

PONTIFICAL SOLEMN MASS
ST. POPE JOHN XXIII *MISSALE ROMANUM* 1962
10TH ANNIVERSARY COMMEMORATION OF
SUMMORUM PONTIFICUM



Low Mass celebrated at the Chapel of the Dawn Gate in Wilno (Vilnius). Interior in 1864

Basilica of the National Shrine
of the Immaculate Conception, Washington, DC
High Altar of the Upper Church
Saturday, April 28, 2018

Organized by
The Paulus Institute
For the Propagation of Sacred Liturgy

Votive Mass of the
**IMMACULATE HEART OF THE
BLESSED VIRGIN MARY**



We beseech Thee, O Lord
that our hearts may be kindled
by that divine fire
which so ineffably inflamed
the heart of the Blessed Virgin Mary

**Secret, Mass of the Feast of the
of the Immaculate Heart of Mary**

Sacred Ministers

Archbishop

The Most Rev. Alexander K. Sample
Archbishop of Portland in Oregon

Assistant Priest

Rev. Fr. D. B. Thompson, Diocese of Lake Charles (Louisiana)

Deacon

Rev. Fr. Gregory Pendergraft, F.S.S.P.
Pastor, St. Stephen of Hungary Parish, Allentown, Pennsylvania

Subdeacon

Canon Andrew Todd
Institute of Christ the King Sovereign Priest
Rector, Oratory of Sts. Cyril and Methodius Parish, Bridgeport, Connecticut

First Master of Ceremonies

Rev. Fr. Zachary Akers, F.S.S.P.
Director of Development, Priestly Fraternity of St. Peter

Second Master of Ceremonies

Rev. Fr. Gregory Eichman, F.S.S.P.
Chaplain, Mater Dei FSSP Latin Mass Community, Harrisburg, Pennsylvania

Deacons at the Throne

Rev. Fr. Josef M. Bisig, F.S.S.P.
Rector, Our Lady of Guadalupe Seminary, Denton, Nebraska

Rev. Canon Matthew Talarico
Institute of Christ the King Sovereign Priest, Chicago
Rector & Provincial Superior

Subdeacon of the Cross

Rev. Fr. Ernest Cibelli
Pastor, St. Mary Catholic Church, Hagerstown, Maryland

Distribution of Holy Communion

Catholics who are in the state of grace may receive Communion kneeling and on the tongue, which is the norm of the universal Catholic Church.
For all others, a spiritual communion is recommended.

The collection during the Offertory is taken for the Shrine,

Please be generous



Prelude

The Lyceum School - Schola Cantorum
South Euclid, Ohio – Luke Macik, Headmaster
Mark Langley choir director

Schola Cantorum of St. John the Baptist Catholic Church
Allentown, New Jersey – Peter Carter, Director

Ordinary of the Mass

Choir of the Basilica of the National Shrine
of the Immaculate Conception – Peter Latona, Director – Joined by
Washington Cornett and Sackbutt Ensemble
Michael Holmes, director
Missa Salve Regina a8 – Tomas Luis de Victoria

Propers of the Mass

Gregorian Chant – Votive Mass of the Immaculate Heart of the Blessed
Virgin Mary in Eastertide – *Adeamus* – Schola of St. Mary Mother of God
Church, Washington, DC – David Sullivan, Director

Motets

Offertory

Beata es Virgo Maria a-12 voci – Vincenzo Ugolini

Communion

Caro mea vere est cibus a5 – Pierre de Manchicourt

Magnificat a 8 voci – Luca Marenzio

Ave Maria a 8 voci – Tomas Luis de Victoria

Ave Maria a 5 voci – Palestrina

Ego flos campi – Jabobus Clemens

Ave Maris Stella – Claudio Monteverdi

Of Sacred Liturgy

The Excellence of Holy Mass “Who does not know that what has been handed down by Peter, the Prince of the Apostles, to the Roman Church is still observed unto this day, and must be observed by all?” (St. Pope Innocent I, 402-417) Thus has the Church in the course of time set the jewel of the Holy Sacrifice in the most magnificent manner, with heavenly wisdom, for the praise of God and the edification of the faithful, surrounded with precious decorations of holy prayers, hymns, lessons and ceremonies, and enveloped in a mystic veil in order to fill the hearts and minds of the faithful with religious awe and profound reverence. (**Fr. Nicholas Gihl**, *The Holy Sacrifice of the Mass, Dogmatically, Liturgically and Aesthetically Explained*, 1877)



At Mass we are present first and foremost to God. If we do not turn our attention radically toward God, our faith becomes lukewarm, distracted, and uncertain. I gradually enter into the Eucharistic mystery and understand that the Mass is a unique moment in the life of a priest and of the faithful. Divine worship lifts us out of the ordinary. Through the eyes of a child, the priest is absorbed by Christ at the moment when, facing East, he lifts the consecrated Host toward heaven. (**Robert Cardinal Sarah**, *God or Nothing*)



The Ceremonies of the Mass lead to the order, beauty, and adornment of divine worship. They are outward forms of worship, the outcome of an interior emotion, expressions of religious thought and sentiments. “They who pray, bend the knee, raise the hands or prostrate themselves to the ground, thereby expressing outwardly what they feel inwardly. Their invisible will and the intention of their hearts are indeed known to God. Although their interior sentiments need not be made known to Him by such signs, by their means we are to pray and sigh more humbly and more ardently.” (**St. Augustine**) Ceremonies signify the mysteries of Christian faith and life: mixing the water and wine, washing the hands at the Offertory, placing the hands over the oblation before the Consecration, the breaking of the Host and dropping a small Particle into the chalice, the frequent Signing of the Cross. (**Fr. Nicholas Gihl**)

The Spirit of the Liturgy The spirit of the liturgy requires our conformity to established paths and practices, whose disciplines I must learn and to which I must humbly submit, yet leads to the joyful discovery and celebration of Christ alive and working in His Church, which gives us a foretaste of and an appetite for the eternal and unending joy of the heavenly liturgy. “Forgetting about God is the most imminent danger of our age. As against this, the liturgy should be setting up a sign of God’s presence.” (**Pope**



Benedict XVI) Neither Claudel nor St. Augustine stumbled across liturgy self-consciously fashioned to speak to the peculiarities of their times; they encountered the worship of Christ by His Church in all its richness. Thus they found Christ. (**Alcuin Reid, Monastère Saint-Benoît, Diocese of Frjuis-Toulon, France, in Sacred Liturgy, 2013**)

The Language of Celebration of Sacred Mysteries From the first four centuries, directed and preserved from injurious blunders by the Holy Ghost, the Roman Church has not been shown to have conducted her liturgical worship in any other than the three languages of the inscription of the Cross, Hebrew, Greek, and Latin. By divine dispensation, destined and consecrated on the Cross for the liturgical use of the Church, they proclaimed the dignity, power and glory of the Redeemer. It is most elevating and inspiring to offer sacrifice and pray in the language of the primitive Christians, our forefathers, innumerable saints, and bishops and priests of all times. The celebration of the mystic Sacrifice calls for a language elevated, majestic, dignified, and consecrated, answered by the Latin tongue with its dignity and gravity, clearness and precision, and richness and euphony. Thus it points to the unfathomable and unspeakable depth of the mystery of the Altar, serves as a mystic veil for the mysteries of the Holy Sacrifice, and protects against contempt and desecration. So, too, was ancient Hebrew the language of the divine worship that our Lord and His disciples attended, thus approving a distinct language for divine worship. (**Fr. Nicholas Gihl**)

Liturgical Orientation Turning to the east remains essential. Looking at the priest has no importance. What matters is looking together at the Lord, toward the crucifix. Facing east is linked with the sign of the Son of Man, announcing the Lord's Second Coming. In this way we obey the ancient call to prayer, *Conversi ad Dominum*. (**Joseph Ratzinger, The Spirit of the Liturgy**)

Stillness We cannot take stillness too seriously. If someone were to ask me what the liturgical life begins with, I should answer: *with learning stillness*. Without it, everything remains superficial, vain. Were we to approach stillness on the level of aesthetics, we should spoil everything. What we are striving for is something very grave, very important, and unfortunately sorely neglected: the prerequisite of the liturgical holy act. (**Fr. Romano Guardini**)

Reception of Holy Communion "It is the Lord!" These are the words of the Apostle John on the shore of the Sea of Gennesaret. Only John recognized the Lord. May that bishops and faithful please awaken and recognize that in each of these little Hosts, It is the Lord in His infinite majesty and sanctity of God. Unfortunately, there has spread a method of distribution of Communion called "in the hand," which really is a cause, an effective cause of the diminishing consciousness and the faith that "It is the Lord!" Handling the Host, as a chip, over time this diminishes the consciousness that this little Host is extraordinary. It is not a thing or even a holy thing, but Some-One. This is our God. The greatest treasure which we have here on earth, our Lord, Eucharistic Lord, in the Host, is becoming so banalized, so exposed to ignorance. And the most grievous aspect is the loss of numerous fragments of the Host. And we continue quietly and no one shouts and says stop, and everyone says okay, we can continue with this. It is incredible. It is a shame. I have the impression that we have lost

very much the Christo-centrism in liturgy, in our life, in our church life. (**Bishop Athanasius Schneider**)

It is now time to evaluate carefully the practice of Communion-in-the-hand and, if necessary, to abandon what was actually never called for in the Vatican II documents, [but] was introduced as an abuse. Now, more than ever, it is necessary to help the faithful renew a living faith in the Real Presence of Christ in the Eucharistic Species. (**Malcolm Cardinal Ranjith**)



Summorum Pontificum Up to our own times, it has been the constant concern of supreme pontiffs to ensure that the Church of Christ offers a worthy ritual to the Divine Majesty, “to the praise and glory of His name,” and “to the benefit of all His Holy Church.”

Since time immemorial it has been necessary - as it is also for the future - to maintain the principle according to which “each particular Church must concur with the universal Church, not only as regards the doctrine of the faith and the sacramental signs, but also as regards the usages universally accepted by uninterrupted apostolic tradition, which must be observed not only to avoid errors but also to transmit the integrity of the faith, because the Church's law of prayer corresponds to her law of faith.”

**Apostolic Letter issued *motu proprio*,
Pope Benedict XVI, July 7, 2007**

ORDO MISSAE

ORDINARY OF THE MASS



I. MASS OF THE CATECHUMENS

Picture then the High Priest leaving the sacristy of heaven for the altar of Calvary. He has already put on the vestment of our human nature, the maniple of our suffering, the stole of priesthood, the chasuble of the Cross. Calvary is his cathedral; the rock of Calvary is the altar stone; the sun turning to red is the sanctuary lamp; Mary and John are the living side altars; the Host is His Body; the wine is His Blood. He is upright as Priest, yet prostrate as Victim. His Mass is about to begin.

Bishop Fulton J. Sheen, *Calvary and the Mass*

Procession

STAND

Organ – Peter Latona, Benjamin LaPraire, and Andrew Vu, organists

Prayers of Preparation at the Foot of the Altar

The Archbishop begins the prayers; the Deacon and Subdeacon respond. The Schola sing the Introit, page 12

KNEEL

Ÿ. – Versicle – Archbishop-Celebrant

Ŕ. – Response – Ministers, as indicated

✠ -- Sign of the Cross

THE SIGN OF THE CROSS

IN nomine Patris, ✠ et Filii, et
Spíritus Sancti. Amen.

Ÿ. Introibo ad altáre Dei.

Ŕ. Ad Deum qui latíficat juventútem
meam.

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

Ÿ. I will go unto the Altar of God.

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

PSALM 42 — JUDICA ME

Ÿ. JÚDICA me, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo, et dolóso éru me.

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

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

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

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

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

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

Ř. Sicut erat in princípío et nunc, et semper, et in sæcula sæculórum. Amen.

Ÿ. Introíbo ad altáre Dei.

Ř. Ad Deum qui lætíficat juventútem meam.

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

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

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

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

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

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

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

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

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

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

The Archbishop signs himself with the Sign of the Cross †, and says:

Ÿ. Adjutórium nostrum † in nómine Dómini.

Ř. Qui fecit cælum et terram.

Ÿ. Our help † is in the Name of the Lord.

Ř. Who hath made heaven and earth.

THE CONFITEOR

The Archbishop makes his confession, bowing deeply, in order to worthily represent here the High Priest Jesus Christ:

CONFITEOR 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 cogitatíone, verbo et ópere: [*he strikes his breast three times, saying*] 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 vos, fratres, oráre pro me ad Dóminum Deum nostrum.

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 John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray to the Lord our God for me.

℞. Misereátur tui omnípotens Deus, et dimíssis peccátis tuis, perdúcat te ad vitam ætérnam.
℣. Amen.

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

The Deacon, and Subdeacon say the Confiteor, and the people join silently:

CONFITEOR Deo omnipoténti, etc. [as above, except “et tibi, pater” instead of “et vobis, fratres” and “et te, pater” instead of “et vos, fratres”]

℞. I confess to Almighty God, etc. [as above, except “and you, father” instead of “and you, brethren.”]

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

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

℞. Amen.

℞. Amen.

℣. Indulgéntiam, ☩ absolutíonem, et remissíonem peccatórum nostrórum tríbuat nobis omnípotens et miséricors Dóminus.

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

℞. Amen.

℞. Amen.

The Archbishop continues:

Ÿ. Deus, tu convérsus vivificábis nos.
Ŕ. Et plebs tua lætábitur in te.

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

Ŕ. And Thy people shall rejoice in Thee.

Ÿ. Osténde nobis, Dómine, misericórdiam tuam.

Ÿ. Show us, O Lord, Thy mercy.

Ŕ. Et salutáre tuum da nobis.

Ŕ. And grant us Thy salvation.

Ÿ. Dómine, exáudi oratiónem meam.

Ÿ. O Lord, hear my prayer.

Ŕ. Et clamor meus ad te véniat.

Ŕ. And let my cry come unto Thee.

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

Ŕ. Et cum spíritu tuo.

Ŕ. And with thy spirit.

The Archbishop extends and then joins his hands and says:

Ÿ. Orémus.

Ÿ. Let us pray.

ARCHBISHOP GOES UP TO THE ALTAR

The Archbishop recites the Aufer a Nobis. With him, we enter into the silence of Christ in His permanent sacrifice.

AUFER a nobis, quæsumus, Dómine, iniquitátes nostras: ut ad Sancta sanctorum puris mereámur méntibus introíre. Per Christum Dóminum nostrum. Amen.

Take 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.

He kisses the Altar stone, where the Relics are enclosed, saying:

ORÁMUS te, Dómine, per menta Sanctorum tuorum, quorum reliquæ 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 lie here [*in the Altar stone*], and of all the Saints, that Thou wilt deign to pardon me all my sins. Amen.

The Altar is incensed.

Ab illo bene ꝥ dicáris, in cuius honóre cremáberis. Amen.

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

The Archbishop goes to the throne and reads the Introit.

INTROIT
Heb. 4:16; Ps. 44:2

ADEÁMUS cum fidúcia ad thronum grátiaē, ut misericórdiam consequámur, et grátiam inveniámus in auxilió opportuno. Allelúia, allelúia. (Psalm) Eructávit cor meum verbum bonum: dico ego ópera mea Regi. V. Gloria Patri. Aadamus cum fiducia . . .	Let us come with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid. Alleluia, alleluia. (Psalm) My heart hath uttered a good word: I speak my works to the King. V. Glory be to the Father. Let us come . . .
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KÝRIE

The Archbishop recites the Kyrie alternating with the Assistant Deacons, while the choir sings.

Ÿ Kýrie, eléison.	Ÿ Lord, have mercy.
Ŕ Kýrie, eléison.	Ŕ Lord, have mercy.
Ÿ Kýrie, eléison.	Ÿ Lord, have mercy.
Ŕ Christe, eléison.	Ŕ Christ, have mercy.
Ÿ Christe, eléison.	Ÿ Christ, have mercy.
Ŕ Christe, eléison.	Ŕ Christ, have mercy.
Ÿ Kýrie, eléison.	Ÿ Lord, have mercy.
Ŕ Kýrie, eléison.	Ŕ Lord, have mercy.
Ÿ. Kýrie, eléison.	Ÿ. Lord, have mercy.

GLORIA

The Archbishop intones the first words of the Gloria, and the choir sings.

STAND

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex coelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris, Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu	Glory to God in the Highest. And on earth peace to people of good will. We praise You. We bless You. We worship You. We glorify You. Lord God, heavenly King, God the Father almighty. Lord Jesus Christ, the Only-begotten Son. Lord God, Lamb of God, Son of the Father. You who take away the sins of the world, have mercy on us.. You who take away the sins of the world, receive our prayer. You who sit at the right hand of the Father, have mercy on us. For You alone are holy. You alone are Lord. You alone are the Most High, Jesus Christ, with the
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Christe. Cum Sancto Spiritu in gloria
Dei Patris.. Amen.

Holy Spirit, in the Glory of God the
Father. Amen.

The Archbishop sings:

Ÿ. Pax vobis.

Peace to you.

STAND

Ŕ. Et cum spírítu tuo.

Ŕ. And with thy spirit.

Ÿ. Orémus.

Ÿ. Let us pray.

COLLECT

OMNÍPOTENS sempiternae O Deus,
qui in Corde beátæ Mariæ Virgínis
dignum Spírítus Sancti habitáculum
præparásti: concéde propítius ut
ejúsdem immaculáti Cordis
festivitátem devóta mente recoléntes,
secúndum cor tuum vivere valéamus.
Per Dóminum nostrum. Amen.

Almighty, everlasting God, who didst
prepare in the Heart of the Virgin
Mary a dwelling worthy of the Holy
Ghost; mercifully grant that we,
devoutly contemplating the festivity
of that Immaculate Heart, may be
enabled to live according to Thine
own heart. Through our Lord. Amen.

LESSON

Ecclus. 24: 23-31

The Subdeacon sings the Lesson:

SIT

EGO quasi vitis fructificavi
suavitatem odoris, et flores mei,
fructus honoris et honestatis. Ego
mater pulchrae dilectionis, et timoris
et agnitionis, et sanctae spei. In me
gratia omnis vitae et veritatis: in me
omnis spes vitae et virtutis. Transite
ad me omnes, qui concupiscitis me,
et a generationibus meis implemini.
Spírítus enim meus super mel dulcis,
et hereditas mea super mel et favum.
Memoria mea in generatione
saeculorum. Qui edunt me, adhuc
esurient: et qui bibunt me
adhucsient. Qui audit me non
confundetur: et qui operantur in me,
non peccabunt. Qui elucidant me
vitam aeternam habebunt.

As the vine I have brought forth a
pleasant odour, and my flowers are
the fruit of honour and riches. I am
the mother of fair love, and of fear,
and of knowledge, and of holy hope.
In me is all grace of the way and of
the truth, in me is all hope of life and
of virtue. Come over to me, all ye
that desire me, and be filled with my
fruits; for my spirit is sweet above
honey, and my inheritance above
honey and the honeycomb. My
memory is unto everlasting
generations. They that eat me, shall
yet hunger; and they that drink me,
shall yet thirst. He that hearkeneth to
me shall not be confounded, and
they that work by me shall not sin.
They that explain me shall have life
everlasting.

Ŕ. Deo grátias.

Ŕ. Thanks be to God.

The Archbishop then reads and the Schola sings the following prayer for Eastertide:

Allelúia, allelúia. V. Magnificat
ánima mea Dóminum: et exultávit
spíritus meus in Deo salutári meo.
Alleluia. Beatám me dicent omnes
generatiónes, quia ancillam húmitem
respéxit Deus. Allelúia

Alleluia, alleluia. Lk. 1: 46-47 My soul
doth magnify the Lord, and my spirit
hath rejoiced in God my Saviour.
Alleluia. All generations shall call me
Blessed, because God hath regarded
the humility of His handmaid.
Alleluia.

The Archbishop says the Munda cor meum seated at the throne, and the deacon says it kneeling at the foot of the throne.

MUNDA cor meum ac lábia mea,
omnípotens Deus, qui lábia Isaíe
Prophétæ cálculo mundásti igníto:
ita me tua grata miseratióne dignáre
mundáre, ut sanctum Evangélium
tuum digne váleam nuntiáre. Per
Christum Dóminum nostrum.
Amen.

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

The Deacon takes the Book from the Altar, and kneeling asks the blessing of the Archbishop, saying:

Jube, Dómine, benedícere.

Vouchsafe, O Lord, to bless me.

The Archbishop replies:

Dóminus sit in corde tuo, et in lábiis
tuis: ut digne et competénter
annúntiem Evangélium suum. In
nomine Patris.
✠ Amen.

The Lord be in thy heart and on thy
lips, that thou may worthily and in a
becoming manner announce His
gospel. In the name of the Father.
✠ Amen.

The Deacon processes to the place for the Gospel with the thurifer and torchbearers, joins his hands, and intones:

Ÿ. Dóminus vobíscum.
Ř. Et cum spírítu tuo.

Ÿ. The Lord be with you.
Ř. And with thy spirit.

STAND



GOSPEL
Jn: 19: 25-27

The faithful make the sign of the Cross upon the forehead, lips, and heart to declare that they will never be ashamed of the Word of God, and remain standing. The Deacon incenses the Book three times and the Servers respond. The Deacon makes the sign of the Cross on the Gospel to be sung, then on his forehead, mouth, and breast, and sings:

Ψ. Sequéntia sancti Evangélii
secúndum Joannem. †
R̄. Glória tibi, Dómine.

Continuation of the holy Gospel
according to John. †
R̄. Glory be to Thee, O Lord.

The Deacon sings the Gospel:

IN illo témpore: Stabant juxta crucem
Jesu mater ejus, et soror matris ejus,
María Cléophæ, et María Magdaléne.
Cum vidisset ergo Jesus matrem, et
discípulum stantem, quem diligébat,
dicit matri suæ: Múlier, ecce filius
tuus. Deínde dicit discípulo: Ecce
mater tua. Et ex illa hora accépit eam
discípulus 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.

At the end of the Gospel the Ministers answer:

Laus tibi, Christe.

Praise be to Thee, O Christ.

The Subdeacon carries the Book to the Archbishop, who kisses the Book, saying:

Per evangélica dicta, deleántur nostra
delicta.

By the words of the Gospel may our
sins be blotted out.

The Archbishop is incensed by the Assistant Priest.



THE CREDO

Ÿ. Credo in unum Deum,

Ÿ. I believe in one God, **STAND**

The Congregation sings

Patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, not factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de coelis. (here all present kneel) Et incarnatus est de Spiritu Sancto ex Maria Virgine: ET HOMO FACTUS EST. (here all arise) Crucifixus etiam pro nobis; sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in coelum: 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

The Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, 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, of one substance with the Father. By whom all things were made. Who for us men and for our salvation came down from heaven. (here all present kneel) And became incarnate by the Holy Spirit of the Virgin Mary: AND WAS MADE MAN. (here all arise) 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 sits at the right hand of the Father. He will come again in glory to judge the living and the dead and His kingdom will have no end. And in the Holy Spirit, the Lord and Giver of life,

Filioque procedit. Qui cum Patre, et Filio simul adoratur et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Who proceeds from the Father and the Son. Who together with the Father and the Son is adored and glorified, and who spoke through the prophets. And 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.

II. MASS OF THE FAITHFUL

The Archbishop sings:

Ÿ. Dóminus vobíscum.
 R̄. Et cum spírítu tuo.
 Ÿ. Orémus.

Ÿ. The Lord be with you.
 R̄. And with thy spirit.
 Ÿ. Let us pray.

SIT

Collection for the Shrine

OFFERTORY



Lk. 1: 47,49

The Archbishop reads the Offertory verse at the throne, and the Schola chants:

<p>EXSULTÁVIT spírítus meus in Deo salutári meo: quia fecit mihi magna qui potens est et sanctum nomen ejus. Allelúia.</p>	<p>My spirit hath rejoiced in God my Saviour; because He that is mighty hath done great things to me: and holy is His name. Alleluia.</p>
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OFFERING OF THE HOST AND CHALICE

The Archbishop washes his hands at the throne and goes to the Altar. He takes the paten with the host, brought by the Deacon, which he offers, saying:

<p>SÚSCIPE, sancte Pater, omnipotens aetérne Deus, hanc immaculatam hóstiam, quam ego</p>	<p>Accept, O holy Father, Almighty and Eternal God, this spotless host, which I, Your unworthy</p>
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indígnus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerábilibus peccátiis, et offensiónibus, 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 ætérnam. Amen.

servant, offer to You, my living and true God, to atone for my numberless sins, offences, and negligences; on behalf of all here present and likewise for all faithful Christians living and dead, that it may profit me and them as a means of salvation to life everlasting. Amen.

The Archbishop makes the Sign of the Cross with the paten, and places the host upon the corporal. The Deacon and Subdeacon prepare the chalice, mixing wine and water. Blessing the water before it is poured, the Archbishop says:

DEUS, ☩ qui humánæ substántiæ dignitátem mirabíliter condidísti et mirabílius reformásti: da nobis, per hujus aquæ et vini mystérium, ejus divinitátis esse consórtes, qui humanitátis nostræ fieri dignátus est párticeps, Jesus Christus, Fílius tuus, Dóminus noster: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum. Amen.

O God, Who in creating human nature hast wonderfully dignified it, and still more wonderfully reformed it; grant that by the Mystery of this water and wine, we may be made partakers of His divine nature, Jesus Christ, Thy Son, our Lord; who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

The deacon pours wine into the chalice, and the subdeacon pours in water. The Archbishop offers it:

OFFÉRIMUS tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam: ut in conspéctu divínæ majestátis tuæ, pro nostra et totiús mundi salúte, cum odóre suavitátis ascéndat. Amen.

We offer unto Thee, O Lord, the Chalice of salvation, beseeching Thy clemency that it may ascend before Thy divine majesty as a sweet odor, for our salvation and for that of the whole world. Amen.

Meanwhile, the Archbishop bowing slightly then says:

IN SPIRITU humilitatis et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

In a humble spirit and contrite of heart, may we be received by Thee, O Lord; and may our sacrifice be so offered this day in Thy sight as to be pleasing to Thee, O Lord God.

Looking up to heaven and extending his hands, he says:

VENI, santificátor ætérne Deus: et bénedic ꝥ hoc sacrificium, tuo sancto nómini præparátum. Come Thou, the Sanctifier, O Almighty and Eternal God, and bless ꝥ this sacrifice prepared for the glory of Thy holy Name.

INCENSING THE OFFERINGS

The offerings and the Altar are incensed:

PER intercessionem Michaélis Archángeli, stantis a dextris altáris incénsi, et ómnium electórum suórum, incénsium istud dignétur Dóminus bene ꝥ dícere, et in odórem suavitatís accípere. Per Christum Dóminum nostrum. Amen. Through the intercession of Blessed Michael the Archangel, standing at the right hand of the Altar of Incense and of all His elect, may the Lord vouchsafe to bless ꝥ this incense and to receive it as an odor of sweetness. Through Christ our Lord. Amen.

Receiving the thurible from the Deacon, he incenses the bread and wine, saying:

INCÉNSUM istud a te benedíctum, ascéndat ad te, Dómine: et descéndat super nos misericórdia tua. May this incense which Thou has blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

Incensing the Altar, he says - Psalm 140: 2-4:

DIRIGÁTUR, Domine, orátio mea, sicut incénsium, in conspéctu tuo: elevátio mánuum meárum sacrificium vespertínium. Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiae, ad excusándas excusatiónes in peccátis. Let my prayer, O Lord, ascend like incense in Thy sight; and the lifting up of my hands be as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door about my lips: and incline not my heart to evil words: to make excuses in sins.

Giving the thurible to the Deacon, he says:

ACCÉNDAT in nobis Dóminus ignem sui amóris, et flámmam ætérnæ caritatís. Amen. May the Lord enkindle within us the fire of His love and the flame of everlasting charity. Amen.

The Archbishop and ministers are incensed;

Religious, clergy in front pews stand and are incensed –

The laity are incensed.

After incensing :

**REMAIN SEATED
STAND
SIT**

The Archbishop washes his hands, and says the Lavabo:

LAVÁBO inter innocéntes manus meas: et circúmdabo altáre tuum, Dómine. Ut áudiam vocem laudis: et enárrem univérsa mirabília tua. Dómine, diléxi decórem domus tuæ: et locum habitatiónis glóriæ tuæ. Ne perdas cum ímpiis, Deus: ánimam meam, et cum viris sánguinum vitam meam. In quorum mánibus iniquitátes sunt: délixera eórum repléta est munéribus. Ego autem in innocéntia mea ingrèssus sum: rédime me, et miserére mei. Pes meus stetit in dirécto: in ecclésiis benedicám te, Dómine. Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen.

I WILL WASH my hands among the innocent, and will encompass Thine Altar, O Lord. That I may hear the voice of Thy praise and tell of all Thy wondrous works. O Lord, I have loved 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 I have walked in my innocence; redeem me, and have mercy on me. My foot hath stood in the direct way; in the churches I will bless Thee, O Lord. Glory be. Amen.

PRAYER TO THE MOST HOLY TRINITY

Bowing down at the center of the Altar hands joined upon it, the Archbishop says:

SÚSCIPE, sancta trínitas, hanc oblatiÓnem, quam tibi offérimus ob memóriam passiÓnis, resurrectiÓnis, et ascensiÓnis Jesu Christi Dómini nostri, et in honórem beátæ Mariæ semper Virgínis, et beáti Joánnis Baptístæ, et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium Sanctórum: ut illis proficiat ad honórem, nobis autem ad salútem: et illi pro nobis intercédere dignéntur in cælis, quorum memóriam ágimus in terris. Per eúndem Christum Dóminum 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 honor of Blessed Mary ever Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, of these and of all the Saints, that it avail to their honor and to our salvation: and that they whose memory we celebrate on earth may vouchsafe for us in heaven. Through the same Christ our Lord. Amen.

ORATE FRATRES

The Archbishop kisses the Altar, and turning to the people says the first two words audibly, then returns to facing the Altar. Thus, the Archbishop and people bind together in the sacrifice.

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

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

The Ministers respond:

℞. SUSCÍPIAT Dóminus sacrificium de mánibus tuis ad laudem et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ.

℞ .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.

Ÿ. Amen.

Ÿ. Amen.

SECRET

The Archbishop extends his hands and says the Secret silently.

MAJESTÁTI tuæ, Dómine, Agnum immaculátum offeréntes, quæsumus: ut corda nostra ignis ille divínus accéndat, qui Cor beátæ Mariæ Vírginis ineffábiliter inflammávit. Per eúndem Dóminum nostrum.

We who offer to Thy majesty without blemish, beseech Thee, O Lord, that our hearts may be kindled by that divine fire which so ineffably inflamed the heart of the Blessed Virgin Mary. Through the same our Lord.

He concludes the Secret singing aloud:

Ÿ. Per ómnia sæcula sæculórum.

Ÿ. World without end.

℞. Amen.

℞. Amen.

PREFACE

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you. **STAND**

℞. Et cum spíritu tuo.

℞. And with thy spirit.

Ÿ. Sursum corda.

Ÿ. Lift up your hearts.

℞. Habémus ad Dóminum.

℞. We have lifted them up to the Lord.

Ÿ. Grátias agámus Dómino Deo nostro.

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

℞. Dignum et justum est.

℞. It is right and just.

Preface of the Blessed Virgin Mary

VERE dignum et justum est, aéquum It is truly meet and just, right and for

et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: Et te in festivitáte beátae Mariæ semper Vírginis collaudáre, benedícere et prædicáre. Quæ et Unigénitum tuum Sancti Spíritus obumbratióne concépit: et virginitátis gloria permanénte, lumen ætérnum mundo effúdit, Jesum Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítte júbeas, deprecámur, súpplici confessióne dicéntes:

our salvation, that we should at all times and in all places give thanks to Thee, O holy Lord, Father almighty and eternal God: and that we should praise, bless and proclaim Thee in the festivity of the blessed Mary ever virgin: 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:

THE SANCTUS

The bells are rung three times.

KNEEL

SANCTUS, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. † (*sung directly after the Consecration:*) 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.

THE CANON OF THE MASS



For the Church and Ecclesiastical Authorities

TE igitur, clementíssime Pater, per Jesum Christum Fílium tuum, Dóminum nostrum, súpplices rogámus, 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 Francisco, et Antístite nostro Donald, et ómnibus orthodoxis, atque cathólicæ et apostólicæ fidei cultóribus.

Wherefore, O 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 Francis, our Pope, and Donald, our Bishop, and for all orthodox believers and all who profess the Catholic and Apostolic faith.

Commemoration of the Living

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

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.

Invocation of the Saints

COMMUNICÁNTES, et memóriam venerántes, in primis glorióse semper Vírginis Maríæ, Genitricis Dei et Dómini nostri Jesu Christi: sed et beáti Joseph ejúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ,

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,

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 precibúsq;ue concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. Per eúndem Christum Dóminum nostrum. Amen.

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 THE CONSECRATION

Oblation of the Victim to God



Spreading his hands over the oblation, he says:

HANC IGITUR oblatiónem servitútis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. Per Christum Deumóminum nostrum. Amen.

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.

QUAM oblationem tu, Deus, in ómnibus, Qæsumus, bene † díctam, adscríp † tam, ra † tam, rationábilem, acceptabilémque fácere dignéris: ut nobis Cor † pus, et San † † guis fiat dilectíssimi Fílii tui Dómini nostri Jesu Christi.

Which oblation do Thou, O God, vouchsafe in all things to make blessed, † approved, † ratified, † reasonable and acceptable, that it may become for us the Body † and Blood † of Thy most beloved Son, our Lord Jesus Christ.

The Archbishop takes the host and holds it between his index fingers and thumbs, and says the effective words of Consecration in the person of Christ:

Words of Consecration and Elevation

QUI pride quam paterétur accépit panem in sanctus ac venerábiles manus suas (*he raises his eyes to heaven*),

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

et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem [bowing his head] tibi grátias agens [he signs the host with the sign of the Cross], bene ✠ díxit, fregit, dedítque discíplis suis, dicens: Accípíte, et manducáte ex hoc omnes:

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:



The Archbishop bows low, and says reverently:

**HOC EST ENIM
CORPUS MEUM.**

**FOR THIS IS
MY BODY.**

The Archbishop immediately genuflects in adoration of the Sacred Host; the bells are rung once. Rising, he elevates the Host. The bells are rung again. He genuflects again. Bells are rung a third time. After this consecration, the Archbishop never disjoins his forefingers and thumbs except to take the Host in Communion, until the washing of his fingers. He then uncovers the chalice and says:

SÍMILI modo postquam coenátum est,

In like manner, after He had supped,

The Archbishop takes the chalice in both hands, his forefingers and thumbs still touching, and continues:

accípiens et hunc præclárum Cálicem in sanctas ac venerábiles manus suas: item tibi grátias agens, bene ✠ díxit, dedítque discíplis suis, dicens: Accípíte, et bíbite ex eo omnes:

Taking also into His holy and venerable hands this excellent chalice, again giving thanks to Thee, He blessed it ✠, and gave it to His disciples, saying: Take and drink ye all of this:

The Archbishop bends over the chalice and says:

**HIC EST ENIM CALIX SÁNGUINIS
MEI, NOVI ET ÆTÉRNI
TESTAMÉNTI:**

**FOR THIS IS THE CHALICE OF
MY BLOOD,
OF THE NEW AND ETERNAL**

**MYSTÉRIUM FÍDEI:
QUI PRO VOBIS ET PRO MULTIS
EFFUNDÉTUR IN REMISSIÓNEM
PECCATÓRUM.**

Hæc quotiescúmque fecéritis, in mei
memóriam faciétis.

The Archbishop immediately genuflects in adoration of the Precious Blood, and the bells are rung. Then he rises and elevates the chalice, and the bells are rung again. He places the chalice on the corporal, genuflects, and the bells are rung a third time.

The choir sings the Benedictus (last part of the Sanctus).

Let us contemplate the profound mystical Sacrifice that has occurred.

Oblation of the Victim to God

With hands extended the Archbishop continues silently.

UNDE et memores, Dómine, nos
servi tui, sed et plebs tua sancta,
ejúsdem Christi Fílii tui Dómini
nostri tam beátæ passiónis necnon
et ab ínferis resurrectiónis, sed et in
cælos gloriósæ ascensiónis:
offérimus præcláre majestáti tuæ de
tuis donis, ac datis,

Bringing his hands together, the Archbishop makes the Sign of the Cross five times, saying.

Hóstiam † puram, hóstiam †
sanctam, hóstiam † immaculátem,
Panem † sanctum vitæ æternæ, et
Cálicem † salútis perpétuæ.

The Archbishop extends his hands and continues:

SUPRA quæ propitio ac seréno
vultu respícere dignéris: et accépta
habére, sicuti accépta habére
dignátus es múnera púeri tui justí
Abel, et sacrificium Patriárchæ
nters Abrahæ: et quod tibi
óbtulit summus sacérdos tuus
Melchisedech, sanctum sacrificium,

**TESTAMENT:
THE MYSTERY OF FAITH:
WHICH SHALL BE SHED FOR
YOU AND FOR MANY UNTO THE
REMISSION OF SINS.**

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

Wherefore, O Lord, we Thy servants,
as also 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,
which is holy, an immaculate †
Victim, the holy Bread † of eternal
life, and the Chalice † of
everlasting Salvation.

Upon which do Thou vouchsafe
to look upon them with a propitious
and serene countenance, and to
accept them, as Thou wert
graciously pleased to gifts of Thy
just servant Abel, and the sacrifice of
our patriarch Abraham, and that
which Thy high priest Melchisedech

immaculátam hóstiam.

offered to Thee, a holy Sacrifice, a spotless Victim.

The Archbishop bows and places his joined hands on the Altar saying:

SÚPLICES te rogamus, omnipotens Deus: jube hæc perférrí per manus sancti Angeli tui in nters altáre tuum, in conspéctu divínæ majestátis tuæ: ut quotquot ex hac altáris participatióne sacrosánctum Fílii tui, Cor ꝥ pus, et Sán ꝥ guinem sumpsérimus, omni benedictióne cælésti et grátia repleámur. Per eúndem Christum Dóminum nostrum. Amen.

We humbly beseech Thee, Almighty God, to command that these our offerings be borne by the hands of Thy holy Angel to Thine Altar on high, in the sight of Thy Divine Majesty, that as many of us as at this Altar shall partake of and receive the most holy Body ꝥ and Blood ꝥ of Thy Son may be filled with every heavenly blessing and grace. Through the same Christ our Lord. Amen.

PRAYERS AFTER THE CONSECRATION

Commemoration of the Dead

MEMÉNTO etiam, Dómine, famulórum famularúmque tuárum N. et N., qui nos præcessérunt cum signo fidei, et dórmíunt in somno pacis.

Be mindful also, O Lord, of Thy servants and handmaids N. and N., who are gone before us with the sign of faith and who sleep the sleep of peace.

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigérii, lucis et pacis, ut indúlgeas, deprecámur. Per eúndem Christum Dóminum nostrum. Amen.

To these, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

Invocation of the Saints

The Archbishop strikes his breast, says the first three words aloud, and then continues silently:

NOBIS quoque peccatóribus fámulis tuis, de multítudine miseratiónum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martíribus: cum Joánne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia, et

To us sinners also, Thy servants, hoping 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 with all Thy saints, into whose

omnibus Sanctis tuis: intra quorum nos consortium, non aestimátor mériti, sed véníæ, quæsumus, largitor admítte.

company we pray Thee to admit us, not considering our merits, but of Thine own free pardon.

Final Doxology of the Canon and Minor Elevation

The Canon is closed and crowned by this prayer. The Archbishop joins his hands and signs the sign of the Cross three times, representing Christ's three prayers upon the Cross, over the Host and the Chalice, saying:

Per Christum Dóminum nostrum.

Through Christ our Lord.

Per quem hæc ómnia, Dómine, semper bona creas, sancti ✠ ficas, vivi ✠ ficas, bene ✠ dicas, et præstas nobis.

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

The Archbishop uncovers the chalice and genuflects. Holding the Host in his right hand and the chalice in his left, he signs himself five times over the chalice, saying:

PER ip ✠ sum, et cum ip ✠ so, et in ip ✠ so, est tibi Deo Patri ✠ omnipoténti, in unitáte Spiritus ✠ Sancti, omnis honor, et glória.

Through Him ✠, and with Him ✠, and in Him ✠, be unto thee, God the Father ✠ almighty, in the unity of the Holy ✠ Ghost, all honor and glory.

Replacing the Host and covering the chalice, he genuflects, and rising sings aloud, bringing an end to the Canon:

Per ómnia sæcula sæculórum.
R. Amen.

For ever and ever.
R. Amen.

STAND

THE COMMUNION OF THE MASS

PATER NOSTER

The Archbishop joins his hands and sings:

Ÿ. Orémus.

Ÿ. Let us pray.

Ÿ. PRÆCÉPTIS salutáribus móniti, et divína institutióne formáti, audémus dícere:

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

The Archbishop sings the Pater Noster aloud:

LISTEN

Ÿ. Pater noster, qui es in cælis: Sanctificétur nomen tuum:

Ÿ Our Father, Who art in heaven, hallowed be Thy Name; Thy

Advéniat regnum tuum: Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum quotidiánum da nobis hódie: Et dimítte nobis débíta nostra, (*the Subdeacon now returns the paten to the Archbishop at the Altar*) sicut et nos dismíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

℣. Amen.

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, (*the Subdeacon now returns the paten to the Archbishop at the Altar*) as we forgive those who trespass against us. And lead us not into temptation.

℞. But deliver us from evil.

℣. Amen.

LIBERA NOS AND FRACTION OF THE HOST

The Archbishop takes the paten between his first and second fingers, saying:

LÍBERA nos, quæsumus, Dómine, ab omnibus malis, prætérítis, præséntibus, et futúris: et intercedénte beáta et gloriósa semper Vírgine Dei Genitríce María, cum beáteis Apóstolis tuis Petro et Paulo, atque Andréa, et omnibus Sanctis, † da propítius pacem in díebus nostris: ut ope misericórdiæ tuæ adjúti, et a peccátosimus semper líberi, et ab omni perturbatióne securi.

Deliver us, we beseech Thee, O Lord, from all evils, past, present and to come, and by the intercession of the Blessed and glorious 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 help of Thy mercy we may be always free from sin and safe from all trouble.

He uncovers the chalice, genuflects, takes the Host and breaking it down the middle over the chalice says:

Per eúndem Dóminum nostrum
Jesum Christum Fílium tuum,

Through the same Jesus Christ, Thy
Son our Lord,

He breaks a Particle from the Part in his left hand, and says silently,

Qui tecum vivit et regnat in unitáte
Spíritus Sancti Deus.

Who is God living and reigning
with Thee in the unity of the Holy
Ghost.

He joins the Part in his left hand to the other half, and holds the Particle above the chalice with his left hand, and sings aloud:

℣. Per ómnia sæcula sæculorum.

℞. Amen.

℣. World without end.

℞. Amen.

**COMINGLING OF THE
SACRED BODY AND BLOOD**

The Archbishop makes the Sign of the Cross with the Particle over the chalice, singing:

Ÿ. Pax ☩ Dómini sit ☩ semper vobís ☩ cum.	Ÿ. May the peace ☩ of the Lord be ☩ always ☩ with you.
Ř. Et cum spírítu tuo.	Ř. And with thy spirit. KNEEL

He places the Particle in the chalice and says quietly:

HÆC commíxtio et consecrátió Córporis et Sánguínis Dómini nostril Jesu Christi, fiat accipiéntibus nobis in vitam atérnam. Amen	May this consecration of the Body and Blood of our Lord Jesus Christ avail us who receive It unto life everlasting. Amen.
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THE AGNUS DEI



The Archbishop covers the chalice, genuflects, and then bowing strikes his breast three times, saying aloud, and the choir sings:

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

He continues silently:

DÓMINE Jesu Christe, qui dixisti Apóstolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris: Qui vivis et regnas Deus per ómnia sæcula sæculórum. Amen.

O Lord Jesus Christ, Who didst say to Thy Apostles: peace I leave you, My peace I give to you: regard not my sins, but upon the faith of Thy Church; and vouchsafe to her that peace and unity which is agreeable to Thy will: Who livest and reignest, God, forever and ever. Amen.

Prayer for Sanctification

DÓMINE Jesu Christi, 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 omnibus iniquitátibus meis, et univérsis 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.

O Lord Jesus Christ, Son of the living God, Who, according to the will of the Father, through the cooperation 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 all evils; and make me always adhere to Thy commandments and never suffer me 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

PERCÉPTIO corporis tui, Dómine Jesu Christe, quod ego indígnus súmeré præsumo, non mihi provéniat in judícium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. Amen.

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 through Thy goodness may it be unto me a safeguard and a remedy both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest, God, forever and ever. Amen.

PRAYERS AT THE COMMUNION

Communion of the Archbishop

The Archbishop genuflects, and taking the Host says:

PANEM cæléstem accípíam, et nomen Dómini invocábo.

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

Bowing and striking his breast, he says the following three times with the first words in a low voice and the bells rung three times.

DÓMINE, non sum dignus, ut inters sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

Lord, I am not worthy that Thou 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 above the paten, he says:

CORPUS Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

May the Body of Our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

He consumes the Host, uncovers the chalice, genuflects, and continues silently:

QUID retríbuiam Dómino pro ómnibus quæ retríbuit mihi? Cálicem salutáris accípíam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

What shall I make to the Lord for all He hath rendered unto me? I will take the Chalice of Salvation, and call upon the Name of the Lord. Praising, I will call upon the Lord and shall be saved from my enemies.

He makes the Sign of the Cross with the chalice and says:

SANGUIS Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

May the Blood of Our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

He receives the Precious Blood together with the Particle.

The Deacon sings the Confiteorr. The Archbishop turns to the people and says:

Ÿ MISEREÁTUR vestri omnipotens Deus, et dimíssis peccátiis vestris, perdúcat vos ad vitam ætérnam.

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

Ř. Amen.

Ř. Amen.

Ÿ. INDULGÉNTIAM, † absolutiónem et remissionem peccatórum vestrórum tríbuat vobis omnipotens, et miséricors Dóminus.

Ÿ. May the Almighty and Merciful Lord grant you pardon, † absolution, and remission of your sins.

Ř. Amen.

Ř. Amen.

Communion of the Faithful

The Archbishop genuflects, elevates the Host, and turning towards the people says:

Ÿ. ECCE Agnus Dei, ecce qui tollit peccáta mundi.

Ÿ. Behold the lamb of God, behold Him Who taketh away the

sins of the world.

The bells are rung three times.

Ř. DÓMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea. [repeated three times]

Ř Lord I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed. [repeated three times]

The Archbishop and Ministers distribute Holy Communion on the tongue to those kneeling at the communion rail and stations, saying to each person:



CORPUS Dómini nostri Jesu Christi custódiat ánimam tuam in vitam æternam. Amen.

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

PRAYERS DURING THE ABLUTIONS

After Communion the Archbishop puts any extra Hosts into the tabernacle and taking the chalice, has a server pour in wine. He drinks it and says quietly:

QUOD ore sumpsimus, Domine, pura mente capiamus: et de múnere temporáli fiat nobis semédium sempitérnum.

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.

CORPUS Tuum, Dómine, quod sumpsi, et Sanguis, quem potávi, adhæreat viscéribus meis: et præsta; ut in me non remáneat scélerum mácula, quem pura et sancta refecerunt sacraménta: Qui vivis et regnas in sæcula sæculorum. Amen.

May Thy Body, O Lord, which I have received and Thy Blood which I have drunk, cleave to my heart, and grant that no stain of sin may remain in me; whom Thy pure and holy sacraments have refreshed. Who livest and reignest world without end. Amen.

He drinks the wine and water, cleans the chalice, and veils it.

THE COMMUNION VERSE

John 19:27

The Archbishop goes to the right side of the Altar and reads the Communion verse silently.

Dixit Jesus matri suæ: Múlier, ecce filius tuus: deinde dixit discípulo: Ecce Mater tua. Et ex illa hora accépit eam

Jesus 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

discípulus in sua. Allelúia. own. Alleluia.

At the middle of the Altar the Archbishop sings:

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

STAND

Ř. Et cum spírítu tuo.

Ř. And with thy spirit.

Ÿ. Orémus.

Ÿ. Let us pray.

POSTCOMMUNION

The Archbishop returns to the right side of the Altar and sings the Postcommunion.

*Divinis refecti munéribus te,
Dómine, supplicíter exorámus: ut
beátæ Mariæ Vírginis intercessióne,
cujus immaculáti Cordis solénnia
venerándo égimus, a praséntibus
periculis liberáti, atérna vitæ gáudia
consequámur. Per Dóminum
nostrum Jesum Christum, Filium
tuum, qui tecum vivit et regnat in
unitáte Spírítus Sancti, Deus, per
omnia sácula sæculórum.*

Refreshed by these divine gifts we
humbly beseech Thee, O Lord, that by
the intercession of the Blessed Virgin
Mary whose immaculate heart we now
solemnly celebrate, we may be delivered
from present dangers and obtain the joys
of eternal life. Through our Lord Jesus
Christ, Thy Son, Who lives and reigns
with Thee in the unity of the Holy Spirit,
God, forever and ever.

Ř. Amen.

Ř. Amen.

III. CONCLUSION OF THE MASS

The Dismissal

At the middle of the Altar, he kisses it and turns to the people, singing:

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

Ř. Et cum spírítu tuo.

Ř. And with thy spirit.

The Deacon chants "Te Missa est," and the Schola responds, Deo gratias.:

Ÿ. Benedicamus, Domino.

Ÿ. Let us bless the Lord.

Ř. Deo grátias.

Ř. Thanks be to God.

THE BLESSING

Bowing before the Altar the Archbishop says silently:

PLÁCEAT tibi, sancta Trínitas,
obséqúium servitútis meæ: et
præsta; ut sacrificium, quod óculis
tuæ majestátis in indignus óbtuli,
tibi sit acceptábile, míhique, et
óm nibus, pro quibus illud óbtuli,
sit, te miseránte, propitiábile. Per

May the performance of my homage be
pleasing to Thee, O Holy Trinity; and grant
that the sacrifice which I, though unworthy
as I am, have offered up in the sight of Thy
Majesty, may be acceptable to Thee, and
through Thy mercy be a propitiation for me
and for all those for whom is has been
offered. Through Christ our Lord. Amen.

Christum Dóminum nostrum.
Amen.

He kisses the Altar and lifts his eyes and raises and extends his hands, and then while bowing to the Cross, says:

BENEDÍCAT vos omnipotens May Almighty God bless you:
Deus, **KNEEL**

And, turning to the people and blessing them, he continues:

Pater, ☩ et Fílius, et Spíritus the Father, ☩ the Son, and the Holy
Sanctus. Ghost.

℞. Amen. ℞. Amen.

The Last Gospel

The Archbishop goes to the gospel side of the Altar, and says:

STAND

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

℞. Et cum spírítu tuo.

℞. And with thy spirit.

Ÿ. ☩ Inítium sancti Evangéllii
secúndum Joánnem.

Ÿ. ☩ The beginning of the Holy Gospel
according to Saint John

℞. Glória tibi, Dómine.

℞. Glory to Thee, O Lord. .

IN PRINCÍPIO erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux 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 perhiberet de lúmíne, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhiberet 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

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 give testimony of the Light, that all men might believe through Him. 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,

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. [He genuflects while saying:] ET VERBUM CARO FACTUM EST, et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis.

℞. Deo grátias.

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 man, but of God. All genuflect AND THE WORD WAS MADE FLESH, and dwelt among us, and we saw His glory, the glory as it were of the Only-begotten of the Father, full of grace and truth.

℞. Thanks be to God.

The Recession

Organ

The Paulus Institute *for the Propagation of Sacred Liturgy*

was established for the purpose of propagating the Sacred Liturgy of the Roman Catholic Church. We seek to do this by undertaking events of impact and significance in the Church. Our patron is the Apostle Saint Paul, an inspiration by his passion and perseverance and by the breadth of his work to evangelize the entire world.

Pope Benedict XVI spoke of these characteristics at his last catechesis for the Year of Saint Paul on February 4, 2009. He quoted St. John Chrysostom comparing Saint Paul to Noah: whereas Noah took planks to build a boat to save his family, Saint Paul rescued “the entire ecumene that was at the point of perishing . . . an incentive, if not a guarantee, for the reinforcement of the Christian identity of each one of us and for the rejuvenation of the entire Church.”

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