

# THE EXTRAORDINARY FORM OF THE ROMAN RITE

## THE SECOND SUNDAY IN PASSIONTIDE, OR PALM SUNDAY

VIOLET VESTMENTS

SUNDAY OF THE FIRST CLASS

STATION AT ST. JOHN IN LATERAN

Extract from General Decree restoring the liturgy of Holy Week: "Let the faithful be invited to take part in the Procession of Palms in greater numbers, thus rendering Christ the King public witness of their love and gratitude."

The Second Sunday in Passiontide would be in any case a great and holy day as it commemorates the last triumph of Our Lord Jesus Christ on earth and opens Holy Week. On this day, the Church celebrates the triumphant entry of Our Lord into Jerusalem; when the multitude, going before and following after Him, cut off branches from the trees and strewed them in His way, shouting: "Hosanna (glory and praise) to the Son of David. Blessed is He that comes in the Name of the Lord." It is in commemoration of this triumph that palms are blessed and borne in solemn procession.

In fact, this Palm Sunday triumph of Our Lord only led to His death. But we know that this death was not a failure. It was through His Passion and Death that He conquered the world and entered into His Kingdom. "I, if I be lifted up, will draw all things to Myself" (John 12, 32). So the Church asks the faithful to join in the triumphal Procession today as an act of homage and gratitude to Christ our King. This triumphal beginning to Holy Week is full of meaning. Although the purple Mass vestments and the Gospel of the Passion remind us that the Cross lies ahead, we already know that this is the means of victory. So the Church asks us to begin Holy Week by joyfully and publicly acknowledging Christ the King.

Here we clearly have the remains of the early usage of having two Masses on this day: one for the Blessing of Palms, the other after the Procession. The prayers of the Blessing, the Antiphons sung during the Procession, and the Hymn Gloria laus, make this one of the most impressive ceremonies of the liturgical year.

## THE BLESSING OF PALMS

*The Celebrant in red cope, the red of royal triumph, proceeds to the Blessing of Palms (or of branches of olive or other trees); these are placed in the sanctuary or other suitable place.*

*Antiphon (Matthew 21.9)*

Hosanna, Fílio David, Benedíctus qui venit in nómine Dómini. O Rex Israël: Hosanna in excélsis.

☩. Dóminus vobiscum.

☩. Et cum spiritu tuo.

Orémus.

Bénedic☩, quæsumus, Dómine, hos palmárum (seu olivárum aut aliárum árborum) ramos: et præsta; ut, quod pópulus tuus in tui veneratióem hodiérno die corporáliter agit, hoc spirituáliter summa devotióne perficiat, de hoste victóriam reportándo et opus misericórdiæ summópere diligéndo. Per Christum Dóminum nostrum.

*Omnes* Amen.

Hosanna to the Son of David! Blessed is He that comes in the name of the Lord. O King of Israel: Hosanna in the highest!

☩. The Lord be with you.

☩. And with thy spirit.

Let us pray.

Bless☩, we beseech Thee, O Lord, these branches of palm (or olive or other trees): and grant that what Thy people today bodily perform for Thy honor, they may perfect spiritually with the utmost devotion, by gaining the victory over the enemy, and ardently loving every work of mercy. Through Christ our Lord.

*All: Amen.*

*Here the Celebrant puts incense into the thurible and sprinkles the palms thrice with holy water; he then incenses them thrice. The Celebrant distributes the Palms to the laity who all genuflect and kiss both the palm and the hand of the Celebrant. Meanwhile the Choir sings the following Antiphons and Psalms.*

### Antiphon 1

Púeri Hebræórum, portántes ramos olivárum, obviavérunt Dómino, clamántes et dicétes: Hosanna in excélsis.

### Psalmus 23, 1-2 et 7-10

Dómini est terra et quæ replent eam, orbis terrárum et qui hábitant in eo.

Nam ipse super mária fundávit eum, et super flúmina firmávit eum.

*Et repétitur antiphóna:* Púeri

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

### Psalm 23, 1-2, 7-10

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

*Antiphon 1 is repeated.* Hebrew

Hebræórum, portántes ramos olivárum, obviavérunt Dómino, clamántes et dicéntes: Hosánna in excélsis. Attóllite, portæ, cápita vestra, et attóllite vos, fores antíquæ, ut ingrediátur rex glóriæ! Quis est iste rex glóriæ? Dóminus fortis et potens, Dóminus potens in prælio,

*Et repétitur antiphóna:* Púeri Hebræórum, portántes ramos olivárum, obviavérunt Dómino, clamántes et dicéntes: Hosánna in excélsis. Attóllite, portæ, cápita vestra, et attóllite vos, fores antíquæ, ut ingrediátur rex glóriæ! Quis est iste rex glóriæ? Dóminus fortis et potens, Dóminus potens in prælio,

*Et repétitur antiphóna:* Púeri Hebræórum, portántes ramos olivárum, obviavérunt Dómino, clamántes et dicéntes: Hosánna in excélsis. Glória Patri, et Fílio, et Spíritui Sancto, Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum, Amen.

## Antiphon 2

Púeri Hebræórum vestiménta prosternébant in via, et clamábant dicéntes: Hosánna Fílio David; benedíctus qui venit in nómine Dómini

### Psalmus 46

Omnes pópuli, pláudite manibus, exsultáte Deo voce lætítiæ, Quóniam Dóminus excélsus, terríbilis, rex magnus super omnem terram.

*Et repétitur antiphóna:* Púeri

children bearing olive branches, went forth to meet the Lord, crying out and saying: Hosanna in the highest. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in. "Who is this King of Glory?" The Lord who is strong and mighty: the Lord mighty in battle.

*Antiphon 1 is repeated.* Hebrew children bearing olive branches, went forth to meet the Lord, crying out and saying: Hosanna in the highest. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in. "Who is this King of Glory?" The Lord of hosts, He is the King of Glory.

*Antiphon 1 is repeated.* Hebrew children bearing olive branches, went forth to meet the Lord, crying out and saying: Hosanna in the highest. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now and ever shall be. Amen.

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

### Psalm 46

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

*Antiphon 2 is repeated.* Hebrew

Hebræórum vestiménta prosternébant  
in via, et clamábant dicénte: Hosánna  
Fílio David; benedíctus qui venit in  
nómine Dómini

Súbicit pópulos nobis et natiónes  
pédibus nostris. Éligit nobis  
hereditátem nostram, glóriam Iacob,  
quem díligit.

*Et repétitur antiphóna:* Púeri

Hebræórum vestiménta prosternébant  
in via, et clamábant dicénte: Hosánna  
Fílio David; benedíctus qui venit in  
nómine Dómini

Ascéndit Deus cum exsultatióne,  
Dóminus cum voce tubæ. Psállite Deo,  
psállite; psállite regi nostro, psállite.

*Et repétitur antiphóna:* Púeri

Hebræórum vestiménta prosternébant  
in via, et clamábant dicénte: Hosánna  
Fílio David; benedíctus qui venit in  
nómine Dómini

Quóniam rex omnis terræ est Deus,  
psállite hymnum. Deus regnat super  
natiónes, Deus sedet super sólum  
sanctum suum.

*Et repétitur antiphóna:* Púeri

Hebræórum vestiménta prosternébant  
in via, et clamábant dicénte: Hosánna  
Fílio David; benedíctus qui venit in  
nómine Dómini Príncipes populórum  
congregáti sunt cum pópulo Dei  
Ábraham. Nam Dei sunt procéres terræ:  
excelsus est valde.

*Et repétitur antiphóna:* Púeri

Hebræórum vestiménta prosternébant

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

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

*Antiphon 2 is repeated.* Hebrew

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

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

*Antiphon 2 is repeated.* Hebrew

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

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

*Antiphon 2 is repeated.* Hebrew

children spread their garments in the  
way, and cried out, saying: Hosanna to  
the Son of David: blessed is He that  
comes in the Name of the Lord. The  
princes of the people are gathered  
together: with the God of Abraham. For  
the strong gods of the earth: are  
exceedingly exalted.

*Antiphon 2 is repeated* Hebrew

children spread their garments in the

in via, et clamábant dicéntes: Hosánna  
Fílio David; benedíctus qui venit in  
nómine Dómini  
Glória Patri, et Fílio, et Spíritui Sancto,  
Sicut erat in princípío, et nunc, et  
semper, et in sæcula sæculórum, Amen.

*Et repétitur antiphóna:* Púeri  
Hebræórum vestiménta prosternébant  
in via, et clamábant dicéntes: Hosánna  
Fílio David; benedíctus qui venit in  
nómine Dómini.

way, and cried out, saying: Hosanna to  
the Son of David: blessed is He that  
comes in the Name of the Lord.  
Glory be to the Father, and to the Son,  
and to the Holy Ghost, as it was in the  
beginning, is now, and ever shall be.

Amen,

*Antiphon 2 is repeated:* Hebrew  
children spread their garments in the  
way, and cried out, saying: Hosanna to  
the Son of David: blessed is He that  
comes in the Name of the Lord.

***When the palms have been distributed, the Missal is put on the Altar and  
the Priest puts incense into the thurible.***

***Prayer: (The Munda Cor Meum from the Mass)***

*The priest goes to the Middle of the Altar and recites the following prayer,  
while the server (or at High Masses celebrated with a Deacon and Subdeacon,  
the latter) transfers the Missal from the Epistle-side to the Gospel-side:*

Munda cor meum ac lábia mea,  
omnípotens Deus, qui lábia Isaíæ  
prophétæ cálculo mundásti ignío: 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 cleansed the lips of  
the Prophet Isaias with a burning coal,  
and vouchsafe, through Thy gracious  
mercy, so to purify me, that I may  
worthily announce Thy Holy Gospel.  
Through Christ Our Lord. Amen.

## The Gospel

✠ Sequéntia sancti Evangelii secúndum  
Matthæum, Mt. 21, 1-9

In illo témpore: Cum appropínquasset  
Iesus Ierosólymis, et venísset  
Béthphage ad montem Olivéti: tunc  
misit duos discípulos suos, dicens eis: «  
Ite in castéllum, quod contra vos est, et  
statim inveniétis ásinam alligátam, et  
pullum cum ea: sólvite, et addúcite

✠ Continuation of the holy Gospel  
according to St Matthew, 21. 1-9.

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

mihi: et si quis vobis áliquíd díxerit, dícite quia Dóminus his opus habet, et conféstim dimíttet eos », Hoc autem totum factum est, ut adimplerétur quod dictum est per prophétam, dicentem: Dícite filiæ Sion: Ecce Rex tuus venit tibi mansuétus, sedens super ásinam et pullum, fílium subiugális. Eúntes autem discípuli, fecérunt sicut præcépít illis Iesus. Et adduxérunt ásinam et pullum: et imposuérunt super eos vestiménta sua, et eum désuper sedére fecérunt.

Plúrima autem turba stravérunt vestiménta sua in via: álii autem cædebant ramos de arbóribus, et sternébant in via: turbæ autem, quæ præcedébant, et quæ sequebántur, clamábant, dicéntes: « Hosánna Fílio David; benedíctus qui venit in nómine Dómini ».

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

## THE PROCESSION OF PALMS

*The Procession now takes place. When the Priest places incense in the thurible, turning towards the people, he sings:*

✠. Procedámus in pace.

**Omnes:** ✠. In nómine Christi. Amen.

✠. Let us go forth in peace.

**All:** ✠. In the Name of Christ. Amen.

*The Thurifer precedes with the smoking censer, followed by the server bearing the Processional Cross between two Acolytes carrying lighted candles. and finally the Celebrant with the Deacon (or server) on his left. All carry Palms, and all or some of them sing the following antiphons, Hymn and Psalms, during the whole time the Procession lasts.*

*Note: If it is Possible, the Procession should make its way outside the Church for some considerable distance before returning, since the Procession is intended to be a main feature of today's ceremony.*

## Antiphons, Hymn and Psalm, Antiphon 1

Occurrunt turbæ cum flóribus et palmis  
Redemptóri óbviám: et victóri  
triumphánti digna dant obséquia:  
Fílium Dei ore gentes prædicant: et in  
laudem Christi voces tonant per núbila:  
Hosánna in excésis!

### Antiphona 2

Cum Angelis et púeris fidéles  
inveniámur, triumphatóri mortis  
clamántes: Hosánna in excésis.

### Antiphona 3

Turba multa, quæ convénerat ad diem  
festum, clamábat Dómino: Benedíctus  
qui venit in nómine Dómini: Hosánna  
in excésis.

### Antiphona 4

Cœpérunt omnes turbæ descendéntium  
gaudéntes laudáre Deum voce magna,  
super ómnibus quas víderant virtútibus,  
dicéntes: Benedíctus qui venit Rex in  
nómine Dómini; pax in terra, et glória  
in excésis.

### Hymnus ad Christum Regem

**Chorus:** Glória, laus et honor tibi sit,  
Rex Christe Redémptor, Cui pueríle  
decus prompsit Hosánna pium.

**Omnes:** Glória, laus et honor tibi sit,  
Rex Christe Redémptor, Cui pueríle  
decus prompsit Hosánna pium.

**Chorus:** Israël es tu Rex, Davídís et  
inclita proles, Nómine qui in Dómini,  
Rex benedícite, venis.

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

### Antiphon 2

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

### Antiphon 3

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

### Antiphon 4

On their way down the whole multi-  
tude began with joy to praise God  
with a loud voice for all the mighty  
works they had seen, saying: Blessed  
be the King who comes in the name  
of the Lord; peace on earth and glory  
on high.

### Hymn to Christ the King

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

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

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

**Omnes:** Glória, laus et honor tibi sit,  
Rex Christe Redémptor, Cui pueríle  
decus prompsit Hosánna pium.

**Chorus:** Cœtus in excélsis te laudat  
cælicus omnis, Et mortális homo, et  
cuncta creáta simul.

**Omnes:** Glória, laus et honor tibi sit,  
Rex Christe Redémptor, Cui pueríle  
decus prompsit Hosánna pium.

**Chorus:** Plebs Hebræa tibi cum palmis  
óbvia venit; Cum prece, voto, hymnis,  
ádsumus ecce tibi.

**Omnes:** Glória, laus et honor tibi sit,  
Rex Christe Redémptor, Cui pueríle  
decus prompsit Hosánna pium.

**Chorus:** Hi tibi passúro solvébant  
múnia laudis; Nos tibi regnánti  
pángimus ecce melos.

**Omnes:** Glória, laus et honor tibi sit,  
Rex Christe Redémptor, Cui pueríle  
decus prompsit Hosánna pium.

**Chorus:** Hi placuére tibi, pláceat  
devótio nostra: Rex bone, Rex clemens,  
cui bona cuncta placent.

**Omnes:** Glória, laus et honor tibi sit,  
Rex Christe Redémptor, Cui pueríle  
decus prompsit Hosánna pium.

### **Antiphona 5**

Omnes colláudant nomen tuum, et  
dicunt: «Benedíctus qui venit in  
nómine Dómini: Hosánna in excélsis »,

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

**Choir:** The Angel host laud Thee on  
high, On earth mankind, with all  
created things.

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

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

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

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

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

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

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

### **Antiphon 5**

All praise Thy name highly and say:  
Blessed is He who comes in the name  
of the Lord: Hosanna in the highest.

## Psalmus 147

Lauda, Ierúsalem, Dóminum, lauda Deum tuum, Sion, Quod firmávit seras portárum tuárum, benedixit fíliis tuis in te. Compósuit fines tuos in pace, medúlla trítici sátiat te. Emíttit elóquium suum in terram, velóciter currit verbum eius. Dat nivem sicut lanam, pruínam sicut cínerem spargit. Prójicit gláciem suam ut frústula panis; coram frigóre eius aquæ rigéscunt. Emíttit verbum suum et liquefácit eas; flare iubet ventum suum et fluunt aquæ. Annuntiávit verbum suum Iacob, statúta et præcépta sua Israël. Non fecit ita ulli natióni: præcépta sua non manifestvit eis. Glória Patri, et Fílio, et Spíritui Sancto, Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum, Amen. Et repetitur antiphona: Omnes collaudant nomen tuum, et dicunt: Benedictus qui venit in nomine Dómini: Hosanna in excelsis,

### Antiphona 6

Fulgéntibus palmis prostérnimur adveniénti Dómino: huic omnes occurrámus cum hymnis et cánticis, glorificántes et dicétes: Benedictus Dóminus.

### Antiphona 7

Ave, Rex noster, Fili David, Redémptor mundi, quem prophétæ prædixerunt Salvatórem dómui Israël esse

## Psalm 147

Praise the Lord, O Jerusalem: praise thy God, O Sion. Because He has strengthened the bolts of thy gates: He has blessed thy children within thee. Who has placed peace in thy borders: and fills thee with the fat of corn. Who sends forth His speech to the earth: His word runs swiftly. Who gives snow like wool: scatters mists like ashes. He sends His crystal like morsels: Who shall stand before the face of His cold? He shall send out His word and shall melt them: His wind shall blow and the waters shall run. Who declares His word to Jacob: His justice and His judgments to Israël. He has not done in like manner to every nation: and His judgments He has not made manifest to them. Glory be to the Father. And to the Son. And to the Holy Ghost, as it was in the beginning, is now, and ever shall be. Amen. All praise Thy name highly and say: Blessed is He who comes in the name of the Lord: Hosanna in the highest.

### Antiphon 6

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

### Antiphon 7

Hail, our King, O Son of David, O world's Redeemer, whom prophets did foretell as the Savior to come of

ventúrum. Te enim ad salutárem  
víctimam Pater misit in mundum, quem  
exspectábant omnes sancti ab orígine  
mundi, et nunc: «Hosánna Fílio David.  
Benedíctus qui venit in nómine  
Dómini. Hosanna in excélsis,

***The Procession enters the Church  
singing:***

Ingrediénte Dómino in sanctam  
civitátem, Hebræórum púeri  
resurrectiónem Vitæ pronuntiántes,  
Cum ramis palmárum: Hosánna,  
clamábant, in excélsis. Cum audísset  
pópulus, quod Iesus veníret  
Ierosólymam, exiérunt óbviám ei Cum  
ramis palmárum: Hosánna, clamábant,  
in excélsis.

***When the Celebrant reaches the  
Altar, he turns to face the people and  
sings:***

✠. Dóminus vobiscum.

**Omnes** ✠. Et cum spírítu tuo.  
Oremus.

Dómine Iesu Christe, Rex ac Redémptor  
noster, in cuius honórem, hos ramos  
gestántes, solémnes laudes  
decantávimus: concéde propítius; ut,  
quocúmque hi rami deportáti fúerint, ibi  
tuæ benedictiónis grátia descéndat, et,  
quavis dæmonum iniquitáte vel illusióne  
profligáta, délixtera tua prótegat, quos  
redémit: Qui vivis et regnas in sæcula  
sæculórum.

**Omnes** Amen.

the house of Israël. For the Father  
sent Thee into the world as victim  
for salvation; from the beginning of  
the world all the saints awaited  
Thee: Hosanna now to the Son of  
David! Blessed be He who comes in  
the name of the Lord. Hosanna in the  
highest!

***The Procession enters the Church  
singing:***

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

***When the Celebrant reaches the  
Altar, he turns to face the people  
and sings:***

✠. The Lord be with you.

✠. And with thy spirit.

Let us pray.

O Lord Jesus Christ, our King and  
Redeemer, in whose honor we have  
borne these palms and gone on prais-ing  
Thee with song and solemnity:  
mercifully grant that wheresoever these  
palms are taken, there the grace of Thy  
blessing may descend; may every  
wickedness and trickery of the demons  
be frustrated; and may Thy right hand  
protect those it has redeemed. Who lives  
and reigns forever. **All** Amen.

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THE SECOND SUNDAY IN PASSIONTIDE,  
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VIOLET VESTMENTS

SUNDAY OF THE FIRST CLASS

STATION AT ST. JOHN IN LATERAN

**The Order of Mass**

***There are no prayers at the foot of the altar:  
the Introit is begun at once, following the Blessing of the  
Palms.***

**The Introit**

**D**ómine, ne longe fácias auxiliium tuum  
a me, ad defensionem meam aspice:  
libera me de ore leónis, et a córnibus  
unicórnium humilitátem meam. *Psalm.*  
Deus, Deus meus, respice in me: quare me  
dereliquísti? longe a salute mea verba  
delictórum meorum. Dómine, ne longe  
 fácias auxiliium tuum a me, ad  
defensionem meam aspice: libera me de  
ore leónis, et a córnibus unicórnium  
humilitátem meam.

**L**ord, keep not Thy help far from me;  
look to my defense; deliver me from  
the lion's mouth, and my lowness from the  
horns of the unicorns. *Psalm.* O God, my  
God, look upon me; why has Thou  
forsaken me? Far from my salvation are the  
words of my sins. O Lord, keep not Thy  
help far from me; look to my defense;  
deliver me from the lion's mouth, and my  
lowness from the horns of the unicorns.

*The Gloria and the Alleluia Prayer are omitted during both the Pre-lent and Lenten penitential periods.*

**KYRIE**

*The Celebrant recites the Kyrie while the Schola sings:*

Kyrie, eléison. (x3)

Christe, eléison. (x3)

Kyrie, eléison, (x3)

Lord have mercy. (x3)

Christ have mercy. (x3)

Lord have mercy. (x3)

## The Collect

*Chanted by Celebrant at the Epistle (right) side of the Altar.*

☩. Dóminus vobiscum.

✠. Et cum Spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, qui humáno generi, ad imitándum humilitátis exéplum, Salvatórem nostrum carnem súmeret et crucem subíre fecísti: concéde propítius; ut et patiéntiæ ípsius habére documénta et resurrectiónis consórtia mereámur. Per eúndem Dóminum nostrum Jesum Christum fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. Amen.

☩. The Lord be with you.

✠. And with thy spirit.

Let us pray.

O almighty and everlasting God, who caused our Savior to take upon Him our flesh and to undergo the cross, for an example of humility to be imitated by mankind: mercifully grant that we may deserve to possess not only the lesson of His patience, but also the fellowship of His Resurrection. Through the same Lord Jesus Christ Thy Son, Who lives and reigns with Thee in the unity of the Holy Ghost, God, world without end. Amen.

## The Epistle

From Blessed Paul the Apostle to the Philippians

*The triumph of the Redeemer of the world, Our Lord Jesus Christ, must be preceded by "His humiliation unto death, even the death of the cross"*

## The Gradual

Tenuísti manum dèxteram meam: et in voluntáte tua deduxísti me: et cum glória assumpsísti me. V. Quam bonus Israël Deus rectis corde! mei autem pæne moti sunt pedes: pæne effúsi sunt gressus mei: quia zelávi in peccatóribus, pacem peccatórum videns.

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

## The Tract

Deus, Deus meus, réspice in me: quare me dereliquísti? ☩. Longe a salúte mea verba delictórum meórum. ☩. Deus meus, clamábo per diem, nec exáudies: in nocte,

O God, my God, look upon me; why has Thou forsaken me? Far from my salvation are the words of my sins. O my God, I shall cry by day, and Thou will not hear; and by

et non ad insipientiam mihi. *℟.* Tu autem in sancto habitas, laus Israël. *℟.* In te speraverunt patres nostri: speraverunt, et liberasti eos. *℟.* Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi. *℟.* Ego autem sum vermis, et non homo: opprobrium hominum et abiectio plebis. *℟.* Omnes, qui videbant me, aspernabantur me: locuti sunt labiis et moverunt caput. *℟.* Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum. *℟.* Ipsi vero consideraverunt, et inspexerunt me: diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. *℟.* Libera me de ore leonis: et a cornibus unicornium humilitatem meam. *℟.* Qui timetis Dominum, laudate eum: universum semen Iacob, magnificate eum. *℟.* Annuntiabitur Domino generatio ventura: et annuntiabunt caeli iustitiam eius. *℟.* Populo, qui nascetur, quem fecit Dominus.

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

### Munda Cor Meum

*Silently by the Priest at the Tabernacle, while the Schola finishes the Gradual and Tract*

**M**unda cor meum ac labia mea, Omnipotens Deus, qui labia Isaiae prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare, Per Christum Dominum nostrum. Amen.

**C**leanse my heart and my lips, O God Almighty, Who cleansed the lips of the Prophet Isaiah with a burning coal; and through Thy gracious mercy, purify me that I may worthily proclaim The holy Gospel. Through Christ our Lord. Amen.

*The Celebrant accepts the Thurible from the Master of Ceremonies and honors the Missal and its contents with nine swings of the Thurible. This is the same*

*degree of honor provided later at the Consecration to the Physical Body and Blood of Jesus Christ, indicative of the respect owed to the Word of God contained in the Missal.*

*Then turning towards the Book and with his hands joined, he says:*

∩. Dóminus Vobíscum

℞. Et cum spírítu tuo.

∩. The Lord be with you.

℞. And with thy spirit.

*The Faithful rise and remain standing (if you are able) during the Gospel, which is sung by the Deacon at a Solemn High Mass. The Priest signs the Book, and himself on the forehead, mouth, and breast while saying “The continuation (or the beginning) of the Holy Gospel...”, to which the servers normally respond: Glória, tibi, Dómine, **but not today**.*

### The Gospel

#### ✠Continuation of the holy Gospel according to St. Matthew

*The Passion of our Lord is sung without lights or incense. Glória tibi, Dómine is not sung after the Title.*

**C** stands for the Chronicler (Chronísta), **S** for the people, the Apostles, etc. (Synagóga), and ✠ for Christ (Christus).

In illo tempore: Venit Iesus cum discipulis suis in villam, quæ dicitur Gethsémani, et dixit discipulis suis: ✠ Sedéte hic, donec vadam illuc, et orem. **C**. Et assumpto Petro, et duóbus filiis Zebedæi, cœpit contristári, et mœstus esse. Tunc ait illis: Tristis est ánima mea usque ad mortem: sustinéte hic, et vigiláte mecum. **C**. Et progressus pusillum, prócidit in fáciem suam, orans, et dicens: Pater mi, si possíbile est, tránseat a me calix iste. Verúmtamen non sicut ego volo, sed sicut tu. **C**. Et venit ad discipulos suos, et invénit eos dormiéntes: et dicit Petro: ✠ Sic non potuístis una hora vigiláre mecum? Vigiláte, et oráte, ut non intrétis in tentatióem. Spírítus quidem promptus est, caro autem infirma. **C**. Íterum secúndo ábiit, et orávit, dicens: ✠ Pater mi, si non potest hic calix transíre, nisi bibam illum, fiat volúntas tua. **C**. Et venit íterum, et

At that time Jesus came with them into a country place which is called Gethsemani; and He said to His disciples: Sit you here, till I go yonder and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He said to them: My soul is sorrowful even unto death; stay you here and watch with Me. And going a little further, He fell upon His face, praying and saying: My Father, if it be possible, let this chalice pass from Me; nevertheless, not as I will, but as Thou wills. And He comes to His disciples, and found them asleep. And He says to Peter: What! Could you not watch one hour with Me? Watch and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time, He went and prayed, saying: My Father, if this chalice

invénit eos dormiéntes: erant enim óculi eórum graváti. Et relíctis illis, íterum ábiit, et oróvit tértio, eúndem sermónem dicens. Tunc venit ad discípu­los suos, et dicit illis: ✠ Dormíte iam, et requiéscite: ecce appropinquávit hora, et Fílius hóminis tradétur in manus peccatórum. Súrgite, eamus: ecce appropinquávit qui me tradet. **C.** Adhuc eo loquén­te, ecce Iudas unus de duódecim venit, et cum eo turba multa cum gládiis et fústibus, missi a princípibus sacerdotum, et senióribus pópuli. Qui autem trádidit eum, dedit illis signum dicens: **S.** Quemcúmque osculátus fuéro, ipse est, tenéte eum. **C.** Et conféstim accédens ad Iesum, dixit: **S.** Ave, Rabbi. **C.** Et osculátus est eum. Dixítque illi Iesus: ✠ Amíce, ad quid venísti? **C.** Tunc accessérunt, et manus iniecérunt in Iesum, et tenuérunt eum. Et ecce unus ex his, qui erant cum Iesu, exténdens manum, exémit gládium suum, et percútiens servum princípis sacerdotum, amputávit aurículam eius. Tunc ait illi Iesus: ✠ Convérte gládium tuum in locum suum. Omnes enim, qui accepérunt gládium, gládio períbunt. An putas, quia non possum rogáre Patrem meum, et exhibébit mihi modo plus quam duódecim legiónes Angelórum? Quómodo ergo implebúntur Scriptúræ, quia sic opórtet fieri? **C.** In ilia hora dixit Iesus turbis: ✠ Tamquam ad latrónem exístis cum gládiis, et fústibus comprehéndere me: cotidie apud vos sedébam docens in templo, et non me tenuístis. **C.** Hoc autem totum factum est, ut adimpleréntur Scriptúræ prophetárum.

may not pass away, but I must drink it, Thy will be done. And He came again, and found them sleeping, for their eyes were heavy. And leaving them, He went again, and He prayed the third time, saying the self-same word. Then He came to His disciples, and said to them: Sleep now and take your rest; behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold, he is at hand that will betray Me. As He yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed Him gave them a sign, saying: Whomsoever I shall kiss, that is He; hold Him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed Him. And Jesus said to him: Friend, whereto art thou come? Then they came up and laid hands on Jesus, and held Him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: Put up again Thy sword into its place; for all that take the sword shall perish with the sword. Think thou that I cannot ask My Father, and He will give Me presently more than twelve legions of Angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out, as it were to a robber, with swords and clubs to apprehend Me. I sat daily with you,

Tunc discipuli omnes, relicto eo, fugerunt. At illi tenentes Iesum, duxerunt ad Caipham principem sacerdotum, ubi scribae et seniores convenerant. Petrus autem sequebatur eum a longe, usque in atrium principis sacerdotum. Et ingressus intro, sedebat cum ministris, ut videret finem. Principes autem sacerdotum, et omne concilium, quaerebant falsum testimonium contra Iesum, ut eum morti traderent: et non invenerunt, cum multi falsi testes accessissent. Novissime autem venerunt duo falsi testes, et dixerunt: **S.** Hic dixit: Possum destruire templum Dei, et post triduum reaedificare illud. **C.** Et surgens princeps sacerdotum, ait illi: **S.** Nihil respondes ad ea, quae isti adversum te testificantur? **C.** Iesus autem tacebat. Et princeps sacerdotum ait illi: **S.** Adiuro te per Deum vivum, ut dicas nobis, si tu es Christus Filius Dei. **C.** Dicit illi Iesus: ✠ Tu dixisti. Verumtamen dico vobis, amodo videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem in nubibus caeli. **C.** Tunc princeps sacerdotum scidit vestimenta sua, dicens: **S.** Blasphemavit: quid adhuc egemus testibus? Ecce nunc audistis blasphemiam: quid vobis videtur? **C.** At illi respondentes dixerunt: **S.** Reus est mortis. **C.** Tunc exspuerunt in faciem eius, et colaphis eum ceciderunt, alii autem palmas in faciem eius dederunt, dicentes: **S.** Prophetiza nobis, Christe, quis est qui te percussit? **C.** Petrus vero sedebat foris in atrio: et accessit ad eum una ancilla, dicens: **S.** Et tu cum Iesu Galilaeo eras. **C.** At ille negavit coram omnibus, dicens: **S.** Nescio

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

quid dicis. **C.** Exeúnte autem illo iánuam, vidit eum alia ancílla, et ait his, qui erant ibi: **S.** Et hic erat cum Iesu Nazaréno. **C.** Et íterum negávit cum iuraméto: Quia non novi hóminem. Et post pusíllum accessérunt qui stabant, et dixerunt Petro: **S.** Vere et tu ex illis es: nam et loquéla tua maniféstum te facit. **C.** Tunc coepit detestári, et iuráre quia non novísset hóminem. Et contínuo gallus cantávit. Et recordátus est Petrus verbi Iesu, quod díxerat: Priúsqum gallus cantet, ter me negábis. Et egréssus foras, flevit amáre. Mane autem facto, consílium iniérunt omnes príncipes sacerdotum, et senióres pópuli advérsus Iesum, ut eum morti tráderent. Et vinctum adduxérunt eum, et tradidérunt Póntio Piláto præsidi. Tunc videns Iudas, qui eum trádedit, quod damnátus esset; pœniténtia ductus, rétulit trigínta argénteos princípibus sacerdotum, et senióribus, dicens: **S.** Peccávi, tradens sánguinem iustum. **C.** At illi dixerunt: **S.** Quid ad nos ? Tu víderis. **C.** Et projectis argénteis in templo, recéssit: et ábiens, láqueo se suspéndit. Príncipes autem sacerdotum, accéptis argénteis, dixerunt: **S.** Non licet eos mittere in córbonam: quia pretium ságuinis est. **C.** Consílio autem ínito, emérunt ex illis agrum figuli, in sepultúram peregrinórum. Propter hoc vocátus est ager ille, Hacéldama, hoc est, ager ságuinis, usque in hodiérnum diem. Tunc implétum est, quod dictum est per Ieremíam prophétam, dicéntem: Et accepérunt trigínta argínteos prétium appretiáti, quem appretiavérunt a filiis

Prophecy unto us, O Christ, who is he that struck Thee? But Peter sat without in the court, and there came to him a servant-maid, saying: Thou also was with Jesus the Galilean. But he denied before them all, saying: I know not what thou says. And as he went out of the gate, another maid saw him, and she said to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: I know not the man. And after a little while, they came that stood by and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which He had said: Before the cock crow, thou wilt deny Me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death. And they brought Him bound, and delivered Him to Pontius Pilate the governor. Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the Temple, he departed, and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona,

Israël: et dedérunt eos in agrum figuli, sicut constituit mihi Dóminus. Iesus autem stetit ante præsidem, et interrogávit eum præses, dicens: **S.** Tu es Rex Iudæórum? **C.** Dicit illi Iesus ✠ Tu dicis. **C.** Et cum accusarétur a princípibus sacerdotum et senióribus, nihil respóndit. Tunc dicit illi Pilátus: **S.** Non audis quanta advérsus te dicunt testimónia? **C.** Et non respóndit ei ad ullum verbum, ita ut mirarétur præses veheménter. Per diem autem solénnem consuéverat præses pópulo dimíttre unum vinctum, quem voluissent. Habébat autem tunc vinctum insígnem, qui dicebátur Barábbas. Congregátis ergo illis, dixit Pilátus: **S.** Quem vultis dimíttam vobis: Barábbam, an Iesum, qui dicitur Christus? **C.** Sciébat enim quod per invídiam tradidissent eum. Sedénte autem illo pro tribunáli, misit ad eum uxor eius, dicens: **S.** Nihil tibi et iusto illi: multa enim passa sum hódie per visum propter eum. **C.** Príncipes autem sacerdotum et senióres persuasérunt pópulis, ut péterent Barábbam, Iesum vero pérderent. Respóndens autem præses ait illis: **S.** Quern vultis vobis de duóbus dimítti? **C.** At illi dixérunt: **S.** Barábbam. **C.** Dicit illis Pilátus: **S.** Quid ígitur fáciam de Iesu, quid dicitur Christus? **C.** Dicunt omnes: **S.** Crucifigátur. **C.** Ait illis præses: **S.** Quid enim mali fecit? **C.** At illi magis clamábant, dicéntes: **S.** Crucifigátur. **C.** Videns autem Pilátus quia nihil proficeret, sed magis tumúltus fieret: accépta aqua, lavit manus coram pópulo, dicens: **S.** Ínnocens ego sum a ságuine iusti huius: vos vidéritis. **C.** Et respóndens univérsus

because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israël: and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked Him, saying: Art Thou the King of the Jews? Jesus said to him: Thou has said it. And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him: Dost not Thou hear how great testimonies they allege against Thee? And He answered to him never a word, so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you: Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment his wife sent to him, saying: Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him. But the chief priests and ancients persuaded the people that they

pópulus dixit: **S.** Sánguis eius super nos, et super filios nostros.

**C.** Tunc dimísit illis Barábbam: Iesum autem flagellátum trádidit eis, ut crucifigéretur. Tunc mílites præsidis suscipiéntes Iesum in prætórium, congregavérunt ad eum univérsam cohórtem: et exuéntes eum, chlámýdem coccíneam circumdedérunt ei: et plecténtes corónam de spinis, posuérunt super caput eius, et arúndinem in délixtera eius. Et genu flexo ante eum, illudébant ei, dicéntes: **S.** Ave, Rex Iudæórum. **C.** Et exspuéntes in eum, accepérunt arúndinem, et percutiébant caput eius. Et postquam illusérunt ei, exuérunt eum chlámýde, et induérunt eum vestiméntis eius, et duxérunt eum ut crucifigerent. Exeúntes autem, invenérunt hóminem Cyrenæum, nómine Simónem: hunc angariavérunt, ut tólleret crucem eius. Et venérunt in locum qui dícitur Gólgotha, quod est Calváriæ locus. Et dedérunt ei vinum bíbere cum felle mixturn. Et cum gustásset, nóluit bibere. Postquam autem crucifixérunt eum, divisérunt vestiménta eius, sortem mitténtes: ut implerétur, quod dictum est per prophétam, dicéntem: Divisérunt sibi vestiménta mea, et super vestem meam misérunt sortem. Et sedéntes, servábant eum. Et imposuérunt super caput eius causam ipsíus scriptam: Hic est Iesus Rex Iudæórum. Tunc crucifixi sunt cum eo duo latrónes: unus a dextris, et unus a sinístris. Prætereúntes autem blasphemábant eum, movéntes cápita sua, et dicéntes: **S.** Vah, qui déstruis templum Dei, et in trídúo illud reádificas: salva

should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said: Barabbas. Pilate said to them: What shall I do then with Jesus that is called Christ? They say all: Crucify Him. The governor said to them: Why, what evil has He done? But they cried out the more, saying: Crucify Him. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His blood be upon us and upon our children. Then he released to them Barabbas; and having scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the governor, taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him they put a scarlet cloak about Him. And plating a crown of thorns they put it upon His head and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: Hail, King of the Jews. And spitting upon Him, they took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him. And going out, they found a man of Cyrene, named Simon; him they forced to take up His cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave Him wine to drink mingled with gall; and when

temetipsum. Si Filius Dei es, descende de cruce. **C.** Similiter et principes sacerdotum illudentes cum scribis et senioribus, dicebant: **S.** Alios salvos fecit, seipsum non potest salvum facere: si Rex Israel est, descendat nunc de cruce, et credimus ei: confidit in Deo: liberet nunc, si vult eum; dixit enim: Quia Filius Dei sum. **C.** Idipsum autem et latrones, qui crucifixi erant cum eo, improperabant ei. A sexta autem hora tenebrae factae sunt super universam terram usque ad horam nonam. Et circa horam nonam clamavit Iesus voce magna, dicens: ✠ Eli, Eli, lamma sabachthani? **C.** Hoc est: ✠ Deus meus, Deus meus, ut quid dereliquisti me? **C.** Quidam autem illic stantes, et audientes, dicebant: **S.** Eliam vocat iste. **C.** Et continuo currens unus ex eis, accipit spongiam implevit aceto, et imposuit arundini, et dabat ei bibere. Ceteri vero dicebant: **S.** Sine, videamus an veniat Elias liberans eum. **C.** Iesus autem iterum clamans voce magna, emisit spiritum. *(Hic genuflectitur, et pausatur aliquantulum).* Et ecce velum templi scissum est in duas partes a summo usque deorsum: et terra mota est, et petrae scissae sunt, et monumenta aperta sunt: et multa corpora sanctorum, qui dormierant, surrexerunt. Et exeuntes de monumentis post resurrectionem eius, venerunt in sanctam civitatem, et apparuerunt multis. Centurio autem, et qui cum eo erant, custodientes Iesum, viso terrae motu et his, quae fiebant, timuerunt valde, dicentes: **S.** Vere Filius Dei erat iste. **C.** Erant autem ibi mulieres

He had tasted He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided My garments among them, and upon My vesture they cast lots. And they sat and watched Him. And they put over His head His cause written: This is Jesus the King of the Jews. Then were crucified with Him two thieves; one on the right hand and one on the left. And they that passed by blasphemed Him, wagging their heads, and saying: Yah, Thou that destroys the temple of God and in three days rebuilds it, save Thine own self. If Thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients, mocking, said: He saved others, Himself He cannot save; if He be the king of Israel, let Him now come down from the cross, and we will believe Him; He trusted in God, let Him now deliver Him if He will have Him; for He said: I am the Son of God. And the self-same thing the thieves also that were crucified with Him reproached Him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabachthani? That is, My God, My God, why hast Thou forsaken Me? And some that stood there and heard said: This man calls Elias. And immediately one of them running took a sponge and filled it with vinegar and put it on a reed and gave Him to drink. And the

multæ a longe, quæ secútæ erant Iesum a Galilææ, ministrántes ei: inter quas erat María Magdaléna, et María Iacóbi, et Ioseph mater, et mater filiórum Zebedæi. Cum autem sero factum esset, venit quidam homo dives ab Arimathæa, nómine Ioseph, qui et ipse discipulus erat Iesu. Hic accéssit ad Pilátum, et pétiit corpus Iesu. Tunc Pilátus iussit reddi corpus. Et accépto corpóre, Ioseph invólvit illud in sindóne munda. Et pósuit illud in monuménto suo novo, quod excíderat in petra. Et advólvit saxum magnum ad óstium monuménti, et ábiit.

others said: Let be; let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the ghost. *(Here all kneel and pause for a few moments.)* And behold the veil of the temple was rent in two from the top even to the bottom; and the earth quaked and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake

and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus, from Galilee, ministering unto Him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument and went his way.

**Due to the Length of the Gospel, there will be no Sermon.**

### **The Credo**

*On Sundays and certain Feast Days the Priest recites the Creed, a summary of Catholic Doctrine. This Profession of Faith derives from those proclaimed at the General Councils of Nicea in 325 and Constantinople in 381, convened to condemn heretics who denied that Jesus Christ and the Holy Ghost were God.*

**THE EMPHASIZED WORDS** below are accompanied by the Priest, if seated, removing his Biretta and bowing to the Tabernacle.

Credo in unam Deum, Patrem omnipoténtem, factórem cœli et terræ, visibílium ómnium et invisibílium. Et in

I believe in one God, the Father almighty, Maker of heaven and earth, and of all things, visible and invisible. And in one

unum Dóminum **IESUM CHRISTUM**, Fílium Dei unigénitum. Et ex Patre natum ante ómnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Génitum, non factum, consubstantiálem Patri: per quem ómnia facta sunt. Qui propter nos hómines et propter nostram salútem descéndit de cœlis. *Hic genufléctitur* **ET INCARNATUS EST DE SPÍRITU SANCTO EX MARIA VIRGINE: ET HOMO FACTUS EST.** *Leváte* Crucifíxus étiam pro nobis: sub Póntio Piláto passus, et sepúltus est. Et resurréxit tértia die, secúndum Scriptúras. Et ascéndit in cœlum: sedet ad délixeram Patris. Et íterum ventúrus est cum glòria iudicáre vivos et mórtuos: cuius regni non erit finis. Et in **SPÍRITUM SANCTUM**, Dóminum, et vivificántem: qui ex Patre Filióque procédit. Qui cum Patre et Fílio simul adorátur et conglorificátur: qui locútus est per Prophétas. Et **UNAM SANCTAM CATHÓLICAM ET APOSTÓLICAM ECCLÉSIAM.** Confíteor unum baptísma in remissionem peccatórum. Et expécto resurrectionem mortuórum. Et vitam ventúri sæculi. Amen.

Lord **JESUS CHRIST**, the only begotten Son of God. And born of the Father, before all ages. God of God: Light of Light: true God of true God. Begotten, not made, consubstantial with the Father, by whom all things were made. Who, for us men, and for our salvation, came down from heaven. *Here kneel down.* **AND BECAME INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY: AND WAS MADE MAN.** *Arise* He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He rose again according to the Scriptures. And ascended into heaven, and sits at the right hand of the Father. And He shall come again with glory to judge both the living and the dead, of whose kingdom there shall be no end. And in the **HOLY GHOST**, 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: Who spoke by the prophets. **AND IN ONE, HOLY, CATHOLIC AND APOSTOLIC CHURCH.** I confess one baptism for the remission of sins. And I look for the resurrection of the dead. And the life of the world to come. Amen.

In what follows, **S.** in the Latin column stand for the Priest; **M.** For the server (S=Sacerdótum, M=Miníster).  
In the English column **P.**=Priest, **S**=server.

### Offertory Antiphon

*The Priest kisses the Altar, and turning to the people, says:*

**S.** Dóminus Vobiscum

**M.** Et cum spírítu tuo,

**P.** The Lord be with you.

**S.** And with thy spirit.

*The Priest enters upon the Sacrifice of the Mass proper and urges the faithful to pray with him. He reads the Offertory Verse, a short quotation from Holy Scripture which varies with the Mass of each day.*

S. Orémus

P. Let us pray

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

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

*This being finished, he offers bread and wine to the Father, which is about to be changed into the Body and Blood of His Son.*

### **The Offering of the Bread and Wine**

*Almost all of these Offertory prayers were suppressed in the 1970 Novus Ordo. It is easy to see why. The reason alleged was that they simply duplicated the Doctrine contained in the following Roman Canon, and were therefore unneeded. Of course they then proceeded to effectively suppress the Roman Canon.*

*He takes the paten with the host, and offering it up, says:*

Deus, hanc immaculátam hóstiam, quam ego indignus fámulus tuus offero tibi Deo meo vivo et vero, pro innumerábilibus peccátis, et offénsionibus, et neglegéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus cristiánis vivis atque defúntis: ut mihi et illis proficiat ad salútem in vitam ætéram. Amen.

Receive, O holy Father, almighty and eternal God, this unspotted host, which I, Thine unworthy servant, offer unto Thee, my living and true God, for my countless sins, trespasses, and omissions, likewise for all here present: as also for all faithful Christians, both living and dead; that it may be of avail for salvation both to me and to them unto life everlasting. Amen.

*There is an extraordinary and humbling exposition of Catholic doctrine in every Gregorian Mass, asking that WE BE MADE PARTAKERS IN DIVINITY ITSELF; this is emphasized below. (Father Young touched upon this in his sermon of the Second Sunday of Lent 2010, noting that as we, as **created** beings, cannot equate ourselves with God. Similar wording remains in the Novus Ordo, less elegantly presented.)*

*Making the Sign of the Cross with the paten, he places the host upon the corporal.*

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: DA NOBIS, PER HUIUS AQUAE ET VINI MYSTÉRIUM, EIUS DIVINITÁTIS ESSE CONSÓRTEs, qui humanitátis nostrae fieri dignátus est particeps, Iesus Christus, Fílius tuus, Dóminus noster: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia saecula saeculórum. Amen.

nature very wonderfully, and still more wonderfully restored it, GRANT THAT WE, BY THE MYSTERY OF THIS WATER AND WINE, MAY BECOME PARTAKERS OF HIS DIVINE NATURE, Who humbled Himself to become partaker of our human nature, Jesus Christ our Lord, Thy Son, Who with Thee lives and reigns in the unity of the Holy Ghost, Who is God: world without end. Amen.

*He pours wine and water into the chalice, blessing the water before it is mixed. He pours a few drops of water into the chalice containing wine, in remembrance of the water and blood which flowed from the side of Jesus when pierced by the soldier's lance. Then the Priest takes the chalice, and offers it, saying:*

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

We offer to Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that it may ascend before Thy divine Majesty as a sweet fragrance, for our salvation and for that of the whole world. Amen.

*The Priest makes the Sign of the Cross with the Chalice, places it upon the Corporal, and covers it with the Pall. Then, with his hands joined upon the Altar, and slightly bowing down, he says:*

In spíritu humilitátis et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

Humbled in mind and contrite of heart, grant that the sacrifice which we offer this day in Thy sight may be pleasing to Thee, O Lord God.

*Raising his eyes towards heaven, extending and then joining his hands, the Priest makes the Sign of the Cross over the host and the chalice, while he invokes the Holy Spirit:*

Veni, Sanctificátor omnípotens æterne Deus: bénedicit obláta, prosequéndo: et benedic hoc sacrificium, tuo sancto nómini præparátum.

Come, O Sanctifier, almighty and eternal God, bless this Sacrifice, which is prepared for the glory of Thy holy Name.

*What is offered to the living God?: Bread; Wine; Ourselves,—all the faithful.  
Hence, this threefold gift to God is incensed.*

*The Priest now blesses incense, saying the following prayers:*

Per intercessi6nem beati Michælis Archàngeli, stantis a dextris altâris incénsi, et 6mni6m elect6rum su6rum, incénsus istud dignetur D6minus bene ✠ dícere, et in od6rem suavitâtis . Per Christum D6minum nostrum. Amen.

May the Lord, by the intercession of Blessed Michael the Archangel, who stands at the right side of the altar of incense, and of all His Elect, Bless ✠ this incense and receive it as a sweet fragrance: through Christ our Lord. Amen.

*The Priest incenses the Bread & Wine*

Incensum istud a te benedíctum ascéndat super nos misericordiâ tua.

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

*Then he incenses the Altar, saying:*

Dirigátur, D6mine, orátio mea, sicut incénsus in conspéctu tuo: elevátio meârum sacrificium vespertinum. Pone, D6mine, cust6diam ori meo, et 6stium circumstántiæ lábiis meis. Ut non declínet cor meum in verbo milítie, ad exusândas excusátiones in peccatis.

Let my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door around my lips. Incline not my heart to evil words: to make excuse in sins.

*He gives the censer to the server*

Accéndat in nobis D6minus ignem sui am6ris, et flammam æténæe caritâtis, Amen.

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

*The Server incenses the celebrant, the other servers, and the Congregation.*

**The Washing of the Hands**

*The Priest washes his fingers to symbolize the great purity and inner cleanliness of those who offer or participate in this great Sacrifice.*

Lavábo inter innocétes manus meas: et circúmdabo altâre tuum, D6mine: Ut áudiam vocem laudis, et enârrem univérsa mirábilia tua. D6mine, diléxi dec6rem domus tuæ, et locum habitati6nis glóriæ

I will wash my hands among the innocent: and I will walk around Thine altar, O Lord. That I may hear the voice of Thy praise: and tell of all Thy wondrous works. I have loved, O Lord, the beauty of Thy house and

tuæ. Ne perdas cum ímpiis, Deus, ánimam meam, et cum viris sánguinum vitam meam: In quórum mánibus iniquitátes sunt: délixtera eórum repléta est munéribus. Ego autem in innocéntia mea ingrédessus sum: rédime me, et miserére mei. Pes meus stetit in diréctor in ecclésiis benedícam te, Dómine.

the place where Thy glory dwells. 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 bribes. But as for me 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.

### **The Prayer to the Most Holy Trinity**

*Bowing down before the middle of the Altar, the Priest, with joined hands, says:*

Súscipe, sancta Trínitas, hanc oblatiónem, quam tibi offérimus ob memóriam passiónis, resurrectiόnis et ascensiόnis Iesu Christi Dómini nostri: et in honórem beátæ Marias semper Vírginis, et beáti Ioánnis 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 cœlis, 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, blessed John the Baptist, the holy Apostles Peter and Paul, and of these and of all the Saints, that it may avail unto their honor and our salvation, and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

### **The Orate Fratres**

*The Priest kisses the Altar and, turning towards the people, extending, then joining his hands, says:*

Oráte, fratres: ut meum ac vestrum acríficium acceptábile fiat apud Deum Patrem omnipoténtem.

**M.** Suscípiat Dóminus sacrificium de manibus tuis (vel meis) ad laudem et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ.

*The Priest answers in a low voice:*

**S.** Amen.

Brethren, pray that my Sacrifice and yours may be acceptable to God the Father Almighty

**S.** May the Lord receive the Sacrifice from thy hands, to the praise and glory of His Name, to our benefit, and that of all His holy Church. *The Priest answers in a low voice: P.* Amen.

## The Secret(s)

*The Priest recommends the offering just made in one or several short prayers, called Secret Prayers. Then with outstretched hands, he recites the Secret Prayers, not beginning with the more usual Oremus. The Secret Prayers vary with the Mass.*

Concéde, quæsumus, Dómine: ut óculis tuæ maiestátis munus oblátum, et grátiam nobis devotiónis obtíneat, et efféctum beátæ perennitátis acquirat. Per Dóminum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

Grant, we beseech Thee, O Lord, that the gifts offered in the sight of Thy Majesty, may procure us the grace of devotion and the reward of a blessed eternity. Through Our lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Ghost, world without end.

R. Amen.

## The Preface of the Holy Cross

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum

V. Gratiás agámus Dómino Deo nostro.

R. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine, sancte, Pater omnípotens 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 nóstrum. Per quem maiestátem tuam laudant Angeli, adórant Dóminatiónes, tremunt Potestátes. Cæli, cælorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítte iubeas, deprecámur, súpplíci confessiône dicétes:

V. The Lord be with You

R. And with your spirit.

V. Lift up your hearts

R. We have lifted them up to the Lord

V. Let us give thanks to the Lord Our God

R. It is just and fitting.

Just it is indeed and fitting, right, and for our lasting good, that we should always and everywhere give thanks to Thee, Lord, holy Father, almighty and eternal God; for by this bodily fasting Thou dost curb vice and uplift the mind, bestowing upon us virtue and its rewards, through Christ our Lord. It is through Him that Thy majesty is praised by Angels, adored by Dominations, feared by powers; through Him that the heavens and the celestial Virtues join with the blessed Seraphim in one glad hymn of praise. We pray Thee let our voices blend with theirs, as we humbly praise Thee, singing:

## The Sanctus

*The triumphal hymn of the Angels, the "Trisagion" (thrice holy), is addressed to the three divine Persons. It is composed of words taken from Isaias (6. 3), from Psalm 117, and from the acclamations which greeted Jesus on the occasion of His solemn entry into Jerusalem (Matth. 21).*

Sanctus, Sanctus, Sanctus. Dóminus Deus Sabaóth. Pleni sunt cœli, et terra glória tua. Hosánna in excelsis! Benedíctus ✠ qui venit in nómine Dómini. Hosánna in excélsis!

Holy, holy, holy, Lord God of Hosts. Thy glory fills all heaven and earth. Hosanna in the highest! Blessed ✠ is He who comes in the name of the Lord. Hosanna in the highest.

## The Canon of the Mass

*The word Canon is derived from the Greek, and signifies: Rule, direction, order. The Canon comprises the (usually) **fixed** forms of prayer in the Mass, between the Sanctus to the Pater noster. During the Canon, the Priest speaks directly to God the Father.*

### The Prayers before the Consecration

For the Church and Ecclesiastical Authorities

*The Priest, extending, raising and then joining his hands, raising his eyes towards heaven and deeply bowing, says in a low voice:*

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dóminum nostrum, supplices 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, custodire, adunáre, et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro Bénedict, et Antístite nostro George, et ómnibus orthodoxis, atque cathólicæ, et apostólicæ fidei cultóribus.

We therefore, 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, this ✠ holy Victim without blemish, which in the first place we offer Thee for Thy holy Catholic Church; vouchsafe to preserve and govern her in peace and union throughout the world, together with Thy servant Benedict, our Pope, and George, our Archbishop, and all who follow and foster the Catholic and Apostolic Faith.

## Commemoration of the Living

*In union with the Priest, remember the names of the persons and the intentions for which you offer the Divine Victim.*

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

Be mindful, O Lord, of Thy servants and handmaidens, 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 and salvation they hope for; and who now fulfil their obligation to Thee, the eternal, living and true God.

## Invocation of the Saints

Communicántes, et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genitrícis Dei et Dómini nostri Iesu Christi: sed et beáti Joseph, ejusdem Vírginis Sponsi, et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andreae, Iacóbi, Ioánnis, Thomæ, Iacóbi, Philíppi, Bartholomæi, Matthæi, Simónis, et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Ioánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quórum méritis, precibusque concédas, ut in ómnibus protectiónis tuæ muniámur auxilió. *He joins his hands.* Per eúmdem Christum Dóminum nostrum. Amen.

Communicating with, and honoring in the first place the memory of the glorious ever Virgin Mary, Mother of our Lord and God Jesus Christ: as also of the blessed Joseph, her Spouse, and 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 in all things be defended by the help of Thy protection. *He joins his hands* Through Christ our Lord. Amen.

## Words of Consecration and Elevation Consecration of the Host

Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quæsumus

We therefore, beseech Thee, O Lord, to be appeased and accept this oblation of our

Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab æténa damnatióne, nos éripi, et in electórum tuórum júbeas grege numerári. Per Christum Dóminum, Amen. Quam oblatiÓnem tu Deus, in ómnibus quæsumus,

**He signs thrice the oblation with the sign of the Cross.**

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. Qui prídie quam paterétur, accépit panem in sanctas, ac venerábiles manus suas et elevátis óculis in cœlum ad te Deum Patrem suum omnipoténtem, tibi grátias agens, bene ✠ díxit, fregit, dedítque discípulis suis, dicens:

Accípíte, et manducáte ex hoc omnes.

**Hoc est enim Corpus meum.**

service, as also of Thy whole family; and to dispose our days in Thy peace, preserve us from eternal damnation, and count in the number of Thine Elect. Through Christ our Lord. Amen. Which oblation do Thou, O God, vouchsafe in all respects,

**He signs thrice the oblation with the Sign of the Cross.**

to bless, ✠ approve, ✠ ratify, ✠ make worthy and acceptable; that it may become for us the Body ✠ and Blood ✠ of Thy most loved Son Jesus Christ our Lord. Who, the day before He suffered, took bread into His holy and venerable hands, and with His eyes lifted up towards heaven to Thee, God, His almighty Father, giving thanks to Thee, He blessed ✠ it, broke it and gave it to His disciples, saying: Take and eat ye all of this,

**For this is My Body.**

*After pronouncing the words of Consecration, the Priest, kneeling, adores the Sacred Host; rising, he elevates It, and then placing It on the corporal, again adores It. After this he keeps his first finger and thumb together (except when he takes up the Host) until after the washing of his fingers following our Communion. The server incenses at the Elevation.*

## **Consecration of the Wine**

*Then, uncovering the chalice, the Priest says:*

Símili modo postquam cœnátum est, accípiens et hunc præclárum Cálícem in sanctas ac venerábiles manus suas: item tibi

In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, and giving Thee thanks,

grátias agens, benedíxit, dedítque discípulis suis, dicens: Accípite, et bíbite ex eo omnes.

**HIC EST ENIM CALIX SÁNGUINIS MEI, NOVI ET ÆTÉRNÍ TESTAMÉNTI: MYSTÉRIUM FÍDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDÉTUR IN REMISSIÓNEM PECCATÓRUM**

He blessed it, and gave it to His disciples, saying: Take and drink ye all of this,

For this is the Chalice of My Blood of the new and eternal Testament, the Mystery of Faith; which shall be shed for you and for many unto the remission of sins.

*After the consecration of the Chalice, the Priest says in a low voice:*

Hæc quotiescúmque fecéritis, in mei memóriam faciétis.

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

*The Priest kneels and adores the Precious Blood; rising he elevates the Chalice, and setting it down he covers it and adores again. Again, the server incenses at the Elevation.*

### Oblation of the Victim to God

*In the name of the Church the Priest asks of God the Father to accept the sacrifice of the Body and Blood of His Son as He did that of Abel, of Abraham, and of Melchisedech, which were figures of the Sacrifice first offered on Calvary and then renewed in each Holy Mass.*

*With hands held apart, he then proceeds:*

Unde et mémore, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui Dómini nostri tam beátæ passiónis, necnon et ab ínferis resurrectiόνis, sed et in cœlos gloriósæ ascensiónis: offérimus præcláræ majestáti tuæ de tuis donis, ac datis, hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam. Panem ✠ sanctum vitæ æternæ, et Cálícem ✠ salútis perpétuæ.

Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind blessed Passion of the same Christ Thy Son, our Lord, and also His Resurrection from the dead and His glorious Ascension into heaven: offer to Thy supreme Majesty from Thine own gifts bestowed on us, a pure ✠ Victim, a holy ✠ Victim, an unblemished ✠ Victim, the holy ✠ Bread of eternal life, and the Chalice ✠ of everlasting salvation.

*With hands still apart, he proceeds*

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

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou were graciously pleased to accept the gifts of Thy just servant Abel, the sacrifice of our patriarch Abraham, and that which Thy high priest Melchisedech offered to Thee: a holy Sacrifice, a stainless Victim.

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

Supplices te rogamus, omnipotens Deus: jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ: ut quotquot, ex hac altaris participatione sacrosanctum Filii tui Corpus, et Sanguinem sumpsérimus, omni benedictione cælesti et gratia repleamur. Per eundem Christum Dominum nostrum. : Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

We most humbly beseech Thee, almighty God, command these offerings to be borne 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 holy Body and Blood of Thy Son at this altar, may be filled with every heavenly grace and blessing. Through the same Jesus Christ, Your Son, our Lord, Who lives and reigns with You, in the unity of the Holy Ghost, Who is God, world without end. Amen.

**The Prayers after the Consecration**

*Here the Priest offers the Body and Blood of Christ for the comfort of the souls in Purgatory; invokes the saints that through their intercession we may share in the heavenly inheritance destined for us; and finishes the Canon.*

**Commemoration of the Dead**

*The faithful departed receive a special memento here. Mention your departed parents, grand-parents, relatives, friends, benefactors, teachers and those departed souls whom you especially desire to remember.*

Meménto etiam, Dómine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsi, Dómine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecámur : Per

Remember also, O Lord, Thy servants and handmaids N. and N., who are gone before us with the sign of faith, and rest in the sleep of peace. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshing coolness, light, and

eúmdem Christum Dóminum nostrum.  
Amen.

peace; Through the same Christ our Lord.  
Amen.

*“Nobis quoque peccatoribus”, are the only words in the Canon which the Priest pronounces in a somewhat elevated tone of voice. At the same time he strikes his breast in token of contrition.*

Nobis Quoque Peccatóribus fámulis tuis,  
de multitudíne miseratiónum tuárum  
sperántibus, partem áliquam, et societátem  
donáre dignéris, cum tuis sanctis Apóstolis  
et Martýribus: cum Joánne, Stepháno,  
Matthía, Bárnaba, Ignátio, Alexándro,  
Marcellíno, Petro, Felicitáte, Perpétua,  
Agátha: Lúcia, Agnéte, Cæcília, Anastásia,  
et ómnibus Sanctis tuis: intra quorum nos  
consórtium, non æstimátor mériti, sed  
véniæ, quæsumus, largítor admítte.

To us also, Thy Sinful 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, Cecily,  
Anastasia, and with all Thy Saints, into  
whose company we beseech Thee to admit  
us, not weighing our merits, but pardoning  
our offences.

### **Final Doxology of the Canon and Minor Elevation**

*Once more, with the closing prayer of the Canon, the Body and Blood of our Lord are offered up to God. The Priest joins his hands and thrice signs the Cross over the Host and the Chalice, saying:*

Per Christum Dóminum nostrum. Per quem  
hæc ómnia, Dómine, bona créas,  
sanctíꝛificas, vivíꝛificas, beneꝛdícis, et  
præstas nobis.

Through Christ our Lord. By whom, O  
Lord, Thou dost ever create, sanctify ꝛ,  
quicken ꝛ, bless ꝛ, and bestow upon us all  
these good things.

*He uncovers the Chalice and genuflects; then taking the Host in his right hand, and holding the Chalice in his left, three times he makes the Sign of the Cross over the Chalice and twice between himself and the Chalice, saying:*

Per ipꝛsum, et cum ipꝛso, et in ipꝛso, tibi  
Deo Patri ꝛ omnipoténti in unitáte  
SpíritusꝛSancti, omnis honor et glória.

By Him, ꝛ and with Him, ꝛ and in Him ꝛ is  
to Thee, God the Father ꝛ almighty, in the  
unity of the Holy ꝛ Ghost, all honor and  
glory.

*Replacing the Host and covering the Chalice, he kneels down, and rising again, says (or sings):*

**S.** Per ómnia sæcula sæculórum.

**M** Amen.

World without end.

**S.** Amen.

*The Priest thus brings to an end all the preceding prayers of the Canon by saying aloud, "Per omnia ... ," while the faithful assent to all that has been said by answering "Amen".*

### **From the Pater Noster to the Ablutions**

*The Priest sings the Lord's Prayer, taught to us by the Savior Himself*

**S.** Oremus:

Præcéptis salutáribus móniti, et divína institutióne formáti, audémus dicere:

Pater noster, qui es in cœlis: sanctificétur nomen tuum: advéniat regnum tuum: fiat volúntas tua, sicut in cœlo, et in terra. Panem nostrum quotidiánum da nobis hódie: et dimítte nobis débíta nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem.

**P.** Let us pray:

Instructed by Thy saving precepts, and following Thy divine institution, we make bold to say:

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 in to temptation.

*The server, or the choir, in name of the people, says the last petition:*

Sed Líbera nos a malo. **M.** Amen.

But deliver us from evil. **S.** Amen.

*This prayer mentions in detail the evils from which we beg to be delivered. At the end of it the Sacred Host is divided.*

Líbera nos, quæsumus Dómine, ab ómnibus malis, prætérítis, præsentibus, et futúris: et intercedénte 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

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, and of the holy Apostles, Peter and Paul, and of Andrew, and of all the Saints, mercifully grant peace in our days, that through the

misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum. Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus. Per omnia sæcula sæculórum. Amen.

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 with Thee in the unity of the Holy Ghost lives and reigns God, World without end. Amen.

### **The Commingling of The Sacred Body and Blood**

*The Priest makes the Sign of the Cross with the particle over the Chalice, saying:*

**S.** Pax ✠Dómini sit ✠ semper vobis✠cum.

**M.** Et cum Spíritu tuo.

**P.** The peace ✠ of the Lord be ✠ always with ✠ you.

**S.** And with thy spirit.

*He puts the Particle into the Chalice, saying:*

Haec commíxtio, et consecratió Córporis Sanguinis Dórnini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.

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

### **The Agnus Dei**

*The Priest repeats the words of St John the Baptist, who thus proclaimed the Messias to the Jews.*

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: dona nobis pacem.

Lamb of God, who takes away the sins of the world, have mercy on us.

Lamb of God, who takes away the sins of the world, have mercy on us.

Lamb of God, who takes away the sins of the world, grant us peace.

### **The Prayers for Holy Communion**

*With joined hands resting on the altar, he bows while saying the three following prayers:*

#### **Prayer for Peace**

Dómine Jesu Christe, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respicias peccáta mea, sed fidem Ecclésiæ tuæ: eamque secúndum

Lord Jesus Christ, who said to Thine Apostles: Peace I leave with you, My peace I give unto you: look not upon my sins but upon the faith of Thy Church; and grant her

voluntátem tuam pacificáre et coadunáre dignéris: Qui vivis et regnas Deus per ómnia sæcula sæculórum. Amen.

that peace and unity which is in accord with Thy will: Who lives and reigns God, world without end. Amen.

### **Prayer for Sanctification**

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

Lord Jesus Christ, Son of the living God, who, according to the will of Thy Father, with the cooperation of the Holy Ghost, has 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 cleave to Thy commandments, and suffer me never to be separated from Thee. Who lives and reigns, with the same God the Father and the Holy Ghost, God, world without end. Amen.

### **Prayer for Grace**

Percéptio Córporis tui, Dómine Jesu Christe, quod ego indígnus súmeré præsumo, non mihi provéniat in iudícium 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 let it, through Thy mercy, become a safeguard and remedy, both for soul and body; Who with God the Father, in the unity of the Holy Ghost, lives and reigns, God, for ever and ever. Amen.

### **Prayers at the Communion**

#### **The Priests Communion - The Communion of the Sacred Body**

*The Priest genuflects, rises and says:*

Panem cœléstem accípíam, et nomen Dómini invocábo.

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

*Bowing slightly, he takes both halves of the Host between the thumb and forefinger of his left hand, and the paten between the same forefinger and the middle one; then striking his breast with his open right hand, and raising his voice a little, he says **three times** devoutly and humbly:*

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

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

*Then, using his right hand, he makes the sign of the Cross above the Paten with the Host, saying:*

Corpus Dómini nostri Iesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

The Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

*He then reverently receives both halves of the Host, joins his hands, and meditates a short time.*

### **Communion of the Precious Blood**

*He uncovers the Chalice, genuflects, collects whatever fragments may remain on the corporal, and then purifies the paten over the Chalice, saying:*

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

What shall I render to the Lord for all the things that He has rendered to me? I will take the chalice of salvation, and I will call upon the Name of the Lord. Praising I will call upon the Lord, and I shall be saved from mine enemies.

*The Priest takes the Chalice and making the Sign of the Cross with it, says:*

Sánguis Dómini nostri Iesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

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

*Then he receives all the Precious blood, together with the particle.*

### **The People's Communion**

*The Priest elevates a particle of the Blessed Sacrament, turns towards the people, and says:*

Ecce Agnus Dei, ecce qui tollit peccáta mundi.

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

*And then he says three times*

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

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

*He distributes Holy Communion, saying to each:*

Corpus Dómini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.

The Body of our Lord Jesus Christ preserve thy soul unto life everlasting. Amen

*After the Communion ceremony, the Priest makes two ablutions (washings) of the Chalice.*

*The Priest says, silently:*

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

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

*Then he holds out the Chalice to the Server who pours wine into it for the first ablution, then, the Priest proceeds:*

Corpus tuum, Dómine, quod sumpsi, et Sánguis, quem potávi, adhæreat viscéribus meis: et præsta; ut in me non remáneat scelérum mácula, quem pura et sancta refecerunt sacraménta: Qui vivis et regnas in sæcula sæculórum. Amen.

May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to mine innermost being; and grant that no stain of sin may remain in me, who have been fed with this pure and holy Sacrament: Who lives and reigns for ever and ever. Amen.

*The Priest washes his fingers and receives the second ablution. Then he covers the chalice, and, folding the corporal, he makes up the chalice as at the beginning of Mass, and goes to the right side to say the prayers from the Missal.*

### **The Communion-Verse**

Pater, si non potest hic calix transire, nisi  
bibam illum: fiat voluntas tua.

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

### **Postcommunion**

✠. Dóminus vobiscum.

℟. Et cum Spíritu tuo.

Orémus.

Per huius, Domine, operationem mysterii:  
et vitia nostra purgentur, et iusta desideria  
compleantur. Per eúndem Dóminum  
nostrum Jesum Christum filium tuum, qui  
tecum vivit et regnat in unitáte Spíritus  
Sancti, Deus, per ómnia sæcula sæculórum.

℟. Amen.

✠. The Lord be with you.

℟. And with thy spirit.

Let us pray.

By the operation of this mystery, O lord,  
may our vices be removed, and our just  
desires fulfilled. Through the same Lord  
Jesus Christ Thy Son, Who lives and reigns  
with Thee in the unity of the Holy Ghost,  
God, world without end.

℟. Amen.

### **The Dismissal**

*The Priest Announces that the Eucharistic Action is over. He turns to the people and sings (or says):*

S. Dóminus Vobiscum.

℟. Et cum Spíritu tuo

S. Ite missa est.

R. Deo grátias

P. The Lord be with you.

S. And with thy spirit

P. Go, the Mass is ended.

S. Thanks be to God.

*He makes a profound reverence, and again asks the Blessed Trinity graciously to accept this Holy sacrifice.*

*Bowing down before the Altar, with hands joined upon it, he says:*

Placéat tibi, sancta Trínitas, obséquium  
servitútis meæ: et præsta: ut sacrificium,  
quod óculis tuæ majestátis indígnus  
óbtuli, tibi sit acceptábile, mihíque, et  
ómnibus, pro quibus illud óbtuli, sit, te  
miseráte, propitiábile. Per Christum  
Dóminum nostrum. Amen.

May the performance of my homage be  
pleasing to Thee, O holy Trinity: and grant  
that the Sacrifice which I, though unworthy,  
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 I have offered it.  
Through Christ, our Lord. Amen.

## **The Blessing**

*Then he turns to the faithful, invoking upon them the blessing of God and making over them the Sign of the Cross.*

Benedícat vos omnípotens Deus, Pater, et Fílius, ✠ et Spíritus Sanctus. Amen.		May almighty God, the Father, Son, ✠ and Holy Ghost, bless you. Amen.
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**There is no last Gospel.  
The Mass is ended.**

### **Masses for Holy Week**

**Holy Thursday at 5:30PM;**

**Good Friday 12Noon~3PM;  
Formerly called “The Mass of the Pre-Sanctified”**

**Easter Sunday 12:15PM**