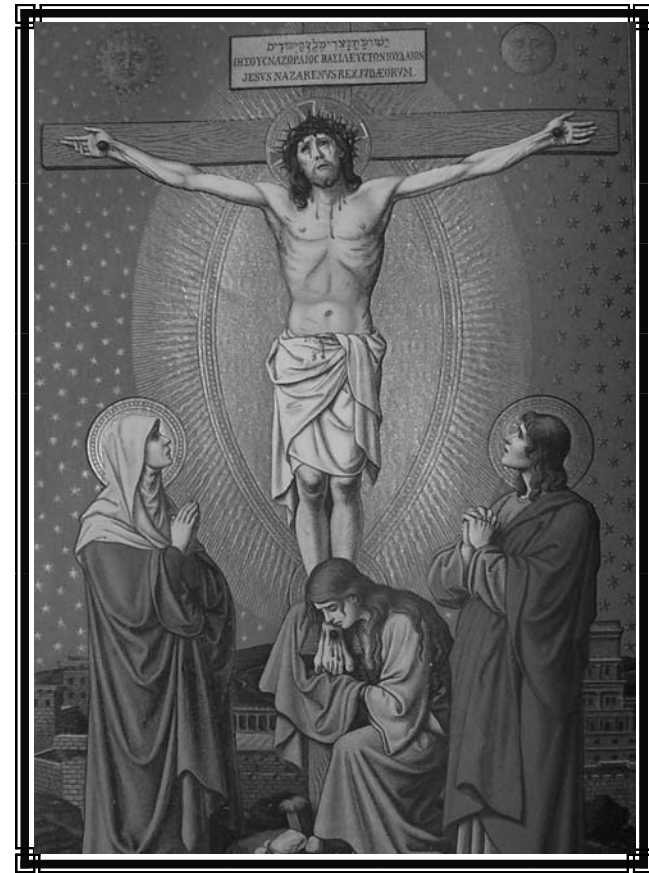


Solemn High Mass

*for the
Feast of the Exaltation of the Holy Cross*



Celebrated by Fr. Josef Bisig of the Priestly Fraternity of St. Peter

Served by seminarians of Our Lady of Guadalupe Seminary

Hosted by Our Lady of the Angels Monastery

September 14th, 2007

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 eius: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. *(Here all genuflect)* ET VERBUM CARO FACTUM EST, et habitávit in nobis: et vídimus glóriam eius, glóriam quasi Unigénite a Patre, plenum grátiae et veritátis.
℞ Deo grátias.

Light that enlightens every man who comes into the world. He was in the world, and the world was made through Him, and the world knew Him not. He came unto His own, and His own received Him not. But to as many as received Him He gave the power of becoming the children of God; to those who believe in His Name: who were born not of blood, nor of the will of man, but of God. *(Here all genuflect)* AND THE WORD BECAME FLESH, and dwelt among us. And we saw His glory, glory as of the only-begotten of the Father, full of grace and truth. ℞ Thanks be to God.



POSTCOMMUNION

℣ Dóminus vobíscum.

℟ Et cum spírítu tuo.

Orémus.

Adésto nobis, Dómine, Deus noster: et, quos sanctæ Crucis lætári facis honóre, ejus quoque perpétuis defénde subsidiis. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spírítus Sancti, Deus, per ómnia sæcula sæculórum.

℟ Amen.

DISMISSAL

℣ Dóminus vobíscum.

℟ Et cum spírítu tuo.

The Deacon sings:

℣ Ite missa est.

℟ Deo grátias.

The Celebrant then gives the final blessing:

Benedicat vos omnipotens Deus: Pater, et Fílius, et Spírítus Sanctus. ℟ Amen.

LAST GOSPEL

℣ Dóminus vobíscum

℟ Et cum spírítu tuo

℣ Inítium sancti Evangélii secúndum Joánnem.

℟ Glória tibi, Dómine.

In Príncipio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in príncipio 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 lúmine, ut omnes créderent per illum. Non erat lux, sed ut testimónium perhiberet de lúmine. Erat lux vera quæ illúminat omnem

STAND

℣ The Lord be with you.

℟ And with your spirit.

Let us pray.

Stand by us, O Lord our God, and protect by Your everlasting help those to whom You have given strength through Your sacrament. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the same Holy Ghost, God, forever and ever.

℟ Amen.

℣ The Lord be with you.

℟ And with your spirit.

℣ Go, the mass is ended.

℟ Thanks be to God.

KNEEL

May Almighty God bless you, the Father, and the Son, and the Holy Spirit. ℟ Amen

℣ The Lord be with you

℟ And with thy spirit

℣ The beginning of the holy Gospel according to St. John.

℟ Glory be to Thee, O Lord.

In the beginning was the Word, and the Word was with God; and the Word was God. He was in the beginning with God. All things were made through Him, and without Him was made nothing that has been made. In Him was life, and the life was the Light of men. And the Light shines in the darkness; and the darkness grasped it not. There was a man, one sent from God, whose name was John. This man came as a witness, to bear witness concerning the Light, that all might believe through Him. He was not himself the Light, but was to bear witness to the Light. It was the true

The postures of the congregation will not always match those of the clergy. Please follow the directions given in the black boxes.

PROCESSIONAL HYMN

The Celebrant processes in with the servers and ministers.

STAND

PRAYERS AT THE FOOT OF THE ALTAR

When the Celebrant reaches the Sanctuary he begins the prayers at the foot of the altar with his ministers. While these are being said the Schola sings the Introit prayer on page 6:

In nómine Patris, † et Fílii, et Spírítus Sancti. Amen.

℣ Introíbo ad altáre Dei.

℟ Ad Deum, qui lætíficat juventútem meam.

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

℟ Quia tu es, Deus, fortitúdo mea: quare me repulísti, et quare tristis incédo, dum afflígit me inimicus?

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

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

℣ Confítebor tibi in cíthara, Deus, Deus meus: quare tristis es, ánima mea, et quare contúrbas me?

℟ Spera in Deo, quóniam adhuc confítebor illi: salutáre vultus mei, et Deus meus.

℣ Glória Patri, et Fílio, et Spírítui Sancto.

℟ Sicut erat in príncipio, et nunc, et semper: et in sácula sæculórum. Amen.

℣ Introíbo ad altáre Dei.

℟ Ad Deum, qui lætíficat juventútem meam.

℣ Adjutórium nostrum † in nómine Dómini.

℟ Qui fecit cælum et terram.

℣ Confíteor Deo omnipoténti, beáta Maríæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístæ, sanctis Apóstolis Petro et Paulo,

In the name of the Father, † and of the Son, and of the Holy Ghost. Amen.

℣ I will go to the altar of God.

℟ To God, the joy of my youth.

℣ Do me justice, O God, and fight my fight against an unholy people, rescue me from the wicked and deceitful man.

℟ For Thou, O God, art my strength, why hast Thou forsaken me? And why do I go about in sadness, while the enemy harasses me?

℣ Send forth Thy light and thy truth: for they have led me and brought me to thy holy hill and Thy dwelling place.

℟ And I will go to the altar of god, to God, the joy of my youth.

℣ I shall yet praise Thee upon the harp, O God, my God. Why art thou sad, my soul, and why art thou downcast?

℟ Trust in God, for I shall yet praise Him, my Savior, and my God.

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

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

℣ I will go to the altar of God.

℟ To God, the joy of my youth.

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

℟ Who made heaven and earth.

℣ 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

KNEEL

omnibus Sanctis, et vobis, fratres: quia peccávi nimis cogitatióne, 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 vos, fratres, oráre pro me ad Dóminum, Deum nostrum.

℟ Misereátur tui omnipotens Deus, et, dimíssis peccátiis tuis, perdúcat te ad vitam atérnam.

℣ Amen

℟ Confíteor Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, omnibus Sanctis, et tibi, Pater: quia peccávi nimis cogitatióne, 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.

℣ Misereátur vestri omnipotens Deus, et, dimíssis peccátiis vestris, perdúcat vos ad vitam atérnam.

℟ Amen.

℣ Indulgéntiam, † absolutiónem et remissionem peccatórum nostrórum tríbuat nobis omnipotens et miséricors Dóminus.

℟ Amen.

℣ Deus, tu convérsus vivificábis nos.

℟ Et plebs tua lætábitur in te.

℣ Osténde nobis, Dómine, misericórdiam tuam.

℟ Et salutáre tuum da nobis.

℣ Dómine, exáudi oratióne meam.

℟ Et clamor meus ad te véniat.

℣ Dóminus vobíscum.

and Paul, to all the angels and 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, and I ask Blessed Mary ever Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the Holy Apostles Peter and Paul, all the Angels and Saints, and you, brethren, to pray for me to the Lord our God.

℟ May almighty God have mercy on you, forgive you all your sins, and bring you to everlasting life.

℣ Amen.

℟ 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 angels and saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed: *(strike breast three times)* through my fault, through my fault, through my most grievous fault, and I ask Blessed Mary ever Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the Holy Apostles Peter and Paul, all the Angels and Saints, and you, brethren, to pray for me to the Lord our God.

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

℟ Amen

℣ May the Almighty and Merciful Lord grant us pardon, † absolution, and remission of our sins.

℟ Amen.

℣ Turn to us, O God, and bring us life.

℟ And Thy people will rejoice in Thee.

℣ Show us, Lord, Thy mercy.

℟ And grant us Thy salvation.

℣ O Lord, hear my prayer.

℟ And let my cry come to Thee.

℣ May the Lord be with you.

℟ Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea. (3 x)

℟ Lord, I am not worthy that Thou should come under my roof: say but the word and my soul shall be healed.

COMMUNION OF THE CLERGY

Clergy ascend into the Sanctuary to receive at the footpace.

COMMUNION OF THE FAITHFUL

The reception of Holy Communion is a sign that the communicant accepts and believes all that the Roman Catholic Church holds and teaches.

General norms for receiving Holy Communion in the Catholic Church

Those who receive should:

- 1) be baptized Catholics in full communion and in good standing with the Church
- 2) be in a state of Sanctifying Grace (i.e. not conscious of any mortal sin)
- 3) have fasted at least one hour before receiving the Sacrament

In the ancient Latin rite celebrated according to the liturgical books of 1962, the communicant receives the Sacred Host on the tongue while kneeling. The "Amen" is said by the priest.

Corpus Dómini nostri Jesu Christi May the Body of our Lord Jesus
custódiat ánimam tuam in vitam Christ preserve thy soul unto
atérnam. Amen. everlasting life. Amen.

After Communion the Priest returns to the altar and reposes any remaining Hosts in the Tabernacle. He then continues with the ablutions assisted by the Deacon and Subdeacon.

ABLUTIONS

The Subdeacon pours wine into the Chalice while the Celebrant recites the following prayer:

Quod ore súmpsimus, Dómine, pura mente capiámus: et de munere temporáli fiat nobis remédiu sempitérnum.

What has passed our lips as food, Lord, may we possess in purity of heart, that what is given to us in time, be our healing for eternity.

Having purified the Chalice the Celebrant now moves to the Epistle side where the Subdeacon pours water and wine over his fingers into the Chalice to purify them. The Celebrant says the following prayer:

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 refecérunt sacraménta: Qui vivis et regnas in sácula sæculórum. Amen.

May Your Body, Lord, which I have eaten, and Your Blood which I have drunk, cleave to my very soul, and grant that no trace of sin be found in me, whom these pure and holy mysteries have renewed. You, Who live and reign, world without end. Amen.

COMMUNION ANTIPHON (Schola) Ps. 95:2.

The priest recites the communion antiphon which the schola sings during Communion.

Per signum Crucis de inimicis nostris libera nos, Deus noster.

Through the sign of the Cross, deliver us from our enemies, O our God.

Reverently receiving both parts of the Host, he says:

Corpus † Dómini nostri Jesu Christi custódiat ánimam meam in vitam atérnam. Amen.

Taking the Chalice, he says:

Quid retribuam Dómino pro omnibus quæ retribuit mihi? Cálicem salutáris accípiam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

Receiving the Precious Blood of our Savior, he says:

Sanguis Dómini nostri Jesu Christi custódiat ánimam meam in vitam atérnam. Amen.

The Deacon now sings the Confíteor at the Altar:

Confíteor Dei omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus sanctis et tibi Pater, quia peccávi nimis, cogitatíone verbo et ópere: mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariam 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.

The Celebrant then replies:

Misereátur vestri omnipotens Deus, et, dimíssis peccátis vestris, perdúcat vos ad vitam atérnam. **R.** Amen.

Indulgéntiam, † absolutíonem, et remissionem peccatórum nostrórum tríbuat nobis omnipotens et miséricors Dóminus. **R.** Amen.

The Celebrant then turns to the clergy and faithful and showing them a sacred Host he says:

Ecce, Agnus Dei: ecce qui tollit peccáta mundi.

May the Body † of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

What return shall I make to the Lord for all He hath given to me? I will take the Chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from my enemies.

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

I confess to Almighty God, to the blessed Mary, ever-virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you Father, that I have sinned exceedingly in thought word and deed, through my fault, through my fault, through my own most grievous fault. Therefore I beseech the blessed Mary, ever-virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints and you, Father, to pray for me to the Lord our God.

May almighty God have mercy upon you, pardon your sins and bring you to everlasting life. **R.** Amen.

May the almighty and merciful Lord grant us pardon, absolution † and remission of our sins. **R.** Amen

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

R. Et cum spírítu tuo. Orémus

The Celebrant ascends the altar with his ministers while reciting the following prayer quietly:

Adómine, iniquitátes nostras: ut ad Sancta sanctorum puris mereámur méntibus introíre. Per Christum, Dóminum nostrum. Amen.

The Celebrant bows down to kiss the altar-stone containing the relics saying:

Orámus te, Dómine, per mérita Sanctórum tuórum, quorum reliquiæ hic sunt, et ómnium Sanctórum: ut indulgére dignéris ómnia peccáta mea. Amen.

The Celebrant blesses the incense with the following prayer and then incenses the Altar:

Ab illo bene † dicáris in cuius honóre cremáberis.

Finishing the incensing of the altar, the Celebrant then goes with his ministers to the Epistle side where he is incensed by the Deacon. He then turns toward the Altar Missal and makes the sign of the cross as he begins the Introit prayer which the schola began singing during the prayers at the foot of the altar:

INTROIT Galatians 6:14

Nos autem glóriári opórtet in Cruce Dómini nostri Jesu Christi: in quo est salus, vita et resurrectio nostra: per quem salváti et liberáti sumus. *Ps. 66, 2.* Deus misereátur nostri, et benedicat nobis: illúminet vultum suum super nos, et misereátur nostri. Glória Patri, et Fílio, et Spírítui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen. Nos autem...

KYRIE

The Celebrant recites the Kyrie with ministers while the Schola sings:

Kýrie, eléison.
Kýrie, eléison.
Kýrie, eléison.
Christe, eléison.
Christe, eléison.
Christe, eléison.
Kýrie, eléison.
Kýrie, eléison.
Kýrie, eléison.

R. And with thy spirit. Let us pray.

Take away from us, O Lord, we beseech You, that we may enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

We beseech You, O Lord, by the merits of Your Saints whose relics lie here, (in the altar stone) and of all the Saints, deign in your mercy to pardon me all my sins. Amen.

Thou art blessed † by Him, in Whose honor, thou shalt burn.

But it behooves us to glory in the Cross of our Lord Jesus Christ: in Whom is our salvation, life, and resurrection: by Whom we are saved, and delivered. *Ps. 66:2.* May God have pity on us and bless us; may He let His face shine upon us; and may He have pity on us. 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. It behooves...

Lord have mercy.
Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Lord have mercy.

STAND

GLORIA

The Celebrant intones the Gloria which is continued by the Choir:

SIT

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 caelestis, 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 Christe. Cum Sancto Spiritu in gloria † Dei Patris. Amen.

COLLECT

☩ Dominus vobiscum.

☩ **Et cum spiritu tuo.**

Oremus.

Deus, qui nos hodierna die Exaltationis sanctae Crucis annua sollemnitate laetificas: praesta, quaesumus; ut, cujus mysterium in terra cognovimus, ejus redemptionis praemia in caelo mereamur. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate eiusdem Spiritus Sancti, Deus, per omnia saecula saeculorum. ☩ **Amen.**

EPISTLE: *Philippians 2:5-11*

The Celebrant sits and the Subdeacon then sings the Epistle:

Lectio Epistolae beati Pauli Apostoli ad Philippenses.

Fratres: Hoc enim sentite in vobis, quod et in Christo Jesu: qui, cum in forma Dei esset, non rapinam arbitratus est esse se aequalem Deo: sed semetipsum exinanivit, formam servi accipiens, in similitudinem

(when the Sacred Ministers sit)

Glory to God in the highest, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee. We give Thee thanks for Thy great glory. Lord God, heavenly King, God the Father almighty. Lord Jesus Christ, the only-begotten Son. Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy, Thou alone art the Lord, Thou alone art most high, Jesus Christ, with the Holy Spirit, in the glory † of God the Father. Amen.

STAND

☩ The Lord be with you.

☩ **And with your spirit.**

Let us pray.

O God, Who gladden us this day by the yearly feast of the Exaltation of the Holy Cross, grant, we beseech You, that we who know on earth the mysteries of Christ may be found worthy to obtain in heaven the rewards of His redemption. Through the same Lord Jesus Christ thy Son, Who with Thee, livest and reignest in the unity of the same Holy Ghost, God, forever and ever. ☩ **Amen.**

SIT

A lesson from the Epistle of Paul to the Philippians.

Brethren: Have this mind in you which was also in Christ Jesus, Who though He was by nature God, did not consider being equal to God a thing to be clung to, but emptied Himself, taking the nature of a slave

(The Clergy remain standing for the Kiss of Peace.)

KNEEL

Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare et coadunare digneris: qui vivis et regnas, Deus, per omnia saecula saeculorum. Amen.

The Celebrant kisses the altar and gives the Kiss of Peace, or Pax, to his Ministers saying: Pax tecum (Peace be with thee); To which is answered: Et cum spiritu tuo (And with thy spirit). The Celebrant then says the following two prayers. By these prayers we are reminded of the effect that Communion is to produce in our souls: peace, healing, and grace.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inherere mandatis, et a te numquam separari permittas: qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas, Deus, in saecula saeculorum. Amen.

Percipio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. Amen.

Taking the Host in his hands, he says:

Panem caelestem accipiam, et nomen Domini invocabo.

Striking his breast with humility and devotion, he says thrice:

Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

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

Lord Jesus Christ, Son of the living God, Who, according to the Will of Thy Father, hast by Thy death, through the cooperation of the Holy Ghost, given life to the world; deliver me by this Thy most sacred Body and Blood from all my iniquities, and from every evil, 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, forever and ever. Amen.

Let not the participation in Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through Thy mercy may it be a safeguard and remedy both to soul and body; Who with God the Father, in the unity of the Holy Ghost, livest and reignest, God, forever and ever. Amen.

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



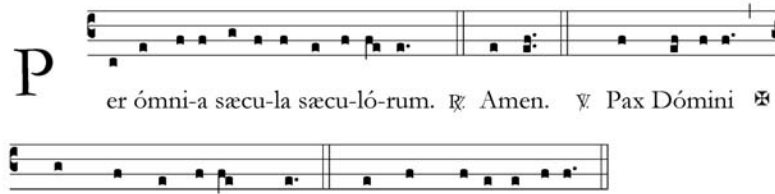
Lord, I am not worthy that Thou shouldst enter under my roof, say but the word and my soul shall be healed.

Libera nos, quæsumus, Dómine, ab ómnibus malis, præterítis, præsentibus, et futúris: et intercedente beáta et gloriósa semper Vírgine Dei Genitríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberí, et ab omni perturbatióne securi.

Breaking the Host, he says:

Per eúndem Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus.

He concludes by singing:



sit ✠ semper vobis-✠cum. ✠ Et cum spí-ri-tu tú-o.

✠ ... *World without end.* ✠ *Amen.*

✠ ... *The Peace of the Lord † be always † with † thee.* ✠ *And with thy spirit.*

He puts the particle of the Host into the Chalice, saying:

Hæc commíxtio et consecratió Córporis et Sanguinis Domini nostri Jesu Christi, fiat accipiéntibus nobis in vitam ætérnam. 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 Mary, ever Virgin, Mother of God, and of Thy holy Apostles Peter and Paul and Andrew, and of all the saints, mercifully grant peace in our days, that through the assistance of Thy mercy we may be always free from sin, and secure from all disturbance.

Through the same Jesus Christ Thy Son, our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God.

May this mixture and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

AGNUS DEI

The Celebrant strikes his breast three times as he says the Agnus Dei which is sung meanwhile by the choir.

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.

hóminum factus, et hábitu inventus ut homo. Humiliávit semetípsum, factus obædiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum: et donávit illi nomen, quod est super omne nomen: (*hic genuflectitur*) ut in nomine Jesu omne genu flectátur cælestium, terréstrium et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris.

GRADUAL/ALLELUIA (Schola): Ps. 117:16.

Christus factus est pro nobis obædiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum, et dedit illi nomen, quod est super omne nomen. Allelúia, allelúia. Dulce lignum, dulces clavos, dúlcia ferens póndera: quæ sola fuísti digna sustinére Regem cælórum et Dóminum. Allelúia.

GOSPEL: *John 12:31-36*

✠ Dóminus vobiscum.

✠ **Et cum spíritu tuo.**

✠ Sequéntia sancti Evangélii secúndum Joánnem .

✠ **Glória tibi, Dómine.**

In illo témpore: Dixit Jesus turbis Judæórum: Nunc júdicium est mundi: nunc princeps hujus mundi ejiciátur foras. Et ego si exaltátum fuero a terra, ómnia traham ad meipsum. (Hoc autem dicébat, significans, qua morte esset moritúrus.) Respóndit ei turba. Nos audívimus ex lege, quia Christus manet in ætérnum: et quómodo tu dicis: Opórtet exaltári Fílium hóminis? Quis est iste Fílius hóminis? Dixit ergo eis Jesus: Adhuc módicum lumen in vobis est. Ambuláte, dum lucem habétis, ut non vos ténebræ comprehéndant: et qui ámbulat in ténebris, nescit, quo vadat. Dum lucem habétis, créдите in lucem, ut filii lucis sitis.

and being made like unto men. And appearing in the form of man, He humbled Himself, becoming obedient to death, even to death on a cross. Therefore God also has exalted Him and has bestowed upon Him the name that is above every name, (*here all genuflect*) so that at the name of Jesus every knee should bend of those in heaven, on earth and under the earth, and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Christ became obedient for us to death, even to death on a cross. Therefore God also has exalted Him, and has bestowed upon Him the name that is above every name. Alleluia, alleluia. Sweet the wood, sweet the nails, sweet the load that hangs on you: to bear up the King and Lord of heaven, you alone were worthy. Alleluia.

STAND

✠ The Lord be with you.

✠ **And with thy spirit.**

✠ A continuation of the holy Gospel according to St. John.

✠ **Glory be to Thee, O Lord.**

At that time, Jesus said to the multitudes of the Jews, “Now is the judgment of the world; now will the prince of the world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself.” Now he said this signifying by what death He was to die. The crowd answered Him, “We have heard from the Law that the Christ abides forever. And how can You say, “The son of Man must be lifted up? Who is this Son of Man?” Jesus therefore said to them, “Yet a little while the light is among you. Walk while you have the light, that darkness may not overtake you. He who walks in the darkness does not know where he goes. While you have the light, believe in the light, that you may become sons of light.”

SERMON

The Reverend Father Calvin Goodwin, FSSP

SIT**CREED**

The Celebrant intones the Creed which is continued by the Choir:

SIT**(when the Sacred Ministers sit)**

Credo in unum Deum, patrem Omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines et propter nostrum salutem descendit de caelis. *(Hic genuflectitur)* ET INCARNATUS EST DE SPIRITU SANCTO EX MARIA VIRGINE: ET HOMO FACTUS EST. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos et mortuos: cuius regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul 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.

I believe in one God, 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 genuflect)* AND BECAME INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY: AND WAS MADE MAN. 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, 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.

STAND

aestimatoꝛ meꝛiti, sed veꝛniae quaesumus, largitoꝛ, admittẽ. Per Christum Doꝛminum nostrum. Amen.

consideration of our merit, but of Thine own gratuitous pardon. Through Christ our Lord. Amen.

Formerly the offerings to be used at the Agape or brotherly meal of the early Christians were now blessed. This explains the insertion of the crosses in the following prayer.

Per quem haec omnia, Domine, semper bona creas, sancti ficas, vivi ficas, bene dicis, et praestas nobis.

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

The Celebrant finishes the Canon. He takes the Host and the Chalice and lifts them heavenwards.

Per ip sum, et cum ip so, et in ip so, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria

Through Him, and with Him, and in Him, is to Thee, God the Father almighty, in the unity of the Holy Ghost, every honor and glory

At the conclusion of the Canon, he sings:



∩ ... World without end. R: Amen.

PATER NOSTER

Orẽmus.

Praeceptis salutariibus moniti, et divina institutione formati, audemus dicere:

Let us pray.

Taught by Thy saving precepts and guided by the divine institution, we make bold to say:

The Celebrant sings the Pater Noster by himself through "et ne nos inducas".

Pater noster, qui es in caelis: Sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum quotidianum da nobis hodie: Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris:

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us:



∩ And lead us not into temptation. R: But deliver us from evil.



sanctam, hóstiam † immaculátam, Panem † sanctum vitæ æternæ, et Cálícem † salutis perpétua.

Supra quæ propitio ac sereno vultu respicere digneris: et accépta habere, sicuti accépta habere dignatus es múnera púeri tui justí Abel, et sacrificium Patriarchæ nostrí Abrahæ: et quod tibi óbtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

Súpplices te rogámus, omnípotens Deus: jube hæc perférrí per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ majestátis tuæ: ut quotquot ex hac altáris participatióne sacrosáncrum Fílii tui Cor † pus, et Sán † guinem sumpsérimus, omni benedictióne cælesti et grátia repleámur. Per eúndem Christum Dóminum nostrum. Amen.

The Celebrant prays for the dead and offers the Blood of Christ in their behalf.

Meménto étiam, Dómine, famulórum, famularúmque tuárum, N. et N., qui nos præcessérunt cum signo fidei, et dórmíunt in somno pacis. Ipsis, Dómine, et ómnibus in Christo quiescéntibus locum refrigerii, lucis et pacis, ut indúlgeas, deprecámur. Per eúndem Christum Dóminum nostrum. Amen.

Striking his breast, the Celebrant adds to the commemoration of the Church Suffering, that of the Church Militant and Triumphant:

Nobis quoque peccatóribus fámulis tuis, de multitudíne miseratiónum tuárum sperántibus, partem áliquam, et societátem donáre digneris, cum tuis sanctis Apóstolis et Martíribus: 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

a holy † Host, a spotless † Host, the holy † Bread of eternal life, and Chalice † of everlasting salvation.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wast graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy High Priest Melchisedech offered to Thee, a holy sacrifice and spotless victim.

We most humbly beseech Thee, almighty God, to command these things to be carried by the hands of Thy holy Angel to Thine altar on high, in the sight of Thy divine Majesty, that as many as shall partake of the Most Sacred Body † and Blood † of Thy Son at this altar, may be filled with every heavenly grace and blessing. Through the same Christ our Lord. Amen.

Be mindful, O Lord, of Thy servants, N. and N., who have gone before us with the sign of faith, and sleep the sleep of peace. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace; through the same Christ our Lord. Amen.

Also to us sinners Thy servants, confiding 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, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints; into whose company we beseech Thee to admit us, not in



OFFERTORY

STAND

℣. Dóminus vobiscum.

℟. Et cum spíritu tuo.

Orémus.

℣. The Lord be with you.

℟. And with your spirit.

Let us pray.

OFFERTORY (Schola)

Prótege, Dómine, plebem tuam per signum sanctæ Crucis ab ómnibus insidiis inimicórum ómnium: ut tibi gratam exhibeámus servitútem, et acceptábile fiat sacrificium nostrum, allelúja.

Through the sign of the Holy Cross protect Your people, O Lord, from the snares of all their enemies, that we may pay You a worthy service, and our sacrifice may be acceptable to You.

SIT

While the offertory music is being sung the Celebrant continues with the prayers of the Mass. From this point forward the Celebrant will say most of the prayers in a whispered tone. Taking the paten, the Celebrant offers the host, saying quietly:

Súscipe, sancte Pater, omnípotens ætérne Deus, hanc immaculátam hóstiam, quam ego indignus famulus tuus óffero tibi Deo meo vivo et vero, pro innumerábilibus peccátis, et offensióibus, et negligétiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus cristiánis vivis atque defúctis: ut mihi, et illis proficiat ad salutem in vitam ætérnam. Amen.

Acept, O Holy Father, almighty and eternal God, this spotless Host which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offenses, and failings, and for all here present: as also for all faithful Christians, both living and dead; that it may avail both me and them unto life everlasting. Amen.

Making the sign of the cross with the paten, the Celebrant places the host upon the corporal. The Deacon and Subdeacon prepare the chalice. Blessing the water before it is poured, the Celebrant says:

Deus, † qui humaná substántiá dignitátem mirábiliter condidisti, et mirábilis reformásti: da nobis per hujus aquæ et vini mystérium, ejus divinitátis esse consórtes, qui humanitátis nostræ fieri

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

dignátus est párticeps, Jesus Christus Fílius tuus Dóminus noster: Qui tecum vivit et regnat in unitate Spíritus Sancti, Deus, per ómnia sFcula sFculórum. Amen.

The Celebrant offers the chalice, saying:

Offerimus tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam: ut in conspéctu divínF majestátis tuF, pro nostra, et totíus mundi salúte cum odóre suavitátis ascéndat. Amen.

After making the sign of the cross with the chalice, the Celebrant places it upon the corporal, and the Deacon covers it with the pall. The Subdeacon now receives the paten and, enveloping it in the humeral veil, goes and stands in his position behind the Celebrant. Meantime the Celebrant, bowing slightly, says:

In spírítu humilitátis, et in ánimo contríto suscipiámur a te, Dómine; et sic fiat sacrificium nostrum in conspéctu tuo hodie, ut pláceat tibi, Dómine Deus.

Looking up to heaven and extending his hands, he makes the sign of the cross over the host and chalice, saying:

Veni sanctificátor omnípotens ætérne Deus: et béne † dic hoc sacrificium, tuo sancto nómini præparátum.

The Celebrant now blesses the incense, saying:

Per intercessiónem beáti Michaélis Archángeli, stantis a dextris Altáris Incénsi, et ómnium electórum suórum, incénsus istud dignétur Dóminus bene † dícere, et in odórem suavitátis accipere. Per Christum Dóminum nostrum. Amen.

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

Incénsus istud a te benedíctum ascéndat ad te, Dómine, et descéndat super nos misericórdia tua.

He incenses the crucifix, relics, and altar, saying:

Dirigátur, Dómine, orátio mea, sicut incénsus, in conspéctu tuo: elevátio mánuum meárum sacrificium vespertinum. Pone, Dómine, custodiam ori meo, et óstium circumstántiæ lábiis meis, ut

Who vouchsafed to become partaker of our human nature, even Jesus Christ Thy Son, our Lord; Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, world without end. 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 that of the whole world. Amen.

Acccept us, O Lord, in the spirit of humility and contrition of heart; and grant that the sacrifice we offer this day in Thy sight, may be pleasing to Thee, O Lord God.

Come, O Almighty and Eternal God, the Sanctifier, and bless † this sacrifice prepared for the glory of Thy holy name.

May the Lord, by the intercession of blessed Michael the Archangel, standing at the right hand of the Altar of Incense, and of all His elect, vouchsafe to bless † this incense and receive it as an odor of sweetness. Through Jesus Christ our Lord. Amen.

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

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 round about my lips, that my heart

The Celebrant has now reached the most solemn moment of the Mass. Obedient to our Lord's command, he re-enacts the Last Supper.

Qui pridie quam paterétur, accépit panem in sanctas, ac venerábiles manus suas, et elevátis óculis in cælum ad te Deum Patrem suum omnípoténtem, tibi grátias agens, bene † díxit, fregit, deditque discípulis suis, dicens: Accípite, et manducáte ex hoc omnes.

HOC EST ENIM CORPUS MEUM.

Who the day before He suffered took bread into His holy and venerable hands, and with His eyes lifted up toward heaven, giving thanks to Thee, Almighty God, His Father, He blessed † it, broke it, and gave it to His disciples, saying: Take and eat ye all of this.

FOR THIS IS MY BODY.



The bell is rung thrice and the Celebrant, genuflecting, adores. Upon seeing the Host let us adore God realizing the profound mystical Sacrifice that has just taken place.

Símili modo postquam cenátum est, accípiens et hunc præclárum Cálicem in sanctas, ac venerábiles manus suas: item tibi grátias agens, bene † díxit, deditque discípulis suis, dicens: Accípite, et bíbite ex eo omnes.

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

Hæc quotiescúmque fecéritis, in mei memóriam faciétis.

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

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

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



The Celebrant genuflects and adores the Precious Blood. The bell rings again thrice. All gaze upon the Chalice and adore the Precious Blood.

After genuflecting the Deacon covers the Chalice and the Celebrant continues:

Unde et mémoires, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui Dómini nostri tam beáte passiónis, nec non et ab ínferis resurrectiónis, sed et in cælos gloriósæ ascensiónis: offerimus præcláræ majestáti tuæ de tuis donis, ac datis, hóstiam † puram, hóstiam †

Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son our Lord, His Resurrection from the dead and admirable Ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts bestowed upon us: a pure † Host,

animárum suárum, pro spe salutis, et incolumitátis suæ: tibi que reddunt vota sua ætérno Deo, vivo et vero.

The Celebrant likewise commemorates the Church Triumphant.

Communicántes et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genitricis Dei et Dómini nostri Jesu Christi: sed et beBti Joseph, eiúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mátyrum tuórum,

Apostles

Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi,

Popes

Lini, Cleti, Cleméntis, Xysti, Cornélii, *Martyrs specially venerated in Rome* Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis, precibúque concédas, ut in ómnibus protectionis tuæ muniámur auxílio. Per eúdem Christum Dóminum nostrum. Amen.

The Celebrant extends his hands over the offering:

Hanc ígitur 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 Dóminum nostrum. Amen.

The Celebrant makes five signs of the cross over the bread and wine, praying that they may become the Body and Blood of Christ.

Quam oblatiónem tu Deus in Quómnibus, quæsumus, bene † dictam, adscíp † tam, ra † tam, rationábilem, acceptábilemque fácere dignéris; ut nobis Cor † pus, et San † guis fiat dilectíssimi Filii tui Dómini nostri Jesu Christi.

and salvation they hope for, and for which they now pay their vows to Thee, the eternal, living and true God.

In communion with and honoring, in the first place, the memory of the glorious ever Virgin Mary, Mother of our Lord and God, Jesus Christ; blessed Joseph her virginal spouse, and also of the 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; through whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.



We therefore beseech Thee, O Lord, graciously to accept this oblation of our servitude, as also of Thy whole family; and to dispose our days in Thy peace, preserve us from eternal damnation, and rank us in the number of Thine elect. Through Christ our Lord. Amen.

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

non declinet cor meum in verba malitiæ, ad excusándas excusatiónes peccátis.

INCENSATION

Passing the thurible to the deacon, the Celebrant recites the following words:

Accéndat in nobis Dóminus ignem sui amoris, et flammam ætérnæ caritátis. Amen.

The Deacon incenses first the Celebrant, then the ministers and clergy. Afterwards, the thurifer incenses the servers and faithful. For the oblation which we offer up to be accepted by God is ourselves. Meantime, the Celebrant goes to the Epistle side of the altar to have the tips of his fingers washed, "to wash away the last traces of our impurities," remarks St. Augustine. During this ceremony, the Celebrant recites Psalm 25:

Lavábo inter innocéntes manus meas: et circúmdabo altáre tuum, Dómine. Ut áudiam vocem laudis: et enárrem univérsa mirabíla tua. Dómine, diléxi decórem domus tuæ: et locum habitatiónis glóriæ tuæ. Ne perdas cum ímpiis, Deus ánimam meam: et cum viris sánguinem vitam meam: In quorum mánibus iniquitátes sunt: dextera eórum repléta est munéribus. Ego autem in innocéntia mea ingrèssus sum: rédime me, et miserére meí. Pes meus stetit in dirécto: in ecclésiis benedicam te, Dómine. Gloria Patri...

Returning and bowing before the middle of the altar, he joins his hands and says:

Súscipe, sancta Trínitas, hanc oblatiónem, quam tibi offerimus ob memóriam passiónis, resurrectiόnis, et ascensiónis Jesu Christi Dómini nostri: et in honórem beátæ Mariæ semper Vírginis, et beáti Joánnis Baptístæ et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium Sanctórum: ut illis proficiat ad honórem, nobis autem ad salutem: et illi pro nobis intercédere dignéntur in cælis, quórum memóriam ágimus in terris. Per eúdem Christum Dóminum nostrum. Amen.

In a raised tone the Celebrant turns toward the people and says:

ORÁTE FRATRES: ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

may not incline to evil words, to make excuses in sins.

STAND

May the Lord enkindle in us the fire of His love, and the flame of everlasting charity. Amen.

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

Recieve, 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 the blessed Mary, ever Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, of these (*referring to the relics contained in the altar stone*) and of all the saints: that it may redound to their honor and our salvation; and that they may vouchsafe to intercede for us in heaven whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Pray, brethren, that my sacrifice and yours may be acceptable to God the Father almighty.

The Ministers respond:

℟. Suscipiat Dóminus sacrificium de mánibus tuis ad laudem et glóriam nóminis sui, ad utilitatem quoque nostram totiúsque Ecclésiæ suæ sanctæ. Amen.

SECRET

Jesu Christi, Dómini nostri, Córpoze et Sáanguine saginándi, per quem Crucis est sanctificátum vexillum: quæsumus, Dómine, Deus noster; ut, sicut illud adoráre merúimus, ita perénniter ejus glóriæ salutáris potiámur efféctu. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte eiusdem Spíritus Sancti, Deus,

PREFACE

℟. Per ómnia sácula sæculórum. ♯. Amen.

℟. Dóminus vobíscum

♯. Et cum spírítu tuo.

℟. Sursum corda.

♯. Habémus ad Dóminum.

℟. Grátias agámus, Dómino Deo nostro.

♯. Dignum et iustum est.

Preface of the Holy Cross:

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: Qui salútem humáni 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 Dominatiónes, tremunt Potestátes. Cæli cælórúmque Virtútes ac beáta Séraphim sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admitti júbeas, deprecámur, súpplici confessióne dicéntes:

SANCTUS

Sanctus, Sanctus, Sanctus Dóminus, Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis.

℟. May the Lord receive the sacrifice from thy hands, to the praise and glory of His name, and to our benefit and that of all His holy Church. Amen.

We who are about to take as nourishment the Body and Blood of Jesus Christ our Lord, through Whom the Cross became a holy emblem, beseech You, O Lord, that just as we have the grace to honor it, so we may forever enjoy the salvation it has won for us. Through the same Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the same Holy Ghost, God,

Forever and ever. Amen

The Lord be with you..

And with thy spirit.

Lift up your hearts.

We have lifted them up to the Lord.

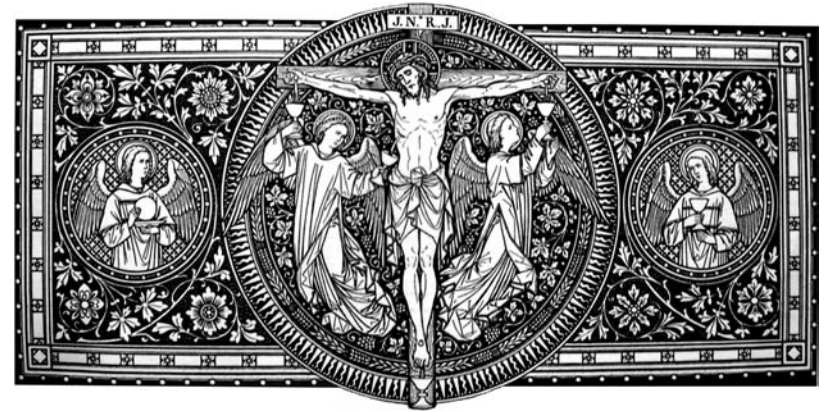
Let us give thanks to the Lord our God.

It is fitting and proper to do so.

It is indeed right and just, it is proper and helpful for salvation, always and everywhere to give thanks to You, O Lord, holy Father, almighty, eternal God, Who accomplished the salvation of mankind upon the wood of the Cross, that from whence death had its origin, thence might life rise again, and that he who prevailed by a tree might also be conquered by a tree: through Christ our Lord. Through whom the angels praise Your majesty, dominations adore it, and powers tremble, the heavens and the heavenly host in unison with the blessed seraphim extol it with exceeding joy. We beseech You that You may grant our voices to be united with theirs, while with humble praise we declare:



Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest!



CANON

The Celebrant bows low, kisses the altar, and asks God through Jesus Christ to accept our offerings. He makes over the host and chalice three signs of the cross, showing that Jesus' sacrifice on the cross obtained for us the blessing of the three Divine Persons.

KNEEL

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.

To you, therefore, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ, Thy Son, our Lord, that Thou wouldst vouchsafe to accept and bless these † gifts, these † presents, these † holy spotless sacrifices.

The Celebrant prays for the living heads and members of the Church Militant.

In primis, quæ tibi offérimus pro Ecclésiá tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro, Benedicto, et Antístite nostro, N., et ómnibus orthodoxis, atque cathólicæ, et apostólicæ fidei cultóribus. Meménto, Dómine, famulórum famularúmque tuárum, N. et N., et ómnium circumstántium, quorum tibi fides cógnota est, et nota devótio, pro quibus tibi offérimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque ómnibus: pro redemptióne

Which in the first place, we offer up to Thee for Thy holy Catholic Church, that it may please Thee to grant her peace, to protect, unite, and govern her throughout the world, together with Thy servant Benedict our Pope, N. our Bishop, and all true believers and professors of the Catholic and Apostolic Faith. Be mindful, O Lord, of Thy servants and handmaids, N and N., and of all here present, whose faith and devotion are known unto Thee, for whom we offer or who offer up to Thee this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the health