch even for one hour with me? Watch and pray, so that you will not succumb to temptation. The spirit indeed is willing, but the flesh is weak. C. Again he left them and prayed a second time: + My Father, if this cup cannot pass away except by my drinking it, let your will be done. C. Then he came again and found the disciples sleeping, because their eyes were heavy. So he left them and went away again and prayed for the third time, repeating the same words. Then he came to the disciples and said to them: + Sleep on now, and take your rest. See, the hour has come: the Son of Man is now to be betrayed into the hands of sinners. Rise up, let us go. Look, my betrayer is at hand. C. He was still speaking when Judas, one of the twelve, appeared with a large crowd of men armed with swords and clubs, sent by the chief priests and elders of the people. Now the traitor had arranged a signal with them. S. The one that I kiss, he had said, that is the man: hold him fast. C. So he went straight up to Jesus and said: S. Greetings, Rabbi. C. And kissed him. Jesus answered him: + My friend, do what you are here to do. C. Then they came forward, grasped Jesus and held him. One of those with Jesus put his hand to his sword, drew it, and slashed at a servant of the High Priest and cut off one of his ears. But Jesus said to him: + Put back your sword where it belongs. Whoever resorts to the sword will die by the sword. Or do you not know that if I call on my Father for aid, he will at once place at my side twelve legions of angels? But how then would the Scriptures be fulfilled, which prophesy that this is how things must be? C. At that time Jesus said to the crowd: + Am I a brigand that you come out with swords and clubs to arrest me? Day by day I have been sitting in the temple teaching, and you did not arrest me then. C. But all this has happened in fulfilment of the prophecies of Scripture. Then all the disciples deserted him and ran away.

Those who had arrested Jesus led him away to the house of the high priest Caiaphas, where the scribes and elders had assembled. Peter followed him, at a distance, as far as the courtyard of the High Priest’s house; and he went inside and sat with the servants to see the end. The chief priests and the whole Sanhedrin tried to find false evidence against Jesus, in order to send him to his death; but they did not find what they wanted, although many false witnesses came forward. Later, however, two came forward and said: S. This man claimed: I can throw down God’s temple and in three days rebuild it. C. Then the High Priest stood up and said to Jesus: S. Have you no answer to the charge they make against you? C. But Jesus remained silent. Then the High Priest said to him: S. I adjure you in the name of the living God to tell us whether you are the Messias, the Son of God. C. Jesus replied: + It is you who said it. But I tell you, soon you will see the Son of Man

C. Tunc exspuerunt in faciem ejus, et colaphis eum ecceiderunt, ali autem palmas in faciem ejus dederunt, dicentes: S. Prophetiza nobis, Christe, quis est qui te percussit? C. Peter vero sedebat foris inatrio; et accessit ad eum una ancilla, dicens: S. Et tu cum Jesu Galilaeo eras. C. At ille respondente s dixerunt: Au tern palrnas in faciern ej us dederunt, dicentes: C. Then some of them spat in his face and beat him; others struck him with their fists and said: S. Play the prophet, Messias, and tell us who is it that struck you. C. Then he went out to the gateway, and another maid saw him and said to the people there: S. This man was with Jesus the Nazarene. C. But he denied it in front of everyone: S. I do not know what you mean, he said. C. Then he went out to the gateway, and another maid saw him and said to Peter: S. You certainly are one of them. Why, your accent gives you away. C. Then he repeated his denial with curses and oaths, I do not know the fellow. At once the cock crew. And Peter remembered how Jesus had said: Before the cock has crowed, you will deny me three times. And he went outside and wept bitterly.

Mane autem facto, consilium inierunt omnes principes sacerdotum et seniores populi adversus Jesum, ut eum morti traderent. Et vincum adduxerunt eum, et tradierunt Pontio Pilato praesidi. Tunc videns Judas, qui eum tradidit, quod damnatus esset; poenitentia ductus, retulit trinta argentos principibus sacerdotum et seniori bus, dicens: S. Peccavi, tradens sanguinem justum. C. At illi dixerunt: S. Quid ad nos? Tu videris. C. accessit ad eum una ancilla, dicens: S. It is not lawful to put the money into the treasury, since it is the price of blood. C. After some deliberation, they used it to buy the Potter's Field, to serve as a burial ground for foreigners. That is why to this day it goes by the name of Haceldama, that is, the Field of Blood. Then were fulfilled the words of the prophet Jeremias, when he said: And they took the thirty silver pieces, the small price set upon the most prized of the sons of Israel, and bought with them the Potter's Field, as the Lord had bidden me.

At daybreak all the chief priests and elders of the people met and decided to bring Jesus to his death. They had him put in bonds and led him off and handed him over to the governor Pilate. When Judas, who had betrayed him, saw that he had been condemned, he was full of remorse. He took back the thirty silver pieces to the chief priests and elders and cried: S. I have sinned, I have betrayed an innocent man. C. They retorted: S. What has that to do with us? It is your concern. C. Then he flung down the silver pieces, left the temple, and went away and hanged himself. When the chief priests recovered the silver pieces they said: S. It is not lawful to put the money into the treasury, since it is the price of blood. C. And they took the thirty silver pieces, the small price set upon the most prized of the sons of Israel, and bought with them the Potter's Field, as the Lord had bidden me.

Now Jesus stood before the governor; and the governor said to him: S. You are the king of the Jews, are you? C. Jesus answered: S. It is you who say it. C. Then the chief priests and elders brought their accusations against him, but he made no answer. So Pilate said to him: S. Do you not hear all their depositions against you? C. But to the governor's astonishment Jesus gave him no answer.

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DOMINICA IN PALMIS


Palm Sunday

on any charge. At the feast it was the governor's custom to grant the people the release of any one prisoner, whom they wanted. At this time a notorious prisoner called Barabbas was held in prison. So when the people assembled Pilate said to them: S. Which of them do you want me to release for you: Barabbas, or Jesus, the one called Christ? C. For he knew that it was out of jealousy that Jesus had been handed over. While Pilate was seated on the rostrum, his wife sent him a message: S. Have nothing to do with that innocent man, she said; I suffered much in a dream last night on his account. C. But the chief priests and elders urged the crowd to ask for the release of Barabbas and to have Jesus put to death. The governor addressed them and said: S. Which of the two do you want me to release for you? C. They cried: S. Barabbas. C. Pilate said to them: S. Then what am I to do with Jesus, the one called Christ? C. They all cried: S. Crucify him. C. He said: S. Why, what has he done wrong? C. But they shouted still louder: S. Crucify him. C. Pilate saw that it was no use, and that the unrest was growing. So he had water fetched and washed his hands before the crowd. S. I am innocent of shedding this man's blood, he said, it is your responsibility. C. All the people answered: S. His blood be on us and on our children. C. Then Pilate released Barabbas for them, but Jesus he had scourged, and then handed him over to be crucified.

Then the governor's guard took Jesus inside the palace, and set their whole detachment around him. They stripped him, then dressed him in a scarlet cloak; and they plaited a crown of thorns and put it on his head, and placed a rod in his right hand. Then they fell on their knees in mockery before him with cries of: S. Hail, King of the Jews. C. They also spat on him; and they took the rod and struck him on the head with it. When they had finished mocking him, they took away the cloak and dressed him in his own clothes, and led him off to crucifixion.

On their way out, they met a man named Simon from Cyrene and forced him to carry Jesus' cross. They went to a place called Golgotha, which means the place of the skull. He was offered wine to drink, mixed with gall; he tasted it, but would not drink. After they had crucified him, they divided his clothes and cast lots for them. Thus the writing of the Prophet was fulfilled which says: They divided my garments among them and cast lots over my clothes. Then they sat down there on guard over him. They also placed above his head the charge that had been brought against him: This is Jesus the King of the Jews.

Then two brigands were crucified with him, one on his right and one on his left. The passers-by mocked him, tossing their heads and
sua et dicentes: S. Vah qui destruist templum Dei, et in triduo illud reaedificis: salva temetipsum. Si Filius Dei es, descendec de cruce. C. Similiter et principes sacerdotum, illudentes cum Scribris et senio Scribis, dicebant: S. Alios salvos fecit, seipsis non potest salvum facere: si Rex Israel est, descendat nunc de cruce, et credimus ei: confidit in Deo: liberet nunc, si vult eum; dixit enim: Quia Filius Dei sum. C. Idipsum autem et latrones, qui crucifixi erant cum eo, improberabant ei.

Je sus voce magna, dicens: + Eli, Eli, lamma sabacthani? C. Hoc terram usque ad horam nonam: Et circa horam nonam clamavit Jesus a Galilaea, ministrantes ei: inter quas erat Maria, Maria Magdalenae, et Maria Jacobi et Joseph mater, et mater filiorum Zebedaei. Vere Filius Dei erat iste:

C. Erant autem ibi mulieres multae a longe, quae securae erant Jesum a Galilaea, ministrantes ei: inter quas erat Maria Magdalenae, et Maria Jacobi et Joseph mater, et mater filiorum Zebedaei. Cum autem sero factum esset, venit quidam homo dives ab Ionge, quae secutae sunt, et monumenta aperta sunt: et multa corpora et pausatur aliquantulum (Here all kneel and make a short pause) Suddenly, the curtain of the temple was rent in two from top to bottom; and the earth shook, rocks were rent, and graves were opened; and the bodies of many saints who had gone to their rest, rose up. (They came out of their graves after his resurrection and entered the holy city and showed themselves to many people). The centurion and the men who were with him on guard over Jesus saw the earthquake and all that was happening, and were greatly frightened, and they exclaimed: S. He was indeed God's Son.

C. Watching from a distance were many women who had accompanied Jesus from Galilee, to minister to his needs; among them were Mary Magdalene, and Mary the mother of James and of Joseph, and the mother of the sons of Zebedee. When evening came, a rich man from Arimathea called Joseph, himself a disciple of Jesus, went to Pilate and asked for the body of Jesus. Pilate gave orders that it should be handed over to him. Joseph took the body and wound a clean linen shroud round it, and laid it in a new tomb, which he had had cut in a rock. The centurion and the men who were with him on guard over Jesus saw the earthquake and all that was happening, and were greatly frightened, and they exclaimed: S. He was indeed God's Son.

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. I believe in one Lord Jesus Christ, only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God, begotten not made, one in substance with the Father: through whom all things were made. For us men and for our salvation, he came down from heaven, (here all kneel) took
DOMINICA IN PALMIS


Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Oremus.


Celebrans accipit Patenam cum Hostia, quam offerens dicit:

Aquam benedicit signo Crucis, dicens: Amen.

Accipit Calicem et offert, dicens:
Oferimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat.

Amen.

Aliquantulum inclinatus, dicit:
In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Palm Sunday

Flesh by the Holy Spirit from the Virgin Mary, and was made man. He was also crucified for us, suffered under Pontius Pilate and was buried. On the third day he rose again, according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead; and his reign will have no end. I believe also in the Holy Spirit, Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the Prophets. And I believe in one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.
C. Let us pray.

Offertory antiphon. Ps. 68, 21–22. My heart is broken with insults and sadness, and I looked for one who would share my grief, and there was no one: for one who would comfort me, and I found no one; and they gave me gall to eat, and vinegar to quench my thirst.

The celebrant takes the paten with the Host, which he offers, saying:
Holy Father, almighty God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:
God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:
We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:
With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.
DOMINICA IN PALMIS

Ven, sanctificator omnipotens aeternae Dei (benedicit oblata, prosequendo) et bene dic hoc sacrificium, tuo sancto nomine praeparatam.

Celebrans lavat manus, dicens: Ps. 25, 6-12

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.
Ut audiam vocem laudis, et enarsum uruversa rrurab~ha . tu~. Domine, dilexi decorem domus tuae: et locum habitacionis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.
In quorum manibus iniquitates sunt: dextera eorum repleta est munerebus.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Bowing slightly and joining his hands, he says:


He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.

May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. The celebrant says: Amen.

Secret

Grant, we pray thee, Lord, that this gift, offered in the sight of thy majesty, may gain for us the grace of filial love and ensure us an eternity of bliss: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, (in a clear voice) for ever and ever. Amen.

C. The Lord be with you. R. And with you also.
C. Raise your hearts. R. They are raised to the Lord.
C. Let us give thanks to the Lord our God. R. It is just and right.

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DOMINICA IN PALMIS

Praefatio de Sancta Cruce


Jungit manus, et inclinatus dicit:

CANON MISSAE, UT INFRA

Celebrans prosequitur Missam:
Antiphona ad communionem. Matth. 26, 42. Pater, si non potest hic calix transire, nisi bibam ilium: fiat voluntas tua.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

Let us pray. Postcommunion


C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Ite, missa est. R. Deo gratias.

Celebrans inclinat se, et dicit secretement:

Versus ad populum, benedicens, prosequitur:

Palm Sunday

Preface of the Holy Cross

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God, who didst win salvation for the human race on the tree of the Cross; that from the tree which brought death, life might spring again, and Satan who conquered through the tree, on the tree also might be conquered, through Christ our Lord. Through him thy majesty is praised by Angels, adored by Dominations, revered by Powers. The heavens also, the Virtues and the holy Seraphim in exultant harmony proclaim it. Grant, we implore thee, that our voices also may be joined with theirs, in homage and supplication saying:

Joining his hands, he bows and says:
Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

NOW TURN TO THE CANON

The celebrant continues the Mass:
Communion antiphon. Matth. 26, 42. My Father, if this cup cannot pass away except by my drinking it, let your will be done.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.

Let us pray. Postcommunion

By the work of this mystery, Lord, may we be purged of our sins and see our just longings fulfilled: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.
C. Go, the Mass is ended. R. Thanks be to God.

The celebrant bows, and prays silently, saying:
May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring forgiveness to me and all for whom I have offered it. Through Christ our Lord. Amen.

Turning to the people, he says in blessing:
FERIA V IN CENA DOMINI

DE MISSA SOLEMNIS
VESPERTINA

Incipit processio per ecclesiam ad Altare, et interim cantatur antiphona ad introitum.

Antiphona ad introitum

Gal. 6, 14


Celebrans cum ingreditur ad Altare, facta illi debita reverentia, signat se signo Crucis a fronte ad pectus, et clara voce dicit:


Ministri respondent: Ad Deum qui laetificat juventutem meam.

Signat se, dicens:

C. Adjutorium nostrum in nomine Domini.
R. Qui fecit caelum et terram.

Deinde junctis manibus profunde inclinatus facit Confessionem.


Ministri respondent: Misereatur tui omnipotens Deus, et, dimissis peccatis tuis, perducat te ad vitam aeternam.

Celebrans dicit: Amen.

Deinde ministri repetunt Confessionem: et ubi a celebrante dicebatur vobis, fratres, et vos, fratres, a ministris dicitur tibi, pater, et te, pater.

MAUNDY THURSDAY

THE SOLEMN EVENING
MASS OF THE LORD'S SUPPER

The antiphon for the Introit is sung while the procession makes its way through the church to the altar.

Introit antiphon

Gal. 6, 14

Surely we ought to glory in the Cross of our Lord Jesus Christ; in him is our salvation, our life and resurrection; through him we are saved and set free. Ps. 66, 2. May God grant us his mercy and his blessing; may the light of his face shine on us and bring us his mercy. Surely.

When the celebrant comes to the altar, after making the usual reverence, he signs himself and says in a clear voice:

In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Then, with hands joined before his breast he says the antiphon: I will go to the altar of God.

The ministers answer: To God who gives me youthful joy.

He makes the sign of the Cross, saying:

C. Our help is in the name of the Lord.
R. Who made heaven and earth.

With hands joined, he bows deeply and makes his Confession.

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 you, brethren, that I have sinned exceedingly in thought, word and deed, he strikes his breast three times, saying: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints and you, brethren, to pray to the Lord our God for me.

The ministers answer: May almighty God be merciful to you, forgive your sins and bring you to everlasting life.

The celebrant answers: Amen.

The ministers repeat the confession: but where the celebrant said to you, brethren, and you, brethren, they say to you, father, and you, father.
IN CENA DOMINI

Postea celebrans, junctis manibus, facit absolutionem, dicens:

Miseretur vestri omnipotens Deus, et, dimissis peccatis vestris, perducat vos ad vitam aeternam.
R. Amen.

Signat se signo Crucis, dicens:

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

Et inclinatus prosequitur:

C. Deus, tu conversus vivificabis nos.
R. Et plebs tua laetabitur in te.
C. Ostende nobis, Domine, misericordiam tuam.
R. Et salutare tuum ad nos.
C. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
C. Dominus vobiscum.
R. Et cum spiritu tuo.

Et extendens, ac jungens manus, clara voce dicit:

Oremus, et ascensens ad Altare, dicit secrete:

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

Deinde, manibus junctis super Altare, inclinatus dicit:

Oremus, et ascensens ad Altare, dicit secrete:

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

Celebrans benedicit incensum, dicens:

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

Et, accepto thuribulo a diacono, incensat Altare, nihil dicens.

Postea diaconus, recepto thuribulo a celebrante, incensat illum tantum.

C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Christe, eleison.
C. Christe, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Kyrie, eleison.

Altaris incensatione peracta, celebrans incipit solemniter:


MAUNDY THURSDAY

The celebrant joins his hands and gives the absolution, saying:

May almighty God be merciful to you, forgive your sins and bring you to everlasting life.
R. Amen.

He makes the sign of the Cross and says:

May the almighty and merciful Lord grant us pardon, absolution and remission of our sins.
R. Amen.

And bowing, he continues:

C. Turn to us, O God, and give us life.
R. And thy people will find joy in thee.
C. Show us, Lord, thy mercy.
R. And give us thy salvation.
C. Lord, hear my prayer.
R. And let my cry reach thee.
C. The Lord be with you.
R. And with you also.

He raises his hands and joins them, saying in a clear voice: Let us pray, then he goes up to the altar and says in a low voice:

Take from us our sins we beg thee, Lord; that we may enter the holy of holies clean of heart. Through Christ our Lord.
Amen.

Then, with hands joined on the altar, he bows and says:

We pray thee, Lord, through the merits of thy Saints, he kisses the altar, whose relics are here, and of all the Saints, to pardon all my sins. Amen.

The celebrant blesses the incense, saying:

Receive the blessing + of him in whose honour thou shalt burn. Amen. He takes the thurible from the deacon and incenses the altar in silence. Then the deacon takes the thurible from him and incenses him alone.

C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Christ, have mercy.
C. Christ, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy.

After incensing the altar the celebrant solemnly intones:

Glory to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord

Deinde osculatur Altare ut dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.


Et cum spiritu tuo.

Prayer

God, from whom Judas received the punishment of his sin and the thief the reward of his faith, grant us the fruits of thy mercy, so that our Lord Jesus Christ, who in his Passion gave to each the recompense they deserved, may bestow on us, freed from the defects of fallen nature, the grace of his resurrection: who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

Epistle of blessed Paul the Apostle to the Corinthians.

1 Cor. 11, 20-32


Let us pray.

IN CENA DOMINI

God, heavenly King, God the Father almighty. Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers: who sittest at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high: Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.

Prayer

Let us pray.

Maundy Thursday

Breathe: When you meet, there is no question of eating the Lord's Supper; each of you takes his own supper without waiting for the others, and one man goes hungry while another drinks too much. Can it be that you have no houses where you can eat and drink? Or is it that you despise God's church and wish to shame the poor? What am I to say to you? Am I to congratulate you? On this score I do not congratulate you. For my part, I received from the Lord this tradition, and I handed it on to you: that the Lord Jesus, on the night when he was betrayed, took bread, and gave thanks and broke it, and said: This is my body offered up for you; do this to renew the memory of me. And in the same way, after the meal, he took the chalice and said: This chalice is the New Testament, made with my blood; whenever you drink it, do so to renew the memory of me. Since, then, whenever you eat this bread and drink this chalice, you are proclaiming the Lord's death in expectation of his Coming, it follows that if anyone eats the bread or drinks the chalice of the Lord in an unworthy manner, he will be guilty of maltreating the body and blood of the Lord. So a man must examine himself, and only then eat the bread and drink the chalice. If he eats or drinks without recognising the Lord's body for what it is, he is eating and drinking his own condemnation: that is why there are many sick and ill among you, and not a few have died. If we would examine ourselves, we should not be punished; and if we are punished by the Lord, it is for our correction, so that we shall not suffer damnation with the world. R. Thanks be to God.

Propter quod et Deus exaltavit illum: et dedit illi nomen, quod est super omne nomen, quod est super omne nomen.

Celebrans, inclinatus in medio, dicit:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Propetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum dignoscam nuntiare. Per Christum Dominum nostrum. Amen. 

Jube, Domine, benedicere. 

Pray, Lord, a blessing. 

May the Lord be in my heart and on my lips that I may announce his Gospel worthily and well. Amen.

Turning to the book, he says:

Glory to thee, O Lord.

IN CENA DOMINI

Deinde conversus ad librum dicit: 

C. Sequentia sancti Evangelii secundum Joannem. 

A nte diem festum Paschae, sciens Jesus, quia venit hora ejus, ut transeat ex hoc mundo ad Patrem: cum dilexisset suos, qui erant in mundo, in finem dilexisit eos. Et cena facta, cum diabolus jam misisset in cor ut traderet eum Judas Simonis Iscariotae: sciens omnino dedit ei Pater in manus, et quia a Deo cum accepisset linteum, praecinxit se. Deinde mittit aquam in exivit et ad Deum vadit: 

Turning to the book, he says:

C. Sequentia sancti Evangelii secundum Joannem. 


MAundy Thursday


Therefore God exalted him, and gave him the name that is above all names. 

The celebrant, bowing in the middle of the altar, says:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a glowing coal: 

in thy gracious mercy be pleased so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Already, before the Pasch, Jesus knew that his hour had come to pass over from this world to the Father. He had loved his own whom he was leaving in the world, and he loved them to the limit. They were at supper, and the devil had already put it into the heart of Judas son of Simon, the Iscariot, to betray him, when Jesus, although he knew that the Father had put all things into his hands, and that he had come from God and was going to God, rose from his place, put aside his clothes, and fastened a towel about his waist. Then he filled a jug with water, and made to wash his disciples' feet and wipe them with the towel which he had about him. He came to Simon Peter. But Peter said to him: Lord, are you going to wash my feet? Jesus replied: What I am doing, you do not know at present, but afterwards you will understand. Peter said to him: No, you shall not wash my feet; no, never. Jesus replied: If I do not wash you, you have no part with me. Simon Peter said to him: Lord, then wash not only my feet, but also my hands and head. Jesus answered: One who has bathed need only have his feet washed; for the rest, he is clean. You too, my disciples, are clean; but not all of you. For he knew that one was betraying him; that is why he said: Not all of you are clean. When he had washed their feet and put on his clothes, he returned to his place and said to them: Understand what I have done for you. You call me Master and Lord, and rightly so, for that is what I am. If then I, though Lord and Master, have washed your feet, you too must wash one another's feet. I have set you an example, so that you will do as I have done for you. 

Laus tibi, Christe.
MAUNDY THURSDAY

The celebrant kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

After the Gospel there should be a short Homily.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.
C. Let us pray.

THE WASHING OF THE FEET

In the middle of the sanctuary or in the body of the church, places are prepared for the twelve men whose feet are to be washed. The deacon and subdeacon lead the twelve chosen, in pairs, to their places. The following are the antiphons, psalms or versicles to be sung or recited:

1. Antiphon. John 13, 34. A new commandment I give you: to love one another as I have loved you, says the Lord.
Ps. 118, 1. Blessed are they whose way is innocent, who walk in the law of the Lord.
The antiphon A new commandment is immediately repeated. Similarly the other antiphons which have psalms or verses. Only the first verse of any psalm is said.

2. Antiphon. John 13, 4, 5, 15. After the Lord rose from supper, he filled a jug with water, and made to wash his disciples’ feet. He set them this example.
Ps. 47, 2. Great is the Lord and greatly to be praised, in the city of our God, on his holy mountain.
After the Lord rose.

3. Antiphon. John 13, 12, 13, 15. The Lord Jesus, after supper with his disciples, washed their feet and said to them: Understand what I have done for you, I, your Lord and Master. I have set you an example, so that you will do as I have done for you.
Ps. 84, 2. Thou hast blessed, Lord, thy land; thou hast brought the house of Jacob from captivity.
The Lord Jesus.

4. Antiphon. John 13, 6–7, 8. Lord, are you going to wash my feet? Jesus replied: If I do not wash you, you have no part with me.
Lord, veni ergo ad Simonem Petrum, et dixit ei Petrus.
IN CENA DOMINI

Et repetitur antiphona Domine, tu mihi lavas pedes?

V. Quod ego facio, tu nescis modo: scies autem postea.

Tertio repetitur antiphona Domine, tu mihi lavas pedes?

5


Ps. 48, 2. Audite haec, omnes gentes: auribus percipite, qui habitatis orbem.

Si ego, Dominus.

6


V. Dixit Jesus discipulis suis.

In hoc cognoscent.

7

Antiphon. 1 Cor. 13, 13. Maneant in vobis fides, spes, caritas, tria haec: major autem horum est caritas.

V. Nunc autem manent fides, spes, caritas, tria haec: major horum est caritas.

Maneant in vobis.

Sequens antiphona cum suis versibus numquam omittitur.

Antiphon. Ubi caritas et amor, Deus ibi est.

V. Congregavit nos in unum Christi amor.

V. Exsultemus et in ipso jucundemur.

V. Timeamus et amemus Deum vivum.

V. Et ex corde diligamus nos sincerum.

Et repetitur antiphona Ubi caritas et amor, Deus ibi est.

V. Simul ergo cum in unum congregamur:

V. Ne nos mente dividamur, caveamus.

V. Cessent jurgia maligna, cessent lites.

V. Et in medio nostri sit Christus Deus.

Et repetitur antiphona Ubi caritas et amor, Deus ibi est.

V. Simul quoque cum beatis videamus

V. Glorianter vultum tuum, Christe Deus:

V. Gaudium, quod est immensum atque probum,

V. Saecula per infinita saeculorum. Amen.

MAUNDY THURSDAY

The antiphon Lord, are you going to wash my feet? is repeated.

V. What I am doing, you do not know at present, but you will understand afterwards.

The antiphon Lord, are you going to wash my feet? is repeated again.

Antiphon. John 13, 14. If then I, though your Lord and Master, have washed your feet, how much more must you wash one another’s feet?

Ps. 48, 2. Hear this, all the nations: listen to this, all the inhabitants of the world.

If then I, though your Lord.

Antiphon. John 13, 35. This is the mark by which all men will know you for my disciples, that you show love for one another.

V. Jesus said to his disciples.

This is the mark.

Antiphon. 1 Cor. 13, 13. May there be in you three gifts that last: faith, hope and charity; and the greatest of the three is charity.

V. In this world there are three gifts that last: faith, hope and charity; and the greatest of the three is charity.

May there be in you.

The following antiphon with its versicles is never omitted.

Antiphon. Wherever there is charity and love, God is there.

V. The love of Christ has made us one.

V. Let us be glad and take our joy in him.

V. Let us revere and love the living God.

V. Let us love one another sincerely from our hearts.

The antiphon Wherever there is charity and love, God is there is repeated.

V. Whenever, then, we come together,

V. We must see to it that we are of one mind.

V. Let there be an end to evil bickering, an end to quarrelling.

V. And Christ our God be in our midst.

The antiphon Wherever there is charity and love, God is there is repeated.

V. Grant that we may see, with thy saints,

V. The glory of thy face, Christ our God;

V. Which is joy eternal and unfeigned,

V. For ever without end. Amen.
IN CENA DOMINI

Post lotionem celebrans lavat manus. Deinde celebrans dicit:

Pater noster secrete.
C. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.
C. Tu mandasti mandata tua, Domine.
R. Custodiri nimis.
C. Tu lavasti pedes discipulorum tuorum.
R. Opera manuum tuarum ne despicias.
C. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
C. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus. Oratio

Assist us, we beg thee, Lord, in the performance of our service, and since thou didst humble thyself and wash the feet of thy disciples, do not despise the work of thy hands, which thou didst command us to re-enact. Just as we wash from ourselves the outward dirt, do thou wash away the inward sins of all here present. And be pleased to grant us this, who livest and reignest God, world without end. R. Amen.

MAUNDY THURSDAY

After the washing the celebrant washes his hands. Then he says:

Our Father in a low voice.
C. And lead us not into temptation.
R. But deliver us from evil.
C. Lord, you have given us your commandments.
R. To keep them truly.
C. You have washed the feet of your disciples.
R. Do not despise the work of your hands.
C. Lord, hear my prayer.
R. And let my cry reach thee.
C. The Lord be with you.
R. And with you also.

Let us pray.

Aquam benedicit signo Crucis, dicens:

God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

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IN CENA DOMINI

Oferimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostras et totius mundi salutem cum odore suavitatis ascendat. Amen.

Aliquantum inclinatus, dicit:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Ps. 25, 6-12

Celebrans lavat manus, dicens:

Ps. 25, 6-12

Veni, sanctificator omnipotens aeterne Deus (benedicit oblata, prosequendo) et bene dic hoc sacrificium, tuo sancto nomini praeparatum.

Ps. 25, 6-12

Celebrans dicit: Amen.

MAUNDY THURSDAY

He takes the Chalice and offers it, saying:

We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:

With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day it that may please thee, Lord God.

Come, Sanctifier, almighty eternal God, (he blesses the offerings and continues) and bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the celebrant says:

I will wash my hands among the innocent and gather with them at thy altar, Lord; To hear the song of praise and tell of all thy wonderful works. Lord, I have loved the beauty of thy house and the place where thy glory dwells. Let not my soul, O God, be lost among the wicked nor my life with men of blood. Their hands are steeped in evil; their right hands full of bribes. For myself, I walk in innocence; redeem me and be merciful to me. My feet are set in the straight path: where men gather, Lord, I will bless thee.

Bowing slightly and joining his hands, he says:

Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. The celebrant says: Amen.
IN CENA DOMINI

Secreta
Ipse tibi, quaesumus, Domine, sancte Pater, omnipotens aeternae Deus, sacrificium nostrum reddat acceptum, qui discipulis suis in sui commemorationem hoc fieri hodierna traditione monstravit, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, (clara voce dicit) per omnia saecula saeculorum. R. Amen.

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sursum corda. R. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro. R. Dignum et justum est.

Praefatio de Sancta Cruce

 Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeternae Deus: Qui salutem humani generis in ligno Crucis constituisse: ut unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominations, tremunt Potestates. Caeli caelorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, supplici confessione dicentes:

Jungit manus, et inclinatus dicit:

CANON MISSAE

When he has finished the Preface, the celebrant extends his hands, then, raising them slightly and joining them, with his eyes raised to heaven and immediately lowered, he bows profoundly before the altar and, with his hands placed on it, says:

To thee, most merciful Father, we make our humble prayer, asking through Jesus Christ thy Son, our Lord, he kisses the altar and joining his hands says: that thou wouldst receive and bless, he makes the sign of the Cross three times over the Host and Chalice, saying: these gifts, these presents, these holy, spotless offerings. We offer them to thee first and foremost for thy holy catholic Church: be pleased, throughout the whole world, to give her peace, to protect, gather into one, and govern her. We offer them too for thy servant N. our Pope and for N. our
IN CENA DOMINI

orthodoxis, atque catholicae, et apostolicae fidei cultoribus.

Commemoratio pro Vivis

emerto, Domine, famulorum, famularumque tuarum N. et N. Jungit manus, orat aliquidum pro quibus orare intendit: deinde manibus extensis prosequitur: et omnium circumstantiun, 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 suae: tibiique reddunt vota sua aeterno Deo, vivo et vero.

Infra Actionem


Tenens manus expansas super oblata, dicit:


Quam oblationem tu, Deus, in omnibus, quaesumus, Signater super oblat, bene + dictam, adscrip + tam, ra + tam, rationabilem, acceptabilemque facere digneris: Signat semel super Hostiam, ut nobis Cor + pus, et semel super Calicem, et San + guis fiat dilectissimi Filii tui, Jungit manus, Domini nostri Jesu Christi.

MAUNDY THURSDAY

Bishop and for all those who, faithful to the true teaching, are guardians of the catholic and apostolic faith.

The Commemoration of the Living

Rememor, Lord, thy servants, men and women N. and N. he joins his hands and prays a little while for those for whom he intends to pray: then, extending his hands, he continues; and all those here around us: thou knowest their faith and proven loyalty. For them we offer thee this sacrifice of praise, or they offer it to thee for themselves, for all their own: to obtain redemption of their souls, the salvation they hope for and freedom from all danger: and they make their prayers to thee, the eternal, living and true God.

The Action

United in one communion, we venerate the most holy day on which our Lord Jesus Christ was delivered up for us. We venerate also before all others the memory of the glorious ever-virgin Mary, Mother of God, our Lord Jesus Christ: and the memory too of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints. Through their merits and prayers, defend us in all circumstances by thine aid and protection. He joins his hands. Through the same Christ our Lord. Amen.

Holding his hands outstretched over the offerings, he says:

Be pleased then, Lord, to accept this offering from us thy servants and from thy whole family, too; we offer it on this day when our Lord Jesus Christ handed over to his disciples the mysteries of his Body and Blood for them to celebrate; let it be thy will to dispose all our days in thy peace and to snatch us from eternal damnation and count us among the number of your chosen ones. He joins his hands. Through Christ our Lord. Amen.

May it seem fitting to thee, O God, to make this offering in every way, he makes the sign of the Cross three times over the offerings, a blessed + offering, an acceptable + offering, an approved + offering, perfect and pleasing to thee: so that it may become for us, he makes the sign of the Cross once over the Host, the Body +, and once over the Chalice, and Blood + of thy well-beloved Son, he joins his hands, our Lord Jesus Christ.
IN CENA DOMINI

Incensatio Sacramenti, ut in missa solemni moris est, hodie fit etiam si missa absque ministris sacris celebratur; tunc autem ab acolythis, seu ministrantibus, peragitur.

Qui pridie, quam pro nostra omniumque salute pateretur, hoc est, hodie, Accipit Hostiam, accept panem in sanctas, ac venerabiles manus suas, Elevat oculos ad caelum, et elevatius oculos in caelum ad Deum Patrem suum omnipotentem, Caput inclinat, tibi gratis agens, Signat super Hostiam, bene + dixit, fregit dedicique discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

Tenens ambabus manibus Hostiam inter indices et pollices, profert verba consecrationis secrete, distincte, et attente super Hostiam, et simul super omnes, si plures sint consecrandae.

Hoc est enim Corpus meum.

Quibus verbis prolatis, statim Hostiam consecratam genuflexu adorat: surgit, ostendit populo, reponit super Corporale, et genuflexus iterum adorat: nec amplius pollices et indices disjungit, nisi quando Hostia tractanda est, usque ad ablutionem digitorum.

Tunc, detecto Calice, dicit:

Simili modo postquam coenatum est, Ambabus manibus accipit Calicem, accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas: item Caput inclinat, tibi gratis agens, Sinistra tenens Calicem, dextrae signat super eum, bene + dixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes.

Profert verba consecrationis super Calicem, attente, continuate, et secrete, tenens illum parum elevatum.

Hic est enim Calix Sanguinis mei, novi et aeterni testamenti: mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.

Quibus verbis prolatis, deponit Calicem super Corporale, et dicens secrete: Haece quotiescumque feceritis, in mei memoriam facietis. Genuflexus adorat: surgit, ostendit populo, deponit, cooperit, et

MAUNDY THURSDAY

The incensation of the Sacrament, customary at Solemn Mass, is performed today even if Mass is celebrated without the sacred ministers; in this case it is done by the acolytes or servers.

Hic it was who on the eve before he suffered to save us and all mankind, that is, today, he takes the Host, took bread in his holy and adorable hands, he raises his eyes to heaven, and looking up to heaven to thee, God, his almighty Father, he bows his head, giving thanks to thee, he makes the sign of the Cross over the Host, he blessed the bread, broke it, and gave it to his disciples, saying: Take and eat of this, all of you.

Holding the Host with both hands, between the index finger and thumb, he pronounces quietly, distinctly and attentively the words of Consecration over the Host, and at the same time over all the other Hosts, if there are others to be consecrated.

For this is my Body.

When he has pronounced these words, he genuflects immediately and adores the Sacred Host: he rises, shows It to the people, replaces It on the corporal, and genuflecting adores It a second time; and he keeps together the index finger and the thumb of his hands, except when the Host is to be touched, until the washing of his fingers.

Then, uncovering the Chalice, he says:

In like manner after the Supper, he takes the Chalice in both hands, he took this noble Chalice in his holy and adorable hands: he bows his head, and giving thanks to thee, holding the Chalice with his left hand, he makes the sign of the Cross over it with his right, he blessed + it and gave it to his disciples, saying: Take and drink of this, all of you.

He pronounces the words of Consecration over the Chalice, attentively, consecutively and in a quiet voice, holding it slightly elevated.

For this is the Chalice of my Blood of the new and eternal testament: the mystery of the faith: which shall be shed for you and for the multitude of mankind so that sins may be forgiven.

When he has pronounced these words he replaces the Chalice on the corporal, and says quietly: As often as you shall do this, you shall do it in memory of me. Making a genuflection, he adores;
IN CENA DOMINI

genuflexus iterum adorat.

Deinde disjunctis manibus dicit:


Extensis manibus prosequitur:

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

Profunde inclinatus, junctis manibus, et super Altare positis, dicit:


Commemoratio pro Defunctis

Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis.

IN CENA DOMINI

Manu dextera percutit sibi pectus, elata aliquantulum voce dicens:


Jungit manus.

Per Christum Dominum nostrum.

Per quem haec omnia, Domine, semper bona creas, Signat ter super Hostiam et Calicem simul, dicens: sancti + ficas, vivi + ficas, bene + dicis, et praestas nobis.

Discooperit Calicem, genuflectit, accipit Hostiam inter pollicem et indicem manus dexterae: et tenens sinistra Calicem, cum Hostia signat ter a labio ad labium Calicis, dicens: Per ip + sum, et cum ip + so, et in ip + so, Cum ipsa Hostia signat bis inter se et Calicem, dicens: est tibi Deo Patri + omnipotenti, in unitate Spiritus + Sancti, Elevans parum Calicem cum Hostia, dicit: omnis honor, et gloria.

Reponit Hostiam, Calicem Palla cooperit, genuflectit, surgit, et dicit intelligibili voce, vel cantat:

Per omnia saecula saeculorum.

Amen.

He strikes his breast with his right hand, saying in a slightly louder voice:

To us also, who are sinners, with outstretched hands held as before, he continues thy servants, trusting in thine infinite mercy, grant of thy goodness a place in the fellowship of thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicita, Perpetua, Agatha, Lucy, Agnete, Cecilia, Anastasia, and with all thy Saints. Admit us to their company we beg thee, not weighing what we deserve but generously pardoning us. He joins his hands. Through Christ our Lord.

He uncovers the Chalice, genuflects, takes the Host between the thumb and index finger of his right hand: and holding the Chalice with his left hand, he makes the sign of the Cross with the Host from rim to rim of the Chalice, saying: Through + him, and with + him, and in + him, he makes the sign of the Cross twice with the Host, between himself and the Chalice, saying: be given to thee God, Father Almighty, in the unity of the Holy + Spirit, raising slightly the Chalice with the Host, he says: all honour and all glory.

He lays down the Host, covers the Chalice with the pall, genuflects, rises and says or sings, so that all may understand: World without end. Amen.

In early May (2014) an important announcement will be made regarding Ordinary Form Masses: ccwatershed.org/vatican
IN CENA DOMINI


Submitit Patenam Hostiae, discooperit Calicem, genuflectit, surgit, accipit Hostiam, et eam super Calicem tenens utraque manu, frangit per medium, dicens: Per eundem Dominum nostrum Jesum Christum Filium tuum.

Et mediam partem, quam in dextera manu tenet, ponit super Patenam. Deinde ex parte, quae in sinistra remanserat, frangit particulam dicens: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Aliam mediam partem, quam in sinistra manu habet, adjoit mediae super Patenam positae, et particulam parvam dextera retinens super Calicem, quem sinistra per nodum infra cuppam tenet, dicit intelligibili voce, vel cantat: Per omnia saecula saeculorum. R. Amen.

Cum ipsa particula signat ter super Calicem, dicens: Pax Domini sit semper vobis cum. R. Et cum spiritu tuo.


Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Deinde, junctis manibus super Altare, inclinatus dicit secrete sequentes Orationes:

Doxa Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et
IN CENA DOMINI


Genuflectit, surgit, et dicit:
Panem caelestem accipiam, et nomen Domini invocabo.

Deinde parum inclinatus, accipit ambas partes Hostiae inter pollicem et indicem sinistrae manus, et Patenam inter eundem indicem et medium supponit, et dextera tribus vicibus percutiens pectus, elata aliquantulum voce, ter dicit devotione et humiliter:

Domine, non sum dignus, Et secreta prosequitur:

ut intres sub tectum meum: sed tantum die verbo, et sanabitur anima mea.

Postea dextera se signans cum Hostia super Patenam, dicit:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

Et se inclinans, reverenter sumit ambas partes Hostiae: quibus sumptis, deponit Patenam super Corporale, et erigens se signans, dicit:

Sanguinem Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

Et sinistra supponens Patenam Calici, reverentur sumit totum Sanguinem cum particula.

MAUNDY THURSDAY

this thy infinitely holy Body and Blood from all my sins and from every evil. Make me always cleave to thy commandments and never let me become separated from thee: Who art God, living and reigning with God the Father and the Holy Spirit, world without end. Amen.

Unworthy as I am, Lord Jesus Christ, I dare to receive thy Body; do not let that bring down upon me thy judgement and condemnation; through thy loving kindness let it be a safeguard and a healing remedy for my soul and body: Who with God the Father in the unity of the Holy Spirit livest and reignest God for ever and ever. Amen.

He genuflects, rises and says:

I will take the Bread of heaven and I will call upon the name of the Lord. Bowing slightly, he takes both parts of the Host between the thumb and first finger of his left hand, and places the paten beneath, between the first finger and second; then with his right hand he strikes his breast three times and says humbly and devoutly, three times, in a slightly raised voice:

Lord, I am not worthy, and continues quietly: that thou shouldst enter under my roof; but say only the word and my soul shall be healed.

Afterwards, he makes the sign of the Cross with the Host over the paten, saying:

The Body of our Lord Jesus Christ be my soul's protection for life eternal. Amen.

And bowing down, he reverently consumes both parts of the Host: and when he has consumed them, he puts down the paten on the corporal and, standing upright, joins his hands and stays some time in meditation on the Most Blessed Sacrament.

Then he uncovers the Chalice, genuflects, collects the fragments if there are any, and purifies the paten over the Chalice, saying:

What shall I give to God in return for all his gifts to me? I will take the Chalice of salvation and I will call upon the name of the Lord. I will praise the Lord as I call upon him, and I shall be safe from my enemies.

Taking the Chalice in his right hand, he signs himself with it, saying:

May the Blood of our Lord Jesus Christ be my soul's protection for life eternal. Amen.

With the paten in his left hand, beneath the Chalice, he reverently consumes all the Precious Blood with the particle.

Juxta numerum communicantium addi possunt sequentes psalmi: Psalmi 22, 71, 103, 150.

Psalmus 22

D ominus pascit me: nihil mihi deest; in pascuis virentibus cubare me facit. Ad aquas, ubi quiescam, conducit me; reficit animam meam. Deducit me per semitas rectas propter nomen suum. Etsi incedam in valle tenebrosa, non timebo mala, quia tu mecum es. Virga tua et baculus tuus: haec me consolantur. Paras mihi mensam spectantibus adversariis meis. Inungis oleo caput meum; calix meus uberrimus est. Benignitas et gratia me sequentur cunctis diebus vitae meae. Et habito in domo Domini in longissima tempora.

Et repetitur antiphona Dominus Jesus.

Communione fidelium peracta, celebrans procedit ad ablutionem Calicis et digitorum:

Q uod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiter-num.

C orpus tuum, Domine, quod sumpsisti, et Sanguis, quem potavi, adhaeret visceribus meis; et praesta: ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in saecula saeculorum. Amen.

Deinde osculatur Altare et dicit:

C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.

PerDominum nostrum noster rege nos in saecula saeculorum. Amen.

Postcommunio

S trengthened by the food that gives life, we beg thee, Lord our God, that what we seek in the time of our mortal life, we may obtain by the gift of thy immortality: through our Lord Jesus
In Cena Domini

Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. R. Amen.

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Benedicamus Domino. R. Deo gratias.

Celebrans inclinat se, et dicit secrete:


DE SOLEMNI TRANSLATIONE AC REPOSITIONE SACRAMENTI

Dum fit processio, cantatur hymnus:

Pange, lingua, gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.

Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

In supremae nocte cenae,
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

Verbum Caro, panem verum
Verbo Carnem efficit:
Fitque Sanguis Christi merum:
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

Maundy Thursday

Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.
C. Let us bless the Lord. R. Thanks be to God.

The celebrant bows, and prays silently, saying:

May the homage of my service, O holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee, and through thy mercy bring forgiveness to me and all for whom I have offered it. Through Christ our Lord. Amen.

The Solemn Removal of the Blessed Sacrament

During the procession, the following hymn is sung:

Praise, my tongue, the mystery of the glorious Body and of the precious Blood which the king of the nations, fruit of a royal womb, poured out as the world's ransom.

To us he was given, to us he was born of a pure virgin.
He lived in the world and when he had spread the seed of truth, he closed in a wondrous way the period of his sojourn here.

As he is reclining with his brethren on the night of the last supper, he complies completely with the Law in regard to the legal foods and then gives himself with his own hands as food to the group of twelve.

The Word made flesh by a word changes true bread into his flesh, and wine becomes his blood.
If man cannot perceive this change, faith of itself is enough to convince the well-disposed.
IN CENA DOMINI

Deponit pyxidem super Altare. Interim canitur:

Antum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum,
Novo cedat ritui:
Praestet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.
Amen.

Postea, omnes, genibus flexis, per aliquod temporis spatium in silentio Sacramentum adorant.

DE ALTARIUM DENUDATIONE

Deinde celebrans cum ministris, seu ministrantibus, exequit ante Altare majus: facta eidem reverentia, stantes, incipiunt denudationem altarium. Celebrans dicit clara voce sequentem antiphonam:


Psalmus 21

Deus meus, Deus meus, quare me dereliquisti?
Longe abis a precibus, a verbis clamoribus mei.
Deus meus, clamor per diem, et non exaudis, et nocte et non attendis ad me.
Tu autem in sanctuario habitas, laus Israel.
In te speraverunt patres nostri, speraverunt et liberasti eos;
Ad te clamaverunt et salvi facti sunt, in te speraverunt et non sunt confusi.
Ego autem sum vermis et non homo, opprobrium hominum et despexit plebis.
Omnis videntes me derident me, diducunt labia, agitant caput.
Confidit in Domino: liberet eum, eripiat eum, si diligit eum.
Tu utique duxisti me inde ab utero; securum me fecisti ad ubera matris meae.
Tibi traditus sum inde ab ortu, ab utero matris meae Deus meus es tu.
Ne longe steteris a me, quoniam tribulor; prope esto: quia non est adjutor.

MAUNDY THURSDAY

He puts the pyx on the altar, and the hymn continues:

Let us therefore humbly reverence so great a sacrament.
Let the old types depart and give way to the new rite.
Let faith provide her help where all the senses fail.

To the Father and the Son be praise, acclamation, salvation, honour, might and blessing too.
To the One who proceeds from them both be given equal praise.
Amen.

Afterwards all remain kneeling and adore the Sacrament in silence for a short time.

THE STRIPPING OF THE ALTARS

The celebrant, coming out with the ministers or servers, goes to the high altar; they stand and bow, then begin the stripping of the altars.
The celebrant recites in a clear voice the following antiphon:

Psalm 21, 19. They share out my garments and cast lots for my tunic.

Psalm 21

My God, my God, why hast thou abandoned me? My prayers do not reach thee, nor the echo of my crying.
Day and night, my God, I cry to thee: thou hearest not, thou heeddest not.
Yet thou dwellest in the holy place, Israel's glory.
In thee our fathers trusted: they trusted and thou didst rescue them.
They cried to thee and rescue came: they hoped in thee and were not disappointed.
But I am a worm, my manhood has gone: a reproach to human eyes, and a laughing stock for the crowd.
All who see me make a mockery of me: they grimace at the sight, and toss their heads:
He trusted in the Lord; let the Lord help him: let the Lord rescue him if he love him.
It was thy power that drew me out of the womb: that kept me safe at my mother's breast.
From the moment of my birth, I was in thy hands: from the time I left my mother's womb, thou art my God.
IN CENA DOMINI

Circumstant me juvenci multi, tauri Basan cingunt me.
Aperiunt contra me os suum, sicut leo rapiens et rugiens.
Sicut aqua effusus sum, et disjuncta sunt omnia ossa mea:
Factum est cor meum tanquam cera, liquescit in visceribus meis.
Aruit tanquam testa guttur meum, et lingua mea, adhae ret
faucibus meis, et in pulvere mortis deduxisti me.
Etenim circumstant me canes multi, caterva male agentium cingit
me.
Foderunt manus meas et pedes meos, dinumerare possum omnia
ossa mea.
Ipsi vero aspiciunt et videntes me laetantur: dividunt sibi
indumenta mea, et de veste mea mittunt sortem.
Tu autem, Domine, ne longe steteris: auxilium meum, ad juvandum
me festina .
Eripe a gladio animam meam, et de manu canis vitam meam.
Salva me ex ore leonis et me miserum a cornibus bubalorum.
Enarrabo nomen tuum fratribus meis, in medio coetu laudabo te.
Qui timetis Dominum, laudate eum; universum semen Jacob,
celebrate eum: timete eum, omne semen Israel.
Neque enim sprevit nee fastidivit miseriam miseri; neque abscondit
faciem suam ab eo, et, dum clamavit ad eum, audivit eum.
A te venit laudatio mea in coetu magno, vota mea reddam in
conspectu timentium eum.
Edent pauperes et saturabuntur; laudabunt Dominum, qui
quaerunt eum: vivant corda vestra in saecula.
Recordabuntur et convertentur ad Dominum universi fines terrae.
Et procedunt in conspectu ejus universae familiae gentium.
Quoniam Domini est regnum, et ipse dominatur in gentibus.
Eum solum adorabunt omnes qui dormiunt in terra, coram eo
curvabantur omnes, qui descendunt in pulvere.
Et anima mea ipsi vivet, semen meum serviet ei.
Narrabit de Domino generationi venturae, et annuntiabunt
justitiam ejus populo, qui nascetur: Haec fecit Dominus.

Et repetitur antiphona Dividunt sibi vestimenta mea, et de veste
mea mittunt sortem.

MAUNDY THURSDAY

Do not leave me now, in the time of my distress: stand by me,
there is none to defend me.
Enemies are about me like a herd of young bulls: they ring me
round like bullis of Bashan.
They snarl at me, like fierce and hungry lions.
My strength is spent like spilt water: my bones are out of joint.
My heart's courage has melted away like wax within me.
My throat is dry with fear, parched as baked clay: my tongue
sticks to the roof of my mouth: thou hast brought me down
to the dust of death.
Evil men band together against me: they are around me like a
wolf-pack.
They have torn holes in my hands and feet: I can count all my
bones.
They stand there watching me, gloating over me; they share out
my garments and cast lots for my tunic.
Thou, Lord art my only protection: do not stand far off, but come
quickly to my aid.
Save my life from the sword of death, from the power of these dogs.
Deliver me from the lion's power: rescue me, defenceless, from
the menace of these wild beasts.
I will proclaim thy renown to my brethren: and offer praise where
the people gather.
Praise the Lord all you that revere him. Let all the sons of Jacob
glorify him. Let the whole race of Israel revere him.
He never scorned or slighted the poor in their time of need: never
did he hide his face from them: whenever they cried to him,
he listened to them.
In a mighty gathering I received thy commendation: I will make
my dedication in the presence of those that revere him.
The poor will eat and be satisfied, they that seek the Lord will
praise him: may your souls live for ever.
All who dwell at the ends of the earth will remember the Lord once
more and return to him.
All the gentile nations will come into his presence and adore.
For dominion is the Lord's: he is the gentiles' ruler.
All those who sleep in their graves shall worship him alone: even
those who go down to the dust of death shall bow down before him.
And I too shall live on for him. And my children shall serve him.
A generation yet to come shall hear about the Lord.
And they shall proclaim his justice to a people yet to be born:
This is the work of the Lord.

The antiphon They share out my garments and cast lots for my
tunic is repeated.
FERIA VI
IN PASSIONE ET MORTE DOMINI

DE SOLEMNI ACTIONE LITURGICA
POSTMERIDIANA
IN PASSIONE ET MORTE DOMINI
DE PRIMA PARTE ACTIONIS
LITURGICAE SEU DE LECTIONIBUS

Altare omnino nudum sit. Incipit processio per ecclesiam ad Altare, sub silentio. Cum ad Altare pervenerint, celebrans et ministri sacri, in faciem procumbunt, reliqui vero, genibus flexiti et profunde inclinati: omnesque in silentio aliquamdiu orant. Signo dato, omnes se erigunt, sed genuflexi manent; solus celebrans, stans ante gradus Altaris, dicit sequentem orationem:

Oratio


Lector incipit primam lectionem, omnibus sedentibus et auscultantibus.

Lectio prima Osee 6, 1-6


Responsorium. Habacuc 3. Domine, audivi audatum tuum, et timui: consideravi opera tua, et expavi. V. In medio duorum ani-

GOOD FRIDAY
THE PASSION AND DEATH OF THE LORD

THE SOLEMN AFTERNOON LITURGY
CELEBRATING THE
PASSION AND DEATH OF THE LORD
THE FIRST PART OF THE LITURGY
THE READINGS FROM SCRIPTURE

The altar must be completely stripped. The procession comes through the church to the altar in silence. When they come to the altar, the celebrant and the sacred ministers lie prostrate whilst the rest kneel, bowing deeply: and all pray silently for a short time. When the signal is given, all kneel up. Only the celebrant stands and recites the following prayer at the altar steps:

Prayer

O God, who by the Passion of thy Christ, our Lord, hast undone the bonds of death, the inheritance of man’s first sin, into which his whole race has entered, grant that made like to him, we who of necessity have borne the likeness of earthly nature, may by his sanctifying power put on the likeness of his divine grace: through the same Christ our Lord. All answer: Amen.

The lector begins the first reading; while all sit and listen.

First reading Osee 6, 1-6

Thus saith the Lord: In their affliction they will rise early to me: Come, and let us return to the Lord; for he hath taken us, and he will heal us: he will strike, and he will cure us. He will revive us after two days; on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? What shall I do to thee, O Judah? Your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth: and thy judgements shall go forth as the light. For I desired mercy, and not sacrifice; and the knowledge of God more than holocausts.

Respondorium. Habacuc 3. O Lord, I have heard thy hearing, and was afraid; I considered thy works, and trembled. V. In the midst
IN PASSIONE ET MORTE DOMINI


Respensorio absoluto, omnes surgunt; celebrans, stans ad sedile, dicit:
Oremus. v. Flectamus genua. R. Levate.

Oratio


Oratione expleta, sequitur altera lectio.

Lectio altera

Exodi 12, 1-11

In diebus illis: Dixit Dominus ad Moysen et Aaron in terra Aegypti: Mensis iste, nobis principium mensium: primus erit in mensibus anni. Loquimini ad universum coetum filiorum Israel, et dicite eis: Decima die mensis hujus tollat unusquisque

GOOD FRIDAY

of two animals thou shalt be made known; when the years shall draw nigh, thou shalt be known; when the time shall come, thou shalt be shown. v. In the time when my soul shall be troubled: in anger thou shalt be mindful of mercy. v. God shall come from Lebanon, and the holy one from the shady and thickly-covered mountain. v. His majesty hath covered the heavens; and the earth is full of his praise.

After the Responsory all rise; the celebrant stands by his chair and says:

Prayer

O God, from whom Judas received the punishment of his sin and the thief the reward of his faith, grant us the fruits of thy mercy, so that our Lord Jesus Christ, who in his Passion gave to each the recompense they desired, may bestow on us, freed from the defects of fallen nature, the grace of his resurrection: who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

At the end of the prayer, the second reading follows.

Second reading

Exodus 12, 1-11

In those days: The Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months; it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year: according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month, and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof and put it upon both the side-posts, and upon the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof anything raw nor boiled in water, but only roasted at the fire. You shall eat the head with the feet and entrails thereof: neither shall there remain any thing of it until morning. If there shall be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste. For it is the Phase (that is the Passage) of the Lord.
Absoluta altera lectione cum suo responsorio, proceditur ad cantum vel lectionem historiae passionis Domini.


Passio Domini nostri Jesu Christi secundum Joannem.

Joann. 18, 1-40; 19, 1-42


Respontory. Ps. 139, 2-10, 14. Deliver me, O Lord, from the evil man; rescue me from the unjust man. ¥ Who have devised wickedness in their heart; all the day long they designed battles. ¥ They have sharpened their tongues like a serpent; the venom of asps is under their lips. ¥ Keep me, O Lord, from the hand of the sinner; and from unjust men deliver me. ¥ Who have proposed to supplant my steps; the proud have hid a net for me. ¥ And they have stretched out cords for a snare for my feet; they have laid for me a stumbling-block by the wayside. ¥ I said to the Lord, Thou art my God; hear, O Lord, the voice of my supplication. ¥ O Lord, Lord, the strength of my salvation, overshadow my head in the day of battle. ¥ Give me not up from my desire to the wicked: they have plotted against me: do not thou forsake me, lest at any time they should triumph. ¥ The head of them compassing me about: the labour of their lips shall overwhelm them. ¥ But the just shall give glory to thy name; and the upright shall dwell with thy countenance.

After the second reading and the responsory, the story of the Lord's Passion is read or chanted.

C. The Lord be in your hearts and on your lips. R. Amen.

The Passion of our Lord Jesus Christ according to John.

John 18, 1-40; 19, 1-42

At that time: Jesus went out with his disciples across the Cedron valley to a place where there was a garden; and he went in with his disciples. Judas, his betrayer, also knew the place, because Jesus and his disciples had often gathered there. So he took with him a detachment of soldiers and also some servants given him by the chief priests and Pharisees, and came to the place with torches, lamps and weapons. Then Jesus, although he knew all that awaited him, came forward and said to them: ¥ Whom do you want? C. They replied: S. Jesus of Nazareth. C. Jesus said to them: ¥ I am he. C. Judas, his betrayer, was standing among them. When Jesus said to them: I am he, they recoiled and fell to the ground. So again he asked them: ¥ Whom do you want? C. and they replied: S. Jesus of Nazareth. C. Jesus answered: ¥ I have told you that I am he; if you want me, allow all these who are with me to go. C. Thus was fulfilled the word that he had said: Of those whom you have given me, I have not lost any.

Then Simon Peter, who had a sword, drew it and struck a servant of the High Priest, and cut off his right ear. The servant's name was Malchus. But Jesus said to Peter: ¥ Put that sword back in its sheath. Shall I not drink the cup that my Father has given me? C. So the soldiers and their officer and the servants of the Jews arrested Jesus, and put him in bonds.
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Pontifex ergo interrogavit Jesum de discipulis suis, et de doctrina ejus. Respondit ei Jesus: ✠ Ego palam locutus sum mundo: ego semper docui in synagoga, et in templo, quo omnes Judaei calefaciebant se: erat autem cum eis et ministrorum dedit ala pam Jesu, dicens: C. Ego te vidi in horto cum illo?

et dixit: Autem Simon cognatus ejus, cujus abscidit per hodie malo: si autem bene, quid me cadis?


et Pontifices tradiderunt te mihi: quid fecisti? C. Respondit Jesus: ✯ Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent, ut non traderer Judaeis: nunc autem regnum meum non est hinc. C. Dixit itaque ei Pilatus: ✯ Ergo Rex es tu? C. Respondit Jesus: ✯ Tu dicis quia Rex sum ego. Ego in hoc natura sum, et ad hoc veni in mundum, ut testimonium peribeam veritati: omnis qui est ex veritate, audit vocem meam. C. Dixit ei Pilatus: ✯ Quid est veritas? C. Et cum hoc dixisset, iterum exivit ad Judaeos, et qui est ex veritate, audit vocem meam. C. Dicit ei Pilatus: ✯ Tu dicis quia Rex sum ego. Ego in hoc natura sum, et est veritas? C. Et cum hoc dixisset, iterum exivit ad Judaeos, et qui est ex veritate, audit vocem meam. C. Dicit ei Pilatus: ✯ Tu dicis quia Rex sum ego. Ego in hoc natura sum, et est veritas? C. And with that, he went out again to the Jews, and said to them: ✯ I do not find him guilty of anything; however, you have a custom that I must release someone for you at the Passover. Would you like me to release the king of the Jews? C. They all shouted back: ✯ Not him, but Barrabas. C. Barrabas was a brigand.

Then Pilate took Jesus and had him scourged. The soldiers plaited a crown of thorns and placed it on his head, and dressed him up in a purple cloak; then they came before him and said: ✯ Hall, king of the Jews. C. And they struck him.

Afterwards, Pilate went out again and said to the Jews: ✯ Look, I am bringing him out to you, and I would have you know that I do not find him guilty of anything. C. So Jesus came outside, wearing the crown of thorns and the purple cloak. And Pilate said to them: ✯ Here is the Man. C. When the chief priests and their servants saw him, they shouted out: ✯ Crucify him, crucify him. C. Pilate said to them: ✯ Take him and crucify him yourselves. I do not find him guilty. C. The Jews replied: ✯ We have a law, and according to our law he must die, because he has claimed to be the Son of God. C. When Pilate heard this, his uneasiness grew. He went back into the palace, and said to Jesus: ✯ What is your origin? C. But Jesus did not answer him. So Pilate said to him: ✯ You refuse to speak to me? Do you not know that I have power to release you, and power to crucify you? C. Jesus replied: ✯ You would not have any power against me, had it not been granted you from above. The sin of the man who handed me over to you is so much the graver for that. C. From this point, Pilate wanted to release Jesus; but the Jews kept shouting: ✯ If you release him, you are no friend of Caesar; anyone who claims to be a king is setting himself against Caesar. C. When Pilate heard this, he brought Jesus out to the place called Lithostrotos, or in Hebrew, Gabbatha, and made him sit down in the rostrum. It was the eve of the Passover, about the sixth hour. He said to the Jews: ✯ Here is your king. C. They shouted: ✯ Away with him, away with him. Crucify him. C. Pilate said to them: ✯ Am I to crucify your king? C. The chief priests replied: ✯ We have no king but Caesar. C. Then he gave Jesus up to them to be crucified.
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Postea sciens Jesus quia omnia consummata sunt, ut consummaretur Scriptura, dixit: S. Sitio. C. Vas ergo erat postimum aceto plenum. Illi autem spongiam plenam aceto, circumponentes, obtulerunt ori ejus. Cum ergo acceperit Jesus acetum, dixit: S. Consummatum est. C. Et inclinato capite tradidit spiritum.


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And they took Jesus into their charge. Carrying his own cross, he went out to what was called the place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had a title written, and placed on the cross. It bore the words: Jesus of Nazareth, the King of the Jews. Many of the Jews read this title, because the place where Jesus was crucified was close to the city, and the writing was in Hebrew, Latin and Greek. So the chief priests of the Jews asked Pilate if, instead of: The King of the Jews, he would write: S. This man claimed to be the King of the Jews. C. Pilate replied: S. What I have written, I have written. C. When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one part for each soldier. They had taken his cloak as well, but as it was seamless, woven in one piece from top to bottom, they agreed among themselves S. that they would not tear it, but would cast lots to see whose it should be. C. Thus the Scripture was fulfilled which says: They divided my garments among them and cast lots over my clothes. While the soldiers were so engaged, beside Jesus' cross stood his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing by her, he said to his mother: Woman, there is your son. C. Then he said to the disciple: There is your mother. C. And from that hour the disciple took her to his own.

After this, knowing that everything had now been accomplished, for the fulfilment of the Scripture, Jesus cried: I thirst. C. There was a vessel standing there, containing sharp wine. So a sponge was steeped in the wine, placed on a spear, and put to his mouth. Jesus took the wine, and then said: All is over. C. Then he bowed his head, and gave up the spirit. (Here all kneel and make a short pause)

It was the Eve of the Pasch, and the Jews, who did not wish the bodies to be still hanging on the crosses on the next day which was both the sabbath and the great feast day, obtained permission from Pilate that the victims should have their legs broken and the bodies be taken away. So the soldiers came, and broke the legs of the first man and then of the other who had been crucified with him. But when they came to Jesus, they saw that he was already dead, and did not break his legs, but one of the soldiers stabbed his side with a spear, and at once blood and water poured out. This is vouches for by one who saw it happen, whose testimony is reliable, and who knows that he is telling the truth, so that you too may believe. For these things happened in fulfilment of the Scripture which says: You shall not break a bone of him. And
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DE SECUNDA PARTE ACTIONIS LITURGICAE
SEU DE ORATIONIBUS SOLEMNIBUS,
QUAE ETIAM "ORATIO FIDELIUM" DICUNTUR

Tunc celebrans, accedit ad Altare et incipit orationes solemnes.

1. Pro S. E.
O remus, dilectissimi nobis, pro Ecclesia sancta Dei: ut eam Deus et Dominus noster pacificare, adunare, et custodire dignetur toto orbe terrarum: subjiciens ei principatus et potestates: detque nobis quietam et tranquillam vitam degentibus, glorificare Deum Patrem omnipotentem.

Oremus. Ἡ. Flectamus genua. Ῥ. Levate.

Omnipotens sempiternus Deus, qui gloriām tuam omnibus in Christo gentibus revelasti: custodi opera misericordiae tuae; ut Ecclesia tua toto orbe diffusa, stabili fide in confessione tui nominis perseveret. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.

Omnes respondent: Amen.

2. Pro S. P.
O remus et pro beatissimo Papa nostro N.: ut Deus et Dominus noster, qui electum eum in ordine episcopatus, salum atque incolument custodiat Ecclesiae suae sanctae ad regendum populum sanctum Dei.

Oremus. Ἡ. Flectamus genua. Ῥ. Levate.

Omnipotens sempiternus Deus, cujus iudicium universa fundantur: respice propitius ad preces nostras, et electum nobis Antistitem tuae pietate conserva; ut christiana plebs, quae te gubernatur auctore, sub tanto Pontifice, credulitatis suae again another Scripture says: They will look on him whom they have pierced. After this, Joseph of Arimathea, who was a disciple of Jesus, though he concealed it for fear of the Jews, asked Pilate's permission to take away Jesus' body, and Pilate granted it. So Joseph came and took away the body. Nicodemus too, the man who had come to Jesus by night at first, came with about a hundred pounds of myrrh mixed with aloes. They took Jesus' body, and wrapped it with the spices in linen cloths, as is customary for a Jewish burial. At the place where Jesus had been crucified there was a garden, and in this garden there was a new tomb, in which no one had yet been laid. Here then, because it was the Jewish eve of Passover, since the tomb was close at hand, they laid Jesus.

THE SECOND PART OF THE LITURGY
THE SOLEMN PRAYERS, WHICH ARE ALSO CALLED "THE PRAYER OF THE FAITHFUL"

The celebrant goes to the altar and begins the solemn prayers.

1. For the Church
L et us pray, dearly beloved, for the holy Church of God, that our Lord and God may be pleased to give her peace, to unite and protect her throughout the earth, making princes and states obedient to her: and grant that as our days pass undisturbed and peaceful we may glorify God the Father Almighty.

Let us pray. Ἡ. Let us kneel. Ῥ. Rise.

Almighty eternal God, who in Christ hast revealed thy glory to the gentiles, preserve the works of thy mercy, that thy Church, spread out over the whole earth, may with firm faith persevere in praising thy name. Through the same Jesus Christ thy Son, our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever.

All answer: Amen.

2. For the Pope
L et us pray also for our most blessed Pope N., that our Lord and God who chose him for Bishop, may keep him in health and safety for the good of his holy Church, to rule God's holy people.

Let us pray. Ἡ. Let us kneel. Ῥ. Rise.

Almighty eternal God, by whose judgement all things are established, mercifully hear our prayers and keep our chosen Bishop in thy loving care, so that the people of Christ, ruled by authority that comes from thee, may, under so
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meritis augeatur. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saecularum.

Omnès respondent: Amen.

3. Pro Omnibus Ordinibus Gradibusque Fidelium

remus et pro omnibus Episcopis, Presbyteris, Diaconibus, Subdiaconibus, Acolythis, Exorcistis, Lectoribus, Ostiariis, Confessoribus, Virginibus, Viduis: et pro omni populo sancto Dei.

Oremus. †. Flectamus genua. ‡. Levate.


Omnès respondent: Amen.

4. Pro Res Publicas Moderantibus

remus et pro omnibus res publicas moderantibus, eorumque ministris et potestatibus: ut Deus et Dominus noster mentes et corda eorum secundum voluntatem suam dirigat ad nostram perpetuam pacem.

Oremus. †. Flectamus genua. ‡. Levate.

Omnipotens sempiterne Deus, in cujus manu sunt omnium potestates et omnium jura populorum: respice benignus ad eos, qui nos in potentate regunt; ut ubique terrarum, dexteram tuae magistri, et religionis integritas, et patriae securitas indesinenter consistat. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saecularum.

Omnès respondent: Amen.

5. Pro Catechumenis


Oremus. †. Flectamus genua. ‡. Levate.

Omnipotens sempiterne Deus, qui Ecclesiam tuam nova semper prole fecundas: auge fidem et intellectum catechumenis nostris; ut, renati fonte baptismatis, adoptionis tuae filiis aggregentur. Per Dominum nostrum Jesum Christum, Filium

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great a High-Priest, grow in the merits of their faith. Through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever.

All answer: Amen.

3. For all Orders and Ranks of the Faithful

let us pray also for all Bishops, Priests, Deacons, Subdeacons, Acolytes, Exorcists, Readers, Doorkeepers, Confessors, Virgins, Widows, and for all God's holy people.

Let us pray. †. Let us kneel. ‡. Rise.

 Almighty eternal God, whose Spirit sanctifies the whole Church and directs it, hear our prayers for every order so that with the gift of thy grace all may give thee faithful service. Through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever.

All answer: Amen.

4. For Rulers of States

and let us pray for all who govern states, and all their ministers and officials; that our Lord and God may direct their hearts and minds according to his will and for our lasting peace.

Let us pray. †. Let us kneel. ‡. Rise.

Almighty eternal God, in whose hand rest all government and all rights of nations, graciously look on those who have power to rule us, so that everywhere on earth, under the protection of thy right hand, religion and the safety of each country may remain intact: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever.

All answer: Amen.

5. For Catechumens

let us pray also for our catechumens, that our God and Lord may open the ears of their hearts and the gate of his mercy, so that all their sins may be washed away in the waters of spiritual rebirth and they too may abide in Christ Jesus our Lord.

Let us pray. †. Let us kneel. ‡. Rise.

Almighty eternal God, who ever makest thy Church fertile in bearing new offspring, increase the faith and understanding of our catechumens, so that reborn in the waters of baptism, they may be joined to the number of thine adopted
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tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.
Omnis respondent: Amen.

6. Pro Fidelium Necessitatibus


Oremus.

Omnipotens sempiterne Deus, qui salvas omnes, et neminem vis perire: respice ad animas diabolica fraude deceptas, ut omni haeretica pravitate deposita, errantium corda resipiscant: et ad veritatis tuae reedant unitatem. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.

Omnis respondent: Amen.

7. Pro Unitate Ecclesiae

Oremus et pro haereticis et schismaticis: ut Deus et Dominus noster eruat eos ab erroribus universis et ad sanctam matrem Ecclesiam Catholicam atque Apostolicam revocare dignetur.

Oremus. V. Flectamus genua. R. Levate.

Omni potens sempiterne Deus, qui salvas omnes, et neminem vis perire: respice ad animas diabolica fraude deceptas, ut omni haeretica pravitate deposita, errantium corda resipiscant: et ad veritatis tuae reedant unitatem. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.

Omnis respondent: Amen.

8. Pro Conversione Judaeorum

Oremus et pro Judaeis: ut Deus et Dominus noster auferat velamen de cordibus eorum; ut et ipsi agnoscant Jesum Christum, Dominum nostrum.

Oremus. V. Flectamus genua. R. Levate.

Omnipotens sempiterne Deus, qui Judaeos etiam a tua misericordia non repellis: exaudi preces nostras, quas pro illius populi obcaecatione deferimus; ut, agnita veritatis tuae luce, quae Christus est, a suis tenebris eruantur. Per eundem

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children: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever.

All answer: Amen.

6. For those in Distress and Danger

Let us pray, dearly beloved, that God the Father Almighty may cleanse the world of all error, take away disease, drive off famine, open the prisons and loosen bonds; may he give pilgrims a safe return, the sick good health, and sailors a secure haven.

Let us pray. V. Let us kneel. R. Rise.

A mighty eternal God, comfort of those that sorrow and strength of those that toil, hear the prayers of those who cry to thee in suffering of every kind, that they all may rejoice that thy mercy has been with them in their time of need. Through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever.

All answer: Amen.

7. For Church Unity

Let us pray also for heretics and schismatics, that our God and Lord may rescue them from all their errors and be pleased to call them back to their holy mother, the Catholic and Apostolic Church.

Let us pray. V. Let us kneel. R. Rise.

A mighty eternal God, who savest all men and wouldst have none perish, look on the souls that are deceived by the deceits of the devil, so that the hearts that have gone astray, abandoning every evil of heresy, may repent and return to the unity of thy truth: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever.

All answer: Amen.

8. For the Jews

Let us pray also for the Jews, that our God and Lord may remove the veil from their hearts so that they too may acknowledge Jesus Christ our Lord.

Let us pray. V. Let us kneel. R. Rise.

A mighty eternal God, who dost not withhold thy mercy even from the Jews, hear the prayers we offer for that blind people, that they may acknowledge the light of thy truth, which is Christ, and be snatched from their darkness: through
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Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.

Omnès respondunt: Amen.

9. Pro Conversione Infidelium

Oremus et pro paganis: ut Deus omnipotens auferat iniquitatem a cordibus eorum; ut, relictis idolis suis convertantur ad Deum vivum et verum, et unicum Fillium ejus Jesum Christum, Deum et Dominum nostrum.

Oremus. V. Flectamus genua. R. Levate.

Omnipotens sempiterne Deus, qui non mortem peccatorum, sed vitam semper inquisitis: suscipe propitius orationem nostram et libera eos ab idolorum cultura; et aggrega Ecclesiae tuae saecentes, ad laudem et gloriam nominis tui. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.

Omnès respondunt: Amen.

DE TERTIA PARTE ACTIONIS LITURGICAE

SEU DE SOLEMNI SANCTAE CRUCIS ADORATIONE

Orationibus solemnibus completis, datur initium solenni adorationi sanctae Crucis. Primum portatur sancta Crux e sacristia in medium presbyterii, omnibus stantibus. Tum proceditur ad detectionem sanctorum Crucis, hoc modo:

Celebrans, ascendens ad latus epistolae, versa facie ad populum, Crucem a summitate parum detegit. Deinde incipit antiphonam:

Ecce lignum Crucis, in quo salus mundi pependit.

R. Venite, adoremus.

Omnès in genua se prosternunt, in silentio adorant.

Deinde celebrans ascendit Altare in latere epistolae, et detegit brachium dexterum Crucifixi: tunc cantum iterum:

Ecce lignum Crucis, in quo salus mundi pependit.

R. Venite, adoremus.

Denique celebrans procedit ad medium Altaris, et detegit crucem totaliter, ac tertio altius incipit:

Ecce lignum Crucis, in quo salus mundi pependit.

R. Venite, adoremus.

Post detectionem Crucis sequitur ejusdem solennis adorationem.

Dum autem sanctae Crucis adorationi peragitur, cantantur sic dicta Improperia, et alia quae sequuntur; celebrans, ceterique omnes, qui adorationem sanctae Crucis peregrinant, sedentes auscultant.

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the same Jesus Christ thy Son, our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever.

All answer: Amen.

9. For Pagans

Let us pray for the pagans, that almighty God may take away wickedness from their hearts, so that they may forsake their idols and turn to the living and true God and his only Son, Jesus Christ, our God and Lord.

Let us pray. V. Let us kneel. R. Rise.

Almighty eternal God, who ever seekest the life of sinners, not their death, mercifully receive our prayer and deliver them from the worship of idols and unite them to thy Holy Church, for the praise and glory of thy name: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever.

All answer: Amen.

THE THIRD PART OF THE LITURGY

THE SOLEMN ADORATION OF THE HOLY CROSS

At the end of the solemn prayers, the adoration of the Cross begins. The holy Cross is first brought from the sacristy to the middle of the Sanctuary. All stand. Then the holy Cross is uncovered in the following way:

The celebrant goes up to the epistle side, stands facing the people and uncovers part of the holy Cross, at the top. Then he sings the antiphon: Behold the wood of the Cross, on which was lifted up the Saviour of the world. R. Come, let us adore.

All kneel down and adore in silence.

Then the celebrant ascends the altar steps on the epistle side, uncovers the right arm of the crucifix and sings a second time: Behold the wood of the Cross, on which was lifted up the Saviour of the world. R. Come, let us adore.

The celebrant goes to the middle of the altar, completely uncovers the Cross and sings again, at a higher pitch: Behold the wood of the Cross, on which was lifted up the Saviour of the world. R. Come, let us adore.

After the Cross is uncovered, the solemn adoration begins. During the adoration of the holy Cross, the Reproaches, as they are called, are sung, with the hymns that follow. The celebrant and all those who have adored the holy Cross sit and listen.

In early May (2014) an important announcement will be made regarding Ordinary Form Masses: ccwatershed.org/vatican
IN PASSIONE ET MORTE DOMINI

Cantus vero eousque producitur, prout adorantium numerus requirit. Concluditur tamen semper cum doxologia: Sempiterna sit beatae Trinitati gloria, ut infra.

Improperia


Hagios o Theos. Sanctus Deus.
Hagios ischyros. Sanctus fortis.
Hagios athanatos, eleison imas.
Sanctus immortalis, miserere nobis.

Quia eduxi te per desertum quadraginta annis, et manna cibavi te, et introduxi te in terram satis bonam: parasti Crucem Salvatori tuo.

Hagios o Theos. Sanctus Deus.
Hagios ischyros. Sanctus fortis.
Hagios athanatos, eleison imas.
Sanctus immortalis, miserere nobis.


Hagios o Theos. Sanctus Deus.
Hagios ischyros. Sanctus fortis.
Hagios athanatos, eleison imas.
Sanctus immortalis, miserere nobis.

II


Ego eduxi te de Aegypto, demerso Pharaone in Mare Rubrum: et tu me tradidisti principibus sacerdotum. Y. Popule meus.

Ego ante te aperui mare: et tu aperuisti lancea latus meum. Y. Popule meus.

Ego ante te praevi in columna nubis: et tu me duxisti ad praetorium Pilati. Y. Popule meus.

Ego te potavi aqua salutis de petra: et tu me potasti felle et aceto. Y. Popule meus.

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The singing is continued as long as the number of those making their adoration requires it; it is always concluded with:
Honour let men pay undying to the Blessed Trinity, as below.

The Reproaches

M y people, what have I done to you? How have I offended you? Answer me. Y. Is it because I led you out of the land of Egypt that you have prepared a Cross for your Saviour?

God is holy. God is holy.
He is holy and strong, holy and strong.
He is holy and immortal. Have mercy on us.
He is holy and immortal. Have mercy on us.

Forty years I led you through the desert; I fed you with manna and brought you into the land of plenty. Is that the reason why you have prepared a Cross for your Saviour?

God is holy. God is holy.
He is holy and strong, holy and strong.
He is holy and immortal. Have mercy on us.
He is holy and immortal. Have mercy on us.

What more should I have done for you that I have not done? I myself planted you to be my choicest vine: and you have become so bitter to me: for you have slaked my thirst with vinegar: and with a spear you have pierced your Saviour's side.

God is holy. God is holy.
He is holy and strong, holy and strong.
He is holy and immortal. Have mercy on us.
He is holy and immortal. Have mercy on us.

I led you out of Egypt and drowned Pharaoh in the Red Sea: and you have handed me over to the chief priests. Y. My people.

I opened a way through the sea before you: and you have opened my side with a spear. Y. My people.

I went before you in a column of cloud: and you have led me to the judgement seat of Pilate. Y. My people.

I fed you on manna in the desert: and on me have fallen your blows and lashes. Y. My people.

I gave you life-giving water to drink from the rock: and you have given me gall and vinegar to drink. Y. My people.
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I struck down the kings of Canaan for your sake: and you have struck my head with a reed.  

I gave you a royal sceptre: and you have given me a crown of thorns for my head.  

I raised you up by my mighty power: and you have hung me from the scaffold of the cross.

Antiphon. Lord, we adore thy cross: and we praise and glorify thy holy resurrection: for behold, because of the Cross joy has come to the whole world.  

Ps. 66, 2. May God grant us his mercy and his blessing; may the light of his face shine on us and bring us his mercy. Antiphon. Lord, we adore.

Ant. Faithful Cross, amongst all others O uniquely noble tree, Rich in foliage, blossom, harvest, such as woodland nowhere bears. Sweet the timber, sweet the rivets, sweet the Weight the Cross upholds.

Hymn

Hymn, my tongue, the Victor's laurel gained in fight of splendid fame,  

And recount his glorious triumph on the trophy of the Cross;  

Tell of how the world's Redeemer, sacrificed, yet thus prevailed.  

Faithful Cross, amongst all others O uniquely noble tree, Rich in foliage, blossom, harvest, such as woodland nowhere bears.  

Adam bit the baneful apple, into death's destruction rushed.  

At this sin of first-formed parent our Creator sadly gazed,  

Second Tree he designated, first tree's losses to repair.  

Sweet the timber, sweet the rivets, sweet the Weight the Cross upholds.

The ordered plan of our salvation such a consummation sought,  

So the protean Betrayer's guile might guile thus overthrow,  

And so remedy obtain from where the Enemy wrought harm.  

Faithful Cross, amongst all others O uniquely noble tree, Rich in foliage, blossom, harvest, such as woodland nowhere bears.  

Therefore, when there was accomplished fullness of the Sacred Time,  

From his stronghold then the Father sent his Son, who made the world,  

Clothed in human flesh he came forth from the undefiled womb.  

Sweet the timber, sweet the rivets, sweet the Weight the Cross upholds.

Crying sounds forth from the Infant in his narrow crib confined,  

As his Virgin Mother binds his limbs in swaddling-clothes enclosed.  

Limbs which bandage tight encircles are the hands and feet of God.


In PASSIONE ET MORTE DOMINI

Ego propter te Chananaeorum reges percussi: et tu percussisti arundine caput meum.  

Ego dedi tibi sceptrum regale: et tu dedisti capiti meo spineam coronam.  

Ego te exaltavi magna virtute: et tu me suspendisti in patibulo crucis.


Ant. Crux fidelis, inter omnes arbor una nobilis;  

Nulla silva talem profert, fronde, flore, germine.  

Dulce lignum, dukes clavos, dulce pondus sustinet.

Hymnus

Pange, lingua, gloriosi lauream certaminis,  
Et super Crucis trophaeo dic triumphum nobilem:  
Qualiter Redemptor orbis immolatus vicit.

R. Crux fidelis, inter omnes arbor una nobilis;  
Nulla silva talem profert, fronde, flore, germine.

Dulce lignum, dulces clavos, dulce pondus sustinet.

De parentis protoplasti fraude Factor condolens,  
Quando pomi noxialis in necem morsu ruit:  
Ipse lignum tunc notavit, damna ligni ut solveret.

R. Dulce lignum, dulces clavos, dulce pondus sustinet.

Hoc opus nostrae salutis ordo depoposcerat:  
Multiformis proditoris ars ut arte falleret,  
Et medelam ferret inde, hostis unde laeserat.

R. Dulce lignum, dulces clavos, dulce pondus sustinet.

Quando venit ergo sacri plenitudo temporis,  
Missus est ab arce Patris, natus orbis Conditor,  
Atque ventre virginali carne amictus prodiit.

R. Dulce lignum, dulces clavos, dulce pondus sustinet.

Vagit infans inter arcta conditus praesepia,  
Membra pannis involuta Virgo Mater alligat,  
Et Dei manus pedesque stricta cingit fascia.
Faithful Cross, amongst all others O uniquely noble tree,
Rich in foliage, blossom, harvest, such as woodland nowhere bears.

Thirty years of life completed, Body's span of time fulfilled,
Of his free accord the Redeemer first the Passion's sting endured;
Then the Lamb on trunk upraised on that Cross was sacrificed.

Sweet the timber, sweet the rivets, sweet the Weight the Cross upholds.

Having drained the gall he droops there. Thorns and nails and javelin
Have pierced through his gentle Body. Water pours forth mixed with blood,
So that by this Stream are watered earth, sea, stars, and universe.

Faithful Cross, amongst all others O uniquely noble tree,
Rich in foliage, blossom, harvest; such as woodland nowhere bears.

Bend your branches, tree so lofty, that distended Flesh relieve,
Loose that stiff, unbending bearing which your native birth conferred;
On your trunk stretch gently, kindly, tortured limbs of Heavenly King.

Sweet the timber, sweet the rivets, sweet the Weight the Cross upholds.

You alone were found deserving to bear the Victim of the World, Worthy to provide a haven, Ark to save the shipwrecked world. Pouring from the Lamb's blest Body, Sacred Blood anointed you.

Faithful Cross, amongst all others O uniquely noble tree, Rich in foliage, blossom, harvest, such as woodland nowhere bears.

The conclusion is never to be omitted.

Honour let men pay undying to the Blessed Trinity,
Equal praise to Son and Father, equal fame to Paraclete.
May the whole world sing the praises of the undivided Three.

Sweet the timber, sweet the rivets, sweet the Weight the Cross upholds.

DE QUARTA PARTE ACTIONIS LITURGICAE
SEU DE COMMUNIONE

When the adoration of the Cross has ended, the Cross itself is carried back to the altar and there placed in the centre.

Then the Blessed Sacrament is brought from the place where it was reserved to the high altar for the Communion which now takes place.

During this time the choir sings the following antiphons:

WE adore thee, Christ, and bless thee, because through thy Cross thou hast redeemed the world.
Because of one tree we became slaves, and through the
IN PASSIONE ET MORTE DOMINI

liberati sumus; fructus arboris seduxit nos, Filius Dei redemit nos. Salvator mundi, salva nos: qui per Crucem et Sanguinem tuum redemisti nos, auxiliare nobis, te deprecamur, Deus noster.

Tunc celebrans, junctis manibus, dicit solus:

Oremus. Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Celebrans, item junctis manibus, et omnes praesentes lingua latina prosequuntur:


Celebrans solus, clara et distincta voce prosequitur:


Et continuo celebrans recitat, submissa voce:

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam perciptionis: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

Tum accipit sacram particulam manu dextera et, profunde inclinatus et pectus percutiens, ter dicit:

Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Postea, signans se Sacramento, adjungit submissa voce:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen. Et sumit Corpus reverenter, ac paululum in meditazione Sacramenti quiescit.

GOOD FRIDAY

holy Cross we are set free; the fruit of the tree led us astray, the Son of God redeemed us. Saviour of the world, save us: thou who hast redeemed us by thy Cross and thy Blood, we beg thee, help us, Lord our God.

Then the celebrant, with hands joined, says alone:
Let us pray. Instructed by our Saviour’s commands and trained by God’s teaching, we dare to say:

Keeping his hands joined, the celebrant and all present say in Latin:


The celebrant alone goes on in a clear, distinct, voice:

Deliver us, Lord, we beg thee, from all evils past, present and future; and though the intercession of the blessed and glorious ever-virgin Mary, Mother of God, and of the blessed Apostles Peter and Paul and Andrew and of all the Saints, he does not bless himself, grant peace in our days: so that helped by the workings of thy mercy, we may be always free from sin and unshaken by any disturbance. Through the same Jesus Crist thy Son, our Lord, who is God living and reigning with thee, in the unity of the Holy Spirit, for ever and ever. All reply: Amen.

The celebrant continues at once and recites in a low voice:

Unworthy as I am, Lord Jesus Christ, I dare to receive thy Body; do not let that bring down upon me thy judgement and condemnation, through thy loving kindness let it be a safeguard and a healing remedy for my soul and body: who with God the Father in the unity of the Holy Spirit liveth and reigneth God, for ever and ever. Amen.

Then he takes the sacred Host in his right hand and, bowing deeply and striking his breast, says three times:

Lord, I am not worthy that thou shouldst enter under my roof; but say only the word and my soul shall be healed.

Afterwards he signs himself with the Host, saying in a low voice:

The Body of our Lord Jesus Christ be my soul’s protection for life eternal. Amen. He eats the Host reverently and stays some time in meditation on the Sacrament.
IN PASSIONE ET MORTE DOMINI

Recitatur Confiteor et dantur Absolutiones. Tunc celebrans conversus ad populum, dicit clara voce:

Ecce Agnus Dei, ecce qui tollit peccata mundi. Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea; quod iterum ac tertio repetit.

Dum sacra communio distribuitur, cani potest Psalmus 21.

Deus meus, Deus meus, quare me dereliquisti?
Longe abis a precibus, a verbis clamori mei.
Deus meus, clamor per diem, et non exaudis, et nocte et non attendis ad me.
Tu autem in sanctuario habitas, laus Israel.
In te speraverunt patres nostri, speraverunt et liberasti eos;
Ad te clamaverunt et salvi factunt, in te speraverunt et non sunt confusi.
Ego autem sum vermis et non homo, opprobrium hominum et despectio plebis.
Omnes videntes me derident me, diducunt labi a, agitant caput.
Confidit in Domino: liberet eum, eripiat eum, si diliget eum.
Tu utique duxisti me inde a utero; securum me fecisti ad ubera matris meae.
Tibi traditus sum inde ab ortu, ab utero matris meae Deus meus est tu.
Ne longe steteris a me, quoniam tribulor; prope esto: quia non est adjutor.
Circumstant me iuventi multi, tauri Basam cingunt me.
Aperiunt contra me os suum, sic lupi frumenti.
Sicut aqua effusus sum, et disjuncta sunt omnia ossa mea:
Factum est cor meum tanquam cera, liquescit in visceribus meis.
Aruit tanquam testa guttur meum, et lingua mea, adhaeret faucibus meis, et in pulverem mortis deduxisti me.
Etenim circumstant me canes multi, catervae male agentium cingit me.
Foderunt manus meas et pedes meos, et in pulverem mortis deduxisti me.
Ipsi vero aspiciunt et videntes me laetantur: dividunt sibi indumenta mea, et de veste mea mittunt sortem.
Tu autem, Domine, ne longe steteris: auxilium meum, ad iuvandum me festina.
Eripe a gladio animam meam, et de manu canis vitam meam:
Salva me ex ore leonis et me miserum a cornibus bubalorum.

GOOD FRIDAY

The Confiteor is said and the Absolution is given. Then, turning to the people, the celebrant says in a clear voice:

Behold the Lamb of God, behold him who takes away the sins of the world. Lord, I am not worthy that thou shouldst enter under my roof; but say only the word and my soul shall be healed. He repeats this a second and third time.

Whilst holy Communion is being given, Psalm 21 may be sung.

My God, my God, why hast thou abandoned me? My prayers do not reach thee, nor the echo of my crying.
Day and night, my God, I cry to thee: thou art nearest not,
Yet thou dwellest in the holy place, Israel's glory.
In thee our fathers trusted: they trusted and thou didst rescue them.
They cried to thee and rescue came: they hoped in thee and were not disappointed.
But I am a worm, my manhood has gone: a reproach to human eyes, and a laughing stock for the crowd.
All who see me make a mockery of me: they grimace at the sight, and toss their heads.
He trusted in the Lord; let the Lord help him: let the Lord rescue him if he love him.
It was thy power that drew me out of the womb: that kept me safe at my mother's breast.
From the moment of my birth, I was in thy hands: from the time I left my mother's womb, thou art my God.
Do not leave me now, in the time of my distress: stand by me, there is none to defend me.
Enemies are about me like a herd of young bulls: they ring me round like bulls of Bashan.
They snarl at me, like fierce and hungry lions.
My strength is spent like spilt water: my bones are out of joint.
My heart's courage has melted away like wax within me.
My throat is dry with fear, parched as baked clay: my tongue sticks to the roof of my mouth: thou hast brought me down to the dust of death.
Evil men band together against me: they are around me like a wolf-pack.
They have torn holes in my hands and feet: I can count all my bones.
They stand there watching me, gloating over me; they share out my garments and cast lots for my tunic.
Thou, Lord, art my only protection: do not stand far off, but come quickly to my aid.
Save my life from the sword of death, from the power of these dogs.
Deliver me from the lion's power: rescue me, defenceless, from the menace of these wild beasts.
IN PASSIONE ET MORTE DOMINI

Enarrabo nomen tuum fratribus meis, in medio coetu laudabo te. Qui timetis Dominum, laudate eum; universum semen Jacob, celebrate eum: timete eum, omne semen Israel.

Neque enim sprevit nee fastidivit miseriam miseri; neque abscondit faciem suam ab eo, et, dum clamavit ad eum, audivit eum. A te venit laudatio mea in coetu magno, vota mea reddam in conspectu timientium eum.


Communione absoluta, celebrans dicit tres sequentes orationes, omnibus stantibus et Amen respondentibus.

Oremus. Oratio prima
Super populum tuum, quaesumus, Domine, qui passionem et mortem Filii tui devota mente recoluit, benedictio copiosa descendat, indulgentia veniat, consolatio tribuatur, fides sancta succrescat, redemptionis sempiternae firmetur. Per eundem Christum Dominum nostrum. R. Amen.

Oremus. Oratio secunda

Oremus. Oratio tertia

GOOD FRIDAY

I will proclaim thy renown to my brethren: and offer praise where the people gather. Praise the Lord all you that revere him. Let all the sons of Jacob glorify him. Let the whole race of Israel revere him.

He never scorned or slighted the poor in their time of need: never did he hide his face from them: whenever they cried to him, he listened to them.

In a mighty gathering I received thy commendation: I will make my dedication in the presence of those that revere him.

The poor will eat and be satisfied, they that seek the Lord will praise him: may your souls live for ever.

All who dwell at the ends of the earth will remember the Lord once more and return to him.

All the gentile nations will come into his presence and adore.

For dominion is the Lord's: he is the gentiles' ruler.

All those who sleep in their graves shall worship him alone; even those who go down to the dust of death shall bow down before him.

And I too shall live on for him. And my children shall serve him.

A generation yet to come shall hear about the Lord. And they shall proclaim his justice to a people yet to be born: This is the work of the Lord.

When Communion has been given, the celebrant says the following three prayers. All stand and reply: Amen.

Let us pray. First Prayer
Lord, we ask for thy abundant blessing on thy people who, in all fidelity, have relived the memory of the passion and death of thy Son. May they be pardoned and strengthened, may their holy faith receive fresh increase and their eternal redemption be firmly secured. Through the same Christ our Lord. R. Amen.

Let us pray. Second Prayer
Almighty and merciful God, who hast brought about our renewal through the blessed Passion and death of thy Christ, preserve in us the work of thy mercy, so that by sharing in this sacrament we may live always in thy service. Through the same Christ our Lord. R. Amen.

Let us pray. Third Prayer
Remember, Lord, thy deeds of mercy, and sanctify thy servants over whom thou dost watch eternally, and for whom Christ thy Son inaugurated this Paschal mystery by the shedding of his blood. Through the same Christ our Lord. R. Amen.

In early May (2014) an important announcement will be made regarding Ordinary Form Masses: ccwatershed.org/vatican
SABBATO SANCTO

DE VIGILIA PASCHALI

DE BENEDICTIONE NOVI IGNIS

Adstantibus ministris, cum cruce, aqua benedicta et incenso, sive ante portam, sive in aditu ecclesiae, vel intus eam, celebrans benedicit novum ignem, dicens:

C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus. Oratio

Deinde ignem ter aspergit, nihil dicens.

DE BENEDICTIONE CEREI PASCHALIS

Novo igne benedicto, acolythus portat cereum paschalem in medium, ante celebrantem, qui cum stilo, inter extrema foramina ad insertionem granorum incensi destinata, incidit crucem. Deinde facit super eam litteram graecam Alpha, subtus vero litteram Omega, et inter brachia crucis quatuor numeros expressentes annum currentem, interim dicens:

1. Christus heri et hodie, (incidit hastam erectam)
2. Principium et Finis, (incidit hastam transversam)
3. Alpha (incidit supra hastam erectam litteram Α)
4. et Omega; (incidit subitus hastam erectam litteram Ω)
5. Ipsius sunt tempora (incidit primum numerum anni currentis in angulo sinistro superiore crucis)
6. et saecula; (incidit secundum numerum anni currentis in angulo dextero superiore crucis)
7. Ipsi gloria et imperium (incidit tertium numerum anni currentis in angulo sinistro inferiore crucis)
8. per universa aeternitatis saecula. Amen. (incidit quartum numerum anni currentis in angulo dextero inferiore crucis)

HOLY SATURDAY

THE EASTER VIGIL

THE BLESSING OF THE NEW FIRE

The assisting priests or servers stand by with cross, holy water, and incense. Either outside the church door, or at the entrance, or within the church, the celebrant blesses the new fire with these words:

C. The Lord be with you. R. And with you also.

Let us pray. Prayer

O God, by thy Son, who is our corner-stone, thou hast bestowed on thy faithful the fire of thy splendour. Make holy this new fire, brought forth from the flint, so that it may help our needs. Grant that during this Pasch we may be fired with longing for heaven. In this way, with minds unsullied, we may be able to attain that feast at which thy eternal splendour presides. Through the same Christ our Lord. R. Amen.

Then he sprinkles the fire three times with holy water, without speaking.

THE BLESSING OF THE PASCHAL CANDLE

When the new fire has been blessed, the acolyte brings forward the Paschal candle in front of the celebrant. With a stilus the celebrant fashions a cross, bounded by the holes which are to take the grains of incense. Then over the cross he forms the Greek letter Alpha, and below it the letter Omega; and between the arms of the cross the four digits which make up the current year. As he does this he says:

1. Yesterday and today, Christ (he cuts the perpendicular line)
2. is the Beginning and End, (he cuts the horizontal line)
3. Alpha (he cuts the letter Α above the perpendicular)
4. and Omega; (he cuts the letter Ω below the perpendicular)
5. to him belong all times (he cuts the first digit of the current year in the upper left corner of the cross)
6. and ages; (he cuts the second digit of the current year in the upper right corner of the cross)
7. to him be glory and dominion (he cuts the third digit of the current year in the lower left corner of the cross)
8. through all ages and for ever. Amen. (he cuts the fourth digit of the current year in the lower right corner of the cross)
Then he implants the five grains of incense into the holes, saying:

1. By his wounds, holy
2. and glorious,
3. be our guardian
4. and preserver

Tum diaconus porrigit celebranti parvam candelam, de novo igne accensam, qua cereum aceendit, dicens:

Lumen Christi glorioso resurgentis
Dissipet tenebras cordis et mentis.

Mox celebrans benedicit cereum accensum, dicens:

C. Dominus vobiscum.
·
R. Et cum spiritu tuo.

Let us pray. Prayer

Almighty God, we ask that over this lighted candle, thou mayst in abundance shed thy + blessing. Unseen, bringing men to new birth, look down on this illumination of the night. Thus, not only may the offering consecrated this night reflect the hidden influx of thy light; but also, wheresoever some light is carried from this rite of sanctification, may the power of thy majesty stand by it, and the wickedness of Satan's guile be banished. Through Christ our Lord. R. Amen.

Meanwhile all the lights in the church are put out.

THE SOLEMN PROCCESSION AND PROCLAMATION OF EASTER

Next the deacon takes the lighted Paschal candle and the procession is formed. When the deacon has entered the church, he halts, and sings by himself: Light of Christ. All the others, except subdeacon and thurifer, genuflect towards the blessed candle and answer: Thanks be to God.
SABBATO SANCTO

Celebrans vero de cereolo benedicto propriam candelam accendit.

Procedens ad medium ecclesiae, diaconus altius cantat: Lumen Christi. R. Deo gratias. Et de cereolo benedicto accenduntur candelae cleri.

Tertio procedens ante Altare, rursum adhuc altius cantat:

Lumen Christi.

Iq. Deo gratias.

Et accenduntur candelae populi de cereolo benedicto, et luminaria ecclesiae.

Tunc celebrans vadit ad locum suum in latere epistolae; diaconus deponit cereum paschalem, supra parvum sustentaculum, et petit benedictionem, dicens:

Jube, Domine, benedicere.

Et celebrans subjungit:


Tunc surgentibus omnibus, et stantibus, ut fit ad Evangelium, diaconus cantat praeconium paschale.

Praeconium Paschale


Ut qui me non meis meritis intra Levitarum numerum dignatus est includere: luminis sui claritatem infundens, Cereum hujus laudem implement perficiat. Per Dominum nostrum Jesum Christum Filium suum, qui cum eo vivit et regnat in unitate Spiritus Sancti Deus: Per omnia saecula saeculorum. R. Amen.

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sursum corda. R. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro.
R. Dignum et justum est.
SABBATO SANCTO


HOLY SATURDAY

It is truly just and right to celebrate, with all the love of our hearts and minds and the service of our voices, the God unseen: Almighty Father and his only-begotten Son Jesus Christ our Lord. On our behalf he discharged to his immortal Father the debt incurred by Adam, and with his blessed blood absolved us of the warranty of that long-standing sin. For this is the feast of the Pasch, on which is slain the true Lamb by whose blood the doors of the faithful are purified. This is the night on which thou didst first cause our fathers, sons of Israel, to cross the Red Sea dry-shod after they had been led forth from Egypt. This, then, is the night which cleansed the darkness of our sins with the brightness of the pillar of fire. This is the night which restored grace and allies to sanctify the believers in Christ throughout the whole world, detached from the vices of their age and the darkness of their sins. This is the night on which the bonds of death were destroyed and Christ rose victorious from the dead. For if Redemption had not availed us, birth would have been useless to us. How marvellous is thy dutiful regard for us, how incalculable the affection of thy love, surrendering thy Son to redeem a slave! Necessary indeed was the guilt of Adam, which was excised by the death of Christ; fortunate the sin which deserved a Redeemer of such quality and greatness. Indeed blessed was that night which alone merited the knowledge of the day and hour at which Christ rose from the dead. This is the night about which was written: As the day, so too the night shall be brightened: the night shall be my brightness in the presence of my delight. And so the night, made holy, routes wickedness and cleanses guilt. Innocence it restores to the fallen, and to the mournful joy. It routes hatred, promotes harmony, and curbs power.

And so, holy Father, accept the evening offering of this light, made in thanksgiving for this night. The holy Church, by the hands of her ministers, proffers it to thee in the solemn offering of the candle, made from the labour of the bees. But now we know the message of this candle, which the glowing flame ignites for the honour of God. Though plundered and broken into parts, that flame does not experience loss from the borrowing of the light. For it is nurtured by the melting wax, which the mother bee produced to form the substance of this precious torch. How blessed indeed the night which plundered the Egyptians and brought riches to the Jews! The night on which are married things heavenly and earthly, divine and human.

Therefore, O Lord, we beg thee that this candle, blessed in honour of thy name, may unalteringly survive in dispelling the darkness of this night. May it mingle with the lights of heaven, welcomed for its scented pleasantness. May the Morning

Oremus. 

Oratio


HOLY SATURDAY

Let us pray. 

Prayer

O God, who hast wonderfully created man and more wonderfully redeemed him, grant, we beseech thee, that our reason and judgement may withstand the enticements of sin and so attain eternal joy: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.
Lectio secunda

Exodi 14, 24–31; 15, 1


Oremus. Ὑ. Flectamus genua. Ῥ. Levate.

D eus, cujus antiqua miracula etiam nostris saeculis coruscare sentimus: dum quod uni populo, a persecutione Aegyptica liberando, dexterae tueae potentia contulisti, id in salutem gentium per aquam regenerationis operaris: praesta; ut in Abraham filios, et in Israeliticas dignitatem, totius mundi transeat plenitudine. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Ῥ. Amen.

Lectio tertia

Is. 4, 2–6

In die illa erit germen Domini in magnificentia, et gloria, et fructus terrae sublimis, et exultatio his, qui salvati fuerint de Israel. Et erit: Omnis qui relictus fuerit in Sion, et residuus in


Oremus. Let us kneel. Levate.

D eus, qui in omnibus Ecclesiae tuae filiis, sanctorum Prophetarum voce manifestasti, in omni loco dominationis tuae, satorem te bonus seminum, et electorum palmitum esse cultorem: tribue populis tuis, qui et vinearum apud te nomine Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate hisco, digna efficiantur fruges foecundi. Per Dominum nostrum Spiritus Sancti.

Lectio quarta Deut. 31, 22-30

I n diebus illis: Scripsit Moyses canticum, et docuit filios Israel. Praeceptique Dominus Josue filio Nun, et ait: Confortate, et esto robustus: tu enim introduces filios Israel in terram, quam polluitis sum, et ego ero tecum. Postquam ergo scripsit Moyses verba legis hujus in volumine atque complevit: praecepta Levitii, qui portabant arcam foederis Domini, dicens: Tollite libros istos, et ponite eum in latere arcae foederis Domini Dei vestri: ut sit ibi contra te in testimonium. Ego enim scio contentionem tuae, et servicium tuum durissimum. Adhuc vivente me et ingrediente vobiscum, semper contentiose egisti contra Dominum: quanto magis, cum mortuus fuero? Congregate ad me omnes maiores nati per tribus vestras, atque doctors, et loquar audientibus eis sermones istos, et invocabo contra eos caelum et terram. Novi enim quod post mortem meam iniquem agitis, et declinabitis cito de via, quam praecepi vos: et occurreat vobis mala in extremo tempore, quando feceritis malum in conspectu Domini, ut irritetis eum per pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgement and by the spirit of burning. And the Lord will create upon every place of Mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind and from rain.

Canticum. Is. 5, 1, 2. My beloved had a vineyard on a hill in a fruitful place. And he enclosed it with a fence, and made a ditch round it, and planted it with the vine of Sorec, and built a tower in the midst thereof. And he made a winepress in it: for the vineyard of the Lord of hosts is the house of Israel.


Prayer

O God, in all the children of thy Church thou hast made it clear by the voice of the holy prophets that in every place that belongs to thee thou dost sow the good seed and cultivate the chosen vine-shoots. Since thy people are called thy vine and harvest, cut away the rank thorns and briars, and make them bear good fruit in abundance: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. Amen.

Fourth reading Deut. 31, 22-30

In those days Moses wrote the canticum, and taught it to the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore, after Moses wrote the words of this law in a volume, and finished it: he commanded the Levites, who carried the ark of the covenant of the Lord, saying: Take this book and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a testimony against thee. For I know thy obstinacy and thy most stiff neck. While I am yet living and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that after my death you will do wickedly and will quickly turn aside from the way that I have
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opera manuum vestrarum. Locutus est ergo Moyses, audiente universo coetu Israel, verba carminis hujus, et ad finem usque complevit.

Exspectetur sicut pluvia eloquium meum: et descendant sicut ros verba mea. 
Sicut imber super gramen, et sicut nix super foenum: quia nomen Domini invocabo. 
Date magnitudinem Deo nostro: Deus, vera opera ejus, et omnes viae ejus judicia. 
Deus fidelis, in quo non est iniquitas: justus et sanctus Dominus.

Oremus. Flectamus genua. Levate.

Oratio


DE PRIMA PARTE LITANIARUM

His expletis, a duobus cantoribus, cantantur litaniae sanctorum (quin tamen duplicentur) usque ad invocationem Propitius esto, omnibus genuflexis et respondentibus.

Pater de caelis, Deus, miserere nobis. 
Filii, Redemptor mundi, Deus, miserere nobis. 
Spiritus Sancte, Deus, miserere nobis. 
Sancta Trinitas, unus Deus, miserere nobis. 
Sancta Maria, ora pro nobis. 
Sancta Dei Genitrix, ora pro nobis. 
Sancta Virgo virginum, ora pro nobis. 
Sancte Michael, ora pro nobis.

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commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke in the hearing of the whole assembly of Israel the words of this canticle, and finished it even to the end.

Canticle. Deut. 32, 1-4. Attend, O heaven, and I will speak: and let the earth hear the words that come out of my mouth. Let my speech be expected like the rain: and let my words fall like the dew. Like the shower upon the grass, and like the snow upon the dry herb, because I will invoke the name of the Lord. Confess the greatness of our God: the works of God are true, and all his ways are justice. God is faithful, in whom there is no iniquity: the Lord is just and holy.


Prayer

O God, the greatness of the humble and strength of the just, who through thy holy servant Moses wert pleased to instruct thy people in the chant of thy sacred song, so that this manner of repeating thy law should serve also to guide our life, show forth the fullness of thy power for the salvation of every people. Give them joy by calming their fears; blot out the sins of all men by thy forgiveness and turn the threat of vengeance into the promise of salvation: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. Amen.

THE FIRST PART OF THE LITANIES

After the readings all kneel and two cantors sing the litanies of the Saints up to the invocation Be merciful. The invocations are not repeated but all reply.

Lord, have mercy. Christ, have mercy. Lord, have mercy. 
Christ, hear us. Christ, hear and heed us. 
God the heavenly Father, have mercy on us. 
God the Son, Redeemer of the world, have mercy on us. 
God the Holy Spirit, have mercy on us. 
Holy Trinity, one God, have mercy on us. 
Holy Mary, pray for us. 
Holy Mother of God, pray for us. 
Holy Virgin of virgins, pray for us. 
St Michael, pray for us.
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Sancte Gabriel, ora pro nobis.
Sancte Raphael, ora pro nobis.
Omnes sancti Angeli et Archangeli, orate pro nobis.
Omnes sancti beatorum Spirituum ordines, orate pro nobis.
Sancte Joannes Baptista, ora pro nobis.
Sancte Joseph, ora pro nobis.
Omnes sancti Patriarchae et Prophetae, orate pro nobis.
Sancte Petre, ora pro nobis.
Sancte Paule, ora pro nobis.
Sancte Andrea, ora pro nobis.
Sancte Ioannes, ora pro nobis.
Omnes sancti Apostoli et Evangelistae, orate pro nobis.
Omnes sancti Discipuli Domini, orate pro nobis.
Sancte Stephane, ora pro nobis.
Sancte Laurenti, ora pro nobis.
Sancte Vincenti, ora pro nobis.
Omnes sancti Martyres, orate pro nobis.
Sancte Silvester, ora pro nobis.
Sancte Gregori, ora pro nobis.
Sancte Augustine, ora pro nobis.
Omnes sancti Pontifices et Confessores, orate pro nobis.
Omnes sancti Doctores, orate pro nobis.
Sancte Antoni, ora pro nobis.
Sancte Benedict, ora pro nobis.
Sancte Dominice, ora pro nobis.
Sancte Franciscus, ora pro nobis.
Omnes sancti Sacerdotes et Levitae, orate pro nobis.
Omnes sancti Monachi et Eremitae, orate pro nobis.
Sancta Maria Magdalena, ora pro nobis.
Sancta Agnes, ora pro nobis.
Sancta Caecilia, ora pro nobis.
Sancta Agatha, ora pro nobis.
Sancta Anastasia, ora pro nobis.
Omnes sanctae Virgines et Viduae, orate pro nobis.
Omnes Sancti et Sanctae Dei, intercedite pro nobis.

DE BENEDICTIONE AQUAE BAPTISMALIS

Celebrans, junctis manibus, in tono feriali dicit:
C. Dominus vobiscum.  R. Et cum spiritu tuo.

Oremus.

Deus omnipotens sempiterne, adesto magnae pietatis tuae mysteriis, adesto sacramentis: et ad recreandos novos populos, quos tibi fons baptismatis parturit, Spiritum adoptionis emitte: ut quod nostrae humilitatis gerendum est

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St Gabriel, pray for us.
St Raphael, pray for us.
All holy Angels and Archangels, pray for us.
All holy orders of blessed Spirits, pray for us.
St John the Baptist, pray for us.
St Joseph, pray for us.
All holy Patriarchs and Prophets, pray for us.
St Peter, pray for us.
St Paul, pray for us.
St Andrew, pray for us.
St John, pray for us.
All holy Apostles and Evangelists, pray for us.
All the Lord's holy Disciples, pray for us.
St Stephen, pray for us.
St Laurence, pray for us.
St Vincent, pray for us.
All holy Martyrs, pray for us.
St Silvester, pray for us.
St Gregory, pray for us.
St Augustine, pray for us.
All holy Bishops and Confessors, pray for us.
All holy Doctors, pray for us.
St Antony, pray for us.
St Benedict, pray for us.
St Dominic, pray for us.
St Francis, pray for us.
All holy Priests and Clerks, pray for us.
All holy Monks and Hermits, pray for us.
St Mary Magdalene, pray for us.
St Agnes, pray for us.
St Cecilia, pray for us.
St Agatha, pray for us.
St Anastasia, pray for us.
All holy Virgins and Widows, pray for us.
All you Saints of God, plead for us.

THE BLESSING OF THE BAPTISMAL WATER

The celebrant joins his hands and says in the ferial tone:
C. The Lord be with you.  R. And with you also.

Let us pray.

Almighty and undying God, be present at the rites and sacraments conferred by thy great mercy. Send forth the breath which adopts us into thy family, to make new those whom the water of baptism brings to birth. In this way the task to
be performed by our lowly service may be achieved by the efficacy of thy power: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit:

He joins his hands and continues in the tone of the Preface:

For ever and ever.

C. The Lord be with you. R. And with you also.

C. Raise your hearts. R. They are raised to the Lord.

C. Let us give thanks to the Lord our God.

R. It is just and right.

It is truly just and right, fitting and for our good, always and everywhere to give thanks to thee, Lord, holy Father, almighty eternal God. By thy hidden power thou dost marvellously accomplish the work of thy sacraments. Though we are unworthy to perform these great rites, yet thou dost not withdraw the gifts of thy grace, and thou dost hearken with ears of mercy to our prayers. O God, thy breath rushed over the waters at the very foundation of the world, so that then already the waters by their nature received the power to endow holiness. O God, with water thou didst expunge the sins of this guilty world, and by the deluge of the Flood thou didst mark out the manifestation of rebirth, so that by the hidden working of that one same substance there might be both an end to vices and a fount of virtues. Look, Lord, on the countenance of thy Church. Make many within her the new births which thou achievest. Thou bringest joy to thy city by the impulse of thine abundant grace; the waters of thy baptism thou layest open through the whole world for the renewal of its races; so that by the power of thy majesty the world may obtain from the Holy Spirit the grace of thine only-begotten Son.

With his hand extended, the celebrant now divides the water in the shape of a cross. He wipes his hand at once with a towel, and says:

With the secret mingling of his power may he fertilise this water which has been prepared to bring men to fresh birth. Thus may a heavenly generation, conceived in holiness, born afresh as a new creation, come forth from the unstained womb of this divine fount. May the motherhood of grace bring forth into united childhood the disparate groups of sex and age. Therefore, O Lord, at your command let every unclean spirit retire afar from this place: afar, too, let the entire wickedness of Satan's guile depart. Let no mingling of strength opposed to thee have any place here, nor fly around us with its deceits, nor creep upon us in stealth, nor mar us with its poison.
Aquam manu tangit. 

Sit haec sancta, et innocens creatura, libera ab omni impugnatoris incursu, et totius nequitiae purgata discessu. Sit fons vivus, aqua regenerans, unda purificans; ut omnes hoc lavacro salutifero diluendi, operante in eis Spiritu Sancto, perfectae purgationis indulgentiam consequantur.

Facit tres cruces super aquam, dicens: 

unde benedico te, creatura aquae, per Deum vivum, per Deum verum, per Deum sanctum: per Deum, qui te in principio, verbo separavit at arida: cujus Spiritus super te ferebatur.

Hic manu aquam dividit, et effundit eam versus quatuor mundi partes, dicens:


Hic celebrans paululum demittit Cereum in aquam: et resunens in tono Praefationis, dicit:

Descendat in hanc plenitudinem fontis virtus Spiritus Sancti. 

Deinde extractum Cereum de aqua, iterum profundus mergit, aliquanto altius repetens: Descendat in hanc. Postea Cereum rursus de aqua extractum, tertiio immergente usque ad fundum, altiori adhuc voce repetit: Descendat, ut supra. Et deinde sufflans ter in aquam, secundum hanc figuram + prosequitur:
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Totamque hujus aquae substantiam regenerandi fecundet effectu.

Hic tollitur Cereus de aqua, et prosequitur:

Hic omnium peccatorum maculae deleantur: hic natura ad imaginem tuam condita, et ad honorem sui reformata principii, cunctis vetustatis squaloribus emundetur: ut omnis homo, sacramentum hoc regenerationis ingressus, in verae innocentiae novam infantiam renascatur.

Sequentia dicti legendo:

Per Dominum nostrum Jesum Christum, Filium tuum: Qui veniturus est judicare vivos et mortuos, et sæculum per ignem.

~. Amen.

His peractis, celebrans infundit de Oleo catechumenorum in aquam in modum crucis, intelligibili voce dicens:

Sanctificetur et fecundetur fonts iste Oleo salutis renascentibus ex eo, in vitam aeternam.

~. Amen.

Deinde infundit de Chrismate, dicens:

Infusio Chrismatis Domini nostri Jesu Christi, et Spiritus Sancti Paracleti, fiat in nomine sanctae Trinitatis.

~. Amen.

Postea accipit ambas ampullas dicti Olei sancti, et Chrismatis, et de utroque simul in modum crucis ter infundendo, dicit:


~. Amen.

Tunc miscet ipsum Oleum cum aqua. Si aderunt baptizandi, eos baptizet more consuetu.

Benedictione peracta, aqua baptismalis deuretur processionaliter ad fontem; et interim cantatur sequens:

Canticum. Ps. 41, 2-4. Sicut cervus desiderat ad fontes aquarum: ita desiderat anima mea ad te, Deus. Sitivit anima mea ad Deum vivum: quando veniam, et apparebo ante faciem Dei? Fuerunt mihi lacrimae meae panes die ac nocte, dum dicitur mihi per singulos dies: Ubi est Deus tuus?

Aqua benedicta in fontem immissa, celebrans, manibus junctis et in tono feriali, dicit:

C. Dominus vobisum. R. Et cum spiritu tuo.

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And may it fertilise all the substance of this water with the power of effecting new birth.

The candle is now lifted from the water. He continues:

Here may the stains of all sins be destroyed; here may man's nature, fashioned in thine image, reshaped for the glory of its Founder, be cleansed of all the filth of its long age, so that every man who enters into this sacrament of rebirth may be born afresh into a new childhood of real innocence.

He says what follows in a reading voice:

Through our Lord Jesus Christ thy Son, who will come to judge the living and the dead, and the world by fire. R. Amen.

After this, the celebrant pours some Oil of Catechumens into the water in the shape of a cross, saying audibly:

May this font be made holy and fertile by the Oil which brings salvation, for the benefit of those who by it are reborn into eternal life. R. Amen.

Then he pours some of the Chrism in the same way, saying:

Let this Chrism of our Lord Jesus Christ, and of the Holy Spirit the Paraclete, be poured in the name of the holy Trinity. R. Amen.

Then he takes both cruets, of the holy Oil and the Chrism, and whilst pouring from both simultaneously in the form of a cross three times, he says:

May this mixture of the Chrism which sanctifies, the Oil which anoints, and the water of baptism be likewise mingled in the name of the Father, and of the Son, and of the Holy Spirit.

R. Amen.

He then mixes the Oil itself with the water. If there are present persons to be baptised, he should baptise them in the customary manner. Once the blessing is completed, the baptismal water is borne in procession to the font; and on the way the following is sung:

Canticule. Ps. 41, 2-4. As the hind longs for streams of water, so my soul, O God, longs for thee. My soul has thirsted for the living God: O when shall I approach and appear before the face of God? Day and night my tears have been my bread; each and every day I am asked, where then is your God?

The blessed water is poured into the font, and the celebrant joins his hands and says in the ferial tone:

C. The Lord be with you. R. And with you also.
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Et incensat fontem. Omnes redeunt in silentio in ecclesiam, et datur initiwm renovationis promissiorum baptismatis.

DE RENOVATIONE PROMISSIONUM BAPTISMATIS

Celebrans, facta incensatione Cerei, stans juxta ilium, facie versus ad populum, incipit, ut sequitur:

Hac sacratissima nocte, fratres carissimi, sancta Mater Ecclesia, recolens Domini nostri Jesu Christi mortem et sepulcrum, eum redamando vigiliat; et, celebrans ejusdem gloriosam resurrectionem, laetabunda gaudet. Quoniam vero, ut docet Apostolus, neculsum sumus cum Christo per baptismum in mortem, quomodo Christus resurrexit a mortuis, ita et nos in novitate vitae oportet ambulare: scientes, veterem hominem nostrum simul cum Christo crucifixum esse, ut ultra non serviamus peccato. Existimemus ergo nos mortuos quidem esse peccato, viventes autem Deo, in Christo Jesu Domino nostro.

Quapropter, Fratres carissimi, quadragesimali exercitatione absoluta, sancti baptismatis promissiones renovemus, quibus olim Satanae et operibus ejus, sicut et mundo, qui inimicus est Dei, abrenuntiavimus, et Deo in Sancta Ecclesia catholica fideliter servire promisimus.

Itaque:
C. Abrenuntiatis Satanae?
Omnes respondunt: Abrenuntiamus.
C. Et omnibus operibus ejus. R. Abrenuntiamus.
C. Et omnibus pompis ejus? R. Abrenuntiamus.
C. Creditis in Deum, Patrem omnipotentem, Creatorem caeli et terrae? R. Credimus.
C. Creditis et in Spiritum Sanctum, sanctam Ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam aeternam?
R. Credimus.
C. Nunc autem una simul Deum precemur, sicut Dominus noster Jesus Christus orare nos docuit:

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Let us pray.

Almighty and undying God, look with kindness on the prayer of thy people reborn, who like the hind seek the fountain of thy waters. Mercifully grant that the thirst which Faith itself inspires may sanctify our souls and bodies through the rite of baptism: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

He incenses the font. All return silently into the church and the renewal of the baptismal vows begins.

THE RENEWAL OF THE BAPTISMAL VOWS

After the incensation of the candle, the celebrant stands by it facing the people, and begins as follows:

On this most sacred night, dearest brothers, our Holy Mother the Church commemorates the death and burial of our Lord Jesus Christ, and keeps watch, returning him love for love. She celebrates his glorious Resurrection, and in happiness rejoices. Since then, as the Apostle tells us, through our baptism we have been buried with Christ in death, so as Christ rose from the dead we too must proceed in a new life. We must be aware that our former selves have been crucified with Christ, and we must no longer be slaves to sin. Let us therefore consider ourselves dead so far as sin is concerned, but alive for God in Christ Jesus our Lord. Therefore, dearest brothers, now that the rigours of the forty days have been discharged, let us renew the promises of our holy baptism, by which we once renounced Satan and his works, and the world which is the enemy of God; and by which we promised to serve God faithfully in his holy Catholic Church.

Therefore:
C. Do you renounce Satan?
All reply: We do renounce him.
C. And all his works? R. We do renounce them.
C. And all his display? R. We do renounce it.
C. Do you believe in God, the Father Almighty, Creator of heaven and earth? R. We do believe in him.
C. Do you believe in Jesus Christ his only Son our Lord; that he was born and suffered? R. We do believe in him.
C. Do you believe also in the Holy Spirit, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body and everlasting life?
R. We do believe in them.
C. Now, then, let us pray to God together, as our Lord Jesus Christ taught us to pray:
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C. Et Deus omnipotens, Pater Domini nostri Jesu Christi, qui nos regeneravit ex aqua et Spiritu Sancto, quique nos dedit remissionem peccatorum, ipsa nos custodiat gratia sua in eodem Christo Jesu Domino nostro, in vitam aeternam.

R. Et aspergit populum aqua benedicta.

DE ALTERA PARTE LITANIIARUM

Renovatione promissionum baptismatis peracta, cantores, incipiunt alteram partem litaniarum.

Propitius esto, parce nobis, Domine.
Propitius esto, exaudi nos, Domine.
Ab omni malo, libera nos, Domine.
Ab omni peccato, libera nos, Domine.
A morte perpetua, libera nos, Domine.
Per mysterium sanctae incarnationis tuae, libera nos, Domine.
Per adventum tuum, libera nos, Domine.
Per nativitatem tuam, libera nos, Domine.
Per baptismum et sanctum jejunium tuum, libera nos, Domine.
Per crucem et passionem tuam, libera nos, Domine.
Per mortem et sepulturam tuam, libera nos, Domine.
Per sanctam resurrectionem tuam, libera nos, Domine.
Per admirabilem ascensionem tuam, libera nos, Domine.
Per adventum Spiritus Sancti Paracliti, libera nos, Domine.
In die iudicii, libera nos, Domine.
Peccatores, te rogamus, audi nos.
Ut nobis parcas, te rogamus, audi nos.
Ut Ecclesiam tuam sanctam regere et conservare digneris, te rogamus, audi nos.
Ut dominum apostolicum, et omnes ecclesiasticos ordinis in sancta religione conservare digneris, te rogamus, audi nos.
Ut inimicos sanctae Ecclesiae humiliare digneris, te rogamus, audi nos.
Ut regibus et principibus christianis pacem et veram concordiam donare digneris, te rogamus, audi nos.
Ut nosmetipso in tuo sancto servitio confortare et conservare digneris, te rogamus, audi nos.
Ut omnibus benefactoribus nostri sempiterna bona retribuas, te rogamus, audi nos.
Ut fructus terrae dare et conservare digneris, te rogamus, audi nos.

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R. 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 them that trespass against us, and lead us not into temptation, but deliver us from evil.

C. And may God Almighty, the Father of our Lord Jesus Christ, who with water and the Holy Spirit brought us to fresh birth, and who has granted us forgiveness of our sins — may he guard with his grace, in the same Christ Jesus our Lord, so that we may attain eternal life.

R. Amen.

And he sprinkles the people with the blessed water.

THE SECOND PART OF THE LITANIES

After the renewal of baptismal vows the cantors begin the second part of the litanies.

Be merciful, Lord, spare us.
Be merciful, Lord, hear and heed us.
From every evil, Lord, deliver us.
From every sin, Lord, deliver us.
From everlasting death, Lord, deliver us.
By the mystery of thy holy incarnation, Lord, deliver us.
By thy coming, Lord, deliver us.
By thy birth, Lord, deliver us.
By thy baptism and holy fasting, Lord, deliver us.
By thy Cross and suffering, Lord, deliver us.
By thy death and burial, Lord, deliver us.
By thy holy resurrection, Lord, deliver us.
By thy wonderful ascension, Lord, deliver us.
By the coming of the Holy Spirit, the Paraclete, Lord, deliver us.
On the day of judgement, Lord, deliver us.
We sinners beg thee, hear us.
That thou wilt spare us, we beg thee, hear us.
That it may please thee to govern and preserve thy holy Church, we beg thee, hear us.
To keep in holy religion the Pope, and all ranks of the clergy, we beg thee, hear us.
To humble the enemies of holy Church, we beg thee, hear us.
To give peace and true concord to Christian kings and princes, we beg thee, hear us.
To strengthen and preserve us in thy holy service, we beg thee, hear us.
To reward all our benefactors with eternal blessings, we beg thee, hear us.
To give and preserve the fruits of the earth, we beg thee, hear us.
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Ut omnibus fidelibus defunctis requiem aeternam donare digneris, te rogamus, audi nos. Ut nos exaudi re digneris, te rogamus, audi nos. Agnus Dei, qui tollis peccata mundi, parce nobis, Domine. Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine. Agnus Dei, qui tollis peccata mundi, miserere nobis. Christe, audi nos. Christe, exaudi nos.

DEMISSA SOLEMNIS VIGILIA PASCHALIS

In fine litaniarum, cantores solemniter incipiunt:
C. Kyrie, eleison. R. Kyrie, eleison.
C. Kyrie, eleison. R. Christe, eleison.
C. Christe, eleison. R. Kyrie, eleison.
C. Kyrie, eleison.

Interim celebrans cum ministris accedit ad Altare, et, statim ascendens, osculatur illud, et incensat more solito.


Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.


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To grant eternal rest to all the faithful departed, we beg thee, hear us. That it may please thee to heed us, we beg thee, hear us. Lamb of God, who takest away the sins of the world, spare us, Lord. Lamb of God, who takest away the sins of the world, Lord, hear and heed us. Lamb of God, who takest away the sins of the world, have mercy on us. Christ, hear us. Christ, hear and heed us.

THE SOLEMN MASS OF THE EASTER VIGIL

At the end of the litanies, the cantors intone solemnly:
C. Lord, have mercy. R. Lord, have mercy.
C. Lord, have mercy. R. Christ, have mercy.
C. Christ, have mercy. R. Lord, have mercy.
C. Lord, have mercy.

Meanwhile the celebrant with his ministers approaches the altar; he immediately ascends, kisses it and incenses it in the usual way.

Glory to God in the heavens, and on earth peace to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee for thy great glory, Lord God, heavenly King, God the Father almighty, Lord Jesus Christ the only-begotten Son, Lord God, Son of the Father, Lamb of God, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers; who sittest at the Father's right hand, have mercy on us. For thou alone art holy, thou alone art Lord, thou alone art the most high; Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.

Let us pray.

O God, who hast made this most holy night shine with the glory of our Lord's resurrection, preserve in the new members of thy family the spirit of sonship thou hast given them, and grant that, made new in body and soul, they may give thee unfailling service: through the same Jesus Christ thy Son, our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.
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Lectio Epistolae beati Pauli Apostoli ad Colossenses. Col. 3, 1-4

Fratres: Si consurrexistis cum Christo, quae sursum sunt quaerite, ubi Christus est in dextra Dei sedens: quae sursum sunt sapite, non quae super terram. Mortui enim estis, et vita vestra est abscondita cum Christo in Deo. Cum Christus apparu-erit, vita vestra; tunc et vos apparebitis cum ipso in gloria. R. Deo gratias.

Finita Epistola, celebrans incipit: Alleluia.
Et totum decantat ter, elevando vocem gradatim: et omnes post quamlibet vicem, in eodem tono, repetunt illud idem.


Jube, Domine, benedicere. etiam in ordine omnibus locis, quaerite , ubi quaeritis, et relinquit vos. Æ. Verbum Jesu Christi, vocabulum, locum, et praeceptum, antiquum et novum, reliquit vos. Æ. C. Dominus sit in corde meo, et in labiis meis: ut digne et com-
tuum digne valeam nuntiare. Per Christum Dominum nostrum Amen.


Deinde conversus ad librum dicit: C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sequentia * sancti Evangelii secundum Matthaeum.
R. Gloria tibi, Domine.

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Epistle of blessed Paul the Apostle to the Colossians. Col. 3, 1-4

Brethren: If then you have risen with Christ, place your ambitions in heaven, where Christ is seated at God's right hand. Set your thoughts on heavenly things, not on the things of earth. For you are dead. And your life is hidden with Christ in God. The day will come when Christ, who is our life, will be revealed; then you too will be revealed with him in glory. R. Thanks be to God.

After the Epistle, the celebrant intones: Alleluia. He sings it three times, in a higher tone each time: and each time, all repeat it after him, at the same pitch. Then the cantors continue: Æ. Ps. 117, 1. Confess to the Lord, for he is good, for his mercy is for ever. Æ. Ps. 116, 1-2. Praise the Lord, all nations: and extol him, all peoples. Æ. For his mercy is established over us; and the Lord's truth lasts for ever.

The priest, bowing in the middle of the altar, says: C. The Lord be with you. R. And with you also.
C. A passage from * the holy Gospel according to Matthew.
R. Glory to thee, O Lord.

Turning to the book, he says: C. A passage from * the holy Gospel according to Matthew. 
R. Praise to thee, O Christ.

Vespere autem sabbati, quae lucescit in prima sabbati, venit Maria Magdalene, et altera Maria videre sepulcrum. Et ecce terraemotus factus est in aeglioribus: et sedebat Christus in Deo. Deo gratias.

After the sabbath was over, towards dawn on the first day of the week, Mary Magdalene and the other Mary went to visit the tomb. Suddenly there was a mighty tremor, for an angel of the Lord came down from heaven. He went to the tomb, rolled away the stone and seated himself upon it, with his face radiant as lightning, and his dress white as snow. The guards trembled in awe of him and became like dead men. But the angel addressed the women: No need for you to be afraid, he said; I know that you are looking for Jesus, the Crucified. He is not here; he has risen, as he said he would. Come and see the place where he lay. Now go quickly, and say to his disciples: He is risen from the dead, and is going ahead of you into Galilee; there you will see him. That is my message for you. R. Praise to thee, O Christ.

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Celebrans osculatur Evangelium, dicens:
Per evanglica dicta deleantur nostra delicta.

Deinde osculatur Altare et dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Oremus.

Celebrans accipit Patenam cum Hostia, quam offerens dicit:

Aquam benedicit signa Crucis, dicens:
Deus, qui humanae substantiae dignitatem mirabiliter condisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Accipit Calicem et offert, dicens:
Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salutem et salutis ad ascendat. Amen.

Aliquantulum inclinatus, dicit:
In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator omnipotens aeterne Deus (benedicit oblata, prosequendo) et bene * dic hoc sacrificium, tuo sancto nominil praeeparatum.

Celebrans lavat manus, dicens:
Ps. 25, 6-12
Lavabo inter innocentes manus meas: et circumdabo altarum Domine.
Ut audiam vocem laudis, et enarrem universa mirabilia tua. Domine, dilexi decorem domus tuae: et locum habitacionis gloriae tuae.
Ne perdas cum impii, Deus, animam meam: et cum viris sanguinum vitam meam.

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The priest kisses the Gospel, saying:
Through the words of the Gospel may our sins be forgiven.

He kisses the altar and says:
C. The Lord be with you. R. And with you also.
C. Let us pray.

The priest takes the paten with the Host, which he offers, saying:
Holy Father, almighty eternal God, receive the sacrifice of this perfect offering, which I thy unworthy servant make to thee, my living and true God, for my sins and offences and negligences without number, and for all who are present here as well as for all the Christian faithful living and dead: that it may prosper their salvation and mine unto life everlasting. Amen.

He blesses the water with the sign of the Cross and says:
O God, who in a wonderful manner hast formed the noble nature of man and even more wonderfully re-formed it, grant that by the mystery of this water and wine, we may have fellowship in his Godhead, who deigned to share our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

He takes the Chalice and offers it, saying:
We offer thee, O Lord, the chalice of salvation, beseeching thy gentle mercy, that for our own and the whole world's salvation it may ascend with a sweet fragrance in the sight of thy divine majesty. Amen.

Bowing slightly, he says:
With humble soul and repentant heart may we be received by thee, Lord; and may our sacrifice be so offered in thy sight this day that it may please thee, Lord God.

Come, Sanctifier, almighty eternal God, (he blesses the offerings and continues) and * bless this sacrifice, prepared for thy holy name.

Whilst washing his hands, the priest says:
Ps. 25, 6-12
I will wash my hands among the innocent and gather with them at thy altar, Lord;
To hear the song of praise and tell of all thy wonderful works. Lord, I have loved the beauty of thy house and the place where thy glory dwells.
Let not my soul, O God, be lost among the wicked nor my life with men of blood.
SABBATO SANCTO

In quorum manibus iniquitates sunt: dextera eorum repleta est munera.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mi.
Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Aliquantulum inclinatus, junctis manibus, dicit:


Postea versus ad populum, voce paululum elevata, dicit:

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

Secreta


C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Sursum corda. R. Habemus ad Dominum.
C. Gratias agamus Domino Deo nostro. R. Dignum et justum est.

Praefatio Paschalis

It is truly just and right, fitting and for our good, to proclaim thy glory at all times, but more especially on this night when Christ our Pasch was sacrificed. For he is the true Lamb who has taken away the sins of the world: who by dying has destroyed death in us, and by rising has restored life. And so with the Angels and the Archangels, with the Thrones and Dominations, and all the strength of the heavenly host, we sing this hymn everlastingly to thy glory:

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Their hands are steeped in evil; their right hands full of bribes.
For myself, I walk in innocence; redeem me and be merciful to me.
My feet are set in the straight path: where men gather, Lord, I will bless thee.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing slightly and joining his hands, he says:

R. Receive, O holy Trinity, this offering which we make to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of those whose relics are here and of all the Saints; that it may bring honour to them and salvation to us; and may they, whose memory we keep on earth, be pleased to intercede for us in heaven: through the same Christ our Lord. Amen.

He turns to the people, and says in a louder tone:

P. Pray, brethren, that my sacrifice and yours may find acceptance with God the Father almighty.
R. May the Lord receive the sacrifice from your hands for the praise and glory of his name, for our welfare also, and that of all his holy Church. The priest says: Amen.

Secret

Accept, Lord, we beg thee, the prayers of thy people with the gifts they offer, so that the sacrifice begun in these Easter mysteries may, through thy grace, work an eternal healing in us: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, (in a clear voice) for ever and ever. Amen.

C. The Lord be with you. R. And with you also.
C. Raise your hearts. R. They are raised to the Lord.
C. Let us give thanks to the Lord our God. R. It is just and right.

Preface for Easter
Jungit manus, et inclinatus dicit:
Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis.

Heralding, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus. Osculatur atque, junctis manibus ante pectus, dicit: uti accepta habeas, et benedicas, Signat ter super Hostiam et Calicem simul, dicente: haec dona, haec munera, haec sancta sacrificia illibata, Extensis manibus prosequitur:
in priem, quae 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 catholicae et apostolicae fidei cultoribus.

Commemoratio pro Vivis

Remember, Lord, thy servants, men and women N. and N. he joins his hands and prays a little while for those for whom he intends to pray: then extending his hands, he continues: and all those here around us: thou knowest their faith and proven loyalty. For them we offer thee this sacrifice of praise, or they offer it to thee for themselves, for all their own: to obtain redemption of their souls, the salvation they hope for and freedom from all danger; and they make their prayers to thee, the eternal, living and true God.

The Action

United in one communion in the celebration of the most holy night of the Resurrection of our Lord Jesus Christ in his human nature, we venerate also before all others the glorious ever-virgin Mary, Mother of the same God our Lord Jesus Christ: and the memory too of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints.

Through their merits and prayers, defend us in all circumstances by thine aid and protection. He joins his hands. Through the same Christ our Lord. Amen.
Tenens manus expansas super oblata, dicit:

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua et Spiritu Sancto, tribuens eiusmodi remissionem omnium peccatorum, quaesumus, Domine, ut placatus accipias, diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi et in electorum tuorum regere numerari.

Jungit manus.

Per Christum Dominum nostrum. Amen.

Quam oblationem tu, Deus, in omnibus, quaesumus, signat super oblata, bene dictam, adscrip tam, rationabilem, acceptabilemque facere digneris: semel super Hostiam, ut nobis Corpus, et semel super Calicem, et San guis fiat dilectissimi Filii tui, Jungit manus, Domini nostri Jesu Christi.

Quia pridie quam pateretur, Accipit Hostiam, accepit panem in sanctas ac venerabiles manus suas, Elevat oculos ad caelum, et elevatis oculis in caelum ad Deum Patrem suum omnipotentem, Caput inclinat, tibi gratias agens, Sinistra tenens Calicem, dextera signat super eum, bene dixit, 228

Hoc est enim Corpus meum.

When he has pronounced these words, he genuflects immediately and adores the Sacred Host: he rises, shows It to the people, replaces It on the corporal, and genuflecting adores It a second time: and he keeps together the index finger and the thumb of either hand, except when the Host is to be touched, until the washing of his fingers.

For this is my Body.
SABBATO SANCTO

deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes.

Profert verba consecrationis super Calicem, attente, continuate, et secrete, tenens illum parum elevatum.

Hic est enim Calix Sanguinis mei, novi et aeterni testamenti: mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.

Quibus verbis prolatis, deponit Calicem super Corporale, et dicens secrete: Haec quotiescumque feceritis s, in mei memoriam facietis.

Genuflexus adorat: surgit, ostendit populo, deponit, cooperit, et genuflexus iterum adorat.

Deinde disjunctis manibus dicit:


Extensis manibus prosequitur:


Profunde inclinatus, junctis manibus, et super Altare positis, dicit:

Supplices te rogamus, omnipotens Deus: jube haec perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuae: ut quotquot, Osculatur Altare, ex hac altaris participacione sacrosanctum Filii tui, Jungit manus, et signat semel super Hostiam, et semel super Calicem, Cor + pus

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with his right, he blessed it and gave it to his disciples, saying: Take and drink of this, all of you.

He pronounces the words of consecration over the Chalice, attentively, consecutively and in a quiet voice, holding it slightly elevated.

For this is the Chalice of my Blood of the new and eternal testament: the mystery of the faith: which shall be shed for you and for the multitude of mankind so that sins may be forgiven.

When he has pronounced these words he replaces the Chalice on the corporal, and says quietly: As often as you shall do this, you shall do it in memory of me. Making a genuflection, he adores: he rises, shows the Chalice to the people, replaces it, covers it, and genuflecting adores again.

Then with his hands apart he says:

For that reason, Lord, in memory of the blessed Passion of the same Christ, thy Son, our Lord, of his resurrection from the place of the dead, and of his ascension into the glory of heaven, we thy servants, together with thy holy people, present thy glorious majesty with this offering, taken from thine own good gifts, he joins his hands and makes the sign of the Cross three times over the Host and Chalice together, saying: the perfect victim, the holy victim, the unblemished victim, he makes the sign of the Cross once over the Host, saying: the holy Bread of eternal life, and once over the Chalice, saying: and the Chalice of eternal salvation.

With hands outstretched he continues:

Turn thy face, in favour and kindliness, to these our offerings. Accept them as thou wert pleased to accept the gifts of thy servant Abel the Just, and the sacrifice of Abraham the Father of our race, and that which thy high priest Melchisedech offered thee, a holy offering, a victim without blemish.

Bowing profoundly, with hands joined and placed upon the altar, he says:

We humbly beg of thee, almighty God, have thy holy angel bear these gifts in his hands to thine altar on high, into the presence of thy divine majesty: so that when, he kisses the altar, in the communion of this altar, we shall receive the infinitely holy, he joins his hands and makes the sign of the Cross

Commemoratio pro Defunctis

Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis.
Jungit manus, orat aliquantulum pro eundem Christum Dominum nostrum. Amen.
SABBATO SANCTO

Jungit manus.

Oremus: Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Extendit manus.

Pater noster, qui es in caelis: sanctificetur nomen tuum:

Adveniat regnum tuum: Fiat voluntas tua, sicut in caelo, et in terra.

Panem nostrum quotidiam da nobis hodie:

Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostri.

Sed libera nos a malo.

Celebrans secrete dicit:

Amen.

Deinde manu dextera accipit inter indicem et medium digitos Patenam, quam tenens super Altare erectam, dicit secrete:

Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus et futuris: et, intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, Signat se cum Patena a fronte ad pectus, ut propitius pacem in diebus nostri:

Deinde Patenam osculatur, ut ope misericordiae tuae adjuti, et peccato simus semper libere, et ab omni perturbatione securi.

Submittit Patenam Hostiae, discooperit Calicem, genuflectit, surgit, accipit Hostiam, et earn super Calicem tenens utraque manu, frangit per medium, dicens:

Per eundem Dominum nostrum Jesum Christum Filium tuum.

Then he takes the paten between the first and second fingers of his right hand, and holding it upright on the altar, says in a quiet voice:

Deliver us, Lord, we beg thee, from evils past, present and future: and through the intercession of the blessed and glorious ever-virgin Mary, Mother of God, and of the blessed Apostles Peter and Paul and Andrew, and of all the Saints, he signs himself with the paten, grant peace in our days: he kisses the paten, so that helped by the workings of thy mercy we may be always free from sin and unshaken by any disturbance.

Et medium partem, quam in dextera manu tenet, ponit super Patenam. Deinde ex parte, quae in sinistra remanserat, frangit particulum, dicens:

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

The other half, which he holds in his left hand, he sets beside the half on the paten; and with his right hand holding the small particle over the Chalice, taken in his left hand between the cup and the node, says or sings in an audible voice:

World without end. R. Amen.

Cum ipsa particula signat ter super Calicem, dicens:

Pax + Domini sit + semper vobis + cum.

R. Et cum spiritu tuo.
SABBATO SANCTO

Particulam ipsam immittit in Calicem, dicens secrete:


Deinde, junctis manibus super Altare, inclinatus dicit secrete sequentes Orationes:


Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in judicium 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 saecula saeculorum. Amen.

Genuflectit, surgit, et dicit:

Panem caelestem accipiam, et nomen Domini invocabo. Deinde parum inclinatus, accipit ambas partes Hostiae inter pollicem et indicem sinistrae manus, et Patenam inter eundem indicem et medium supponit, et dextera tribus vicibus percutiens pectus, elata aliquantulum voce, ter dicit devote et humiliter:

Domine, non sum dignus, Et secrete prosequitur: ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Postea dextera se signans cum Hostia super Patenam, dicit:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

Et se inclinans, reverenter sumit ambas partes Hostiae: quibus sumptis, deponit Patenam super Corporale, et erigens se jungit manus, et quiescit aliquantulum in meditatione Sanctissimi Sacramenti.

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He puts the particle into the Chalice, saying quietly:

May this sacramental mingling of the Body and of the Blood of our Lord Jesus Christ, which we are about to receive, bring us eternal life. Amen.

Then with his hands joined on the altar, bowing down, he says quietly the following prayers:

Lord Jesus Christ, Son of the living God, who, in fulfilment of the Father's will, in a common work with the Holy Spirit, hast by thy death brought life to the world, deliver me by this thine infinitely holy Body and Blood from all my sins and from every evil. Make me always cleave to thy commandments and never let me become separated from thee: who art God, living and reigning with God the Father and the Holy Spirit, world without end. Amen.

Unworthy as I am, Lord Jesus Christ, I dare to receive thy Body; do not let that bring down upon me thy judgement and condemnation; through thy loving kindness let it be a safeguard and a healing remedy for my soul and body: who with God the Father in the unity of the Holy Spirit livest and reignest God, for ever and ever. Amen.

He genuflects, rises, and says:

I will take the Bread of heaven and I will call upon the name of the Lord. Bowing slightly, he takes both parts of the Host between the thumb and first finger of his left hand, and places the paten beneath, between the first finger and second: then with his right hand he strikes his breast three times and says humbly and devoutly, three times, in a slightly raised voice:

Lord, I am not worthy, and continues quietly: that thou shouldst enter under my roof: but say only the word and my soul shall be healed.

 Afterwards, he makes the sign of the Cross with the Host over the paten, saying:

The Body of our Lord Jesus Christ be my soul's protection for life eternal. Amen.

And bowing down, he reverently consumes both parts of the Host: and when he has consumed them, he puts down the paten on the corporal and, standing upright, joins his hands and stays some time in meditation on the Most Blessed Sacrament.
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Deinde discooperit Calicem, genuflectit, colligit fragmenta, si quae sint, extergit Patenam super Calicem, interim dicens:

Quid retribuam Domino pro omnibus quae retribuit mihi?
Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

Accipit Calicem manu dextera, et eo se signans, dicit:
Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

Postea dicit:
Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempernum.

Interim porrigit Calicem ministro, qui infundit in eo parum vini, quo se purificat: deinde prosequitur:
Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat visceribus meis; et praesta: ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vi vis et regnas in saecula saeculorum. Amen.

Abluit et extergit digitos, ac sumit ablutionem: extergit os et Calicem, quem, plicato Corporali, operit et collocat in Altari ut prius.

Deinde pro Laudibus dominicae Resurrectionis in choro cantatur antiphona: Alleluia, alleluia, alleluia.

Psalmus 150
Laudate Dominum in sanctuario ejus, laudate eum in augusto firmamento ejus.
Laudate eum propter grandia opera ejus, laudate eum propter summam majestatem ejus.
Laudate eum clangore tubae, laudate eum psalterio et cithara.
Laudate eum tympano et choro, laudate eum chordis et organo.
Laudate eum cymbalis sonoris, laudate eum cymbalis crepitanti-bus. Omne quod spirat, laudet Dominum.
Gloria Patri, et Filio, et Spiritui Sancto.

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Then he uncovers the Chalice, genuflects, collects the fragments if there are any, and purifies the paten over the Chalice, saying:

What shall I give to God in return for all his gifts to me? I will take the Chalice of salvation and I will call upon the name of the Lord. I will praise the Lord as I call upon him, and I shall be safe from my enemies.

Taking the Chalice in his right hand, he signs himself with it, saying:
May the Blood of our Lord Jesus Christ be my soul’s protection for life eternal. Amen.

Meanwhile he holds out the Chalice to the server who pours a little wine into it, and he purifies himself; then he continues:
May thy Body which I have eaten, Lord, and thy Blood which I have drunk, cleave to my innermost being; and grant that nothing of sin’s defilement may remain in me, now that I have been renewed by this Sacrament so pure and holy: who livest and reignest world without end. Amen.

He washes and dries his fingers, and consumes the ablation: he wipes his mouth, and the Chalice, and folding the corporal covers it and places it on the altar as before.

Then the antiphon for Lauds of Easter Sunday is sung in Choir: Alleluia, alleluia, alleluia.

Psalm 150
Praise the Lord in his sanctuary, praise him in his mighty firmament.
Praise him for his mighty deeds, praise him for his most high majesty.
Praise him with trumpets’ clamour, praise him with harp and lyre.
Praise him with timbrel and dance, praise him with strings and fife.
Praise him with clanging cymbals, praise him with castanets. All things that live and breathe, praise the Lord.
Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be: world without end. Amen.
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Repetitur antiphona Alleluia, alleluia, alleluia.

Celebrans incipit antiphonam ad Benedictus.
Et valde mane. Et prosequuntur canores:
Una sabbatorum, veniunt ad monumentum, orto jam sole, alleluia.

Canticum Zachariae Luc. 1, 68–79

Benedictus Dominus Deus Israel quia visitavit et redemit populum suum.
Et erexit cornu salutis nobis in domo David servi sui.
Sicut locutus est per os sanctorum, qui olim fuerunt, prophetarum suorum.
Ut liberaret nos ab inimicis nostris, et e manu omnium qui oderunt nos.
Ut faceret misereriae operam et recordaretur foederis sui sancti.
Jusjurandii, quod juravit Abraham patri nostro, daturum se nobis.
Ut sine timore, e manu inimicorum nostrorum liberi, serviamus eum.
In sanctitate et justitia coram ipso omni diebus nostris.
Et tu, puer, propheta Altissimi vocaberis: praeibis enim ante faciem Domini ad parandas vias ejus.
Ad dandam populo ejus scientiam salutis in remissione peccatorum eorum.
Per visceras misericordiam Dei nostri, qua visitavit nos Oriens ex alto.
Ut illumineret eos, qui in tenebris et in umbra mortis sedent, ut dirigat pedes nostros in viam pacis.
Gloria Patri, et Filio et Spiritui Sancto.
Sicut erat in principio, et nunc et semper, et in saecula saeculorum.
Amen.

Repetita antiphona, celebrans dicit:
C. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus. Postcommunio seu Oratio

Spiritus nobis, Domine, tuae caritatis infunde: ut, quos sacramentis Paschalibus satisisti, tua facias pietate concordes.

C. Dominus vobiscum. R. Et cum spiritu tuo.
C. Ite, missa est, alleluia, alleluia.
R. Deo gratias, alleluia, alleluia.

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The antiphon Alleluia, alleluia, alleluia is repeated.

The celebrant intones the antiphon for the Benedictus.
Very early in the morning. And the cantors continue:
On the first day of the week, when the sun was already risen, they came to the tomb, alleluia.

The Canticle of Zachary Luke 1, 68–79

Blessed be the Lord God of Israel, because he has visited his people and brought them deliverance;
As he promised through the lips of his ancient prophets, He has raised for us a beacon of salvation in the house of his servant David,
Saving us from our enemies, and from the power of all who hate us, showing his fidelity to our fathers, his mindfulness of the holy covenant,
The oath that he swore to our Father Abraham,
Delivering us from the power of our enemies, and granting us to serve him without fear,
Living all our days holy and justly in his sight.
And you, my child, will be renowned as a prophet of the Most High; you will go ahead of the Lord to prepare his way,
To bring the people knowledge of salvation in the forgiveness of their sins,
Through the merciful kindness of our God, with which he has watched over us, a radiance from on high,
Shining on those who dwell in darkness and death’s shadow, and guiding our feet into the way of peace.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

After the antiphon is repeated, the celebrant says:
C. The Lord be with you. R. And with you also.

Let us pray. Postcommunion or Prayer

Pore into us, Lord, thy spirit of charity, so that now we have been filled with thy Easter sacrament, we may be kept united in heart by thy fatherly care: through our Lord Jesus Christ thy Son, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. R. Amen.

C. The Lord be with you. R. And with you also.
C. Go, the Mass is ended, alleluia, alleluia.
R. Thanks be to God, alleluia, alleluia.
Celebrans inclinat se, et dicit secrete:

Versus ad populum, benedicens, prosequitur:
Finita Praefatione, sacerdos extendens, elevans aliquantulum et jungens manus, elevansque ad caelum oculos, et statim demittens, profunde inclinatus ante Altare, manibus super eo positis, dicit:


COMMEMORATIO PRO VIVIS

Ememento, Domine, famulorum, famularumque tuarum N. et N. Jungit manus, orat aliquantulum pro quibus orare intendit: deinde manibus extensis prosequitur: et omnium circumstantium, quorum tibi fides cognita est, et

THE CANON OF THE MASS

When he has finished the Preface, the priest extends his hands, then, raising them slightly and joining them, with his eyes raised to heaven and immediately lowered, he bows profoundly before the altar and, with his hands placed on it, says:

To thee, most merciful Father, we make our humble prayer, asking through Jesus Christ thy Son, our Lord, he kisses the altar and joining his hands says: that thou wouldst receive and bless, he makes the sign of the Cross three times over the Host and Chalice, saying: these + gifts, these + presents, these + holy, spotless offerings. Then extending his hands, he continues: We offer them to thee first and foremost for thy holy catholic Church: be pleased, throughout the whole world, to give her peace, to protect, gather into one, and govern her. We offer them too for thy servant N. our Pope and for N. our Bishop and for all those who, faithful to the true teaching, are guardians of the catholic and apostolic faith.

THE COMMEMORATION OF THE LIVING

Emember, Lord, thy servants, men and women N. and N. he joins his hands and prays a little while for those for whom he intends to pray: then, extending his hands, he continues: and all those here around us: thou knowest their
CANON MISSAE

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 incoluitatis suae: tibique reddunt vota sua aeterno Deo, vivo et vero.

INFRA ACTIONEM


Tenens manus expansas super oblata, dicit:


Q
quam oblationem tu, Deus, in omnibus, quaesumus, Signat ter super oblata, bene * dictam, adscrip * tam, ra * tam, rationabilem, acceptabilemque facere digneris: Signat semel super Hostiam, ut nobis

THE CANON OF THE MASS

faith and proven loyalty. For them we offer thee this sacrifice of praise, or they offer it to thee for themselves, for all their own: to obtain redemption of their souls, the salvation they hope for and freedom from all danger: and they make their prayers to thee, the eternal, living and true God.

THE ACTION

United in one communion, we venerate before all others the memory of the glorious ever-virgin Mary, Mother of God, our Lord Jesus Christ: and the memory too of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints. Through their merits and prayers, defend us in all circumstances by thine aid and protection. He joins his hands. Through the same Christ our Lord. Amen.

Holding his hands outstretched over the offerings, he says:

Be pleased then, Lord, to accept this offering from us thy servants and from thy whole family too; let it be thy will to dispose all our days in thy peace and to snatch us from eternal damnation and count us among the number of your chosen ones. He joins his hands. Through Christ our Lord. Amen.

May it seem fitting to thee, O God, to make this offering in every way, he makes the sign of the Cross three times over the offerings, a blessed * offering, an acceptable * offering, an approved * offering, perfect and
The Canon of the Mass

Cor + pus, et semel super Calicem, et San ✫ guis fiat dilectissimi Filii tui, Jungit manus, Domini nostri Jesu Christi.

Qui pridie quam pateretur, Accipit Hostiam, accepit panem in sanctas ac venerabiles manus suas, Elevat oculos ad caelum, et elevatis oculis in caelum ad te Deum Patrem suum omnipotentem, Caput inclinat, tibi gratias agens, Signat super Hostiam, bene ✫ dixit, fregit, dediteque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

Tenens ambabus manibus Hostiam inter indices et pollices, profert verba consecrationis secrete, distincte, et attente super Hostiam, et simul super omnes, si plures sint consecrandae.

Hoc est enim Corpus meum.

Quibus verbis prolatis, statim Hostiam consecratam genuflexus adorat: surgit, ostendit populo, reponit super Corporale, et genuflexus iterum adorat: nec amplius pollices et indices dis-jungit, nisi quando Hostia tractanda est, usque ad ablutionem digitorum.

Tunc, detecto Calice, dicit:

Simili modo postquam coenatum est, Ambabus manibus accipit Calicem, accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas: item, Caput inclinat, tibi gratias agens, Sinistra tenens Calicem, dextera signat super eum, bene ✫ dixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes.

THE CANON MISSAE

pleasing to thee: so that it may become for us, he makes the sign of the Cross once over the Host, the Body ✫ and once over the Chalice, and Blood ✫ of thy well-beloved Son, he joins his hands, our Lord Jesus Christ.

He it was who on the eve of his Passion, he takes the Host, took bread in his holy and adorable hands, he raises his eyes to heaven, and looking up to heaven to thee, God, his almighty Father, he bows his head, giving thanks to thee, he makes the sign of the Cross over the Host, he ✫ blessed the bread, broke it, and gave it to his disciples, saying: Take and eat of this, all of you.

Holding the Host with both hands, between the index finger and thumb, he pronounces quietly, distinctly and attentively the words of consecration over the Host, and at the same time over all the other Hosts, if there are others to be consecrated.

For this is my Body.

When he has pronounced these words, he genuflects immediately and adores the Sacred Host: he rises, shows It to the people, replaces It on the corporal, and genuflecting adores It a second time; and he keeps together the index finger and the thumb of either hand, except when the Host is to be touched, until the washing of his fingers.

Then, uncovering the Chalice, he says:

In like manner after the Supper, he takes the Chalice in both hands, he took this noble Chalice in his holy and adorable hands: he bows his head, and giving thanks to thee, holding the Chalice with his left hand, he makes the sign of the Cross over it with his right, he blessed ✫ it and gave it to his disciples, saying: Take and drink of this, all of you.
**CANON MISSAE**

*Profert verba consecrationis super Calicem, attente, continuate, et secrete, tenens illum parum elevatum.*

**Hic est enim Calix Sanguinis mei, novi et aeterni testamenti: mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.*


**THE CANON OF THE MASS**

*He pronounces the words of consecration over the Chalice, attentively, consecutively and in a quiet voice, holding it slightly elevated.*

**For this is the Chalice of my Blood of the new and eternal testament: the mystery of the faith: which shall be shed for you and for the multitude of mankind so that sins may be forgiven.***

**When he has pronounced these words he replaces the Chalice on the corporal, and says quietly:** As often as you shall do this, you shall do it in memory of me. **Making a genuflection, he adores; he rises, shows the Chalice to the people, replaces it, and genuflecting adores again.***

**Then with his hands apart he says:**

For that reason, Lord, in memory of the blessed Passion of the same Christ, thy Son, our Lord, of his resurrection from the place of the dead, and of his ascension into the glory of heaven, we thy servants, together with thy holy people, present thy glorious majesty with this offering, taken from thine own good gifts, **he joins his hands and makes the sign of the Cross three times over the Host and Chalice together, saying:** the perfect + victim, the holy + victim, the unblem­ished + victim, **he makes the sign of the Cross once over the Host, saying:** the holy + Bread of eternal life, and once over the Chalice, saying: and the Chalice + of eternal salvation.

**With hands outstretched he continues:**

Turn thy face, in favour and kindliness, to these our offerings. Accept them as thou wert pleased to accept the gifts of thy servant Abel the Just, and the sacrifice of Abraham the Father of our race, and that which thy high
Melchisedech, sanctum sacrificium, immaculatam hostiam.

Profunde inclinatus, junctis manibus, et super Altare positis, dicit:


COMMEMORATIO PRO DEFUNCTIS

M emento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis.


Manu dextera percutit sibi pectus, elata aliquantulum voce dicens:

N obis quoque peccatoribus, Extensis manibus ut prius, secrete prosequitur: famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam, et societatem donare digneris, cum tuis sanctis Apostolis et

COMMEMORATION OF THE DEAD

R emember also, Lord, thy servants, men and women, N. and N., who have gone before us marked with the seal of the faith, and sleep in the sleep of peace.

He joins his hands, prays a short while for the dead for whom he intends to pray; then with hands outstretched he continues: To those, Lord, and to all who take their rest in Christ, grant, we beg thee, the place of consolation, of light, and of peace. He joins his hands and bows his head, saying: Through the same Christ our Lord. Amen.

He strikes his breast with his right hand, saying in a slightly louder voice:

T o us also, who are sinners, with outstretched hands held as before, he continues quietly: thy servants, trusting in thine infinite mercy, grant of thy goodness a place in the fellowship of thy holy Apostles and Martyrs: with John,

Per quem haec omnia, Domine, semper bona creas, Signat ter super Hostiam et Calicem simul, dicens: sancti + ficas, vivi + ficas, bene + dicis, et praestas nobis.

Discooperit Calicem, genuflectit, accipit Hostiam inter pollicem et indicem manus dexterae: et tenens sinistra Calicem, cum Hostia signat ter a labio ad labium Calicis, dicens: Per ip + sum, et cum ip + so, et in ip + so, Cum ipsa Hostia signat bis inter se et Calicem, dicens: est tibi Deo Patri + omnipotentie, in unite Spiritus + Sancti, Elevans parum Calicem cum Hostia, dicit: omnis honor, et gloria.


Jungit manus.

Oremus: Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere: Extendit manus.


Sacerdos secrete dicit: Amen.

THE CANON OF THE MASS

Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all thy Saints. Admit us to their company, we beg thee, not weighing what we deserve but generously pardoning us. He joins his hands. Through Christ our Lord.

Through him, Lord, thou dost ever create, he makes the sign of the Cross three times over the Host and Chalice together, saying: and make + holy, infuse + with life and bless + all these good things, thy gifts to us.

He uncovers the Chalice, genuflects, takes the Host between the thumb and index finger of his right hand: and holding the Chalice with his left hand, he makes the sign of the Cross with the Host from rim to rim of the Chalice, saying: Through + him, and with + him, and in + him, he makes the sign of the Cross twice with the Host, between himself and the Chalice, saying: be given to thee God, Father Almighty, in the unity of the Holy + Spirit, raising slightly the Chalice with the Host, he says: all honour and all glory.

He lays down the Host, covers the Chalice with the pall, genuflects, rises and says or sings, so that all may understand: World without end. R. Amen.

He joins his hands.

Let us pray. Instructed by our Saviour's commands and trained by God's teaching we dare to say: He stretches out his hands.

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 them that trespass against us, and lead us not into temptation:

R. But deliver us from evil.

The priest says in a quiet voice: Amen.
Deinde manu dextera accipit inter indicem et medium digitos Patenam, quam tenens super Altare erectam, dicit secrete:

Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus et futuris: et, intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, Signat se cum Patena a fronte ad pectus, da propitius pacem in diebus nostris: Patenam osculatur, ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Submittit Patenam Hostiae, discooperit Calicem, genuflectit, surgit, accipit Hostiam, et eam super Calicem tenens utraque manu, frangit per medium, dicens:

Per eundem Dominum nostrum Jesum Christum Filium tuum.

Et medium partem, quam in dextera manu tenet, ponit super Patenam. Deinde ex parte, quae in sinistra remanserat, frangit particulam, dicens:

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Aliam medium partem, quam in sinistra manu habet, adjungit mediae super Patenam positeae, et particulam parvam dextera retinens super Calicem, quem sinistra per nodum infra cuppam tenet, dicit intelligibili voce, vel cantat:

Per omnia saecula saeculorum. R. Amen.

Cum ipsa particula signat ter super Calicem, dicens:

Pax + Domini sit + semper vobis + cum. R. Et cum spiritu tuo.
He puts the particle into the Chalice, saying quietly:

Lamb of God, who takest away the sins of the world, have mercy on us.
Lamb of God, who takest away the sins of the world, have mercy on us.
Lamb of God, who takest away the sins of the world, give us peace.

In Misses for the Dead is said:
Lamb of God, who takest away the sins of the world, give them rest.
Lamb of God, who takest away the sins of the world, give them rest.
Lamb of God, who takest away the sins of the world, give them everlasting rest.

Then with his hands joined on the altar, bowing down, he says quietly the following prayers:

Lord Jesus Christ, who hast said to thine Apostles: I leave you with peace, it is my peace I give you: turn not thy gaze upon my sins but upon the faith of thy Church, and because it is thy will, grant her that peace and gather her together in unity: who livest and reignest God, world without end. Amen.
If the Pax is to be given, he kisses the altar, and giving the Pax says:

Peace be with you. R. And with you also.

In Masses for the Dead the Pax is not given, nor is the above prayer said.

Lord Jesus Christ, Son of the living God, who, in fulfilment of the Father's will, in a common work with the Holy Spirit, hast by thy death brought life to the world, deliver me by this thine infinitely holy Body and Blood from all my sins and from every evil. Make me always cleave to thy commandments and never let me become separated from thee: who art God, living and reigning with God the Father and the Holy Spirit, world without end. Amen.

Unworthy as I am, Lord Jesus Christ, I dare to receive thy Body; do not let that bring down upon me thy judgement and condemnation; through thy loving kindness let it be a safeguard and a healing remedy for my soul and body: who with God the Father in the unity of the Holy Spirit livest and reignest, God for ever and ever. Amen.

He genuflects, rises, and says:

I will take the Bread of heaven and I will call upon the name of the Lord. Bowing slightly, he takes both parts of the Host between the thumb and first finger of his left hand, and places the paten beneath, between the first finger and second; then with his right hand he strikes his breast three times and says humbly and devoutly, three times, in a slightly raised voice:

Lord, I am not worthy, and continues quietly: that thou shouldst enter under my roof; but say only the word and my soul shall be healed.
CANON MISSAE

Postea dextera se signans cum Hostia super Patenam, dicit:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

Et se inclinans, reverenter sumit ambas partes Hostiae: quibus sumptis, deponit Patenam super Corporale, et erigens se jungit manus, et quiescit aliquantulum in meditatione Sanctissimi Sacramenti.

Deinde discooperit Calicem, genuflectit, colligit fragmenta, si quae sint, extergit Patenam super Calicem, interim dicens:


Accipit Calicem manu dextera, et eo se signans, dicit:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

Et sinistra supponens Patenam Calici, reverenter sumit totum Sanguinem cum particula. Quo sumpto, si qui sunt communicandi, eos communicet, antequam se purificet.

Postea dicit:

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium semper eternum.

Interim porrigit Calicem ministro, qui infundit in eo parum vini, quo se purificat: deinde prosecutur:

Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat visceribus meis: et praesta; ut in me non remaneat scelerum macula, quem pura et

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Afterwards, he makes the sign of the Cross with the Host over the paten, saying:

The Body of our Lord Jesus Christ be my soul's protection for life eternal. Amen.

And bowing down, he reverently consumes both parts of the Host: and when he has consumed them, he puts down the paten on the corporal and, standing upright, joins his hands and stays some time in meditation on the Most Blessed Sacrament.

Then he uncovers the Chalice, genuflects, collects the fragments if there are any, and purifies the paten over the Chalice, saying:

What shall I give to God in return for all his gifts to me? I will take the Chalice of salvation and I will call upon the name of the Lord. I will praise the Lord as I call upon him, and I shall be safe from my enemies.

Taking the Chalice in his right hand, he signs himself with it, saying:

May the Blood of our Lord Jesus Christ be my soul's protection for life eternal. Amen.

With the paten in his left hand, beneath the Chalice, he reverently consumes all the Precious Blood with the particle. Having consumed it, if there are any communicants, he communicates them before the purification.

Afterwards he says:

What our mouths have eaten, Lord, may our souls receive with purity and may the gift we receive in this life be for us a remedy for life eternal.

Meanwhile he holds out the Chalice to the server who pours a little wine into it, and he purifies himself: then he continues:

May thy Body which I have eaten, Lord, and thy Blood which I have drunk, cleave to my innermost being; and grant that nothing of sin's defilement may remain
CANON MISSAE


Abluit et extergit digitos, ac sumit ablationem: extergit os et Calicem, quem, plicato Corporali, operit et collocat in Altari ut prius: deinde prosequitur Missam.

VIDE PROPRIUM MISSAE CONVENIENTIS

THE CANON OF THE MASS

in me, now that I have been renewed by this Sacrament so pure and holy: who livest and reignest world without end. Amen.

He washes and dries his fingers, and consumes the ablution; he wipes his mouth, and the Chalice, and folding the corporal covers it and places it on the altar as before; then he continues the Mass.

RETURN TO THE PROPER OF THE MASS FOR THE DAY
St. Edmund Campion Missal & Hymnal for the Traditional Latin Mass

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