

VOTIVE MASSES

FOR THE

FRIDAYS OF LENT



Mater Dei Latin Mass Parish
Irving, Texas

*An apostolate of the Priestly Fraternity of Saint Peter
located in the Catholic Diocese of Dallas*



VOTIVE MASS OF THE HOLY CROWN OF THORNS OF OUR LORD JESUS CHRIST

FRIDAY AFTER ASH WEDNESDAY

Introit

Canticles 3.11; Psalm 8.6-7

EGREDÍMINI et vidéte, filiæ Sion, regem Salamónem in diadémate, quo coronávit eum mater sua, parans crucem Salvatóri suo. Ps. Glória et honóre coronásti eum, Dómine: et constituísti eum super ópera mánuum tuárum. V. Glória Patri.

Go forth, ye daughters of Sion, and see king Solomon in the diadem wherewith his mother crowned him, making ready a cross for her Saviour. Ps. Thou hast crowned him with glory and honour, O Lord: and hast set him over the works of thy hands. V. Glory be to the Father.

Collect

PRÆSTA, quæsumus, omnípotens Deus: ut, qui in memóriam passiónis Dómini nostri Jesu Christi Corónam ejus spíneam venerámur in terris, ab ipso glória et honóre coronári mereámur in cælis: Qui tecum.

Grant, we beseech Thee, almighty God, that we who for remembrance of the passion of our Lord Jesus Christ do reverence His Crown of thorns on earth may deserve to be crowned with glory and honour in heaven by Him Who liveth and reigneth with thee.

Epistle

Canticles 3.7-11, 4.1, 8

LÉCTULUM Salamónis sexaginta fortes ámbiunt ex fortíssimis Israël: omnes tenéntes gládios, et ad bella doctíssimi: uniuscujúsque ensis super

Threescore valiant ones of the most valiant of Israel surrounded the bed of Solomon: all holding swords, and most expert in war: every man's

femur suum propter timóres noctúrnos. Férculum fecit sibi rex Sálomon de lignis Líbani: colúmnas ejus fecit argénteas, reclinatórium áureum, ascénsus purpúream: média caritáte constrávit propter filias Jerúsalem. Egre-dímini et vidéte, filiae Sion, regem Salamónem in diadémate, quo coronávit illum mater sua in die desponsatiónis illius, et in die lætitiæ cordis ejus. Quam pulchra es, amíca mea, quam pulchra es! Oculi tui columbárum, absque eo quod intrínsecus latet. Veni de Líbano, sponsa mea, veni de Líbano, veni: coronáberis.

sword upon his thigh because of fears in the night. King Solomon hath made him a litter of the wood of Libanus: the pillars thereof he made of silver, the seat of gold, the going-up of purple: the midst he covered with charity for the daughters of Jerusalem. Go forth, ye daughters of Sion, and see king Solomon in the diadem where-with his mother crowned him in the day of his espousals, and in the day of the joy of his heart. How beautiful art thou, my love, how beautiful art thou! Thine eyes are doves' eyes, besides what is hid within. Come from Libanus, my spouse, come from Libanus, come: thou shalt be crowned.

Gradual

Eccli. 45.14; Psalm 20.4

CORÓNA áurea super caput ejus: exprésa signo sanctitátis, glória honóris, et opus fortitúdinis. V. Quóniam prævenísti eum in benedictiónibus dulcédinis: posuísti in cápite ejus corónam de lápide pretiósó.

A crown of gold upon his head: wherein is engraved holiness, an ornament of honour, a work of power. V. For thou hast forestalled him with blessings of sweetness: thou hast set on his head a crown of precious stones.

Tract

Isaias 61.10; 28.5; Wisdom 5.17

INDUIT eum Dóminus vestiméntis salutis, et induménto justítiæ, quasi sponsum decorátum coróna. V. Coróna tribulatiónis efflóruit in corónam glóriæ, et sertum exultatiónis. V. Accépit regnum decóris, diadéma speciéi.

The Lord hath clothed him with the garments of salvation, and with the robe of justice, as a bridegroom decked with a crown. V. The crown of affliction hath blossomed into a crown of glory, and a garland of joy. V. He hath received a kingdom of glory and a crown of beauty.

Gospel

John 19.1-5

IN illo témpore: Apprehéndit Pilátus

At that time: Pilate took Jesus, and

Jesum, et flagellávit. Et milites plecténtes corónam de spinis, imposuérunt cápiti ejus: et veste purpúrea circumdederunt eum. Et veniébant ad eum, et dicébant: Ave, Rex Judæórum: et dabant ei álapas. Exívit ergo íterum Pilátus as, et dicit eis: Ecce addúco vobis eum foras, ut cognoscátis, quia nullam invénio in eo causam. Exívit ergo Jesus portans corónam spíneam, et purpúreum vestiméntum

Offertory

Job 16.12-14

TUAM Corónam adorámus, Dómine: tuam gloriósam recólimus passiónem.

Secret

TUÓRUM militum, Rex omnípotens, virtútem róborá: ut, quos in hujus mortalitátis stádio unigéniti Fílii tui Coróna lætíficat; consummáto cursu certá-minis, immortalitátis bráviúm apprehéndant. Per eúmdem Dóminum.

Preface of the Cross

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Qui salútem húmani géneris in ligno crucis constituísti: ut, unde mors oriebátur, inde vita resúrgeret: et qui in ligno vincébat, in ligno quoque vincerétur: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dóminatiónes, tremunt Potestátes coeli coelórúmque Virtútes,

scourged him. And the soldiers, plaiting a crown of thorns, put it upon his head: and they put on him a purple garment. And they came to him, and said: Hail, King of the Jews: and they gave him blows. Pilate therefore went forth again, and saith to them: Behold I bring him forth unto you, that you may know that I find no cause in him. Jesus therefore came forth bearing the crown of thorns and the purple garment.

We adore Thy Crown, O Lord: and we worship Thy glorious passion.

Bolster the power of thy warriors, almighty King: that they whom the Crown of Thine only-begotten Son maketh glad in the race of this death-bound nature may, having finished the course of their fight, lay hold on the prize of a nature undying: through the same Lord.

It is truly meet and just, right and for our salvation, that we should at all times and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God Who didst establish the salvation of mankind on the tree of the Cross that whence death came, thence also life might rise again, and that He, who overcame by the tree, by the tree also might be overcome: through Christ our Lord. Through whom the Angels praise Thy

ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admitti júbeas deprecámur, súpplíci confessióne dicéntes:	majesty, the Dóminations worship it, the Powers stand in awe. The heavens and the heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. Together with these we entreat Thee, that Thou mayest bid our voices also to be admitted while we say with lowly praise:
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Communion

Proverbs 4.9

LÆTÁRE, mater nostra, quia dabit Dóminus cápiti tuo augménta gratiárum, et coróna ínclýta próteget te.	Be glad, thou who art our mother, for the Lord shall give to thy head increase of graces, and protect thee with a noble crown.
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Postcommunion

SÚPPLICES te rogámus, omnípotens Deus: ut hæc sacraménta quæ sumpsimus, per sacrosáncætæ Fílii tui Corónæ, cujus solémnia recensémus, virtútem, nobis proficiant ad medélam. Per eúmdem Dóminum.	We humbly beseech Thee, almighty God: that by the power of Thy Son's most holy Crown, Whose solemn offices we now observe, the sacraments that we have received may speed our cure: through the same Lord.
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VOTIVE MASS OF THE HOLY LANCE AND NAILS OF OUR LORD JESUS CHRIST

FRIDAY AFTER THE FIRST SUNDAY OF LENT

Introit

Is 21.17-18, 15

FODÉRUNT manus meas, et pedes
meos: dinumeravérunt ómnia ossa
mea: et sicut aqua effûsus sum. (Ps
ibid., 15) Factum est cor meum
tamquam cera liquéscens, in médio
ventris mei. V. Glória Patri.

They have pierced my hands and my
feet: they have numbered all my
bones, and I am poured out like water.
My heart is become like wax melting
in the midst of my bowels. V. Glory
be to the Father.

Collect

DEUS, qui in assúmptae carnis infir-
mitáte Clavis affígi et Láncea vul-
nerári pro mundi salúte voluísti:
concéde pro-pítius ; ut, qui eorúmdem
Cla-vórum et Lánceae solémnia
venerámur in terris, de glorióso victó-
riae tuae triúmpho gra-tulémur in cae-
lis: Qui vivis.

O God, who in the weakness of that
flesh which Thou hadst taken, wast
pleased to be pierced with nails, and
with a spear to be wounded for the
salvation of the world; mercifully
grant that we, who keep the solemnity
of the same spear and nails on earth,
may rejoice in the glorious triumph of
Thy victory in heaven. Who livest.

Epistle

Zach 12.10-11; 13.6-7

HAEC dicit Dóminus: Effúndam su-
per domum David, et super habitatóres
Jerúsalem spíritum grátiae et precum:
et aspícient ad me, quem confixerunt:

Thus saith the Lord: I will pour out
upon the house of David, and upon the
inhabitants of Jerusalem, the spirit of
grace, and of prayers: and they shall

et plangent eum planctu quasi super unigénitum, et dolébunt super eum, ut doléri solet in morte primogéniti. In die illa magnus erit planctus in Jerúsalem, et dicétur: Quid sunt plagae istae in médio mánuum tuárum ? Et dicet: His plagátus sum in domo eórum, qui diligébant me. Frámea, suscitáre super pastórem meum, et super virum cohaeréntem mihi, dicit Dóminus exercítuum: pércute pastórem, et dispergéntur oves: ait Dóminus omnípotens.

look upon me, whom they have pierced: and they shall mourn for him as one mourneth for an only son, and they shall grieve over him as the manner is to grieve for the death of the first-born. In that day there shall be a great lamentation in Jerusalem, and it shall be said: What are these wounds in the midst of thy hands? And he shall say: With these I was wounded in the houe of them that loved me. Awake, O sworf, against my shepherd, and against the man that cleaveth to me, saith the Lord of Hosts: strike the shepherd, and the sheep shall be scattered, saith the Lord Almighty.

Gradual

Ps 68.21-22

Impropérium exspectávit cor meum, et misériam: et sustínui, qui simul mecum contristarétur, et non fuit: consolántem me quaesívi, et non invéni. V. Dedérunt in escam meam fel, et in siti mea potavérunt me acéto.

My heart hath expected reproach and misery: and I looked for one that would grieve together with me, and there was none: I shought one that would comfort me, and I found none. V. They gave me gall for my food, and in my thirst they gave me vinegar to drink.

Tract

Is 53.4-5

Vere languóres nostros ipse tulit, et dolóres nostros ipse portávit. V. Et nos putávimus eum quasi leprósum, et percússum a Deo, et humiliátum. V. Ipse autem vulnerátus est propter iniquitátes nostras, attrítus est propter scélera nostra. V. Disciplína pacis nostrae super eum: et livóre ejus sanáti sumus.

Surely he hath borne our infirmities, and carried our sorrows. V. And we have thought him as it were a leper, and as one struck by God and afflicted. V. But he was wounded for our iniquities, he was bruised for our sins. V. The chastisement of our peace was upon him: and by his bruises are healed.

Gospel

John 19.28-35

IN illo témpore: Sciens Jesus, quia ómnia consummáta sunt, ut consummarétur Scriptúra, dixit: Sítio. Vas ergo erat pósitum acéto plenum. Illi autem spóngiam plenam acéto, hyssópo circumponéntes, obtulérunt ori ejus. Cum ergo accepisset Jesus acétum, dixit: Consummátum est. Et inclináto cápite trádidit spíritum. Judaei ergo (quóniam Parascéve erat) ut non remanérent in cruce córpora sábbato (erat enim magnus dies ille sábbati), rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura, et altérius, qui crucifíxus est cum eo. Ad Jesum autem cum veníssent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura, sed unus mílitum lancea latus ejus apérui, et contínuo exívit sanguis, et aqua. Et qui vidit, testimónium perhíbuit: et verum est testimónium ejus.

Offertory

Insurrexérunt in me viri iníqui: absque misericórdia quaesiérunt me interficere: et non pepercérent in fáciem meam spúere: lanceis suis vulneravérunt me, et concússa sunt ómnia ossa mea.

Secret

TUÓRUM mílitum, Rex omnípotens,

At that time, Jesus, knowing that all things were now accomplished, that the Scriptures might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to his mouth. Jesus therefore when he had taken the vinegar, said: It is consummated. And bowing his head, he gave up the ghost. Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.

Wicked men rose up against me: without mercy they sought to kill me: and they did not spare to spit in my face: they wounded me with their spears, and all my bones were shattered.

Bolster the power of thy warriors, al-

virtútem róborat: ut, quos in hujus mortalitátis stádio unigéniti Fílii tui Coróna lætíficat; consummáto cursu certá-minis, immortalitátis bráviúm apprehéndant. Per eúmdem Dóminum.

mighty King: that they whom the Crown of Thine only-begotten Son maketh glad in the race of this death-bound nature may, having finished the course of their fight, lay hold on the prize of a nature undying: through the same Lord.

Preface of the Cross

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Qui salutém húmani géneris in ligno crucis constituísti: ut, unde mors oriebátur, inde vita resúrgeret: et qui in ligno vincébat, in ligno quoque vincerétur: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adorant Dómin-atiónes, tremunt Potestátes coeli coelorúmque Virtútes, ac beáta Séraphim, sócia exsultatíone concélebrant. Cum quibus et nostras voces ut admitti júbeas deprecámur, súpplíci confessióne dicéntes:

It is truly meet and just, right and for our salvation, that we should at all times and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God Who didst establish the salvation of mankind on the tree of the Cross that whence death came, thence also life might rise again, and that He, who overcame by the tree, by the tree also might be overcome: through Christ our Lord. Through whom the Angels praise Thy majesty, the Dóminations worship it, the Powers stand in awe. The heavens and the heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. Together with these we entreat Thee, that Thou mayest bid our voices also to be admitted while we say with lowly praise:

Communion

Vidébunt in quem tranfixérunt, cum moveréntur fundaménta terrae.

They shall look on him whom they pierced, when the foundations of the earth were moved.

Postcommunion

DÓMINE Jesu Christe, qui temetípsum in Cruce holocáustum immaculátum et spontáneum Deo Patri obtulísti: quaésumus ; ut ejúsdem sacrificii oblátio ven-eránda indulgéntiam

O Lord Jesus Christ, who didst offer Thyself upon the cross an immaculate and voluntary holocaust to God the Father: we beseech that the adorable oblation of the same sacrifice may

nobis obtíneat, et glóriam sempitérnam: Qui vivis et regn-as cum eódem Deo Patre.	obtain for us pardon and glory everlasting. Who livest.
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VOTIVE MASS OF THE MOST HOLY SHROUD OF OUR LORD JESUS CHRIST

FRIDAY AFTER THE SECOND SUNDAY OF LENT

Introit

Phil 2.8-9

HUMILIÁVIT semetípsum Dóminus
Jesus Christus usque ad mortem, mor-
tem autem Crucis: propter quod et De-
us exaltávit illum, et donávit illi no-
men, quod est super omne nomen. Ps
88.2. Misericórdias Dómini in æté-
rnum cantábo: in generatióem et gen-
eratióem annuntiábo veritátem tuam
in ore meo. V. Glória Patri.

Our Lord Jesus Christ humbled him-
self 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. Ps.
The mercies of the Lord I will sing for
ever: I will show forth thy truth with
my mouth to generation and genera-
tion. V. Glory be to the Father.

Collect

DEUS, qui nobis in sancta Síndone,
qua corpus tuum sacratíssimum e
cruce depósitum, a Joseph involútum
fuit, passióis tuæ vestígia reliquisti:
concéde propítius; ut per mortem et
sepultúram tuam, ad resurrectiós
glóriam perducámur: Qui vivis.

O God, Who hast left us the traces of
Thy passion with the holy Shroud
wherein Thy most hallowed body,
taken down from the cross, was
wrapped by Joseph, mercifully grant
that by Thy death and burial we may
be brought to the glory of thy resur-
rection, Who livest.

Epistle

Isaias 62.11, 63.1-7

HÆC dicit Dóminus Deus: Dícite
filiæ Sion: Ecce Salvátor tuus venit:

Thus saith the Lord God: Tell the
daughter of Sion: Behold thy Saviour

ecce merces ejus cum eo. Quis est iste, qui venit de Edom, tinctis véslibus de Bosra? Iste formósus in stola sua, grádiens in multitudíne fortitúdinis suæ. Ego, qui loquor justítiam, et propugnátor sum ad salvándum. Quare ergo rubrum est indumentum tuum, et vestiménta tua sicut calcántium in torculári? Tórcular calcávi solus, et de géntibus non est vir mecum: calcávi eos in furóre meo, et conculcávi eos in ira mea: et aspérsus est sanguis eórum super vestiménta mea, et ómnia indumenta mea inquinávi. Dies enim ultiónis in corde meo, annus redemptionis meæ venit. Circumspéxi, et non erat auxiliátor: quæsívi, et non fuit qui adjuvaret: et salvávit mihi bráchium meum, et indignatio mea ipsa auxiliáta est mihi. Et conculcávi pópulos in furóre meo, et inebriávi eos in indignatione mea, et detráxi in terram virtutem eórum. Miserationum Dómini recordábor, laudem Dómini super ómnibus, quæ réddidit nobis Dóminus Deus noster.

Gradual

Psalm 68.21-22

IMPROPÉRIUM expectávit cor meum, et misériam: et sustínui, qui simul mecum contristarétur, et non fuit: consolántem me quæsívi, et non invéni. V. Dedérunt in escam meam fel, et in siti mea potavérunt me acéto.

cometh: behold his reward is with him. Who is this that cometh from Edom, with dyed garments from Bosra? This beautiful one in his robe, walking in the greatness of his strength. I that speak justice, and am a defender to save. Why then is thine apparel red, and thy garments like theirs that tread in the winepress? I have trodden the winepress alone, and of the Gentiles there is not a man with me: I have trampled on them in mine indignation, and have trodden them down in my wrath: and their blood is sprinkled upon my garments, and I have stained all mine apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked about, and there was none to help: I sought, and there was none to give aid: and mine own arm hath saved for me, and mine indignation itself hath helped me. And I have trodden down the people in my wrath, and have made them drunk in mine indignation, and have brought down their strength to the earth. I will remember the tender mercies of the Lord, the praise of the Lord for all the things that he hath bestowed upon us, the Lord our God.

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. V. They gave me gall for my food, and in my thirst they gave me vinegar to drink.

Tract

Is 53.4-5

Vere languóres nostros ipse tulit, et dolóres nostros ipse portávit. V. Et nos putávimus eum quasi leprósum, et percússum a Deo, et humiliátum. V. Ipse autem vulnerátus est propter iniquitátes nostras, attrítus est propter scélera nostra. V. Disciplína pacis nostrae super eum: et livóre ejus sanáti sumus.

Surely he hath borne our infirmities, and carried our sorrows. V. And we have thought him as it were a leper, and as one struck by God and afflicted. V. But he was wounded for our iniquities, he was bruised for our sins. V. The chastisement of our peace was upon him: and by his bruises are healed.

Gospel

Mark 15.42-46

IN illo témpore: Cum jam sero esset factum (quia erat Parascéve, quod est ante sábbatum) venit Joseph ab Arimathæa nóbilis decúrio, qui et ipse erat exspéctans regnum Dei, et audácter introívit ad Pilátum, et pétiit corpus Jesu. Pilátus autem mirabátur si jam obiisset. Et accersíto centurióne, interrogávit eum si jam mórtuus esset. Et cum cognovísset a centurióne, donávit corpus Joseph. Joseph autem mercátus síndonem, et depónens eum invólvit síndone, et pósuit eum in monuménto, quod erat excísus de petra, et advólvit lápidem ad óstium monuménti.

At that time: When evening was now come (because it was the Parascève, that is, the day before the sabbath), Joseph of Arimathea, a noble counselor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph, buying fine linen and taking him down, wrapped him up in the fine linen and laid him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre.

Offertory

Leviticus 16.2, 4

INGRÉSSUS Aaron tabernáculum, ut holocáustum offérret super altáre pro peccátis filiórum Israél, túnica línea indútus est.

When Aaron entered into the tabernacle to offer a holocaust upon the altar for the sins of the children of Israel, he was vested with a linen tunic.

Secret

ACCÉPTA tibi, Dómine, sint hæc múnera: cui pro mundi salúte grata éxstitit Filii tui pássio gloriósa: Qui tecum.

Let these gifts be welcome to Thee, O Lord, even as for the world's salvation there proved pleasing to Thee the glorious passion of Thy Son: Who liveth.

Preface of the Cross

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Qui salútem húmani géneris in ligno crucis constituísti: ut, unde mors oriebátur, inde vita resúrgeret: et qui in ligno vincébat, in ligno quoque vencerétur: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dómin-atiónes, tremunt Potestátes coeli coelórúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admitti júbeas deprecámur, súpplíci confessióne dicéntes:

It is truly meet and just, right and for our salvation, that we should at all times and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God Who didst establish the salvation of mankind on the tree of the Cross that whence death came, thence also life might rise again, and that He, who overcame by the tree, by the tree also might be overcome: through Christ our Lord. Through whom the Angels praise Thy majesty, the Dóminations worship it, the Powers stand in awe. The heavens and the heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. Together with these we entreat Thee, that Thou mayest bid our voices also to be admitted while we say with lowly praise:

Communion

Mark 15.46

JOSEPH autem mercátus síndonem, et depónens eum invólvit síndone.

And Joseph, buying fine linen and taking him down, wrapped him up in the fine linen.

Postcommunion

SATIÁSTI, Dómine, famíliam tuam munéríbus sacris: quæsumus; ut, per

Lord, thou hast filled Thy household with hallowed gifts; we beseech Thee:

temporálem Filii tui mortem, quam
mystéria veneránda testántur, vitam te
nobis dedísse perpétuam confidámus.
Per eúm-dem Dóminum.

may we trust that by the death of Thy
Son in time, to which the reverend
mysteries bear witness, Thou hast giv-
en us a life to defy time: Through the
same our Lord.



VOTIVE MASS OF THE FIVE HOLY WOUNDS OF OUR LORD JESUS CHRIST

FRIDAY AFTER THE THIRD SUNDAY OF LENT

Introit

Phil 2.8-9

HUMILIÁVIT semetípsum Dóminus
Jesus Christus usque ad mortem, mor-
tem autem Crucis: propter quod et De-
us exaltávit illum, et donávit illi no-
men, quod est super omne nomen. Ps
88.2. Misericórdias Dómini in æté-
rnum cantábo: in generatióem et gen-
eratióem annuntiábo veritátem tuam
in ore meo. V. Glória Patri.

Our Lord Jesus Christ humbled him-
self 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. Ps.
The mercies of the Lord I will sing for
ever: I will show forth thy truth with
my mouth to generation and genera-
tion. V. Glory be to the Father.

Collect

DEUS, qui unigéniti Filii tui passióne,
et per quinque Vúlnera ejus, sánguini
effusióne, human-am natúram peccáto
pérditam reparásti: tríbue nobis,
quæsumus; ut, qui ab eo suscep-ta Vúl-
nera venerámur in terris, ejúsdem
pretiosíssimi sánguini fructum cónse-
qui mereámur in cælis. Per eúmdem
Dóminum.

O God, Who with the blood shed in
the passion of Thine only-begotten
Son, and by His five Wounds, didst
restore man's nature ruined by sin:
grant us, we beseech Thee, that we
who reverence the Wounds received
by Him on earth may deserve to ob-
tain the fruit of His most precious
Blood in heaven: Through the same
Lord.

Epistle

Zach. 12.10-11; 13.6-7

HÆC dicit Dóminus: Effúndam super domum David, et super habitatóres Jerúsalem spíritum grátiae et precum: et aspícient ad me, quem confixérunt: et plangent eum planctu quasi super unigénitum, et dolébunt super eum, ut doléri solet in morte primogéniti. In die illa magnus erit planctus in Jerúsalem, et dicétur: Quid sunt plagæ istæ in médio mánuum tuárum? Et dicet: His plagátus sum in domo eórum, qui diligébant me. Frámea, suscitáre super pastórem meum, et super virum cohæréntem mihi, dicit Dóminus exercítuum: percúte pastórem, et dispergéntur oves: ait Dóminus omnípotens.

Thus saith the Lord: I will pour out upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of prayers: and they shall look upon me whom they have pierced: and they shall mourn for him as one mourneth for an only son, and they shall grieve over him, as the manner is to grieve for the death of the firstborn. In that day there shall be a great lamentation in Jerusalem, and it shall be said: What are these wounds in the midst of thy hands? And he shall say: With these I was wounded in the house of them that loved me. Awake, O sword, against the man that cleaveth to me, saith the Lord of hosts: strike the shepherd, and the sheep shall be scattered: saith the Lord almighty.

Gradual

Psalms 68.21-22

IMPROPÉRIUM expectávit cor meum, et misériam: et sustínui, qui simul mecum contristarétur, et non fuit: consol-ántem me quæsívi, et non inve-ni. V. Dedérunt in escam meam fel, et in siti mea potavérunt me acéto.

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. V. They gave me gall for my food, and in my thirst they gave me vinegar to drink.

Tract

Is 53.4-5

VERE languóres nostros ipse tulit, et dolóres nostros ipse portávit. V. Et nos putávimus eum quasi leprósum, et pecússum a Deo, et humiliátum. V.

Surely he hath borne our infirmities, and carried our sorrows. V. And we have thought him as it were a leper, and as one struck by God and afflict-

Ipsē autē vulnerātus est propter iniquitātēs nostras, attrītus est propter scēlera nostra. V. Disciplīna pacis nostræ super eum: et livōre ejus sanāti sumus.

Gospel

John 19.28-35

IN illo tēpore: Sciens Jesus, quia omnia consummāta sunt, ut consummarētur Scriptūra, dixit: Sītio. Vas ergo erat pōsitum acēto plenum. Illi autem spōngiam plenam acēto, hyssōpo circumponētes, obtulērunt ori ejus. Cum ergo accepisset Jesus acētum, dixit: Consummātum est. Et inclināto cāpite trādīdit spīritum. Judæi ergo (quōniam Parascēve erat), ut non remanērent in cruce cōrpora sabbato (erat enim magnus dies illi sabbati), rogavērunt Pilātum, ut frangerentur eōrum crura, et tollerentur. Venērunt ergo mīlites: et primi quidem fregērunt crura, et altērius, qui crucīfixus est cum eo. Ad Jesum autem cum venissent, ut vidērunt eum jam mōrtuum, non fregērunt ejus crura, sed unus mīlitum lāncea latus ejus aperuit, et continuo exīvit sanguis et aqua. Et qui vidit, testimōnium perhibuit: et verum est testimōnium ejus.

ed. V. But he was wounded for our iniquities, and bruised for our sins. V. The chastisement of our peace was upon him: and by his bruises we are healed.

At that time: Jesus, knowing that all things were accomplished, that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they, putting a sponge full of vinegar about hyssop, put it to his mouth. Jesus therefore, when he had taken the vinegar, said: It is consummated. And bowing his head he gave up the ghost. Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs, but one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true.

Offertory

INSURREXÉRUNT in me viri inīqui: absque misericōrdia quæsiērunt me interficere: et non pepercērunt in faciē meam spūere: lānceis suis vulner-

Unjust men rose up against me: without mercy they sought to put me to death: and forbear not to spit in my face: with their lances they wounded

avérunt me, et concússa sunt ómnia
ossa mea.

me, and all my bones trembled.

Secret

MAJESTÁTI tue, quæsumus,
Dómine, accépta sint dona: in quibus
ipsa Unigéniti tua Vúlnera tibi offéri-
mus nostræ prétia libertátis. Per
eúmdem Dóminum.

We beseech thee, O Lord: let the gifts
wherein we offer Thee the very
Wounds of Thine only-begotten Son,
the costs of our freedom, be welcome
to Thy majesty: Through the same our
Lord.

Preface of the Cross

VERE dignum et justum est, æquum
et salutáre, nos tibi semper, et ubique
grátias ágere: Dómine sancte, Pater
omnípotens, ætérne Deus. Qui salútem
húmani géneris in ligno crucis con-
stituísti: ut, unde mors oriebátur, inde
vita resúrget: et qui in ligno vin-
cébat, in ligno quoque vincerétur: per
Christum Dóminum nostrum. Per
quem majestátem tuam laudant An-
geli, adórant Dómin-atiónes, tremunt
Potestátes coeli coelorúmque Virtútes,
ac beáta Séraphim, sócia exsultatióne
concélebrant. Cum quibus et nostras
voces ut admitti júbeas deprecámur,
súpplici confessióne dicéntes:

It is truly meet and just, right and for
our salvation, that we should at all
times and in all places, give thanks
unto Thee, O holy Lord, Father al-
mighty, everlasting God Who didst
establish the salvation of mankind on
the tree of the Cross that whence death
came, thence also life might rise
again, and that He, who overcame by
the tree, by the tree also might be
overcome: through Christ our Lord.
Through whom the Angels praise Thy
majesty, the Dóminations worship it,
the Powers stand in awe. The heavens
and the heavenly hosts together with
the blessed Seraphim in triumphant
chorus unite to celebrate it. Together
with these we entreat Thee, that Thou
mayest bid our voices also to be ad-
mitted while we say with lowly praise:

Communion

Psalm 21.17-18

FODÉRUNT manus meas, et pedes
meos: dinumeravérunt ómnia ossa
mea.

They have dug my hands and my feet:
they have numbered all my bones.

Postcommunion

REFÉCTI vitálibus alimóniis, quæsu-

Refreshed with quickening nourish-

mus, Dómine Deus noster: ut, qui Vúl-
nera Dómini nostri Jesu Christi hódie
devóte cólimus; hæc in nostris córdi-
bus impréssa, móribus et vita
teneámus. Per eúndem Dóminum.

ment, we beseech Thee, Lord our
God: that we who devoutly venerate
the Wounds of our Lord Jesus Christ
this day may keep them stamped on
our hearts, our manners and our lives:
Through the same Lord.



VOTIVE MASS OF THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST

FRIDAY AFTER THE FOURTH SUNDAY OF LENT

Introit

Apocalypse 5. 9-10

REDEMISTI nos, Dómine, in sanguine tuo, ex omni tribu, et lingua, et pópulo, et natióne: et fecísti nos Deo nostro regnum. Ps. 88.2. Misericórdias Dómini in ætérnum cantábo: in generatióne et generatióne annuntiábo veritátem tuam in ore meo. Gloria Patri.

Thou hast redeemed us, O Lord, in Thy Blood, out of every tribe and tongue and people and nation, and hast made us to our God a kingdom. Ps. The mercies of the Lord I will sing forever: I will show forth Thy truth with my mouth to generation and generation. Glory be to the Father.

Collect

OMNÍPOTENS sempitérne Deus, qui unigénitum Fílium tuum mundi Redemptórem constituísti ac ejus Sanguine placári voluísti: concéde, quæsumus, salútis nostræ prétium (solémni cultu) ita venerári, atque a præsentis vitæ malis ejus virtúte deféndi in terris; ut fructu perpétuo lætémur in cælis. Per eúndem Dóminum.

Almighty and everlasting God, who didst appoint Thine only-begotten Son to be the Redeemer of the world, and hast willed to be appeased by His Blood; grant unto us, we beseech Thee, so to venerate (with solemn worship) the price of our redemption, and by its power be so defended against the evils of this life, that we may enjoy the fruit thereof for evermore in heaven. Through the same our Lord.

Epistle

Hebrews 9.11-15

FRATRES: Christus assistens pón-ti-fex futurórum bonórum, per ámplius et perféctius tabernáculum non manu-fáctum, id est, non hujus creatiónis: neque per sánguinem hircórum aut vitulórum, sed per próprium sánguinem introívit semel in Sancta, æténa redemptióne invénta. Si enim sanguis hircórum et taurórum, et cinis vítulæ aspérsus, inquinátos sanctificat ad emundatióem carnis; quanto magis Sanguis Christi, qui per Spiritum Sanctum semetípsum óbtulit immaculátum Deo, emundábit consciéntiam nostram ab opéribus mórtuis, ad serviéndum Deo vivénti? Et ideo novi testaménti mediátor est: ut morte intercedénte, in redempti-ó-nem eárum prævaricatiónum, quæ erant sub prióri testaménto, repromissi-ó-nem accípiant, qui vocáti sunt æténnæ hereditátis, in Christo Jesu Dómino nostro.

Brethren: Christ being come, a 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 a 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.

Gradual

1 John 5. 6-9

HIC est qui venit per aquam et sánguinem, Jesus Christus: non in aqua solum, sed in aqua et ságuine. V. Tres sunt qui testimónium dant in cælo: Pater, Verbum, et Spíritus Sanctus: et hi tres unum sunt. Et tres sunt qui testimónium dant in terra: Spíritus, aqua, et sanguis: et hi tres unum sunt.

This is He that came by water and blood, Jesus Christ; not by water only, but by water and blood. V. There are three who give testimony in heaven: the Father, the Word, and the Holy Ghost; and these three are one. And there are three that give testimony on earth: the Spirit, the water, and the blood; and these three are one.

Tract

Ephes. 1.6-8

Gratificavit nos in dilecto Filio suo, in quo habemus redemptionem per sanguinem eius V. remissionem peccatorum, secundum divitias gratiae eius, quae superabundavit in nobis. V. Rom. 3.24-25. Justificati gratis per gratiam ipsius, per redemptionem quae est in Christo Jesu. V. Quem proposuit Deus propitiationem per fidem in sanguine ipsius.

God hath graced us in His beloved Son: in Whom we have redemption in his blood. V. The remission of sins, according to the the riches of His grace, which hath superabounded in us. V. Rom. 3.24-25. Being justified freely by His grace, through the redemption, which is in Christ Jesus. V. Whom God hath set forth to be a propitiation through faith in His blood.

Gospel

John 19.30-35

IN illo témpore: Cum accepisset Jesus acétum, dixit: Consummátum est. Et inclináto cápite trádidit spíritum. Judæi ergo (quóniam Parascéve erat) ut non remanérent in cruce córpora sábbato (erat enim magnus dies ille sábbati), rogavérunt Pilátum ut frangeréntur eórum crura et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura et altérius qui crucifíxus est cum eo. Ad Jesum autem cum veníssent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura, sed unus mílitum lancea latus ejus apérui, et contínuo exívit sanguis et aqua. Et qui vidit testimónium perhíbuit: et verum est testimónium ejus.

At that time, Jesus, when He had taken the vinegar, said: It is consummated. And bowing His head, He gave up the ghost. Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.

Offertory

1 Corinthians 10.16

CALIX benedictiónis, cui bene-

The chalice of benediction which

dícimus, nonne comunicatio
Sanguinis Christi est? et panis,
quem frangimus, nonne participatio
Corporis Domini est?

Secret

PER hæc divína mystéria, ad novi,
quæsumus, testaménti mediátorem
Jesum accedámus: et super altária tua,
Dómine virtútum, aspersionem
sanguinis, mélius loquéntem quam
Abel, innovémus. Per eúmdem Dómi-
num.

Preface of the Cross

VERE dignum et justum est, æquum
et salutáre, nos tibi semper, et ubique
grátias ágere: Dómine sancte, Pater
omnípotens, ætérne Deus. Qui salútem
húmani géneris in ligno crucis con-
stituísti: ut, unde mors oriebátur, inde
vita resúrgeret: et qui in ligno vin-
cébat, in ligno quoque vincerétur: per
Christum Dóminum nostrum. Per
quem majestátem tuam laudant An-
geli, adórant Dómin-atiónes, tremunt
Potestátes coeli coelórúmque Virtútes,
ac beáta Séraphim, sócia exsultatióne
concélebrant. Cum quibus et nostras
voces ut admitti júbeas deprecámur,
súplici confessióne dicéntes:

Communion

Hebrews 9. 28

CHRISTUS semel oblátus est ad mul-
tórúm exhaustiéndam peccáta: secúndo
sine peccáto apparébit expectántibus

we bless, is it not the communion
of the Blood of Christ? And the
bread which we break, is it not the
partaking of the Body of the Lord?

We pray that through these divine
mysteries, we may draw near to Jesus,
the mediator of the new Testament:
and upon Thine altars, O Lord of
Hosts, may we renew the sprinkling of
that Blood which pleadeth better than
that of Abel. Through the same our
Lord.

It is truly meet and just, right and
availing unto salvation that we should
at all times and in all places give
thanks unto Thee, O holy Lord, Father
almighty and everlasting God. Who
didst set the salvation of mankind up-
on the tree of the Cross, so that
whence came death, thence also life
might rise again, and that he who
overcame by the tree might also be
overcome on the tree: through Christ
our Lord. Through whom the angels
praise Thy majesty, the dominions
worship it, and the powers stand in
awe. The heavens and the heavenly
hosts, and the blessed seraphim join
together in celebrating their joy. With
these we pray Thee join our voices
also, while we say with lowly praise:

Christ was offered once to exhaust the
sins of many; the second time He shall
appear without sin to them that expect

se in salutem.

Him, unto salvation.

Postcommunion

AD sacram, Dómine, mensam admí-
si, háusimus aquas in gáudio de fón-
tibz Salvatóris: sanguis ejus fiat nobis,
quáesumus, fons aquæ in vi- tam æté-
rnam saliéntis: Qui tecum vivit et reg-
nat.

We, who have been admitted to the
holy Table, O Lord, have drawn wa-
ters with joy from the fountains of the
Saviour; may His Blood, we beseech
Thee, be within us as a fountain of
water springing up unto eternal life:
Who with Thee liveth and reigneth.



VOTIVE MASS OF THE SEVEN SORROWS OF THE BLESSED VIRGIN MARY

FRIDAY AFTER PASSION SUNDAY

Introit

John 19.25, 26, 27

STABANT juxta crucem Jesu mater ejus, et soror matris Maria Cléophæ, et Salóme, et María Magdaléne. Múlier, ecce filius tuus: dixit Jesus; ad discípulum autem: Ecce mater tua. Gloria Patri.

There stood by the cross of Jesus, His mother, and His mother's sister Mary of Cleophas, and Salome, and Mary Magdalen. Woman, behold thy son, said Jesus; and to the disciple, Behold thy mother. Glory be to the Father.

Collect

DEUS, in cujus Passióne, secúndum Simeónis pro-phetíam, dulcíssimam ánimam gloriósæ Vírginis et Matris Maríæ dolóris gládius pertransívit: concéde propítius; ut qui dolóres ejus venerádo recólimus, passiónis tuæ efféctum felícem consequámur: Qui vivis et regnas.

O God, at Whose Passion, according to the prophecy of Simeon, a sword of sorrow pierced the most sweet soul of the glorious Virgin and Mother Mary: mercifully grant, that we who with devotion honour her Sorrows, may obtain the happy fruit of Thy Passion: Who livest and reignest.

Epistle

Judith 13.22, 23-25

BENEDÍXIT te Dóminus in virtúte sua, quia per te ad níhilum redégit inimícus nostros. Benedícta es tu filia a Dómino Deo excélso, præ ómnibus muliéribus super terram. Benedíctus

The Lord hath blessed thee by His power, Who by thee hath brought our enemies to nought. Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth.

Dómine, qui creávit cælum et terram: quia hódie nomen tuum ita magnificávit, ut non recédât laus tua de ore hóminum, qui mémoires fúerint virtútis Dómini in ætérnum, pro quibus non pepercísti ánimæ tuæ propter angústias et tribulatiónem géneris tui, sed subvenísti ruínæ ante conspéctum Dei nostri.

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 forever; 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.

Gradual

DOLORÓSA et lacrimábilis es, Virgo Maria, stans juxta crucem Dómini Jesu Fílii tui Redemptóris. Virgo Dei Génitrix, quem totus non capit orbis, hoc crucis fert supplicium, auctor vitæ fact us homo.

Sorrowful and tearful art thou, O Virgin Mary, standing by the cross of the Lord Jesus, thy Son and Redeemer. O Virgin Mother of God, He Whom the whole earth containeth not, the Author of life, made man, beareth this anguish of the cross.

Tract

Stabat sancta María, caeli Regína, et mundi Dómina, juxta Crucem Dómini nostri Jesu Christi dolorósa. V. Thren. 1.12, O vos omnes, qui transítis per viam, atténdite et vidéte, si est dolor sicut dolor meus.

Holy Mary, the Queen of heaven and Lady of the world, stood full of grief by the cross of our Lord Jesus Christ. V. O all you that pass by the way, attend and see if there be any sorrow like unto mine.

Sequence

1. Stabat Mater dolorosa,
Juxta crucem lacrimosa, Dum
pendebat Filius.
2. Cujus animam gemendtem,
Constristatam et dolentem, Per-
transivit gladius.
3. O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti!

1. At the cross her station keeping, /
Stood the mournful Mother weep-
ing, / Close to Jesus to the last.
2. Through her heart, His sorrow
sharing, / All his bitter anguish
bearing, / Now at length the sword
had pass'd.
3. Oh, how sad and sore distress'd /
Was that Mother, highly blest / Of
the sole-begotten One!

4. Quæ mærebat, et dolebat,
Pia Mater dum videbat
Nati pœnas inclyti.
5. Quis est homo; qui non fieret,
Matrem Christi si videret
In tanto supplicio?
6. Quis non posset contristari,
Christi Matrem contemplari Do-
lentem cum Filio?
7. Pro peccatis suæ gentis
Vidit Jesum in tormentis
Et flagellis subditum.
8. Vidit suum dulcem natum
Moriendo desolatum,
Dum emfsit spiritum.
9. Eia Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.
10. Fac ut ardeat cor meum
In amando Christum Deum, Ut
sibi complaceam.
11. Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.
12. Tui nati vulnerati,
Tam dignati pro me pati, Pœnas
mecum divide.
13. Fac me tecum pie flere, Crucifixo
condolere,
Donec ego vixero.
14. Juxta crucem tecum stare, Et me
tibi sociare
In planctu desidero.
15. Virgo Virginum præclara, Mihi

4. Christ above in torment hangs; /
She beneath beholds the pangs /
Of her dying glorious Son.
5. Is there one who would not weep /
Whelmi'd 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. Bruis'd, derided, curs'd, defil'd, /
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! Font 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 our Lord.
11. Holy Mother! Pierce me through; /
In my heart each wound renew /
Of my Savior crucified.
12. Let me share with thee His pain, /
Who for all my sins was slain, /
Who for me in torments died.
13. Let me mingle tears with thee, /
Mourning Him who moun'd 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

jam non sis amara: Fac me tecum
plangere.

16. Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.

17. Fac me plagis vulnerary Fac me
cruce inebriari,
Et cruore Filii.

18. Flammis ne urar succensus. Per te,
Virgo, sim defenses,
In die iudicii.

19. Christe, cum sit hinc exire, Da per
Matrem me venire Ad palmam
victoriæ.

20. Quando corpus morietur, Fac ut
animæ donetur
Paradisi gloria. Amen.

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 swoon'd /
In His very blood away.

18. Be to me, O Virgin, nigh, / Lest in
flames I burn and die, / In His
awful Judgment day.

19. Christ, when Thou shalt call me
hence, / Be Thy Mother my de-
fense, / Be Thy cross my victory.

20. While my body here decays, / May
my soul Thy goodness praise, /
Safe in Paradise with Thee. Amen.

Gospel

John 19: 25-27

IN illo tempore: Stabant autem juxta
crucem Jesu mater ejus, et soror matris
ejus, Maria Cleophæ, et Maria Magda-
lene. Cum vidisset ergo Jesus matrem,
et discipulum stantem, quem diligebat,
dicit matri suæ: Mulier ecce filius tu-
us. Deinde dicit discipulo: Ecce mater
tua. Et ex illa hora accepit eam discip-
ulus in sua.

At that time: There stood by the cross
of Jesus, his mother and his mother's
sister, Mary of Cleophas, and Mary
Magdalen. 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.

Offertory

Jeremias 18: 20

RECORDÁRE, Virgo Mater Dei, dum
stéteris in conspéctu Dómini, ut lo-
quáris pro nobis bona, et ut avértat
indignatióem suam a nobis.

Remember, O Virgin Mother of God,
when thou standest in the presence of
the Lord, that thou speak good things
for us and turn His wrath from us.

Secret

OFFERIMUS tibi preces et hostias, Domine Jesu Christe, humiliter supplicantes: ut, qui Transfixionem dulcissimi spiritus beatae Mariæ Matris suae precibus recensemus; suo suorumque sub cruce Sanctorum consortium multiplicato piissimo interventu, meritis mortis tuae, meritum cum beatis habeamus: Qui vivis et regnas.

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.

Preface of the Blessed Virgin Mary

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater Omnipotens, æterne Deus : Et te in Festivitate beatae Mariæ semper Virginis collaudare, benedicere et prædicare. Quæ et Unigenitum tuum Sancti Spiritus obumbratione concepit : et virginitatis gloria permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes:

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty and everlasting God. That on the Festival of the blessed Virgin Mary, we should praise, bless and proclaim Thee. For she conceived Thine only-begotten Son by the overshadowing of the Holy Ghost; and losing not the glory of her virginity, gave forth to the world the everlasting light, Jesus Christ our Lord. Through whom the angels praise Thy majesty, the Dominions worship it, and the powers stand in awe. The Heavens and the heavenly Hosts, and the blessed Seraphim join together in celebrating their joy. With these we pray Thee join our voices also, while we say with lowly praise:

Communion

FELÍCES sensus beátæ Mariæ Virginis, qui sine morte meruerunt mártirii palmam sub cruce Dómini.

Happy the Heart of the blessed Virgin Mary, which without dying earned the palm of martyrdom beneath the cross of our Lord.

Postcommunion

SACRIFÍCIA, quæ sumpsimus Dómine Jesu Christe, Transfixiónem Matris tua et Vírginis devóte celebrántes: nobis ímpetrent apud cleméntiam tuam omnis boni salutáris efféctum: Qui vivis et regnas.	May the sacrifices of which we have partaken, O Lord Jesus Christ, devout- ly celebrating the piercing of Thy vir- gin Mother's soul, obtain for us with Thy clemency the effect of every salu- tary benefit. Who livest and reignest.
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THE ORDINARY OF THE MASS

MASS OF THE CATECHUMENS

THE FIRST PART OF HOLY MASS

PRAYERS AT THE FOOT OF THE ALTAR — JUDICA ME

Kneel

P. In nómine Patris, et Fílii, + et Spíritus Sancti. Amen.

P. Introíbo ad altáre Dei.

S. Ad Deum qui lætíficat juventútem meam.

P. Júdica me, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo, et dolóso érue me.

S. Quia tu es, Deus, fortitúdo mea: quare me repulísti, et quare tristis incédo, dum affligit me inimícus?

P. Emítte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et aduxérunt in montem sanctum tuum, et in tabernácula tua.

S. Et introíbo ad altáre Dei: ad Deum qui lætíficat juventútem meam.

P. Confitébor tibi in cithara, Deus, Deus meus: quare tristis es, ánima mea, et quare contúrbas me?

S. Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei, et Deus meus.

P. In the Name of the Father, + and of the Son, and of the Holy Ghost. Amen.

P. I will go in unto the Altar of God.

S. To God, Who giveth joy to my youth.

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

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

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

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

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

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

P. Glória Patri, et Fílio, et Spirítui Sancto.

S. Sicut erat in princípío et nunc, et semper, et in sæcula sæcu-lórum. Amen.

P. Introíbo ad altáre Dei.

S. Ad Deum qui lætíficat juventútem meam.

P. Adjutórium nostrum + in nómi-ne Dómini.

S. Qui fecit cælum et terram.

THE CONFITEOR

P. Confíteor Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joanni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et vobis, fratres: quia peccávi nimis cogitátione, verbo et ópere: He strikes his breast three times mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariam semper Vírginem, beátum Mich-aélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et vos, fratres, oráre pro me ad Dóminum Deum nostrum.

S. Misereátur tui omnípotens Deus, et dimíssis peccátis tuis, per-dúcat te ad vitam ætérnam.

P. Amen.

S. Confíteor Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joanni Baptístæ, sanctis Apóstolis Petro et Paulo, óm-

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

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

P. I will go in unto the Altar of God.

S. Unto God, Who giveth joy to my youth.

P. Our help + is in the Name of the Lord.

S. Who hath made heaven and earth.

P. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, brethren, that I have sinned exceedingly, in thought, word and deed: He strikes his breast three times 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 you, brethren, to pray to the Lord our God for me.

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

P. Amen

S. I confess to Almighty God, to blessed Mary ever Virgin, blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter

nibus Sanctis, et tibi, Pater: quia peccávi nimis cogitátione, verbo et ópere: mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te, Pater, oráre pro me ad Dóminum Deum nostrum.

P. Misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam ætérnam.

S. Amen.

P. + Indulgéntiam, absolutiónem, et remissionem peccátorum nostrórum tríbuat nobis omnípotens et miséricors Dóminus.

S. Amen.

P. Deus, tu convérsus vivificábis nos.

S. Et plebs tua lætábitur in te.

P. Osténde nobis, Dómine, misericórdiam tuam.

S. Et salutáre tuum da nobis.

P. Dómine, exáudi oratióem meam.

S. Et clamor meus ad te véniat.

P. Dóminus vobíscum.

S. Et cum spíritu tuo.

P. Orémus.

and Paul, to all the Saints, and to you Father, that I have sinned exceedingly, in thought, word and deed: 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.

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

S. Amen.

P. + May the Almighty and merciful God grant us pardon, absolution, and remission of our sins.

S. Amen.

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

S. And Thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

S. And grant us Thy salvation.

P. O Lord, hear my prayer.

S. And let my cry come unto Thee.

P. The Lord be with you.

S. And with thy spirit.

P. Let us pray.

THE PRIEST ASCENDS THE ALTAR

Aufer a nobis, quæsumus, Dómine,

Take away from us our iniquities, we

iniquitátes nostras: ut ad Sancta sanctorum puris mereámur méntibus introíre. Per Christum Dóminum nostrum. Amen.	entreat Thee, O Lord, that with pure minds we may worthily enter into the Holy of Holies. Through Christ our Lord. Amen.
Orámus te, Dómine, per mérita Sanctorum tuorum quorum reliquiæ hic sunt, et ómnium Sanctorum: ut indulgére dignéris ómnia peccáta 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.

INTROIT

(See Propers)

KYRIE

P. Kýrie, eléison.	P. Lord, have mercy.
S. Kýrie, eléison.	S. Lord, have mercy.
P. Kýrie, eléison.	P. Lord, have mercy.
S. Christe, eléison.	S. Christ, have mercy.
P. Christe, eléison.	P. Christ, have mercy.
S. Christe, eléison.	S. Christ, have mercy.
P. Kýrie, eléison.	P. Lord, have mercy.
S. Kýrie, eléison.	S. Lord, have mercy.
P. Kýrie, eléison.	P. Lord, have mercy.

P. Dóminus vobíscum	P. The Lord be with you.
S. Et cum spírítu tuo.	S. And with thy spirit.
P. Orémus.	P. Let us pray

THE COLLECT

(See Propers)

THE EPISTLE

(See Propers)

Sit

After the Espistle is read:

S. Deo grátias.	S. Thanks be to God.
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THE GRADUAL AND TRACT

(See Propers)

MUNDA COR MEUM

Munda cor meum ac lábia mea, om-nípotens Deus, qui lábia Isaíæ Prophétæ cálculo mundásti igníto: ita me tua grata miseratióne di-gnáre mundáre, ut sanctum Evangélium tu-um digne váleam nun-tiáre. Per Christum Dóminum nostrum. Amen.	Cleanse my heart and my lips, O Al-mighty God, Who didst cleanse the lips of the prophet Isaias with a burn-ing coal; through Thy gracious mercy so purify me that I may worthily pro-claim Thy holy Gospel. Through Christ our Lord. Amen.
Jube, Dómine, benedícere. Dóminus sit in corde meo, et in lábiis meis: ut digne et competénter annúntiem Evan-gélium suum. Amen	Grant, O Lord, Thy blessing. May the Lord be in my heart and on my lips that I may worthily and fittingly pro-claim His Gospel. Amen.

THE GOSPEL

(See Propers)

Stand

P. Dóminus vobíscum.	P. The Lord be with you.
S. Et cum spírítu tuo.	S. And with thy spirit.
+ Sequéntia sancti Evangélii secún-dum [<i>N. of Evangelist</i>].+	+ The continuation of the Holy Gospel according to [<i>N. of Evangelist</i>].+
S. Glória tibi, Dómine.	S. Glory be to Thee, O Lord.
<i>After the Gospel is read:</i>	
S. Laus tibi, Christe.	S. Praise be to Thee, O Christ.

MASS OF THE FAITHFUL

THE SECOND PART OF HOLY MASS

P. Dóminus vobíscum

P. The Lord be with you.

S. Et cum spírítu tuo.

S. And with thy spirit.

P. Orémus.

P. Let us pray.

I. Offertory

Sit

OFFERTORY VERSE

(See Propers)

OFFERTORY PRAYERS

Súscipe, sancte Pater, omnípotens
ætérne Deus, hanc immaculátam
hóstiam, quam ego indignus fámulus
tuus óffero tibi Deo meo vivo et vero,
pro innumerábilibus peccátis, et offen-
siónibus, et negligéntiis meis, et pro
ómnibus circumstántibus, sed et pro
ómnibus fidélibus christiánis vivis
atque defúunctis: ut mihi et illis
proficiat ad salútem in vitam ætérmam.
Amen.

Deus, + qui humánæ substántiæ dig-
nitátem mirabíliter condidísti et mira-
bílius reformásti: da nobis, per hujus
aquæ et vini mystérium, ejus divini-
tátis esse consórtes, qui humanitátis
nostræ fieri dignátus est párticeps, Je-
sus Christus, Fílius tuus, Dóminus
noster: Qui tecum vivit et regnat in
unitáte Spírítus Sancti Deus: per óm-
nia sæcula sæculórum. Amen.

Offérimus tibí, Dómine, cálicem
salutáris, tuam deprecántes cle-

Accept, O Holy father, Almighty and
Eternal God, this spotless host, which
I, Your unworthy servant, offer to
You, my living and true God, to atone
for my numberless sins, offences, and
negligences; on behalf of all here pre-
sent and likewise for all faithful Chris-
tians living and dead, that it may prof-
it me and them as a means of salvation
to life everlasting. 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 partak-
er of our humanity, Jesus Christ, Thy
Son our Lord; Who liveth and reigneth
with Thee, in the unity of the Holy
Ghost, God. World without end.
Amen.

We offer unto Thee, O Lord, the chal-
ice of salvation, entreating Thy mercy

méntiam: ut in conspéctu divínæ
majestátis tuæ, pro nostra et totíus
mundi salúte, cum odóre suavitátis
ascéndat. Amen.

In spírítu humilitátis, et in ánimo con-
tríto suscipiámur a te, Dómine: et sic
fiat sacrificium nostrum in conspéctu
tuo hódie, ut pláceat tibi, Dómine De-
us.

Veni, Sanctificátor omnípotens ætérne
Deus: et bédedic + hoc sacrificium,
tuo sancto nómini præparátum.

LAVABO

Lavábo inter innocéntes manus meas:
et circúmdabo altáre tuum, Dómine.
Ut áudiam vocem laudis: et enárrem
univérsa mirábilia tua. Dómine, diléxi
decórem domus tuæ: et locum habi-
tatiónis glóriæ tuæ. Ne perdas cum
impiis, Deus: ánimam meam, et cum
viris sán-guinum vitam meam. In
quorum mánibus iniquitátes sunt: dèx-
tera eórum repléta est munéribus. Ego
autem in innocéntia mea ingrèssus
sum: rédime me, et miserére mei. Pes
meus stetit in dirécto: in ecclésiis ben-
edícam te, Dómine.

Glória Patri, et Filio, et Spírítui Sanc-
to. Sicut erat in princípíio, et nunc, et
semper, et in sæcula sæ-culórum.
Amen.

PRAYER TO THE MOST HOLY TRINITY

Súscipe, Sancta Trínitas, hanc oblati-
onem, quam tibi offérimus ob memó-

that our offering may ascend with a
sweet fragrance in the sight of Thy
divine Majesty, for our own salvation,
and for that of the whole world.
Amen.

Humbled in spirit and contrite of
heart, may we find favor with Thee, O
Lord: and may our sacrifice be so of-
fered this day in Thy sight as to be
pleasing to Thee, O Lord God.

Come Thou, the Sanctifier, Almighty
and Everlasting God, and bless + this
sacrifice which is prepared for the glo-
ry of Thy holy Name.

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

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

Receive, O Holy Trinity, this oblation
which we make to Thee in memory of

riam passi6nis, resur-recti6nis, et ascensi6nis Jesu Christi D6mini nostri, et in hon-6rem beatae Mari6e semper Virgini6, et beati Jo6annis Baptist6e, et sanct6rum Apostol6rum Petri et Pauli, et ist6rum, et 6mni6rum Sanct6rum: ut illis proficiat ad hon6rem, nobis autem ad salutem: et illi pro nobis intercedere dign-entur in c6elis, quorum memori6am 6gimus in terris. Per e6undem Christum D6minum nostrum. Amen.

ORATE FRATRES

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

S. Suscipiat D6minus sacrificium de manibus tuis ad laudem et gl6riam n6minis sui, ad utilitatem quoque nostram, totiusque Ecclesi6e su6e sanct6e.

P. Amen.

THE SECRET

(See Propers)

P. D6minus vobiscum.

S. Et cum sp6ritu tuo.

P. Sursum corda.

S. Habemus ad D6minum.

P. Gr6tias 6gimus D6mino Deo nostro.

S. Dignum et justum est.

PREFACE

(See Propers)

the Passion, Resurrection and Ascension of our Lord Jesus Christ; and in honor 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 honor, 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.

P. Pray, brethren, that my Sacrifice and yours may be acceptable to God the Father Almighty.

S. 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.

P. Amen.

P. The Lord be with you.

S. And with thy spirit.

P. Lift up your hearts.

S. We have lifted them up to the Lord.

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

S. It is right and just.

SANCTUS

Kneel

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. + Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.	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.
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II. The Canon

PRAYERS BEFORE CONSECRATION

Te Igitur: For the Church

Te ígitur, clementíssime Pater, per Jesum Christum Fílium tuum, Dóminum nostrum, súpplices ro-gámus, ac pétimus, uti accépta hábeas, et benedícas, hæc + dona, hæc + múnera, hæc + sancta sacrificia illibáta, in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro N . . . et Antístite nostro N . . . et ómnibus orthodoxis, atque cathólicæ et apostólicæ fidei cultóribus.

For the Living

Meménto, Dómine, famulórum famularúmque tuárum N . . . et N . . . et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque ómnibus: pro redemptióne et incolumitátis suæ: tibíque reddunt vota sua ætérno Deo, vivo et vero.

Te Igitur: For the Church

Most merciful Father, we humbly pray and beseech Thee, through Jesus Christ Thy Son, Our Lord, to accept and to 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, 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.

For the Living

Be mindful, O Lord, of Thy servants and handmaids N . . . and N . . . 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 everlasting, living and true God.

Communicantes: To invoke the Saints

Communicántes, et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genitricis Dei et Dómini nostri Jesu Christi: sed et beáti Joseph ejúsdem Vír-ginis Sponsi, et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, André æ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis precíbúsq;ue concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. Per eúndem Christum Dóminum nostrum. Amen.

Communicantes: To Invoke the Saints

In communion with, and honoring the memory in the first place of the glorious ever Virgin Mary Mother of our God and Lord Jesus Christ; also of blessed Joseph, her Spouse; and likewise of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints. Grant for the sake of their merits and prayers that in all things we may be guarded and helped by Thy protection. Through the same Christ our Lord. Amen.

PRAYERS AT CONSECRATION

Hanc Igitur: Oblation of the Victim to Go

Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab æténa damnatióne nos éripi, et in elect-órum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

Quam oblatiónem tu, Deus, in ómnibus, Qæsumus, bene+dictam, adscríp+tam, ra+tam, rationábil-em, acceptabilémque fácere dign-éris: ut nobis Cor+pus, et San+guis fiat dilectíssimi Fílii tui Dómini nostri Jesu Christi.

Hanc Igitur: Oblation of the Victim to God

O Lord, we beseech Thee, graciously to accept this oblation of our service and that of Thy whole household. Order our days in Thy peace, and command that we be rescued from eternal damnation and numbered in the flock of Thine elect. Through Christ our Lord. Amen.

Humbly we pray The, O God, be pleased to make this same offering wholly blessed +, to consecrate + it and approve + it, making it reasonable and acceptable, so that it may become for us the Body + and Blood + of Thy dearly beloved Son, our Lord Jesus

Christ.

CONSECRATION

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

Who, the day before He suffered, took bread into His Holy and venerable hands, and having lifted up 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.

HOC EST ENIM CORPUS MEUM

FOR THIS IS MY BODY

Simili modo postquam coenatum est, accipiens et hunc præclarum Cálicem in sanctas ac venerabiles manus suas: item tibi gratias agens, bene+dixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes.

In like manner, after He had sup-ped, taking also into His holy and venerable hands this goodly chalice, again giving thanks to Thee, He blessed it +, and gave it to His disciples, saying: Take and drink ye all of this.

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

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

Hæc quotiescúmque feceritis, in mei memóriam faciétiss.

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

PRAYERS AFTER CONSECRATION

Unde et memores: To Offer the Victim

Unde et memores: To Offer the Victim

Unde et memores, Dómine, nos servi tui, sed et plebs tua sancta, ejústdem Christi Fílii tui Dómini nostri tam beátæ passiónis necnon et ab ínferis resurrectionis, sed et in cælos gloriósæ

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,

ascensiónis: offerimus præclæræ
majestâti tuæ de tuis donis, ac datis
hóstiam + puram, hóstiam + sanctam,
hóstiam + immaculâtem, Panem +
sanctum vitæ æternæ, et Cálicem +
salútis perpétuæ.

Supra Quæ: To Ask God to Accept our Offering

Supra quæ propítio ac seréno vultu
respícere dignéris: et accépta habére,
sícuti accépta habére dignátus es
múnera púeri tui justí Abel, et sacri-
ficiûm Patriárchæ nostri Abrahæ: et
quod tibi óbtulit summus sacérdos
tuus Melchisedech, sanctum sacrifici-
um, immaculâtam hóstiam.

Súpplīces te rogāmus: For Blessings

Súpplīces te rogāmus, omnípotens
Deus: jube hæc perférri per manus
sancti Angeli tui in sublíme altáre tu-
um, in conspéctu divínæ majestátis
tuæ: ut quotquot ex hac altáris partici-
patione sacrosánctum Fíii tui,
Cor+pus, et Sán+guinem sumpséri-
mus, omni benedictione cælésti et
grátia repleámur. Per eúndem
Christum Dóminum nostrum. Amen.

Commemoratio pro defunctis: For the Dead

Meménto étiam, Dómine, famulórum
familiarúmque tuárum N . . . et N . . .
qui nos præcessérunt cum signo fidei,
et dórmunt in somno pacis. Ipsis,
Dómine, et ómnibus in Christo qui-
escéntibus, locum refrigérii, lucis et

and also His glorious Ascension into
heaven, do offer unto Thy most sover-
eign Majesty out of the gifts Thou hast
bestowed upon us a Victim + which is
pure, a Victim + which is holy, a Vic-
tim + which is spotless, the holy Bread
+ of life eternal, and the Chalice + of
everlasting Salvation.

Supra Quæ: To Ask God to Accept our Offering

Deign to look upon them with a favor-
able and gracious countenance, and to
accept them as Thou didst accept the
offerings of Thy just servant Abel, and
the sacrifice of our Patriarch Abra-
ham, and that which Thy high priest
Melchisedech offered up to Thee, a
holy Sacrifice, an immaculate Victim.

Súpplīces te rogāmus: For Blessings

Humbly we beseech Thee, almighty
God, to command that these our offer-
ings 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
the same Christ our Lord. Amen.

Commemoratio pro defunctis: For the Dead

Be mindful, also, O Lord, of Thy serv-
ants and handmaids N . . . and N . . .
who are gone before us with the sign
of faith and who sleep the sleep of
peace. To these, O Lord, and to all
who rest in Christ, grant, we beseech

pacis, ut indulgeas, deprecámur. Per eúndem Christum Dóminum nostrum. Amen.

Thee, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

Nobis quoque peccatóribus: For Eternal Happiness

Nobis quoque peccatóribus: For Eternal Happiness

Nobis quoque peccatóribus fámulis tuis, de multitúdine miseratiónum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóst-olis et Martýribus: cum Joánne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed vénia, quæsumus, largítor admítte. Per Christum Dóminum nostrum.

To us also Thy sinful servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy Saints. Into their company we beseech Thee admit us, not considering our merits, but freely pardoning our offenses. Through Christ our Lord.

FINAL DOXOLOGY AND MINOR ELEVATION

Per quem hæc ómnia, Dómine, semper bona creas, sanctí+ficas, viví+ficas, bene+dícas, et præstas nobis.

Per ip+sum, et cum ip+so, et in ip+so, est tibi Deo Patri + omnipoténti, in unitáte Spíritus + Sancti, onis honor, et glória.

P. Per ómnia sæcula sæculórum.

S. Amen.

By whom, O Lord, Thou dost always create, sanctify +, quicken +, bless +, and bestow upon us all these good things.

Through Him +, and with Him +, and in Him +, is unto Thee, God the Father + Almighty, in the unity of the Holy + Ghost, all honor and glory.

P. World without end.

S. Amen.

III. Communion

Orémus. Præcéptis salutáribus móniti, et divína institutióne form-áti, audémus dícere:

Let us pray. Admonished by Thy saving precepts and following Thy divine instruction, we make bold to say:

PATER NOSTER

Pater noster, qui es in cælis: Sanc-

Our Father, Who art in heaven, hal-

tificétur nomen tuum: Advéniat regnum tuum: Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum quotidianum da nobis hódie: Et dimítte nobis débíta nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem.

S. Sed líbera nos a malo.

P. Amen.

Líbera nos, quæsumus, Dómine, ab ómnibus malis, prætéritis, præséntibus, et futúris: et intercedénte beáta et gloriósa semper Vírgine Dei Genitríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus anctis, + da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri.

lowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.

S. But deliver us from evil.

P. Amen.

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

FRACTION: BREAKING OF THE SACRED HOST (FRACTIO PANIS)

Per eúndem Dóminum nostrum Jesum Christum Fílium tuum, Qui tecum vivit et regnat in uni-táte Spíritus Sancti Deus,

P. Per ómni sæcula sæculorum.

S. Amen.

P. Pax+Dómini sit + semper vobís +cum.

S. Et cum spíritu tuo.

Hæc commíxtio et consecrátió Córporis et Sanguinis Dómini nostri Jesu Christi, fiat accipiéntibus nobis in vitam ætérrnam. Amen.

Through the same Jesus Christ, Thy Son our Lord, Who is God living and reigning with Thee in the unity of the Holy Ghost,

P. World without end.

S. Amen.

P. May the peace + of the Lord be +always +with you.

S. And with thy spirit.

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.

AGNUS DEI

Agnus Dei, qui tollis peccáta mundi: miserére nobis.	Lamb of God, Who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccáta mundi: miserére nobis.	Lamb of God, Who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccáta mundi: dona nobis pacem.	Lamb of God, Who takest away the sins of the world, grant us peace.

PRAYERS FOR HOLY COMMUNION

Prayer for Peace and Fidelity:

Dómine Jesu Christe, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respícias peccáta mea, sed fidem Ecclesiæ tuæ; eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris: Qui vivis et regnas Deus per ómnia sæcula sæculórum. Amen.

Prayer for Holiness

Dómine Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spíritu Sancto, per mortem tuam mundum vivificásti: libera me per hoc sacrosánctum Corpus et Sánguinem tuum ab ómnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permittas: Qui cum eódem Deo Patre, et Spíritu Sancto vivis et regnas Deus in sæcula sæculórum. Amen.

Prayer for Grace:

Percéptio Córporis tui, Dómine Jesu Christe, quod ego indígnus súmerè præsumo, non mihi provéniat in júdicium et condemnatiónem: sed pro

Prayer for Peace and Fidelity:

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

Prayer for Holiness:

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.

Prayer for Grace:

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but

tua pietate prosit mihi ad tutamentum
mentis et corporis, et ad medelam per-
cipiendam: Qui vivis et regnas cum
Deo Patre in unitate Spiritus Sancti
Deus, per omnia secula seculorum.
Amen.

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, world
without end. Amen.

COMMUNION OF THE PRIEST

Panem caelestem accipiam, et nomen
Domini invocabo.

I will take the Bread of Heaven, and
will call upon the name of the Lord.

Domine, non sum dignus, ut intres sub
tectum meum: sed tantum dic verbo,
et sanabitur anima mea. (*Said three
times.*)

Lord, I am not worthy that Thou
shouldst enter under my roof; but only
say the word, and my soul shall be
healed. (*Said three times.*)

Corpus Domini nostri Jesu Christi
custodiat animam meam in vitam aeternam.
Amen.

May the Body of Our Lord Jesus
Christ preserve my soul unto life ever-
lasting. Amen.

Quid retribuam Domino pro omnibus
quae retribuit mihi? Calicem salutaris
accipiam, et nomen Domini invocabo.
Laudans invocabo Dominum, et ab
inimicis meis salvus ero.

What return shall I make to the Lord
for all the things that He hath given
unto me? I will take the chalice of sal-
vation, and call upon the Name of the
Lord. I will call upon the Lord and
give praise: and I shall be saved from
mine enemies.

Sanguis Domini nostri Jesu Christi
custodiat animam meam in vitam aeternam.
Amen.

May the Blood of Our Lord Jesus
Christ preserve my soul unto life ever-
lasting. Amen.

COMMUNION OF THE FAITHFUL

Confiteor Deo omnipotenti, beatae
Mariae semper Virgini, beato Michaeli
Archangelo, beato Joanni Baptistae,
sanctis Apostolis Petro et Paulo, om-
nibus Sanctis, et tibi, Pater: quia pec-
cavi nimis cogitatione, verbo et opere:
mea culpa, mea culpa, mea maxima
culpa. Ideo precor beatam Mariam
semper Virginem, beatum Michaellem
Archangelum, beatum Joannem Bap-

I confess to Almighty God, to blessed
Mary ever Virgin, blessed Michael the
Archangel, to blessed John the Bap-
tist, to the holy Apostles Peter and
Paul, to all the Saints, and to you Fa-
ther, that I have sinned exceedingly, in
thought, word and deed: through my
fault, through my fault, through my
most grievous fault. Therefore I be-
seech blessed Mary ever Virgin,

tístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te, Pater, oráre pro me ad Dóminum Deum nostrum.

P. Misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam ætérnam.

S. Amen.

P. + Indulgéntiam, absolutiónem, et remissionem peccátorum nostrórum tríbuat nobis omnípotens et miséricors Dóminus.

S. Amen.

P. Ecce Agnus Dei, ecce qui tollit peccáta mundi.

Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea. (*Said three times.*)

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam ætérnam. Amen.

IV. Prayers after Communion

ABLUTIONS

Quod ore sumpsimus, Dómine, pura mente capiámus: et de mún-ere temporáli fiat nobis remédium sempitérnum.

Corpus tuum, Dómine, quod sumpsi, et Sanguis, quem potávi, adhæreat viscéribus meis: et præsta; ut in me non remáneat scélerum mácula, quem

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.

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

S. Amen.

P. + May the Almighty and merciful God grant us pardon, absolution, and remission of our sins.

S. Amen.

P. Behold the Lamb of God, behold Him Who taketh away the sins of the world.

Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed. (*Said three times.*)

May the Body of our Lord Jesus Christ preserve your soul unto life everlasting. Amen.

Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind; and that from a temporal gift it may become for us an everlasting remedy.

May Thy Body, O Lord, which I have received and Thy Blood which I have drunk, cleave to my inmost parts, and grant that no stain of sin remain in me;

pura et sancta refecerunt sacraménta: Qui vivis et regnas in sæcula sæculo- rum. Amen.		whom these pure and holy Sacraments have refreshed. Who livest and reignest world without end. Amen.
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COMMUNION ANTIPHON

(See Propers)

P. Dóminus vobíscum.		P. The Lord be with you.
S. Et cum spíritu tuo.		S. And with thy spirit.
P. Orémus.		P. Let us pray.

POSTCOMMUNIONS

(See Propers)

S. Amen.		S. Amen.
P. Dóminus vobíscum.		P. The Lord be with you.
S. Et cum spíritu tuo.		S. And with thy spirit.

DISMISSAL

P. Ite, Missa est.		P. Go, the Mass is ended.
S. Deo grátias.		S. Thanks be to God.

THE LAST BLESSING

Kneel

Pláceat tibi, sancta Trínitas, ob- séquium servitútis meæ: et præsta; ut sacrificium, quod óculis tuæ majes- tátis in indígnus óbtuli, tibi sit ac- ceptábile, mihíque, et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christ-um Dóminum nostrum. Amen.		May the tribute of my homage be pleasing to Thee, O most holy Trinity. Grant that the Sacrifice which I, un- worthy as I am, have offered in the presence of Thy Majesty, may be ac- ceptable 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.
Benedícat vos omnípotens Deus, Pa- ter, + et Fílius, et Spíritus Sanctus.		May Almighty God bless you: the Father, + the Son, and the Holy Ghost.
S. Amen.		S. Amen.

THE LAST GOSPEL

Stand

P. Dóminus vobíscum.

S. Et cum spírítu tuo.

P. + Inítium sancti Evangélíi secúndum Joánnem.

S. Glória tibi, Dómine.

In princípío erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso víta erat, et víta erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium per-hibéret de lúmíne, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmíne. Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his, qui credunt in nómine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. [*Genuflect*] ET VERBUM CARO FACTUM EST et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis.

P. The Lord be with you.

S. And with thy spirit.

P. + The beginning of the holy Gospel according to Saint John.

S. Glory be 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 made nothing that was made. In Him was life, and the life was the Light of men: and the Light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light, that all men through Him might believe. He was not the Light, but was to bear witness of the Light. That was the true Light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God; to them that believe in His name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. [*Genuflect*] AND THE WORD WAS MADE FLESH and dwelt among us, and we saw His glory, the glory as of the Only-

S. Deo grátias.

begotten of the Father, full of grace
and truth.

S. Thanks be to God.

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