

Passiontide Missalette



Our Lady Queen of Peace Parish

TABLE OF CONTENTS

Page No.	Description
i	Notes
ii	FOREWORD: About the Missalettes
iv	PASSIONTIDE: THE LATTER PART OF LENT
1	The Procession and the Asperges
3	The Holy Sacrifice of the Mass: the Ordinary
3	Mass of the Catachumens
3	Prayers at the Foot of the Altar
5	Prayers for Purity and Peace
5	Introit
6	Kyrie and Gloria
7	Collect to Gospel
8	Gospel to Credo
9	Mass of the Faithful
9	Offertory Antiphon and Prayers to the Secret
13	Preface to Sanctus
14	Canon of the Mass
15	Consecration
19	Communion Rite
19	Pater to Agnus Dei
21	Prayers of Communication
23	Ablutions to the Last Blessing
24	Last Gospel
27	THE PROPERS OF PASSIONTIDE
27	PASSION SUNDAY
30	FEAST OF THE SEVEN DOLOURS OF THE BLESSED VIRGIN MARY IN PASSIONTIDE
33	PALM SUNDAY
47	TRADITIONAL SEASONAL DEVOTIONS:
47	LITANY OF THE PASSION
49	LITANY OF THE SEVEN DOLOURS OF THE BLESSED VIRGIN MARY

The cover depicts the traditional image of Christ being flogged and scourged at Pilate's orders at a Pillar or stake. Three of the four Gospels mention this scourging, and they are all read at Mass during Passiontide. These are lections from the Gospels according to St. Matthew (read on Palm Sunday), St. Mark (Tuesday in Holy Week) and St. John (Good Friday). The Scourging is the fulfilment of prophecy, most poignantly from Chapter 53 of Isaias, where it is foreseen that the Messias will take upon Himself the sins of the world and will be purified of them in the flesh for our salvation: by His stripes, we are healed (Isaias 53. 5). The Scouring is the Second Sorrowful Mystery of the Most Holy Rosary of the Blessed Virgin Mary.

NOTES

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

FOREWORD: About the Missalettes

Passiontide is the latter part of Lent. It is the fortnight extending from the eve of Passion Sunday to Easter Eve, and it includes the first two days in the Triduum Sacram (*viz.* Maundy Thursday from Vespers to Holy Saturday at Vespers). These two weeks are known respectively as Passion Week and Holy Week.

This *Missalette* for *Passiontide* is the sixth in a series of seasonal community Mass booklets which, together, provide the text of the Mass for the entire liturgical year. These booklets aim to enable all those attending the Traditional Latin Mass to participate more fully and partake of the spiritual fruits of the divine Sacrifice. It is our desire to contribute to the restoration of the traditional liturgy and traditional devotions. That is why we have included at the end of each missalette one or more spiritual exercises to be prayed devoutly and meditatively before or after each Mass. A copy of each devotion can be downloaded from our website, the address of which is provided on the back cover.

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

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

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

The *Ordinary* of the Mass consists of those prayers which are usually said at Mass, and it includes some seasonal adjustments. Minor changes which occur occasionally will be explained along the way. The *Propers* of the Mass are those prayers which characterise particular Masses from day to day. They may be said to be *proper* to that day. The *Ordinary* and the particular *Propers* for the day make up the complete Mass. In the Traditional Latin Mass, the

Sermon, if given, and distribution of Holy Communion, when given, are not parts of the Mass but pertain to it.

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

In this Missalette, the term *Sung Mass* refers to any Mass that is sung; the term *Spoken Mass* refers to other Masses. Spoken Masses are often celebrated on special occasions in our community, usually for important feastdays of Our Lord or the Blessed Virgin. In these Missalettes, we use textual coloration, bracketing and different font types to help the reader navigate through the texts, rubrics, postures and options. To this end we have adopted the following conventions:

- **Black** printing presents the text of the Mass (whether Sung or Spoken).
- **Blue** text indicates **postures** for the faithful to follow.
- **Red** highlights comments that aid in understanding the prayers or the actions of Priest or Server(s).
- **Bolded black text adds commentary.**
- **A yellow highlighted text area always refers to the Propers.**
- **A blue highlighted area refers to texts which are said only when specified.**
- **Grey highlighted areas are skipped at indicated Masses or when there is**
- Directions for the congregation are enclosed in square brackets [...]. Reverencings are also rendered in small capital letters (e.g. [BOW], [INCLINE], [GENUFLECT]). Postures are printed in blue (e.g. **KNEEL, SIT, STAND**). A *bow* is a bending of the neck, while an *inclination* is made from the waist.

PASSIONTIDE: THE LATTER PART OF LENT

The ‘Great Fortnight’ before Easter is known as Passiontide. It is the second part of Lent. While the first part, Quadragesima, concentrates more on human sinfulness, the second emphasises the Redemption of mankind by Christ’s bitter Passion and death. Since the Redemption is the most important event in history, Holy Church presents it as dramatically as possible. One method of achieving this is by repetition and by use of long and colourful lections: the lengthy and emotional Passion narrative is presented on Passion Sunday, on Palm Sunday, on Tuesday and Wednesday in Holy Week, and at the Good Friday Office. The Church emphasises the Passion as well by showing in parallel readings how it is the fulfilment of scriptural prophecy, especially that of Jeremias, Isaias, David, Jonas and Daniel, and through God’s demand that Abraham sacrifice his son Isaac. Even Christ Himself is shown prophesying His own Sacrifice in the lections at Mass.

The Church shows the connexion between the two main components of the Redemption, the Passion and the Resurrection, by the use of stark contrasts. For example, to prepare us for the sufferings of Christ as presented on Passion Sunday, exactly one week earlier, on Lætare Sunday, there is a moment of joy in Lent, and the Gospel recounts the wonderful miracle of the multiplication of loaves and fishes. Rose vestments may replace violet on that day, the organ may play solo, and pink or light red roses should adorn the sanctuary. The result is a sudden change in tone or a *volta* which separates Lent into two sections. Another contrast occurs on Palm Sunday: the triumphal entrance into Jerusalem, figured in the blessing of palms and procession while the clerics wear royal red vestments, reverses the tone of Lent but is then followed by a sombre Mass in purple recounting the Passion. This contrast divides Passiontide neatly in two. Thirdly, of course, there is the contrast between the joy of the Last Supper on Maundy Thursday—a Mass said in white vestments and with a restored *Gloria*—and the sorrow and torments of the Crucifixion on Good Friday, when Mass is suspended and black is worn by the clergy at the Office. Shortly after this, the splendour of Easter overwhelms the dolours of Lent entirely.

The temporal presentation of Lent is effective in building tension as well. The Season is divided into two periods but they are unequal in duration. As the death of Christ on the Cross approaches, distinct stages leading to

this moment become increasingly shorter: four weeks of Quadragesima are followed by seven days in Passion Week, then by the first four days of Holy Week and then finally by its last two days in the more intense Triduum Sacram. The shortening of periods slows time in order to lavish more attention on the details of our Lord's final days on earth.

The four weeks of Quadragesima mostly recount the second year of our Lord's ministry, when the Temple authorities were beginning to oppose Him. Passion Week, which is four times shorter in duration, recounts His last year on earth; Holy Week, His last week. So liturgical time shortens dramatically from four weeks to one, while historical time (two periods of one year each) suddenly collapses from a year to a week. Hence both our time and that of the apostles and disciples contracts through and in the Sacred Liturgy as we approach Golgotha. It is as if the events slow so that we may be drawn into the drama of the Passion by enduring every part of it with our Lord on earth; or, conversely, it is as if He enters our world to beckon us to walk the Passion with Him through our own sacrifices and mortification.

Liturgical Features of Passiontide

The Church also distinguishes both Passiontide and Holy Week by liturgical difference. During Holy Week, no feast, however august, may displace a ferial Mass or even be commemorated at it. Even the Feasts of the Annunciation and of St. Joseph are transferred if one or both of them falls in Holy Week. If one of them falls in Passion Week, it is celebrated but the Lenten feria must be commemorated.

On the Sundays and on the ferial days of Passiontide (which include every day in Holy Week), the Glory is omitted at the Introit and at the Lavabo. It is also omitted in the Asperges before Sunday Masses. Also on Sundays and ferial days in Passion Week and every day in Holy Week, the Preface of the Holy Cross replaces the usual Lenten Preface of the Passion and all other Prefaces. Most noticeable of all is that, on these same days, Psalm 42, the *Judica me*, is omitted at the foot of the Altar.

It is now customary in most places to veil in purple all statues, crucifixes and holy pictures (but not purely decorative crosses) in the sanctuary and at least all statues and holy pictures in the nave. In the Early Middle Ages, catechumens and public penitents were excluded from the nave from the beginning of the Offertory of the Mass. They were admitted to the Mass of the Faithful only on and after Maundy Thursday. Later, as the traditions of Lent developed, all the faithful were considered to be

unworthy during Lent, so a large purple curtain was put up to separate the sanctuary from the nave. The curtain was a reminder that we are all unworthy even to see into the sanctuary, which represents Heaven and also the Holy of the Temple at Jerusalem. Later still, the veils were restricted to objects of veneration in the sanctuary but not to the liturgical action there, as the Mass is deemed to be too important to conceal. Finally, veils were added to statues and pictures in the nave as well. Veils should be added between None (3.00 p.m.) and Vespers (6.00 p.m.) on the Saturday before Passion Sunday; and they are removed between None and Vespers on Holy Saturday. By way of exception, on 14 May, 1878, the Congregation of Rites decreed that when any part of Passiontide falls in the month of March--even Good Friday--statues of St. Joseph which stand not in the sanctuary but in the nave may be unveiled. This applies to the Traditional Latin Mass in virtue of Article 28 of *Universæ Ecclesiæ*, 5 May, 2012.

Devotions

The Church has always enjoined special devotions on the Passion of our Lord. While these can mostly be said throughout the year, they are designed for Lent and especially Passiontide. The most intense of them are the devotions to the Five Sacred Wounds and the Seven Last Words, the devotions to the Holy Face of Jesus, and the Clock of the Passion. The devotion *par excellence* for all of Lent is the Stations of the Cross. Traditionally, it was said by many every Friday of the year and daily during Lent. For those who only say one chaplet of the Rosary each day or each weekday, it is customary to say only the Sorrowful Mysteries during Lent.

Litanies commonly followed include those of the Passion, the Holy Face of Jesus, the Holy Cross and the Seven Dolours of our Lady. At the end of this booklet is printed the Litany of the Passion, and because, in our community, it is usual to celebrate the Feast of the Seven Dolours of our Lady, a Litany for that is also included. This is important because the Feast of the Seven Dolours should not be offered unless Mass is followed by special devotions of some kind to the Blessed Mother. Passiontide encourages faithful to concentrate on the cause of their Redemption by attending Masses frequently, repairing more to the Sacrament of Penance, contemplating the Passion Narrative, following intense devotions, mortifying the flesh and making more determined efforts at almsgiving in imitation of our Lord and Saviour Jesus Christ and His holy and Immaculate Mother.

THE PROCESSION

STAND AS THE PROCESSION ENTERS THE NAVE.

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

THE ASPERSION BEFORE SUNG MASS ON SUNDAYS

REMAIN STANDING

At any sacred place, an Aspersion is imparted only on Sundays and only before the principal Mass offered in the Traditional Latin Rite. An Aspersion is never strictly required, even at a *Missa Solemnis*. The Celebrant begins the rite by intoning the Antiphon *Asperges me*, which is continued by the Choir. He sprinkles with holy water the Altar, the Clergy, the Servers and the Choir and other faithful. As he proceeds, the Choir chants the Responsory *Miserere me*. The Lesser Doxology or Glory which normally follows this is omitted during Passiontide. The Antiphon and Responsory are repeated and are followed by versicles and responses in dialogue ("Ostende nobis") and finally by the Celebrant's closing prayer ("Exaudi nos").

The cope will exhibit the liturgical colour of the day, which will be purple on Passion Sunday, and on Palm Sunday (when the *Asperges* is said at all). By way of substitution, on Lætare Sunday (the Fourth Sunday of Lent), a rose-coloured cope may be worn. (Note that, ordinarily, no colour may substitute for the purple colour of a cope: white may only substitute for red or green; gold, for red, green or white; purple may substitute for black.) The Priest asperses the people on his left side as he walks up and down the central aisle, or he may asperse everyone only as he proceeds from the sanctuary to the west end of the nave. If there be no cope of the right colour, the Priest wears only alb and stole. In some countries, the Priest may wear the biretta while aspersing. He may be assisted in the Aspersion by one or two Acolytes who hold aside his cope and one of whom carries the Aspersory; and, if there be room, by a Master of Ceremonies, who hands him and takes from him the aspergillum.

ANTIPHON AND RESPONSORY

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

MISERERE ME, Deus, secundum HAVE MERCY ON ME, O God, magnam misericordiam tuam. according to Thy great mercy.

The Glory normally said next is omitted on Passion Sunday and, when an Asperges is sung at all, on Palm Sunday as well.

The Antiphon and Responary is now repeated.

Returning to the Altar, the Celebrant sings:

✠ Ostende nobis, Domine, misericordiam tuam.

✠ Et salutare tuum da nobis.

✠ Domine, exaudi orationem meam.

✠ Et clamor meus ad te veniat.

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ Show unto us, O Lord, Thy mercy.

✠ And give unto us Thy salvation.

✠ O Lord, hear my prayer.

✠ And let my cry come unto Thee.

✠ The Lord be with you.

✠ And with thy spirit.

Oremus.

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

✠ Amen.

Let us pray.

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

✠ Amen.

The people are seated as the Celebrant goes to the sedilia to replace his cope with the chasuble and maniple of the colour of the day. This will always be a Lenten purple. When the Celebrant and servers genuflect at the foot of the Altar, the congregation kneels.

THE HOLY SACRIFICE OF THE MASS: THE ORDINARY

MASS OF THE CATECHUMENS

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

PRAYERS AT THE FOOT OF THE ALTAR

On Palm Sunday, if more than one Traditional Latin Mass is to be said, the palms are blessed at only one of them. At that Mass, these prayers at the foot are omitted, along with the Celebrant's Prayers for Purity and Peace, and the Mass begins with the incensation of the Altar or the Introit.

KNEEL AS THE CELEBRANT GENUFLECTS AT THE FOOT.

IN NOMINE PATRIS, ✠ et Filii, et IN THE NAME OF THE FATHER, ✠ and Spiritus Sancti. Amen. of the Son, and of the Holy Ghost. Amen.

∞ Introibo ad altare Dei.

∞ I will go in unto the Altar of God.

℟ Ad Deum qui lætificat juventutem meam. ℟ To God, Who giveth joy to my youth.

JUDICA ME (PSALM 42)

The following *Judica me* is omitted on Passion Sunday and Palm Sunday. However, it is said at Masses of the Seven Dolours of our Lady on the Friday in Passion Week.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

✠ Introibo ad altare Dei.

✠ Ad Deum qui lætificat juventutem meam.

✠ Adjutorium nostrum ✠ in nomine Domini.

✠ Qui fecit cœlum et terram.

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

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

✠ I will go in unto the Altar of God.

✠ To God, Who giveth joy to my youth.

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

✠ Who hath made Heaven and earth.

THE CONFITEOR

✠ Confiteor Deo omnipotenti. . . .

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

✠ Amen.

✠ I confess to Almighty God. . . .

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

✠ Amen.

The Servers say the Confiteor.

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

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

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

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

✠ Amen.

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

✠ Amen.

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

✠ Indulgentiam ✠ absolutionem et

✠ [UNBOW] MAY the Almighty and

remissionem peccatorum nostrorum
tribuat nobis omnipotens et misericors
Dominus. **R** Amen.

merciful Lord grant us pardon, ✠
absolution and remission of our sins.
R Amen.

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

V Deus, tu conversus vivificabis
nos.

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

R Et plebs tua lætabitur in te.

R And Thy people shall rejoice in
Thee.

V Ostende nobis, Domine,
misericordiam tuam.

V Show us, O Lord, Thy mercy.

R Et salutare tuum da nobis.

R And grant us Thy salvation.

V Domine, exaudi orationem meam.

V O Lord, hear my prayer.

R Et clamor meus ad te veniat.

R And let my cry come unto Thee.

V Dominus vobiscum.

V The Lord be with you.

R Et cum spiritu tuo.

R And with thy spirit. [UNBOW]

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

V Oremus.

V Let us pray.

PRAYER FOR PURITY

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

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

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

PRAYER FOR PEACE

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

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

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

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

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

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

THE INTROIT

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

Turn to INTROIT in the Proper of the Mass.

(The Glory is omitted in the Introit on Passion and Palm Sundays, but it is retained on the Feast of the Seven Dolours of our Lady.)

THE KYRIE

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

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Christe, eleison.

✠ Christe, eleison.

✠ Christe, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Kyrie, eleison.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Christ, have mercy on us.

✠ Christ, have mercy on us.

✠ Christ, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

✠ Lord, have mercy on us.

THE GLORIA

The *Gloria* is suppressed on Passion Sunday and on Palm Sunday but is restored on the Feast of the Seven Dolours of our Lady.

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

STAND AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

[incline] GLORIA IN EXCELSIS DEO. Et [INCLINE] GLORY TO GOD ON HIGH And
in terra pax hominibus bonæ voluntatis. on earth, peace to men of good will.

[OPTIONAL BOW] Laudamus te.

Benedicimus te. [BOW] Adoramus te.

Glorificamus te. [BOW] Gratias agimus tibi

propter magnam gloriam tuam. Domine

Deus, Rex cœlestis, Deus Pater

omnipotens. Domine Fili unigenite, [BOW]

Jesu Christe.

Domine Deus, Agnus Dei, Filius

Patris. Qui tollis peccata mundi,

miserere nobis. Qui tollis peccata

mundi, [INCLINE] suscipe deprecationem

nostram. Qui sedes ad dexteram Patris,

miserere nobis. Quoniam tu solus Sanctus.

Tu solus Dominus. Tu solus Altissimus,

[BOW] Jesu Christe. Cum Sancto Spiritu,

✠ in gloria Dei Patris. Amen.

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ Oremus.

[OPTIONAL BOW] We praise Thee. We
bless Thee. [BOW] We adore Thee. We
glorify Thee. We give Thee [BOW] thanks
for Thy great glory. Lord God, Heavenly
King, God the Father Almighty. Lord
[BOW] Jesus Christ, Only-begotten Son.
Lord God, Lamb of God, Son of the Father.
Thou Who takest away the sins of the
world, have mercy on us. Thou Who takest
away the sins of the world, [INCLINE]
receive our prayer. Thou Who sittest at the
right hand of the Father, have mercy on us.
For Thou alone art holy. Thou alone art the
Lord. Thou alone, O [BOW] Jesus Christ, art
most high. With the Holy Ghost, ✠ in the
glory of God the Father. Amen.

[OPTIONAL BOW] We praise Thee. We
bless Thee. [BOW] We adore Thee. We
glorify Thee. We give Thee [BOW] thanks
for Thy great glory. Lord God, Heavenly
King, God the Father Almighty. Lord
[BOW] Jesus Christ, Only-begotten Son.
Lord God, Lamb of God, Son of the Father.
Thou Who takest away the sins of the
world, have mercy on us. Thou Who takest
away the sins of the world, [INCLINE]
receive our prayer. Thou Who sittest at the
right hand of the Father, have mercy on us.
For Thou alone art holy. Thou alone art the
Lord. Thou alone, O [BOW] Jesus Christ, art
most high. With the Holy Ghost, ✠ in the
glory of God the Father. Amen.

[OPTIONAL BOW] We praise Thee. We
bless Thee. [BOW] We adore Thee. We
glorify Thee. We give Thee [BOW] thanks
for Thy great glory. Lord God, Heavenly
King, God the Father Almighty. Lord
[BOW] Jesus Christ, Only-begotten Son.
Lord God, Lamb of God, Son of the Father.
Thou Who takest away the sins of the
world, have mercy on us. Thou Who takest
away the sins of the world, [INCLINE]
receive our prayer. Thou Who sittest at the
right hand of the Father, have mercy on us.
For Thou alone art holy. Thou alone art the
Lord. Thou alone, O [BOW] Jesus Christ, art
most high. With the Holy Ghost, ✠ in the
glory of God the Father. Amen.

[OPTIONAL BOW] We praise Thee. We
bless Thee. [BOW] We adore Thee. We
glorify Thee. We give Thee [BOW] thanks
for Thy great glory. Lord God, Heavenly
King, God the Father Almighty. Lord
[BOW] Jesus Christ, Only-begotten Son.
Lord God, Lamb of God, Son of the Father.
Thou Who takest away the sins of the
world, have mercy on us. Thou Who takest
away the sins of the world, [INCLINE]
receive our prayer. Thou Who sittest at the
right hand of the Father, have mercy on us.
For Thou alone art holy. Thou alone art the
Lord. Thou alone, O [BOW] Jesus Christ, art
most high. With the Holy Ghost, ✠ in the
glory of God the Father. Amen.

[OPTIONAL BOW] We praise Thee. We
bless Thee. [BOW] We adore Thee. We
glorify Thee. We give Thee [BOW] thanks
for Thy great glory. Lord God, Heavenly
King, God the Father Almighty. Lord
[BOW] Jesus Christ, Only-begotten Son.
Lord God, Lamb of God, Son of the Father.
Thou Who takest away the sins of the
world, have mercy on us. Thou Who takest
away the sins of the world, [INCLINE]
receive our prayer. Thou Who sittest at the
right hand of the Father, have mercy on us.
For Thou alone art holy. Thou alone art the
Lord. Thou alone, O [BOW] Jesus Christ, art
most high. With the Holy Ghost, ✠ in the
glory of God the Father. Amen.

[OPTIONAL BOW] We praise Thee. We
bless Thee. [BOW] We adore Thee. We
glorify Thee. We give Thee [BOW] thanks
for Thy great glory. Lord God, Heavenly
King, God the Father Almighty. Lord
[BOW] Jesus Christ, Only-begotten Son.
Lord God, Lamb of God, Son of the Father.
Thou Who takest away the sins of the
world, have mercy on us. Thou Who takest
away the sins of the world, [INCLINE]
receive our prayer. Thou Who sittest at the
right hand of the Father, have mercy on us.
For Thou alone art holy. Thou alone art the
Lord. Thou alone, O [BOW] Jesus Christ, art
most high. With the Holy Ghost, ✠ in the
glory of God the Father. Amen.

[OPTIONAL BOW] We praise Thee. We
bless Thee. [BOW] We adore Thee. We
glorify Thee. We give Thee [BOW] thanks
for Thy great glory. Lord God, Heavenly
King, God the Father Almighty. Lord
[BOW] Jesus Christ, Only-begotten Son.
Lord God, Lamb of God, Son of the Father.
Thou Who takest away the sins of the
world, have mercy on us. Thou Who takest
away the sins of the world, [INCLINE]
receive our prayer. Thou Who sittest at the
right hand of the Father, have mercy on us.
For Thou alone art holy. Thou alone art the
Lord. Thou alone, O [BOW] Jesus Christ, art
most high. With the Holy Ghost, ✠ in the
glory of God the Father. Amen.

[OPTIONAL BOW] We praise Thee. We
bless Thee. [BOW] We adore Thee. We
glorify Thee. We give Thee [BOW] thanks
for Thy great glory. Lord God, Heavenly
King, God the Father Almighty. Lord
[BOW] Jesus Christ, Only-begotten Son.
Lord God, Lamb of God, Son of the Father.
Thou Who takest away the sins of the
world, have mercy on us. Thou Who takest
away the sins of the world, [INCLINE]
receive our prayer. Thou Who sittest at the
right hand of the Father, have mercy on us.
For Thou alone art holy. Thou alone art the
Lord. Thou alone, O [BOW] Jesus Christ, art
most high. With the Holy Ghost, ✠ in the
glory of God the Father. Amen.

[OPTIONAL BOW] We praise Thee. We
bless Thee. [BOW] We adore Thee. We
glorify Thee. We give Thee [BOW] thanks
for Thy great glory. Lord God, Heavenly
King, God the Father Almighty. Lord
[BOW] Jesus Christ, Only-begotten Son.
Lord God, Lamb of God, Son of the Father.
Thou Who takest away the sins of the
world, have mercy on us. Thou Who takest
away the sins of the world, [INCLINE]
receive our prayer. Thou Who sittest at the
right hand of the Father, have mercy on us.
For Thou alone art holy. Thou alone art the
Lord. Thou alone, O [BOW] Jesus Christ, art
most high. With the Holy Ghost, ✠ in the
glory of God the Father. Amen.

[OPTIONAL BOW] We praise Thee. We
bless Thee. [BOW] We adore Thee. We
glorify Thee. We give Thee [BOW] thanks
for Thy great glory. Lord God, Heavenly
King, God the Father Almighty. Lord
[BOW] Jesus Christ, Only-begotten Son.
Lord God, Lamb of God, Son of the Father.
Thou Who takest away the sins of the
world, have mercy on us. Thou Who takest
away the sins of the world, [INCLINE]
receive our prayer. Thou Who sittest at the
right hand of the Father, have mercy on us.
For Thou alone art holy. Thou alone art the
Lord. Thou alone, O [BOW] Jesus Christ, art
most high. With the Holy Ghost, ✠ in the
glory of God the Father. Amen.

[OPTIONAL BOW] We praise Thee. We
bless Thee. [BOW] We adore Thee. We
glorify Thee. We give Thee [BOW] thanks
for Thy great glory. Lord God, Heavenly
King, God the Father Almighty. Lord
[BOW] Jesus Christ, Only-begotten Son.
Lord God, Lamb of God, Son of the Father.
Thou Who takest away the sins of the
world, have mercy on us. Thou Who takest
away the sins of the world, [INCLINE]
receive our prayer. Thou Who sittest at the
right hand of the Father, have mercy on us.
For Thou alone art holy. Thou alone art the
Lord. Thou alone, O [BOW] Jesus Christ, art
most high. With the Holy Ghost, ✠ in the
glory of God the Father. Amen.

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

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ Oremus.

✠ The Lord be with you.

✠ And with thy spirit.

✠ Let us pray.

THE COLLECT

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

Turn to COLLECT in the Proper of the Mass.

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

THE EPISTLE OR LESSON

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

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

SIT AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

And the assistants respond:

℟ Deo gratias.

℟ Thanks be to God.

THE GRADUAL AND TRACT

A Tract replaces the Alleluia throughout Lent even on first-class feasts.

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

The Celebrant reads them in a moderate voice.

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

SEQUENCE

On the Feast of the Seven Dolours of our Lady, the Stabat Mater is chanted or said here as a Sequence.

Turn to the SEQUENCE in the Proper of The Mass

BLESSING OF INCENSE BEFORE THE GOSPEL

On Passion Sunday and at the Feast of the Seven Dolours of our Lady on the Friday in Passion Week, the Celebrant may spoon incense and will then use the following prayer to bless it so as to cense the Missal. On Palm Sunday, he does not spoon incense and the Missal is not censed; nor do Servers carry torches during the reading of the Gospel.

Ab illo ✠ benedicaris, in cujus
honore cremaberis. Amen.

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

MUNDA COR MEUM

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

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

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

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

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

THE GOSPEL

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

The opening versicle and response are omitted on Palm Sunday, and so is the blessing in words and signs on forehead, lips and breast.

STAND.

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

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

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

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

✠ ✠ Gloria ✠ tibi, ✠ Domine. ✠ ✠ Glory to ✠ Thee, O ✠ Lord.

Turn to GOSPEL in the Proper of the Mass.

At the end of the Gospel, the Assistants respond:

✠ Laus tibi, Christe.

✠ Praise be to Thee, O Christ.

Then the Celebrant kisses the book, saying:

Per evangelica dicta, deleantur nostra
delicta.

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

(THE SERMON)

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

After the Celebrant reaches the predella again,

STAND for the CREED

THE CREDO

**The Creed is said on Palm Sunday and Passion Sunday but not at the Feast of the
Seven Dolours of our Lady or on ferial days in Passiontide.**

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

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

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

[GENUFLECT]

[GENUFLECT]
ET INCARNATUS EST DE SPIRITU

AND BECAME INCARNATE BY THE
HOLY GHOST OF THE VIRGIN MARY:

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

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

AND WAS MADE MAN. [OPTIONAL BOW ON UNDERLINED TEXT.]

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

THE MASS OF THE FAITHFUL

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

REMAIN STANDING.

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

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ Oremus.

✠ The Lord be with you.

✠ And with thy spirit.

✠ Let us pray.

THE OFFERTORY OF THE MASS

THE OFFERTORY ANTIPHON

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

SIT.

Turn to OFFERTORY in the Proper of the Mass.

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

The Celebrant takes the paten with the host, and offers up the host, saying in the vox secreta:
SUSCIPE, SANCTE PATER, ACCEPT, O HOLY FATHER,
omnipotens æterne Deus, hanc Almighty and Eternal God, this
immaculatam hostiam, quam ego spotless Host, which I, Thine unworthy
indignus famulus tuus offero tibi Deo servant, offer unto Thee, my living and
meo vivo et vero, pro innumerabilibus true God, to atone for my countless
peccatis et offensionibus et negligentis sins, offences and negligences: on

meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

behalf of all here present and likewise for all faithful Christians, living and dead, that it may avail both me and them as a means of salvation, unto life eternal. Amen.

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

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

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

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

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

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

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

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

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

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

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

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

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

THE OFFERTORY INCENSING

The Celebrant now usually blesses incense at a Sung Mass.

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

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

The Celebrant incenses the bread and wine:

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

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

Then he incenses the Altar:

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

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

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

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

Returning the thurible, the Celebrant says:

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

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

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

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

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

THE LAVABO

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

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

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

The following Glory is omitted on Passion Sunday and on Palm Sunday, but it is retained on the Feast of the Seven Dolours of our Lady in Passion Week.

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

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

THE PRAYER TO THE HOLY TRINITY

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

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

THE ORATE FRATRES

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

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

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

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

Oem ✠ Oremus.

Let ✠ Let us pray.

THE SECRET

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

Turn to SECRET in the Proper of the Mass.

He concludes in a vox clara:

✠ Per omnia sæcula sæculorum. ✠ Amen.

✠ For ever and ever. ✠ Amen.

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

THE DIALOGUE TO THE PREFACE

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

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

Raising his hands:

✠ Sursum corda.

✠ Lift up your hearts.

✠ Habemus ad Dominum.

✠ We have lifted them up to the Lord.

Joining his hands before his breast, he bows:

✠ Gratias agamus [BOW] Domino Deo nostro.

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

✠ Dignum et justum est.

✠ It is meet and just so to do.

THE PREFACE OF THE HOLY CROSS

The following Preface is sung or said on Passion Sunday and on Palm Sunday. On the Feast of the Seven Dolours, the Preface of the Blessed Virgin Mary is substituted (see the Proper of the Mass for that Feast).

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

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens æterne Deus: Qui salutem humani generis in lingo crucis constituisti: ut, unde mors oriebatur, inde vita resurgeret: et qui in lingo vincebat, in lingo quoque vinceretur: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cæli cælorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplicii confessione dicentes:	It is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father Almighty eternal God: Who didst establish the salvation of mankind on the Tree of the Cross: that whence death rose, thence also life might rise again, and that he who overcame by a tree, by a tree also might be overcome: through Christ our Lord. Through Whom angels praise Thy majesty, Dominations worship it and Powers stand in awe. The Heavens and the hosts of Heaven, with blessed Seraphim unite, exult, and celebrate.. And we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise:
--	---

THE SANCTUS

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

KNEEL.

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

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

THE CANON OF THE MASS

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

FOR THE CHURCH

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

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

COMMEMORATION OF THE LIVING

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

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

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

INVOCATION OF THE SAINTS: THE COMMUNICANTES

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

He joins his hands, saying:

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

THE CONSECRATION

OBLATION OF THE VICTIM TO GOD

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

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

THE EPICLESIS

INVOCATION OF THE HOLY GHOST TO BLESS THE OFFERINGS

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

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

WORDS OF CONSECRATION AND ELEVATION

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

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

**HOC EST ENIM
CORPUS MEUM.**

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

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

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

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

**FOR THIS IS
MY BODY.**

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

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

THE MEMORIAL

Now the Priest says in a low voice:

Hæc quotiescumque feceritis, in mei
memoriam facietis.

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

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

* THE ANAMNESIS *

OBLATION OF THE VICTIM TO GOD

With hands held apart, the Celebrant proceeds:

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

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

PLEA FOR ACCEPTANCE OF OUR OFFERING

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

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

PLEA FOR GRACES AND BLESSINGS

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

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

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

COMMEMORATION OF THE DEAD

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

MEMENTO etiam, Domine, famulorum BE MINDFUL, also, O Lord, of Thy famularumque tuarum N. et N., qui nos servants and handmaids N. and N. who præcesserunt cum signo fidei, et dormi- have gone before us with the sign of faith unt in somno pacis. Ipsi, Domine, et and who sleep the sleep of peace. To omnibus in Christo quiescentibus, locum these, O Lord, and to all who rest in refrigerii, lucis et pacis, ut indulgeas, Christ, grant, we beseech Thee, a place of deprecamur. [BOW] Per eundem Christum refreshment, light, and peace. [BOW] Dominum nostrum. Amen. Through the same Christ our Lord. Amen.

* * *

PLEA FOR ETERNAL HAPPINESS

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

NOBIS QUOQUE PECCATORIBUS TO US ALSO, Thy sinful servants, who famulis tuis, de multitudine put our trust in the multitude of Thy miseracionum tuarum sperantibus, partem mercies, vouchsafe to grant some part aliquam et societatem donare digneris, and fellowship with Thy Holy Apostles and Martyrs: with John, Stephen, cum tuis sanctis Apostolis et Martyribus: Matthias, Barnabas, Ignatius, Alexander, cum Joanne, Stephano, Matthia, Barnaba, Matthias, Barnabas, Ignatius, Alexander, Ignatio, Alexandro, Marcellino, Petro, Marcellinus, Peter, Felicity, Perpetua, Felicitate, Perpetua, Agatha, Lucia, Agatha, Lucy, Agnes, Cecilia, Anastasia and all Thy saints. Into their company we Agnete, Cæcilia, Anastasia et omnibus and all Thy saints. Into their company we Sanctis tuis: intra quorum nos beseech Thee to admit us, not consortium, non æstimator meriti, sed considering our merits, but freely veniæ, quæsumus, largitor admitte pardoning our offences.

The Celebrant joins his hands:

Per Christum Dominum nostrum. Through Christ our Lord.

THE FINAL DOXOLOGY

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

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

THE MINOR ELEVATION

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

Per ipꝫsum, et cum ipꝫso et in ipꝫso Through ꝫ Him, and with ꝫ Him and in est tibi Deo Patri ꝫ omnipotenti, in ꝫ Him, is unto Thee, God the Father unitate Spiritus ꝫ Sancti, omnis honor et Almighty, in the unity of the Holy ꝫ Ghost, gloria: all honour and glory,

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

ꝫ Per omnia sæcula sæculorum.

ꝫ For ever and ever.

ꝫ Amen.

ꝫ Amen

✠ Per omnia sæcula sæculorum.
✠ Amen.

He concludes aloud:

✠ For ever and ever.
✠ Amen.

THE PAX

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

✠ Pax ✠ Domini sit ✠ semper
vobis ✠ cum.
✠ Et cum spiritu tuo.

✠ May the peace ✠ of the Lord be ✠
always ✠ with you.
✠ And with thy spirit.

THE COMMINGLING OF THE SACRED SPECIES

He places the Particle in the Chalice, saying silently:

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

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

THE AGNUS DEI

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

KNEEL AT A SUNG MASS; OTHERWISE, REMAIN KNEELING.

AGNUS DEI, qui tollis peccata mundi: LAMB OF GOD, Who takest away the
miserere nobis. sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi: Lamb of God, Who takest away the
miserere nobis. sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi: Lamb of God, Who takest away the
dona nobis pacem. sins of the world, grant us Thy peace.

THE PRAYER FOR PEACE

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

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

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

[[[[✠ Pax tecum.
✠ Et cum spiritu tuo.]

[[[✠ Peace be with thee.
✠ And with thy spirit.]

THE PRAYER FOR SANCTIFICATION

The Celebrant then continues silently:

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

THE PRAYER FOR GRACE

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

THE PRAYERS AT THE COMMUNION: THE COMMUNION OF THE PRIEST

He genuflects, and taking the Host, says quietly:

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

🔔🔔🔔 *Striking his breast, he says the Domine, non sum dignus thrice, beginning audibly:*
DOMINE, NON SUM DIGNUS, ut LORD, I AM NOT WORTHY that Thou intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea. shouldst enter under my roof; but only say the word, and my soul shall be healed.

Making the Sign of the Cross with the Host over the paten, he says in a vox secreta:
CORPUS DOMINI nostri Jesu Christi custodiat animam meam in vitam æternam. Amen. MAY THE BODY OF OUR LORD Jesus Christ preserve my soul unto life everlasting. Amen.

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

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

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

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

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

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

The Celebrant genuflects, elevates a Particle of the Host, turns to the faithful and says aloud:
ECCE AGNUS DEI, ecce qui tollit BEHOLD THE LAMB OF GOD, behold
peccata mundi. Him who taketh away the sins of the world.

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

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

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

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

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

***ACT OF SPIRITUAL COMMUNION:**

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

THE ABLUTION PRAYERS

SIT AFTER FINISHING YOUR THANKSGIVING.

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

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

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

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

THE COMMUNION ANTIPHON

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

Turn to COMMUNION in the Proper of the Mass.

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

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

THE POSTCOMMUNION

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

STAND AT A SUNG MASS; OTHERWISE, REMAIN SEATED.

Turn to POSTCOMMUNION in the Proper of the Mass.

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

PRAYER OVER THE PEOPLE

(A Prayer over the People is said immediately after the Postcommunion only on the ferial days of Passiontide. It is not said on Passion Sunday or Palm Sunday or at the Feast of the Seven Dolours of our Lady on Passion Friday.)

On ferial days, see an insert for the text of this Prayer.

THE DISMISSAL

The Dismissal is then sung or said aloud.

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

THE PLACEAT TIBI

KNEEL.

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

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

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

THE LAST BLESSING

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

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

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

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

On Palm Sunday, if palms are not blessed at the Mass, the following Last Gospel is replaced by that of St. Matthew 21. 1-9. This can be found in the proper for that day.

On Palm Sunday, if palms are blessed, no Last Gospel is said. At additional Palm Sunday Masses, when palms are not blessed, a special Last Gospel text displaces the following one (see the Proper for Palm Sunday), which is always said on Passion Sunday and on the Feast of the Seven Dolours of our Lady.

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

STAND.

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

✠ Dominus vobiscum.

✠ Et cum spiritu tuo.

✠ ✠ Initium Sancti Evangelii
secundum Joannem.

✠ ✠ Gloria ✠ tibi, ✠ Domine.

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

✠ The Lord be with you.

✠ And with thy spirit.

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

✠ Glory ✠ to ✠ Thee, ✠ O Lord

IN THE BEGINNING was the Word,
and the Word was with God, and the
Word was God. The same was in the
beginning with God. All things were
made by Him; and without Him was not
any thing made that was made. In Him

erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt.

was life; and the life was the Light of men. And the Light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world.

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

GENUFLECT

ET VERBUM CARO FACTUM EST

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

AND THE WORD WAS MADE FLESH

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

RECESSION

As the Celebrant passes your pew, bow to him.

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

PRIVATE PRAYER FOR THE QUEEN OF CANADA AND THE ROYAL FAMILY

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

∞ Domine, salvam fac reginam
nostram Elisabeth.

∞ O Lord, save Elizabeth our Queen.

℞ Et exaudi nos in die, qua
invocaverimus te.

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

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

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

THE HOLY SACRIFICE OF THE MASS: THE PROPERS

THE PROPERS OF PASSIONTIDE

PASSION SUNDAY

FIRST-CLASS FEAST

PURPLE VESTMENTS

On all the Sundays of Lent, the *Gloria in excelsis* is suppressed. In addition, on Passion Sunday, the *Glory* is suppressed in the Asperges and at both the Introit and the Lavabo, and Psalm 42, the *Judica me*, is omitted from the prayers at the foot of the Altar. As during Quadragesima, the Alleluia is replaced by a Tract. On Passion and Palm Sundays, the Lenten Preface is replaced by the Preface of the Holy Cross.

From Vespers preceding Passion Sunday until Vespers during Holy Saturday, all the crucifixes in the sanctuary and all the statues and holy pictures throughout the sanctuary and nave are to be veiled in purple. The organ is silenced except to support voices on Passion Sunday, and all flowers are absent from the sanctuary and nave.

Introit (Psalm 42. 1-2).

Judge me, ✠ O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man: for Thou art God my strength. *Verse 3.* Send forth Thy light and Thy truth: they have conducted me, and brought me unto Thy holy hill, and into Thy tabernacles. [The *Glory* is suppressed.] Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man: for Thou art God my strength. *Kyrie. The Gloria is suppressed.*

Collect

We beseech Thee, O Almighty God, look mercifully upon Thy family: that by Thy bounty it may be governed in body, and by Thy keeping be guarded in mind. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Epistle (Hebrews 9. 11-15).

Brethren: Christ being come an High Priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is,

not of this creation: neither by the blood of goats or of calves, but by His own Blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen and the ashes of an heifer, being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the Blood of Christ, Who, by the Holy Ghost, offered Himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? And therefore He is the Mediator of the New Testament: that by means of His death, for the redemption of those transgressions which were under the former Testament, they that are called may receive the promise of eternal inheritance, in Christ Jesus our Lord. *Response: Deo gratias.*

Gradual (Psalm 142. 9, 10; 17. 48, 49).

Deliver me, O Lord, from mine enemies: teach me to do Thy will. Thou art my deliverer, O Lord, from the angry nations: Thou wilt lift me up above them that rise up against me: from the unjust man Thou wilt deliver me.

Tract (Psalm 128. 1, 4).

Often have they fought against me from my youth. Let Israel now say: often have they fought against me from my youth. But they could not prevail over me: the wicked have wrought upon my back. They have lengthened their iniquities: the Lord Who is just will cut the necks of sinners.

Gospel (St. John 8. 46-59).

At that time, Jesus said to the multitude of the Jews: Which of you shall convince Me of sin? If I say the truth to you, why do you not believe Me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews, therefore answered, and said to Him: Do not we say well, that Thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil: but I honour my Father, and you have dishonoured Me. But I seek not Mine own glory: there is One that seeketh and judgeth. Amen, amen, I say to you: If any man keep My word, he shall not see death for ever. The Jews therefore said: Now we know that Thou hast a devil. Abraham is dead, and the Prophets: and Thou sayest: If any man keep My word, he shall not taste death for ever. Art Thou greater than our father Abraham, who is dead? and the Prophets are dead. Whom dost Thou make Thyself? Jesus answered: If I glorify Myself, My glory is nothing: it is My Father that glorifieth Me, of Whom you say that He is your God, and you have not known Him: but I know Him: and if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word. Abraham your father rejoiced that he might see My day: he saw it and was glad. The

Jews therefore said to Him: Thou art not yet fifty years old: and hast Thou seen Abraham? Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at Him: but Jesus hid Himself, and went out of the temple. *Response:* Laus tibi, Christe. *Creed.*

Offertory Verse (Psalm 118. 17, 107).

I will confess to Thee, O Lord, with my whole heart: render to Thy servant: I shall live and keep Thy words: enliven me according to Thy word, O Lord.

Secret

May these gifts, we beseech Thee, O Lord, loose us from the bonds of our wickedness, and win for us the gifts of Thy mercy. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

Preface of the Holy Cross: See the Ordinary.

Communion Verse (I Corinthians 11. 24, 25).

This is My Body which shall be delivered for you: this chalice is the new Testament in My Blood, saith the Lord: do this, as often as you receive it, in commemoration of Me.

Priest: The Lord be with you. Servers: And with thy spirit.

Priest: Let us pray.

Postcommunion Verse

Stand by us, O Lord our God, and with tireless support defend us Whom Thou has renewed through these Mysteries. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

**FEAST OF THE SEVEN DOLOURS OF
THE BLESSED VIRGIN MARY IN PASSIONTIDE**
with a commemoration of Passion Friday

SECOND-CLASS FEAST

WHITE VESTMENTS

Holy Church allows a maximum of two Masses of the Seven Dolours of our Lady to be said on the Friday in Passiontide. They may only be said if there are to be some devotions to our Lady of Sorrows on the same day. At this Mass, the Passiontide Feria of the day must be commemorated at the Collect, Secret and Postcommunion, and any concurring feastday of the third or higher class must also be commemorated. This Mass is said in white vestments. The *Gloria in excelsis* is restored after the *Kyrie*; Psalm 42, the *Judica me*, returns to the Prayers at the Foot of the Altar; and the shorter *Glory* is restored to the Introit and Lavabo. The Preface of the Blessed Virgin Mary replaces that of the Holy Cross, and a special Sequence, the *Stabat Mater dolorosa*, is added before the Gospel. But there remain Lenten features in this Mass. For example, a Tract is said after the Gradual instead of the Alleluia, and flowers are excluded from the sanctuary even before the statue of our Lady, while the organ remains silent except to support voices. Lastly, of course, all the statues and holy pictures, and all the crucifixes in the sanctuary, remain veiled.

(When the Lenten Ferial Mass is said instead, the Feast of our Lady of Dolours is commemorated at the Collect, Secret and Postcommunion.)

Introit (St. John 19. 25).

There stood ✠ by the Cross of Jesus His mother, and His mother's sister Mary of Cleophas, and Salome, and Mary Magdalen. *Chapter 19. 26, 27.* Woman, behold thy Son, said Jesus; and to the disciple, Behold thy mother. [Glory restored:] Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. There stood by the Cross of Jesus His mother, and His mother's sister Mary of Cleophas, and Salome, and Mary Magdalen. *Kyrie.* The *Gloria* is restored.

Collects of the Seven Dolours of our Lady and of Passion Friday

O God, in Whose Passion, according to the prophecy of Simeon, the sword of sorrow did pierce the most sweet soul of the glorious Mary, Virgin and Mother; mercifully grant, that, we who call to mind with veneration her anguish and suffering, may obtain the blessed fruit of Thy Passion, through the glorious merits and prayers of all the saints who have faithfully stood by the Cross, interceding for us: Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Mercifully pour forth, we beseech Thee, O Lord, Thy grace into our hearts: that we who restrain ourselves from sin by voluntary chastisement may rather suffer for a time than be condemned to eternal punishment. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

If any feast of the third or higher class concurs with this Feast, it is commemorated here. See an insert for its text.

Lesson (Judith 13. 22, 23-25).

The Lord hath blessed thee by His power, because by thee He hath brought our enemies to nought. Blessed art thou, O daughter, by the Lord the most High God, above all women upon the earth. Blessed be the Lord Who made Heaven and earth, because He hath so magnified thy name this day, that thy praise shall not depart out of the mouth of

men, who shall be mindful of the power of the Lord for ever; for that thou hast not spared thy life by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God. *Response:* Deo gratias.

Gradual.

Thou art full of sorrow and of tears, O Virgin Mary, standing near the Cross of the Lord Jesus. Thy Son, the Redeemer, O Virgin Mother of God, He Whom the whole world doth not contain, beareth this torment of the Cross, the Author of life made Man.

Tract.

Holy Mary, the Queen of Heaven and mistress of the world, stood by the Cross of our Lord Jesus Christ, full of sorrows. *Lamentations 1. 12.* O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow.

Sequence: Stabat Mater dolorosa.

1. At the Cross her station keeping, Stood the mournful Mother weeping, Close to Jesus to the last.	2. Through her heart, His sorrow sharing, All His bitter anguish bearing, Now at length the sword has passed.
3. Oh, how sad and sore distressed Was that Mother highly blessed Of the sole-begotten One!	4. Christ above in torment hangs, She beneath beholds the pangs Of her dying glorious Son.
5. Is there one who would not weep Whelmed in miseries so deep Christ's dear Mother to behold?	6. Can the human heart refrain From partaking in her pain, In that Mother's pain untold?
7. Bruised, derided, cursed, defiled, She beheld her tender Child, All with bloody scourges rent.	8. For the sins of His own nation Saw Him hang in desolation Till His Spirit forth He sent.
9. O thou Mother! fount of love, Touch my spirit from above, Make my heart with thine accord:	10. Make me feel as thou hast felt; Make my soul to glow and melt With the love of Christ, my Lord.
11. Holy Mother, pierce me through, In my heart each wound renew Of my Saviour crucified.	12. Let me share with thee His pain, Who, for all our sins, was slain, Who, for me, in torments, died.
13. Let me mingle tears with thee, Mourning Him Who mourned for me, All the days that I may live.	14. By the Cross with thee to stay, There with thee to weep and pray, Is all I ask of thee to give.
15. Virgin of all virgins best! Listen to my fond request: Let me share thy grief divine;	16. Let me, to my latest breath, In my body bear the death Of that dying Son of thine.
17. Wounded with His every wound, Steep my soul till it hath swooned In His very blood away;	18. Be to me, O Virgin nigh, Lest in flames I burn and die, In His awful judgement day.
19. Christ, when Thou shalt call me hence, Be Thy Mother my defence, Be Thy Cross my victory;	20. While my body here decays, May my soul Thy goodness praise, Safe in paradise with Thee. Amen.

Gospel (St. John 19. 25-27).

At that time, there stood by the Cross of Jesus His Mother and His Mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus therefore had seen

His Mother and the disciple standing whom He loved, He saith to His Mother: Woman, behold Thy Son. After that, He saith to the disciple: Behold, thy Mother. And from that hour, the disciple took her to his own. *Response:* Laus tibi, Christe. *There is no Creed.*

Offertory Verse (Jeremias 18. 20).

Be mindful, O Virgin Mother of God, when thou standest in the sight of the Lord, to speak good things for us, and to turn away His anger from us.



Secrets of the Seven Dolours of our Lady, and of Passion Friday

We offer unto Thee our prayers and oblations, O Lord Jesus Christ, and humbly beseech Thee that, even as, in our prayers, we recall the piercing of the most sweet soul of Thy blessed Mother Mary, so, through the merits of Thy death, and the repeated loving intercession of Thy Mother and her holy companions at the foot of the Cross, we may share in the reward of the blessed: Who livest and reignest with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

Grant, O merciful God, that we may ever deserve to minister worthily at Thine altars: and to be saved by our continual participation. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

If any feast of the third or higher class concurs with this Feast, it is commemorated here. See an insert for its text.

Preface of the Blessed Virgin Mary . . . et te in transfixione . . .

It is truly meet and just, right and for our salvation, that we should at all times and in all places give Thanks to Thee, holy Lord, Father almighty, eternal God: and that, in the transfixion, we should praise and bless and proclaim Thee: who conceived Thine only-begotten Son by the overshadowing of the Holy Ghost, and the glory of her virginity still abiding, gave forth to the world the eternal Light, Jesus Christ, our Lord: through Whom angels praise Thy Majesty, Dominations worship, Powers stand in awe. The heavens and the hosts of Heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: Sanctus,  Sanctus,  . . .

Communion Verse.

Happy the heart of the Blessed Virgin Mary, who, without dying, earned the palm of martyrdom beneath the Cross of our Lord.

Priest: The Lord be with you. Servers: And with thy spirit. Priest: Let us pray.

Postcommunions of the Seven Dolours of our Lady and of Passion Friday

O Lord Jesus Christ, may the Sacrifice of which we partook while devoutly recalling the anguish of Thy Virgin Mother, win from us from Thy mercy all good and healthful fruit: Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

O Lord, let not the perpetual protection of the Sacrifice whereof we have partaken forsake us, and may it ever drive from us all that is hurtful. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

If any feast of the third or higher class concurs with this Feast, it is commemorated here. See an insert for its text.

Devotions to our Lady of Dolours: Note that this Mass is only to be said if it be followed by some devotion to our Lady of Dolours on the same day. Hence the Litany of the Seven Dolours of our Lady is included at the end of this booklet.

PALM SUNDAY

FIRST-CLASS FEAST

RED AND PURPLE VESTMENTS



On all the Sundays of Lent, the *Gloria in excelsis* is suppressed. In addition, on Palm Sunday, the *Gloria* is suppressed at both the Introit and the Lavabo. If only one Traditional Latin Mass is said, the palms must be blessed in the sanctuary before Mass and this may be followed by a procession. Whether or not there be a procession, Mass begins immediately with the incensation of the Altar (if incense be used) or at the Introit, and the Asperges and Prayers at the Foot of the Altar are not said. The long Passion Narrative may be read, if need be, by the Celebrant alone, and there is no Last Gospel. If a second Traditional Latin Mass be said on this day, there is no blessing of palms or procession before Mass, the *Gloria* is omitted from the Asperges, and Psalm 42, the *Judica me*, is suppressed in the Prayers at the Foot. In this case, the long Passion Narrative may be replaced by a shorter one and there is a special Last Gospel rather than the usual one from the Gospel according to St. John. In our church, given our resources, one Mass is said, so the palms are blessed but the procession may be omitted. Our servers wear their red cassocks for both blessing and at Mass.

The Celebrant says the blessing (and walks the procession) in alb and red stole, with or without a red cope. Before Mass, he replaces this with purple vestments.

As during Quadragesima, the Alleluia at Mass is replaced by a Tract. On Passion and Palm Sundays, the Lenten Preface is replaced by the Preface of the Holy Cross. The blessing and procession have a celebratory character, which contrasts emphatically with the sombre tone used for the Mass.

From Vespers preceding Passion Sunday until Vespers during Holy Saturday, all the crucifixes in the sanctuary and all the statues and holy pictures throughout the sanctuary and nave are to be veiled in purple. The organ is silenced except to support voices on Passion Sunday, and all flowers are absent from the sanctuary and nave. However, on Palm Sunday, by way of exception, ferns and other non-flowering plants are permitted to add to the splendour of the triumphal entry into Jerusalem.

During Holy Week, all first class feasts normally occurring are transferred to the first available days after Low Sunday.

THE BLESSING OF THE PALMS

In the initial procession, the Priest approaches the Altar in red stole and ideally in red cope. The other sacred ministers, if present, also wear red vestments and, in our community, the servers wear their red cassocks. This is the red of royal triumph and not that of sacrifice. It is often a lighter shade of red or scarlet. The Priest mounts the steps to the Altar, kisses the Altar and repairs to the Missal at the Epistle horn, where he says the opening Antiphon:

Antiphon (St. Matthew 21. 9).

Hosanna to the Son of David! Blessed is He that cometh in the Name of the Lord, O King of Israel: Hosanna in the highest!

The Celebrant faces the faithful and, with hands joined, sings:

✠ The Lord be with you.

✠ And with thy spirit.

Let us pray.

Bless, ✠ we beseech Thee, O Lord, these branches of palm [*or olive or other trees*]: and grant that, what Thy people today bodily perform for Thine honour, they may perfect spiritually with the utmost devotion, by gaining the victory over the enemy, and ardently loving every work of mercy. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

Now the Celebrant spoons incense and then sprinkles the palms thrice with holy water and then incenses them thrice. Next, he distributes palms to each Sacred Minister present and then to each Server. The people approach the chancel step, where blessed palms are distributed. Each Faithful genuflects at the step, kisses the Celebrant's extended hand, takes the palm from his hand and then kisses the palm itself. Meanwhile, the Choir sings the following antiphons and psalms, or they may be said by the Celebrant afterwards.

Antiphon I

Hebrew children bearing olive branches, went forth to meet the Lord, crying out and saying: Hosanna in the highest.

Psalm 23. 1-2, 7-10.

The earth is the Lord's and the fulness thereof: the world and all they that dwell therein. For He hath founded it upon the seas: and hath prepared it upon the rivers.

Antiphon I is repeated:

Hebrew children bearing olive branches, went forth to meet the Lord, crying out and saying: Hosanna in the highest.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in. “Who is this King of Glory?” The Lord Who is strong and mighty: the Lord mighty in battle.

Antiphon I is repeated:

Hebrew children bearing olive branches, went forth to meet the Lord, crying out and saying: Hosanna in the highest.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in. “Who is this King of Glory?” The Lord Who is strong and mighty: the Lord mighty in battle.

Antiphon I is repeated:

Hebrew children bearing olive branches, went forth to meet the Lord, crying out and saying: Hosanna in the highest.

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

Antiphon II

Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David: blessed is He that cometh in the Name of the Lord.

Psalm 46

O clap your hands, all ye nations: shout unto God with the voice of joy. For the Lord is high, terrible: a great King over all the earth.

Antiphon II is repeated:

Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David: blessed is He that cometh in the Name of the Lord.

He hath subdued the people under us: and the nations under our feet. He hath chosen for us His inheritance: the beauty of Jacob which He hath loved.

Antiphon II is repeated:

Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David: blessed is He that cometh in the Name of the Lord.

God is ascended with jubilee: and the Lord with the sound of the trumpet. Sing praises to our God, sing ye: sing praises to our King, sing ye.

Antiphon II is repeated:

Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David: blessed is He that cometh in the Name of the Lord.

For God is the King of all the earth: sing ye wisely. God shall reign over the nations: God sitteth on His holy throne.

Antiphon II is repeated:

Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David: blessed is He that cometh in the Name of the Lord.

The princes of the people are gathered together: with the God of Abraham. For the strong gods of the earth: are exceedingly exalted.

Antiphon II is repeated:

Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David: blessed is He that cometh in the Name of the Lord.

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

Antiphon II is repeated

Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David: blessed is He that cometh in the Name of the Lord.

Now the Celebrant spoons incense, says the Munda cor meum and following prayers, incenses the Gospel, and all stand. The Gospel is said with lights and full ceremony.

Gospel (St. Matthew 21. 1-9).

At that time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet, then he sent two disciples, saying to them: Go ye into the village that is over against you and immediately you shall find an ass tied, and a colt with her; loose them and bring them

to Me; and if any man shall say anything to you, say ye that the Lord hath need of them: and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying: Tell ye the daughter of Sion: Behold thy King cometh to thee, meek, and sitting upon an ass, and a colt for the foal of her that is used to the yoke. And the disciples going did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way, and others cut boughs from the trees, and strewed them in the way, and the multitudes that went before and that followed cried, saying: Hosanna to the Son of David; Blessed is He that cometh in the Name of the Lord. Response: *Laus tibi, Christe.*

THE PROCESSION OF PALMS

While the procession may be omitted, it is the main feature of this ceremony and should be followed if at all possible, preferably outside the church as always done anciently; in fact, in the pre-1962 rite, part of the ceremony included the knocking on the door with the foot of the processional cross, done by the subdeacon. This may still be done as a matter of custom.

The Priest spoons incense and then the Deacon or Priest turns to the congregation, saying:

☩ Let us go forth in peace.

The Choir responds:

In the Name of Christ. Amen.

The procession is led by the Thurifer without a Boat-bearer. Then follows the processional cross lighted by Torchbearers, then the other Servers in order and carrying palms, and finally by the Sacred ministers, the deacon, if present, walking to the Celebrant's left. The Choristers follow the sanctuary party and precede the rest of the people. The Choristers and others (or two parties of Choristers) antiphonally sing the following Antiphons, Hymn, Psalm and Responsory:

Antiphon I

The multitude goeth forth to meet our Redeemer with flowers and palms, and payeth the homage due to a triumphant Conqueror; the Gentiles proclaim the Son of God; and their voices thunder through the skies in praise of Christ: Hosanna in the highest!

Antiphon II

Let the faithful join with the angels and children, singing to the Conqueror of death: Hosanna in the highest!

Antiphon III

A great multitude that was met together at the festival cried out to the Lord: Blessed is He that cometh in the Name of the Lord: Hosanna in the highest!

Antiphon IV

On their way down, the whole multitude began with joy to praise God with a loud voice for all the mighty works they had seen, saying: Blessed be the King Who cometh in the Name of the Lord; peace on earth and glory on high.

Hymn to Christ the King

Choir: Glory, praise and honour to Thee, O King Christ, the Redeemer: to Whom children poured their glad and sweet hosanna's song.

All: Glory, praise and honour to Thee, O King Christ, the Redeemer: to Whom children poured their glad and sweet hosanna's song.

Choir: Hail, King of Israel! David's Son of royal fame! / Who comest in the Name of the Lord, O blessed King.

All: Glory, praise and honour to Thee, O King Christ, the Redeemer: to Whom children poured their glad and sweet hosanna's song.

Choir: The angel host lauds Thee on high, / On earth, mankind, with all created things.

All: Glory, praise and honour to Thee, O King Christ, the Redeemer: to Whom children poured their glad and sweet hosanna's song.

Choir: With palms, the Jews went forth to meet Thee. / We greet Thee now with prayers and hymns.

All: Glory, praise and honour to Thee, O King Christ, the Redeemer: to Whom children poured their glad and sweet hosanna's song.

Choir: On Thy way to die, they crowned Thee with praise; / We raise our song to Thee, now King on high.

All: Glory, praise and honour to Thee, O King Christ, the Redeemer: to Whom children poured their glad and sweet hosanna's song.

Choir: Their poor homage pleased Thee, O gracious King! / O clement King, accept too ours, the best that we can bring.

All: Glory, praise and honour to Thee, O King Christ, the Redeemer: to Whom children poured their glad and sweet hosanna's song.

Antiphon V

All praise Thy Name highly and say: Blessed is He Who cometh in the Name of the Lord: Hosanna in the highest.

Psalm 147

Praise the Lord, O Jerusalem: praise thy God, O Sion.

Because He hath strengthened the bolts of thy gates: He hath blessed thy children within thee.

Who hath placed peace in thy borders: and filleth thee with the fat of corn.

Who sendeth forth His speech to the earth: His word runneth swiftly.

Who giveth snow like wool: scattereth mists like ashes.

He sendeth His crystal like morsels: Who shall stand before the face of His cold?

He shall send out His word and shall melt them: His wind shall blow and the waters shall run.

Who declareth His word to Jacob: His justice and His judgements to Israel.

He hath not done in like manner to every nation: and His judgements He hath not made manifest to them.

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

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

Antiphon 5 is repeated:

All praise Thy Name highly and say: Blessed is He Who cometh in the Name of the Lord: Hosanna in the highest.

Antiphon VI

We are prostrate amid shining palms before the Lord as He approacheth; let us all run to meet Him with hymns and songs, glorifying Him and say: Blessed be the Lord!

Antiphon VII

Hail, our King, O Son of David, O world's Redeemer, Whom prophets did foretell as the Saviour to come of the House of Israel. For the Father sent Thee into the world as Victim for salvation; from the beginning of the world, all the saints awaited Thee: Hosanna now to the Son of David! Blessed be He Who cometh in the Name of the Lord. Hosanna in the highest!

[The Crucifer strikes the door of the church with the foot of the processional cross and a porter opens it from within.]

The Procession enters the church singing:

Responsory

As our Lord entered the holy city, Hebrew children, declaring the resurrection of life with palm branches, cried out: Hosanna in the highest! When the people heard that Jesus was coming to Jerusalem, they went forth to meet Him: With palm branches, they cried out: Hosanna in the highest!

When the Celebrant reaches the Altar, he turns to face the congregation, chanting the Greeting:

∞. The Lord be with you.

℞. And with thy spirit.

Now he repairs to the Missal at the Epistle horn, saying:

O Lord Jesus Christ, our King and Redeemer, in Whose honour we have borne these palms and gone on praising Thee with song and solemnity: mercifully grant that whithersoever these palms are taken, there the grace of Thy blessing may descend; may every wickedness and trickery of the demons be frustrated; and may Thy right hand protect those it hath redeemed. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

THE MASS

The Priest descends to the sedilia per breviorum to re-vest in purple chasuble, maniple and stole. Then he returns to the centre of the Altar per longiorum with the Acolytes, kisses the Altar and proceeds to bless incense, if it is to be used, and to cense the Altar. Next, he proceeds to the Epistle horn to say the Introit. The prayers at the foot are omitted, as are the Priest's Prayers for Purity and Peace.

Introit (Psalm 21. 20-22).

O Lord, ✠ keep not Thy help far from me; look to my defence; deliver me from the lion's mouth, and my lowness from the horns of the unicorns. *Verse 2.* O God, my God, look upon me; why has Thou forsaken me? Far from my salvation are the words of my sins. [The Glory is suppressed.] O Lord, keep not Thy help far from me; look to my defence; deliver me from the lion's mouth, and my lowness from the horns of the unicorns. *Kyrie. The Gloria is suppressed.*

Collect

O Almighty and everlasting God, Who didst cause our Saviour to take upon Him our flesh and to undergo the Cross, for an example of humility to be imitated by mankind: mercifully grant that we may deserve to possess not only the lesson of His patience but also the fellowship of His Resurrection. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

Epistle (Philippians 2. 5-11).

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

Gradual (Psalm 72. 24, 1-3).

Thou hast held me by my right hand; and by Thy will, Thou hast conducted me, and with Thy glory, Thou hast received me. How good is God to Israel, to them that are of a right heart! but my feet were almost moved, my steps had well-nigh slipped, because I had a zeal on occasion of the wicked, seeing the prosperity of sinners.

Tract (Psalm 21. 2-9, 18, 19, 22, 24, 32).

O God, my God, look upon me; why hast Thou forsaken me? Far from my salvation are the words of my sins. O my God, I shall cry by day, and Thou wilt not hear; and by night, and it shall not be reputed as folly in me. But Thou dwellest in the holy place, the praise of Israel. In Thee have our fathers hoped; they have hoped, and Thou hast delivered them. They cried to Thee, and they were saved; they trusted in Thee, and were not confounded. But I am a worm, and no man; the reproach of men and the outcast of the people. All they that saw me have laughed me to scorn; they have spoken with the lips and wagged the head. He hoped in the Lord, let Him deliver Him; let Him save Him, seeing He delighteth in Him. But they have looked and stared upon Me; they parted My garments amongst them, and upon my vesture they cast lots. Save me from the lion's mouth, and my lowness from the horns of the unicorns. Ye that fear the Lord, praise Him: all ye the seed of Jacob, glorify Him. There shall be declared to the Lord a generation to come: and the heavens shall show forth His justice. To a people that shall be born, which the Lord hath made.

Gospel (St. Matthew 26. 36-75; 27. 1-66).

Incense is not spooned before the Gospel and the Missal is not censed. The Passion Narrative is sung or said by the Celebrant without lights. The Celebrant omits the Dominus vobiscum. The Gloria tibi is not said on forehead, lips and breast: it is omitted.

At a High Mass, deacons of the Passion serve as Chronicler, the People (Synagoga) and Christ. The Celebrant may read the Narrative himself if need be.

At that time, Jesus came with them into a country place which is called Gethsemani; and He said to His disciples: Sit you here, till I go yonder and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them: My soul is sorrowful even unto death; stay you here and watch with Me.

And going a little farther, He fell upon His face, praying and saying: My Father, if it be possible, let this chalice pass from Me; nevertheless, not as I will, but as Thou wilt. And He cometh to His disciples, and findeth them asleep. And He saith to Peter: What! Could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again, the second time, He went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, Thy will be done. And He cometh again, and findeth them sleeping, for their eyes were heavy. And leaving them, He went again, and He prayed the third time, saying the self-same word. Then He cometh to His disciples, and saith to them: Sleep ye now and take your rest; behold, the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go: behold, he is at hand that will betray Me.

As He yet spoke, behold Judas, one of the twelve, came, and with him, a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed Him gave them a sign, saying: Whomsoever I shall kiss, that is He; hold Him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed Him. And Jesus said to him: Friend, whereto art thou come?

Then they came up and laid hands on Jesus, and held Him. And behold, one of them that were with Jesus, stretching forth his hand, drew out his sword and, striking the servant of the High Priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place; for all that take the sword shall perish with the sword. Thinkest thou than I cannot ask My Father, and He will give me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour, Jesus said to the multitudes: You are come out, as it were to a robber, with swords and clubs to apprehend Me. I sat daily with you, teaching in the Temple, and you laid not hands on Me. Now all this was done that the Scriptures of the prophets might be fulfilled. Then the disciples, all leaving Him, fled.

But they, holding Jesus, led Him to Caiphias the High Priest, where the scribes and the ancients were assembled. And Peter followed Him afar off, even to the court of the High Priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought wise witness against Jesus, that they might put him to death. And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; and they said: This man said, I am able to destroy the Temple of God, and after three days, to rebuild it. And the High Priest, rising up, said to Him: Answerest Thou nothing to the things which these witness against Thee? But Jesus held His peace. And the High Priest said to Him: I adjure Thee by the living God, that Thou tell us if Thou be the Christ, the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of Heaven. Then the High Priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? But they, answering, said: He is guilty of death. Then did they spit in His face and buffeted Him: and others struck His face with the palms of their hands, saying: Prophecy unto us, O Christ, who is he that struck Thee?

But Peter sat without in the court, and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she said to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: I know not the Man. And after a little while, they came that stood by and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the Man; and immediately the cock crew. And Peter remembered the word of Jesus which He had said: Before the cock crow, thou wilt deny Me thrice. And going forth, he wept bitterly.

And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death. And they brought Him bound, and delivered Him to Pontius Pilate, the Governor. Then Judas, who betrayed Him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the Temple, he departed, and went and hanged himself with an halter. But the chief priests, having taken the pieces of silver, said: It is not lawful for us to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause, that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of Him that was prized, Whom they prized of the children of Israel: and they gave them unto the potter's field, as the Lord appointed to me.

And Jesus stood before the Governor, and the Governor asked Him, saying: Art Thou the King of the Jews? Jesus saith to him: Thou sayest it. And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him: Dost not Thou hear how great testimonies they allege against Thee? And He answered to him never a word, so that the Governor wondered exceedingly.

Now upon the solemn day, the Governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner that was called Barabbas. They therefore, being gathered together, Pilate said: Whom will you that I release to you: Barabbas, or

Jesus, that is called Christ? For he knew that for envy they had delivered Him. And as he was sitting in the place of judgement, his wife sent to him, saying: Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the Governor, answering, said to them: Whether will you of the two to be released unto you? But they said: Barabbas. Pilate saith to them: What shall I do then with Jesus, that is called Christ? They say all: Let Him be crucified. The Governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate, seeing that he prevailed nothing, but that, rather, a tumult was made, taking water, washed his hands before the people, saying: I am innocent of the blood of this just Man; look you to it. And the whole people, answering, said: His blood be upon us and upon our children. Then he released them Barabbas; and, having scourged Jesus, delivered Him unto them to be crucified.

Then the soldiers of the Governor, taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him, they put a scarlet cloak about Him. And plating a crown of thorns, they put it upon His head and a reed in His right hand.

And bowing the knee before Him, they mocked Him, saying: Hail, King of the Jews. And spitting upon Him, they took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him and put on Him His own garments, and led Him away to crucify Him.

And going out, they found a man of Cyrene, named Simon; him they forced to take up His Cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave Him wine to drink mingled with gall; and when He had tasted, He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided My garments among them, and upon My vesture they cast lots. And they sat and watched Him. And they put over His Head His cause, written: This is Jesus, the King of the Jews. Then were crucified with Him two thieves; one on the right hand and one on the left. And they that passed by blasphemed Him, wagging their heads, and saying: Vah, Thou that destroyest the Temple of God and in three days dost rebuild it, save Thine own Self. If Thou be the Son of God, come down from the Cross. In like manner also, the chief priests, with the scribes and ancients, mocking, said: He saved others, Himself He cannot save; if

He be the King of Israel, let Him now come down from the Cross, and we will believe Him; He trusted in God, let Him now deliver Him if He will have Him; for He said: I am the Son of God. And the self-same thing the thieves also that were crucified with Him reproached Him with.

Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? That is, My God, My God, why hast Thou forsaken Me? And some that stood there and heard said: This man calleth Elias. And immediately one of them, running, took a sponge and filled it with vinegar and put it on a reed and gave Him to drink. And the others said: Let be; let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the ghost. (*Here all kneel and pause for a few moments.*) And behold the veil of the Temple was rent in twain from the top even to the bottom; and the earth quaked and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose and, coming out of the tombs after His Resurrection, came into the holy City, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed, this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto Him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph, taking the body, wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. *Response: Laus tibi, Christe. Creed.*

Offertory Verse (Psalm 68. 21, 22).

My heart hath expected reproach and misery, and I looked for one that would grieve together with Me, but there was none; I sought for one that would comfort Me, and I found none; and they gave Me gall for My food, and in My thirst they gave Me vinegar to drink.

Secret

Grant, we beseech Thee, O Lord, that the gifts offered in the sight of Thy Majesty, may procure us the grace of devotion and the reward of a

blessed eternity. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

Preface of the Holy Cross: See the Ordinary.

Communion Verse (St. Matthew 26. 42).

Father, if this chalice may not pass away, but I must drink it, Thy will be done.

Priest: The Lord be with you. Servers: And with thy spirit. Priest: Let us pray.

Postcommunion Verse

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

If the palms are not blessed before this Mass, the following lection is used as the Last Gospel:

Gospel (St. Matthew 21. 1-9).

At that time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet, then He sent two disciples, saying to them: Go ye into the village that is over against you and immediately, you shall find an ass tied, and a colt with her; loose them and bring them to Me; and if any man shall say anything to you, say ye that the Lord hath need of them; and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying: Tell ye the daughter of Sion: Behold, thy King cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way, and others cut boughs from the trees, and strewed them in the way, and the multitudes that went before and that followed cried, saying: Hosanna to the Son of David; Blessed is He that cometh in the Name of the Lord. *Response:* Laus tibi, Christe. *Creed.*

Traditional Seasonal Devotions

LITANY OF THE PASSION

(for private use)

Lord, have mercy upon us. *Christ, have mercy upon us.*
Lord, have mercy upon us. Christ, hear us. *Christ, graciously hear us.*
God the Father of Heaven, *have mercy on us.*
God the Son, Redeemer of the world, *have mercy on us.*
God the Holy Ghost, *have mercy on us.*
Holy Trinity, One God, *have mercy on us.*
Jesus, the Eternal Wisdom, *have mercy on us.*
Jesus, sold for thirty pieces of silver, *have mercy on us.*
Jesus, prostrate on the ground in prayer, *have mercy on us.*
Jesus, strengthened by an angel, &c.
Jesus, in Thine agony bathed in a bloody sweat,
Jesus, betrayed by Judas with a kiss,
Jesus, bound by the soldiers,
Jesus, forsaken by Thy disciples,
Jesus, brought before Annas and Caiphas,
Jesus, struck in the face by a servant,
Jesus, accused by false witnesses,
Jesus, declared guilty of death,
Jesus, spat upon,
Jesus, blindfolded,
Jesus, smitten on the cheek,
Jesus, thrice denied by Peter,
Jesus, despised and mocked by Herod,
Jesus, clothed in a white garment,
Jesus, rejected for Barabbas,
Jesus, torn with scourges,
Jesus, bruised for our sins,
Jesus, esteemed a leper,
Jesus, covered with a purple robe,
Jesus, crowned with thorns,
Jesus, struck with a reed upon the Head,
Jesus, demanded for crucifixion by the Jews,
Jesus, condemned to an ignominious death,
Jesus, given up to the will of Thine enemies,
Jesus, loaded with the heavy weight of the Cross,
Jesus, led like a sheep to the slaughter,
Jesus, stripped of Thy garments,
Jesus, fastened with nails to the Cross,
Jesus, reviled by the malefactors,
Jesus, promising Paradise to the penitent thief,
Jesus, commending St. John to Thy mother as her son,
Jesus, declaring Thyself forsaken by Thy Father,
Jesus, in Thy thirst given gall and vinegar to drink,
Jesus, testifying that all things written concerning Thee were accomplished,
Jesus, commending Thy spirit into the hands of Thy Father,

Jesus, obedient even to the death of the Cross,
 Jesus, laid in the sepulchre,
 Jesus, rising gloriously from the dead,
 Jesus, ascending into Heaven,
 Jesus, our Advocate with the Father,
 Jesus, sending down on Thy disciples the Holy Ghost, the Paraclete,
 Jesus, exalting Thy mother above the choirs of angels,
 Jesus, Who shall come to judge the living and the dead,
 Be merciful, *spare us, O Lord.*
 Be merciful, *graciously hear us, O Lord.*
 From all evil, *Lord Jesus, deliver us.*
 From all sin, *Lord Jesus, deliver us.*
 From anger, hatred and every evil will, *Lord Jesus, deliver us.*
 From war, famine and pestilence, *&c.*
 From all dangers of mind and body,
 From everlasting death,
 Through Thy most pure Conception,
 Through Thy miraculous Nativity,
 Through Thy humble Circumcision,
 Through Thy Baptism and holy fasting,
 Through Thy labours and watchings,
 Through Thy cruel scourging and crowning,
 Through Thy thirst and tears and nakedness,
 Through Thy precious death and Cross,
 Through Thy glorious Resurrection and Ascension,
 Through Thy sending forth the Holy Ghost, the Paraclete,
 In the day of Judgement,
 We sinners beseech Thee, *hear us.*
 That Thou wilt spare us, *we beseech Thee, hear us.*
 That Thou wilt pardon us, *we beseech Thee, hear us.*
 That Thou wilt bring us to true penance, *&c.*
 That Thou wilt mercifully pour into our hearts the grace of the Holy Ghost,
 That Thou wilt defend and propagate Thy holy Church,
 That Thou wilt preserve and increase all societies assembled in Thy Holy Name,
 That Thou wilt bestow upon us true peace,
 That Thou wilt give us perseverance in grace and in Thy holy service,
 That Thou wilt deliver us from unclean thoughts, from the temptations of the devil and from
 everlasting damnation,
 That Thou wilt unite us to the company of Thy saints,
 That Thou wilt graciously hear us,
 Lamb of God, Who takest away the sins of the world, *spare us, O Lord.*
 Lamb of God, Who takest away the sins of the world, *graciously hear us, O Lord.*
 Lamb of God, Who takest away the sins of the world, *have mercy on us.*

✠ Christ, hear us.

✠ **Christ, graciously hear us.**

✠ (*Genuflecting*) We adore Thee, O Christ, and we bless Thee.

✠ **Because by Thy Holy Cross, Thou hast redeemed the world.**

Let us pray.

Almighty and eternal God, Who didst appoint Thine only-begotten Son the Saviour of the world and willed to be appeased by His Blood, grant that we may so venerate this Price of our salvation and, by its might, be so defended upon earth from the evils of this present life, that, in Heaven, we may rejoice in its everlasting fruit. Through Christ our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. ✠ Amen.

LITANY OF THE SEVEN DOLOURS OF THE BLESSED VIRGIN MARY

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

Christ, have mercy. *Christ have mercy.*

Lord, have mercy. *Lord have mercy.*

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

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

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

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

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

Mother of Sorrows, *pray for us.*

Mother whose soul was pierced by the sword, *pray for us.*

Mother who fled with Jesus into Egypt, *pray for us.*

Mother who sought Him sorrowing for three days, *&c.*

Mother who saw Him scourged and crowned with thorns,

Mother who stood by Him while He hung upon the Cross,

Mother who received Him into thine arms when He was dead,

Mother who saw Him buried in the tomb,

O Mary, Queen of Martyrs, *save us by thy prayers.*

O Mary, comfort of the sorrowful, *save us by thy prayers.*

O Mary, help of the weak, *save us by thy prayers.*

O Mary, strength of the fearful, *&c.*

O Mary, light of the despondent,

O Mary, nursing mother of the sick,

O Mary, refuge of sinners,

Through the bitter Passion of thy Son,

Through the piercing anguish of thy heart,

Through thy heavy weight of woe,

Through thy sadness and desolation,

Through thy maternal pity,

Through thy perfect resignation,

Through thy meritorious prayers,

From immoderate sadness,

From a cowardly spirit,

From an impatient temper,

From fretfulness and discontent,

From sullenness and gloom,

From despair and unbelief,

From final impenitence,

We sinners, *beseech thee, hear us.*

Preserve us from sudden death, *we beseech thee, hear us.*

Teach us how to die, *we beseech thee, hear us.*

Succour us in our last agony, *we beseech thee, hear us.*

Guard us from the enemy, *&c.*

Bring us to a happy end,

Gain for us the gift of perseverance,

Aid us before the Judgement Seat,

Mother of God,

Mother most sorrowful,

Mother most desolate,

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

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

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

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

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

✠ Succour us, O Blessed Virgin Mary,

✠ In every time, and in every place.

Let us pray.

O Lord Jesus Christ, God and Man, grant, we beseech Thee, that Thy dear Mother Mary, whose soul the sword pierced in the hour of Thy Passion, may intercede for us, now, and in the hour of our death, through Thine own merits, O Saviour of the world, Who, with the Father and the Holy Ghost livest and reignest, God, world without end. R. *Amen.*

ACKNOWLEDGEMENTS

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

- <http://maternalheart.org/> and
- <http://missale.heliohost.org/> (now suspended - February 2013)

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

We likewise make our seasonal missalettes available at no cost for the benefit of other Traditional Latin Mass communities.

For further information, visit our website: <http://latinmassvictoria.com/>

Newly formed Traditional Latin Mass communities may benefit from what we have produced. They are free to download copy and make modifications to suit their own needs or preferences.

We do not copyright the products of our labour and ask anyone using our resources in modified format to act generously likewise. We offer our efforts up for the greater glory of Holy Mother Church.

Our web site lists a copy in p.d.f. format. Some may find it easier to make changes to a WORD document rather than to a p.d.f. document. Anyone wishing to receive a copy in Microsoft WORD format can request this by the e-mail address provided on our web site, <http://latinmassvictoria.com>

Information about lay-out and printing in a 5.5 in. x 8.5 in. can also be obtained by e-mail address on our website.

Please return this booklet after use.