

Praying the Extraordinary Form Mass at Home

*A Guide for Individual or Small-group Prayer
During the Community Quarantine / Lockdown*

*Octave Day of Easter
(Low Sunday)*

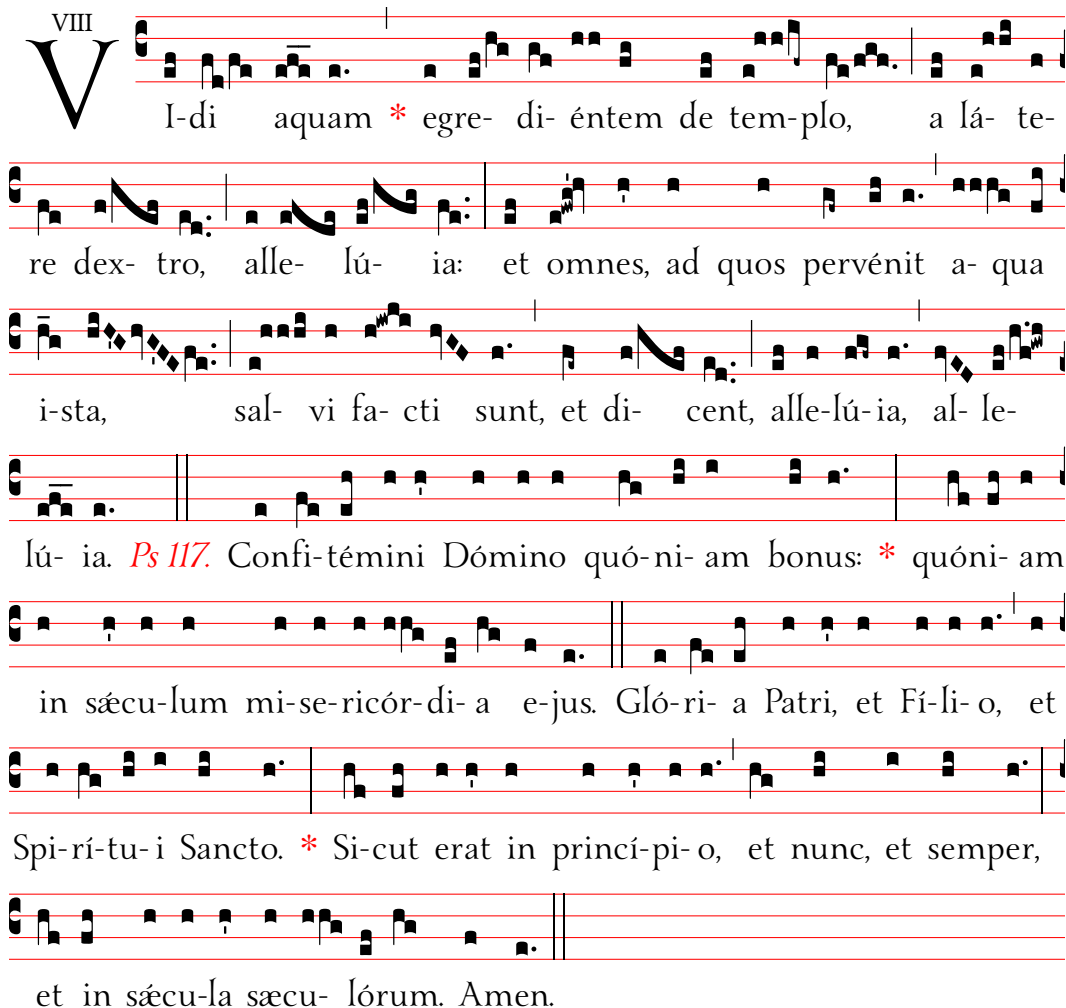
Compiled by the Cebuano Summorum Pontificum Society
<https://latriasugbo.wordpress.com>

The Rite of Sprinkling Holy Water on Sundays

Take some holy water and make the Sign of the Cross upon yourself with it, while saying or singing the Antiphon.

From Easter Sunday up to Pentecost Sunday inclusive, in place of the *Aspérgetes me* and the *Psalm Miserére*, the following is sung:

VIII
V



I-di aquam * egre- di- éntem de tem- pló, a lá- te-
re dex- tro, alle- lú- ia: et omnes, ad quos pervénit a- qua
i- sta, sal- vi fa- cti sunt, et di- cent, alle- lú- ia, al- le-
lú- ia. *Ps 117.* Confi- témini Dómino quó- ni- am bonus: * quóni- am
in sæcu- lum mi- se- ricór- di- a e- jus. Gló- ri- a Patri, et Fí- li- o, et
Spi- rí- tu- i Sancto. * Si- cut erat in princí- pi- o, et nunc, et semper,
et in sæcu- la sæcu- lórum. Amen.

Repeat the Antiphon Vidi aquam...allelúia.

[I saw water coming forth from the temple on the right side, alleluia: and all those to whom this water came were saved, and they shall say, alleluia (Ez 47). *℣.* Give praise to

the Lord, for He is good: for His mercy endureth forever (*Ps 117:1*). *Ps.* Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.]

The presider chants or says:

Ps. Osténde nobis, Dómine, misericórdiam tuam.

R. Et salutáre tuum da nobis.

Ps. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

Orémus.

Exáudi nos, Dómine sancte, Pater omnípotens, ætérne Deus: et mittere dignéris sanctum Ángelum tuum de cælis; qui custódiat, fóveat, prótegat, vísitet atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. *R.* Amen.

Ps. Show us, O Lord, Your mercy.

R. And grant us Your salvation.

Ps. O Lord, hear my prayer.

R. And let my cry come unto You.

Let us pray.

Graciously hear us, O holy Lord, Father almighty, eternal God; and vouchsafe to send down Your holy Angel from heaven, to guard, cherish, protect, visit, and defend all who dwell in this house. Through Christ our Lord.

R. Amen.

The Holy Mass

THE PREPARATORY PRAYERS

The Preparatory Prayers may be said kneeling. All make the Sign of the Cross as the presider says:

In nómine Patris, ✠ et Fílii, et Spíritus Sancti. R. Amen.

In the name of the Father, ✠ and of the Son, and of the Holy Spirit. R. Amen.

The presider says the Antiphon, and the rest make the response. Or, if praying alone, say both Antiphon and response.

A. Introíbo ad altáre Dei.

A. I will go in unto the altar of God.

R. Ad Deum, qui lætíficat juven-tútem meam.

R. To God who gives joy to my youth.

The verses of Psalm 42 (Júdica me) are said in alternation between the presider and congregation.

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

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

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

For You, O God, are my strength: why have You cast me off? and why do I go sorrowful while the enemy afflicts me?

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

Send forth Your light and Your truth: they have conducted me and brought me unto Your holy mount, and into Your tabernacles.

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

And I will go into the altar of God: to God who gives joy to my youth.

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

To You, O God, my God, I will give praise upon the harp; why are you sad, O my soul, and why do you disquiet me?

Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei,

Hope in God, for I will still give praise to Him: the salvation of my

et Deus meus.

Glória Patri, et Fílio, et Spirítui Sancto.

Sicut erat in princípio, et nunc, et semper: et in sæcula sæculórum. Amen.

℟. Introíbo ad altáre Dei.

℞. Ad Deum, qui lætíficat juven-tútem meam.

All make the Sign of the Cross as the presider says:

Ⅎ. Adjutórium nostrum ✝ in nómine Dómini.

℞. Qui fecit cælum et terram.

All then say the Confíteor:

Confíteor Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, et ómnibus Sanctis: quia peccávi nimis cogitatióne, verbo et opere: *(Strike the breast thrice.)* mea culpa, mea culpa, mea máx-ima culpa. Ídeo precor beátam Mariám semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanc-tos Apóstolos Petrum et Paulum, et omnes Sanctos, orare pro me ad Dóminum, Deum nostrum.

Then the presider says:

Ⅎ. Misereátur nostri omnipotens Deus, et dimíssis peccátis nostris, perdúcat nos ad vitam ætérnam.

countenance and my God.

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

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

℟. I will go in unto the altar of God.

℞. To God who gives joy to my youth.

Ⅎ. Our help ✝ is in the name of the Lord.

℞. Who made heaven and earth.

I confess to almighty God, to the blessed Mary ever-Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and to all the Saints, that I greatly sinned in thought, word, and deed, *(Strike the breast thrice.)* through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever-Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray for me to the Lord our God.

Ⅎ. May almighty God be merciful to us, and forgiving our sins, bring us to everlasting life.

R. Amen.

R. Amen.

All make the sign of the Cross as the presider says:

ψ. Indulgentiam, ✠ absolutiōnem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

ψ. May the ✠ almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

R. Amen.

ψ. Deus, tu conversus vivificabis nos.

ψ. O God, turn and bring us to life.

R. Et plebs tua lætabitur in te.

R. And Your people shall rejoice in You.

ψ. Ostēde nobis, Dōmine, misericordiam tuam.

ψ. Show us, O Lord, Your mercy.

R. Et salutare tuum da nobis.

R. And grant us Your salvation.

ψ. Dōmine, exaudi orationem meam.

ψ. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto You.

THE INTROIT

1 Pt 2:2ψ. Ps 80:2

All make the sign of the Cross as they start saying or singing the Introit.

VI
Qua-si modo * ge-ni-ti infāntes, alle-lu-ia: ra-ti-onā-bi-
 les, sine do-lo lac concupī-sci-te, alle-lu-ia, al-le-lu-ia,
 alle-lu-ia. *Ps.* Exsultā-te De-o adju-tō-ri nostro: * jubi-lā-te De-o Ja-
 cob. Gló-ri-a Patri, et Fí-li-o, et Spi-rí-tu-i Sancto. * Sicut erat in prin-
 cí-pi-o, et nunc, et semper, et in sǎcu-la sǎcu-ló-rum. Amen.

The Antiphon is repeated.

[Like new-born babies, alleluia, all your longing should be for milk — the unadulterated spiritual milk, alleluia, alleluia, alleluia. *Ψ*. Rejoice to God our Helper; sing aloud to the God of Jacob. *Ψ*. Glory be to the Father, and to the Son, and to the Holy Spirit. *℞*. As it was in the beginning, is now, and ever shall be, world without end. Amen.]

THE *Kýrie*

All then sing or say the Kýrie, eléison. If reciting alone, say all the invocations yourself. If reciting with others, the presider and congregation say the invocations in alternation.

VIII
K Y-ri- e, * e- lé- i-son. *üj*. Chrí- ste, e- lé- i-son. *üj*.
Ký- ri- e, e- lé- i-son. *ij*. Ký-ri- e e- lé- i-son.

[Lord, have mercy. Lord, have mercy. Lord, have mercy. Christ, have mercy. Christ, have mercy. Christ, have mercy. Lord, have mercy. Lord, have mercy. Lord, have mercy.]

THE *Glória*

All chant or recite the Glória in excélsis, bowing their heads at the words: Adorámus te (We adore You); Grátias ágimus tibi (We give You thanks); Jesu Chrište (Jesus Christ); and Súscipe deprecatiÓnem noštram (Receive our prayer).

IV
G Ló-ri- a in excélsis Dé- o. Et in tér-ra pax homínibus bónæ
vo-luntá- tis. Laudámus te. Benedí-ci-mus te. Adorámus te. Gló-ri-
fi-cámus te. Grá-ti- as á-gimus tí- bi propter mágnam gló-ri- am tú-

am. Dómine Dé-us, Rex cæ-léstis, Dé- us Pá- ter omní-po-tens. Dó-
 mine Fi-li uni-géni-te Jé-su Chríste. Dó-mi-ne Dé- us, Agnus Dé- i,
 Fí- lí- us Pátris. Qui tóllis peccá-ta mún-di, mi-se-ré-re nó- bis. Qui
 tóllis peccá-ta mún-di, súscipe depreca-ti- ónem nó-stram. Qui sédes
 ad dék-teram Pátris, mi-se-ré-re nó- bis. Quóni- am tu só-lus sánctus.
 Tu só-lus Dó-minus. Tu só-lus Altíssimus, Jé-su Chríste. Cum Sáncto
 Spí-ri-tu, in gló-ri- a Dé- i Pá-tris. A- men.

[Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, *(Make the Sign of the Cross.)* with the Holy Spirit, ✠ in the glory of God the Father. Amen.]

THE COLLECT

The presider says:

℣. Dómine, exáudi oratióne[m] meam.

℞. Et clamor meus ad te véniat.

Orémus.

Præsta, omnípotens Deus: †
Put, qui paschália festa
perégimus, * hæc, te
largiénte, móribus et vita teneá-
mus. Per Dóminum nostrum
Jesum Christum, Fílium tuum: qui
tecum vivit et regnat in unitáte
Spíritus Sancti, Deus, per ómnia
sæcula sæculórum. ℞. Amen.

℣. O Lord, hear my prayer.

℞. And let my cry come unto You.

Let us pray.

Grant, we pray, almighty God,
that we, who have celebrated the
paschal festivities, may by your gift
hold fast to them in the way that
we live our lives. Through our Lord
Jesus Christ, your Son, who lives
and reigns with you in the unity of
the Holy Spirit, one God, for ever
and ever. ℞. Amen.

THE EPISTLE

1 Jn 5:4-10.

The Epistle may be chanted or recited, in either Latin or English, by the presider or a reader.

Léctio Epístolæ beáti Joánnis Após-
toli.

Caríssimi: Omne, quod natum
est ex Deo, vincit mundum:
et hæc est victória, quæ vincit
mundum, fides nostra. Quis est, qui
vincit mundum, nisi qui credit, quóniam
Jesus est Fílius Dei? Hic est,
qui venit per aquam et sánguinem,
Jesus Christus: non in aqua solum,
sed in aqua et ságuine. Et Spíritus
est, qui testificátur, quóniam Chris-
tus est véritas. Quóniam tres sunt,
qui testimónium dant in cælo: Pa-
ter, Verbum, et Spíritus Sanctus: et

A reading from the Epistle of blessed
John the Apostle.

Beloved: Whoever is begotten by
God conquers the world. And the
victory that conquers the world
is our faith. Who [indeed] is the
victor over the world but the one
who believes that Jesus is the Son
of God? This is the one who came
through water and blood, Jesus
Christ, not by water alone, but by
water and blood. The Spirit is the
one that testifies, and the Spirit is
truth. So there are three that testify,
the Spirit, the water, and the blood,

hi tres unum sunt. Et tres sunt, qui testimonium dant in terra: Spiritus, et aqua, et sanguis: et hi tres unum sunt. Si testimonium hominum accipimus, testimonium Dei majus est: quoniam hoc est testimonium Dei, quod majus est: quoniam testificatus est de Filio suo. Qui credit in Filium Dei, habet testimonium Dei in se. **R.** Deo gratias.

and the three are of one accord. If we accept human testimony, the testimony of God is surely greater. Now the testimony of God is this, that he has testified on behalf of his Son. Whoever believes in the Son of God has this testimony within himself. **R.** Thanks be to God.

The Alleluia may be sung by all, or read in either Latin or English by the presider or a reader or by all.

THE ALLELUIA

Mt 28:7.

VII
A llelú- ia. * *ij.* **ψ.** In di-e
 resurrecti-ónis me- æ, dicit Dómi- nus, præ- cé- dam
 vos * in Galilæ- am.

[Alleluia, alleluia. **ψ.** On the day of My Resurrection, says the Lord, I will go before you into Galilee.]

VII
A lle- lú- ia. *
ψ. Post di- es o- cto, já- nu- is clau- sis, stetit Je- sus in



[Alleluia. *Ps.* After eight days, the doors being shut, Jesus stood in the midst of His disciples and said: Peace be to you. Alleluia.]

THE GOSPEL

Jn 20:19-31.

All stand. The Gospel may be chanted or recited, in either Latin or English, by the presider.

Ps. Dómine, exáudi oratió-nem meam.

Ps. O Lord, hear my prayer.

R. Et clamor meus ad te véniat.

R. And let my cry come unto You.

Ps. † Sequéntia sancti Evangélii secúndum Joánnem.

Ps. † Continuation of the Holy Gospel according to John.

R. Glória tibi, Dómine.

R. Glory to you, O Lord.

Tn illo témpore: Cum sero es-
set die illo, una sabbatórum,
et fores essent clausæ, ubi
erant discipuli congregáti propter
metum Judæórum: venit Jesus, et
stetit in médio, et dixit eis: Pax
vobis. Et cum hoc dixisset, osténdit
eis manus et latus. Gavísi sunt ergo
discipuli, viso Dómino. Dixit ergo
eis íterum: Pax vobis. Sicut misit
me Pater, et ego mitto vos. Hæc
cum dixisset, insufflávit, et dixit
eis: Accípite Spíritum Sanctum:
quorum remiséritis peccáta, remit-
túntur eis; et quorum retinuéritis,
reténta sunt. Thomas autem unus
ex duódecim, qui dicitur Dídymus,

At that time, on the evening of that
first day of the week, when the doors
were locked, where the disciples were,
for fear of the Jews, Jesus came and
stood in their midst and said to them,
“Peace be with you.” When he had said
this, he showed them his hands and
his side. The disciples rejoiced when
they saw the Lord. [Jesus] said to them
again, “Peace be with you. As the Fa-
ther has sent me, so I send you.” And
when he had said this, he breathed on
them and said to them, “Receive the
holy Spirit. Whose sins you forgive are
forgiven them, and whose sins you re-
tain are retained.” Thomas, called Didy-
mus, one of the Twelve, was not with

non erat cum eis, quando venit Jesus. Dixérunt ergo ei álíi discípuli: Vidimus Dóminum. Ille autem dixit eis: Nisi vídero in máníbus ejus fixúram clavórum, et mittam dígitum meum in locum clavórum, et mittam manum meam in latus ejus, non credam. Et post dies octo, íterum erant discípuli ejus intus, et Thomas cum eis. Venit Jesus, jánuis clausis, et stetit in médio, et dixit: Pax vobis. Deínde dicit Thomæ: Infer dígitum tuum huc et vide manus meas, et affer manum tuam et mitte in latus meum: et noli esse incrédulus, sed fidélis. Respóndit Thomas et dixit ei: Dóminus meus et Deus meus. Dixit ei Jesus: Quia vidísti me, Thoma, credidísti: beáti, qui non vidérunt, et credidérunt. Multa quidem et ália signa fecit Jesus in conspéctu discipulórum suórum, quæ non sunt scripta in libro hoc. Hæc autem scripta sunt, ut credátis, quia Jesus est Christus, Fílius Dei: et ut credéntes vitam habeátis in nómine ejus. **R.** Laus tibi, Christe.

them when Jesus came. So the other disciples said to him, “We have seen the Lord.” But he said to them, “Unless I see the mark of the nails in his hands and put my finger into the nail-marks and put my hand into his side, I will not believe.” Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, “Peace be with you.” Then he said to Thomas, “Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe.” Thomas answered and said to him, “My Lord and my God!” Jesus said to him, “Have you come to believe because you have seen me? Blessed are those who have not seen and have believed.” Now Jesus did many other signs in the presence of [his] disciples that are not written in this book. But these are written that you may [come to] believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name. **R.** Praise to you, O Christ.

THE SERMON / HOMILY

In lieu of a live sermon or homily by an ordained minister, the presider or a reader may read aloud one or all of the following sermons.

From a sermon by Saint Augustine, Bishop.

(Sermo 8 in octava Paschae 1, 4: PL 46, 838. 841.)

I speak to you who have just been reborn in baptism, my little children in Christ, you who are the new offspring of the Church, gift of the Father, proof of Mother Church's fruitfulness. All of you who stand fast in the Lord are a holy seed, a new colony of bees, the very flower of our ministry and fruit of our toil, my joy and my crown. It is the words of the Apostle that I address to you: *Put on the Lord Jesus Christ, and make no provision for the flesh and its desires*, so that you may be clothed with the life of him whom you have put on in this sacrament. *You have all been clothed with Christ by your baptism in him. There is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female; you are all one in Christ Jesus.*

Such is the power of this sacrament: it is a sacrament of new life which begins here and now with the forgiveness of all past sins, and will be brought to completion in the resurrection of the dead. *You have been buried with Christ by baptism into death in order that, as Christ has risen from the dead, you also may walk in newness of life.*

You are walking now by faith, still on pilgrimage in a mortal body away from the Lord; but he to whom your steps are directed is himself the sure and certain way for you: Jesus Christ, who for our sake became man. For all who fear him he has stored up abundant happiness, which he will reveal to those who hope in him, bringing it to completion when we have attained the reality which even now we possess in hope.

This is the octave day of your new birth. Today is fulfilled in you the sign of faith that was prefigured in the Old Testament by the circumcision of the flesh on the eighth day after birth. When the Lord rose from the dead, he put off the mortality of the flesh; his risen body was still the same body, but it was no longer subject to death. By his resurrection he consecrated Sunday, or the Lord's day. Though the third after his passion, this day is the eighth after the Sabbath, and thus also the first day of the week.

And so your own hope of resurrection, though not yet realized, is sure and certain, because you have received the sacrament or sign of this reality, and have been given the pledge of the Spirit. *If, then, you have risen with Christ, seek the things that are above, where Christ is seated at the right hand of God. Set your hearts on heavenly things, not the things that are on earth. For you have died and your life is hidden with Christ in God. When Christ, your life, appears, then you too will appear with him in glory.*

From a Homily by St. John Chrysostom
(Homily 86 on the Gospel of John.)

She therefore departs, bearing these tidings to the disciples (Jn 20:18). So great a good is perseverance and endurance. But how was it that they did not any more grieve when He was about to depart, nor speak as they had done before? At that time they were affected in such a way, as supposing that He was about to die; but now that He was risen again, what reason had they to grieve? Moreover, Mary reported His appearance and His words, which were enough to comfort them. Since then it was likely that the disciples on hearing these things would either not believe the woman, or, believing, would grieve that He had not deemed them worthy of the vision, though He promised to meet them in Galilee; in order that they might not by dwelling on this be unsettled, He let not a single day pass, but having brought them to a state of longing, by their knowledge that He was risen, and by what they heard from the woman, when they were thirsting to see Him, and were greatly afraid, (which thing itself especially made their yearning greater,) He then, when it was evening, presented Himself before them, and that very marvelously. And why did He appear in the *evening*? Because it was probable that they would then especially be very fearful. But the marvel was, why they did not suppose Him to be an apparition; for He entered, *when the doors were shut*, and suddenly. The chief cause was, that the woman beforehand had wrought great faith in them; besides, He showed His countenance to them clear and mild. He came not by day, in order that all might be collected together. For great was the amazement; for neither did He knock at the door but all at once stood in the midst, and showed His side and His hands. At the same time also by His Voice He smoothed their tossing thought, by saying, *Peace be unto you* (Jn 20:19). That is, *Be not troubled*; at the same time reminding them of the word which He spoke to them before the Crucifixion, *My peace I leave unto you* (Jn 14:27); and again, *In me you have peace, but in the world you shall have tribulation* (Jn 16:33).

Then were the disciples glad when they saw the Lord (Jn 20:20). Do you see the words issuing in deeds? For what He said before the Crucifixion, that *I will see you again, and your heart shall rejoice, and your joy no man takes from you* (Jn 16:22), this He now accomplished in deed; but all these things led them to a most exact faith. For since they had a truceless war with the Jews, He continually repeated the, *Peace be unto you*, giving them, to counterbalance the war, the consolation. And so this was the first word that He spoke to them after the Resurrection, (wherefore also Paul continually says, *Grace be unto you and peace*,) and to women He gives good tidings of joy, because that sex was in sorrow, and had received this as the first

curse. Therefore He gives good tidings suitable respectively, to men, peace, because of their war; joy to women, because of their sorrow. Then having put away all painful things, He tells of the successes of the Cross, and these were the *peace*. *Since then all hindrances have been removed*, He says, *and I have made My victory glorious, and all has been achieved*, (then He says afterwards,) *As My Father has sent Me, so send I you* (Jn 20:21).

You have no difficulty, owing to what has already come to pass, and to the dignity of Me who send you. Here He lifts up their souls, and shows them their great cause of confidence, if so be that they were about to undertake His work. And no longer is an appeal made to the Father, but with authority He gives to them the power. For, *He breathed on them, and said, Receive the Holy Spirit. Whosoever sins you remit, they are remitted unto them, and whosoever sins you retain, they are retained* (Jn 20:22-23).

As a king sending forth governors, gives power to cast into prison and to deliver from it, so in sending these forth, Christ invests them with the same power. But how says He, *If I go not away, He will not come* (Jn 16:7), and yet gives them the Spirit? Some say that He gave not the Spirit, but rendered them fit to receive It, by breathing on them. For if Daniel when he saw an Angel was afraid, what would not they have suffered when they received that unspeakable Gift, unless He had first made them learners? Wherefore He said not, *You have received the Holy Spirit*, but, *Receive the Holy Spirit*. Yet one will not be wrong in asserting that they then also received some spiritual power and grace; not so as to raise the dead, or to work miracles, but so as to remit sins. For the gifts of the Spirit are of different kinds; wherefore He added, *Whosoever sins you remit, they are remitted unto them*, showing what kind of power He was giving. But in the other case, after forty days, they received the power of working miracles. Wherefore He says, *You shall receive power, after that the Holy Spirit has come upon you, and you shall be My witnesses both in Jerusalem, and in all Judæa* (Acts 1:8). And witnesses they became by means of miracles, for unspeakable is the grace of the Spirit and multiform the gift. But this comes to pass, that you may learn that the gift and the power of the Father, the Son, and the Holy Spirit, is One. For things which appear to be peculiar to the Father, these are seen also to belong to the Son, and to the Holy Spirit. *How then*, says some one, *does none come to the Son, 'except the Father draw him'?* (Jn 6:44). Why, this very thing is shown to belong to the Son also. *I*, He says, *am the Way: no man comes unto the Father but by Me* (Jn 14:6). And observe that it belongs to the Spirit also; for *No man can call Jesus Christ Lord, but by the Holy Spirit* (1 Cor 12:3). Again, we see that the Apostles were given to the Church at one time by the Father, at another by the Son, at another by the Holy Spirit, and that the *diversities of gifts* (1 Cor 12:4) belong to the Father,

the Son, and the Holy Spirit.

Let us then do all we can to have the Holy Spirit with ourselves, and let us treat with much honor those into whose hands its operation has been committed. For great is the dignity of the priests. *Whosoever sins*, it says, *you remit, they are remitted unto them*; wherefore also Paul says, *Obey them that have the rule over you, and submit yourselves* (Heb 13:17). And hold them very exceedingly in honor; for thou indeed carest about your own affairs, and if you order them well, you give no account for others, but the priest even if he rightly order his own life, if he have not an anxious care for yours, yea and that of all those around him, will depart with the wicked into hell; and often when not betrayed by his own conduct, he perishes by yours, if he have not rightly performed all his part. Knowing therefore the greatness of the danger, give them a large share of your goodwill; which Paul also implied when he said, *For they watch for your souls*, and not simply so, but, *as they that shall give account* (Heb 13:17). They ought therefore to receive great attention from you; but if you join with the rest in trampling upon them, then neither shall your affairs be in a good condition. For while the steersman continues in good courage, the crew also will be in safety; but if he be tired out by their reviling him and showing ill-will against him, he cannot watch equally well, or retain his skill, and without intending it, throws them into ten thousand mischiefs. And so too the priest, if he enjoy honor from you, will be able well to order your affairs; but if you throw them into despondency, you weaken their hands, and render them, as well as yourselves, an easy prey to the waves, although they be very courageous. Consider what Christ says concerning the Jews. *The Scribes and the Pharisees sit on Moses' seat; all therefore whatsoever they bid you to do, you do* (Mt 23:2-3), Now we have not to say, *the priests sit on Moses' seat*, but *on that of Christ*; for they have successively received His doctrine. Wherefore also Paul says, *We are ambassadors for Christ, as though God did beseech you by us* (2 Cor 5:20). Do you not see that in the case of Gentile rulers, all bow to them, and oftentimes even persons superior in family, in life, in intelligence, to those who judge them? Yet still because of him who has given them, they consider none of these things, but respect the decision of their governor, whosoever he be that receives the rule over them. Is there then such fear when man appoints, but when God appoints do we despise him who is appointed, and abuse him, and besmirch him with ten thousand reproaches, and though forbidden to judge our brethren, do we sharpen our tongue against our priests? And how can this deserve excuse, when we see not the beam in our own eye, but are bitterly over-curious about the mote in another's? Do you not know that by so judging you make your own judgment the harder? And this I say not as approving of those who exercise their

priesthood unworthily, but as greatly pitying and weeping for them; yet do I not on this account allow that it is right that they should be judged by those over whom they are set. And although their life be very much spoken against, you, if you take heed to yourself, will not be harmed at all in respect of the things committed to them by God. For if He caused a voice to be uttered by an ass, and bestowed spiritual blessings by a diviner, working by the foolish mouth and impure tongue of Balaam, in behalf of the offending Jews, much more for the sake of you the right-minded will He, though the priests be exceedingly vile, work all the things that are His, and will send the Holy Spirit. For neither does the pure draw down that Spirit by his own purity, but it is grace that works all. *For all, it says, is for your sake, whether it be Paul, or Apollos, or Cephas* (1 Cor 3:22-23). For the things which are placed in the hands of the priest it is with God alone to give; and however far human wisdom may reach, it will appear inferior to that grace. And this I say, not in order that we may order our own life carelessly, but that when some of those set over you are careless liver, you the ruled may not often heap up evil for yourselves. But why speak I of priests? Neither Angel nor Archangel can do anything with regard to what is given from God; but the Father, the Son, and the Holy Spirit, dispenses all, while the priest lends his tongue and affords his hand. For neither would it be just that through the wickedness of another, those who come in faith to the symbols of their salvation should be harmed. Knowing all these things, let us fear God, and hold His priests in honor, paying them all reverence; that both for our own good deeds, and the attention shown to them, we may receive a great return from God, through the grace and loving kindness of our Lord Jesus Christ, with whom to the Father and the Holy Spirit be glory, dominion, and honor, now and ever, and world without end. Amen.

THE CREED

All stand to sing or recite the Credo.

C^v Redo in unum De- um, Patrem omnipoténtem, factó-rem cæ-
 li et terræ, visibíli-um ómni-um, et invi-sibí- li-um. Et in unum Dó-



minum Je-sum Christum, Fíli-um De-i unigénitum. Et ex Patre na-
tum ante ómni-a sæ-cula. De-um de De-o, lumen de lúmine, De-
um verum de De-o vero. Génitum, non fac-tum, consubstanti-álem
Patri: per quem ómni-a facta sunt. Qui propter nos hómines, et prop-
Kneel:
ter nostram sa-lútem descéndit de cælis. Et incarnátus est de Spíri-
tu Sancto ex Marí-a Vírgine: Et homo factus est. Cru-cifí-xus ét-
i-am pro nobis: sub Pónti-o Piláto passus, et sepúl-tus est. Et resur-
réxit térti-a dí-e, secúndum Scriptúras. Et ascéndit in cæ-lum: sedet
ad dèxte-ram Pa-tris. Et íterum ventúrus est cum glóri-a, judicáre
vivos et mórtuos: cujus regni non erit finis. Et in Spíritum Sanctum,

Dóminum, et vivificántem: qui ex Patre Fili- óque procedit. Qui
 cum Patre et Fíli-o simul adorátur, et conglorificátur: qui locúsus est
 per Prophétas. Et unam sanctam cathólicam et apostólicam Ecclési-
 am. Confíte-or unum baptísma in remissi- ónem peccatorum. Et
 exspecto resurrecti- onem mortuorum. Et vitam ventúri sáeculi.
 A- men.

[I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, *(All kneel:)* AND BY THE HOLY SPIRIT WAS INCARNATE OF THE VIRGIN MARY, AND BECAME MAN. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.]

THE OFFERTORY VERSE

Mt 28:2,5-6.

The presider says:

∩. Dómine, exáudi oratiónem meam.

∩. O Lord, hear my prayer.

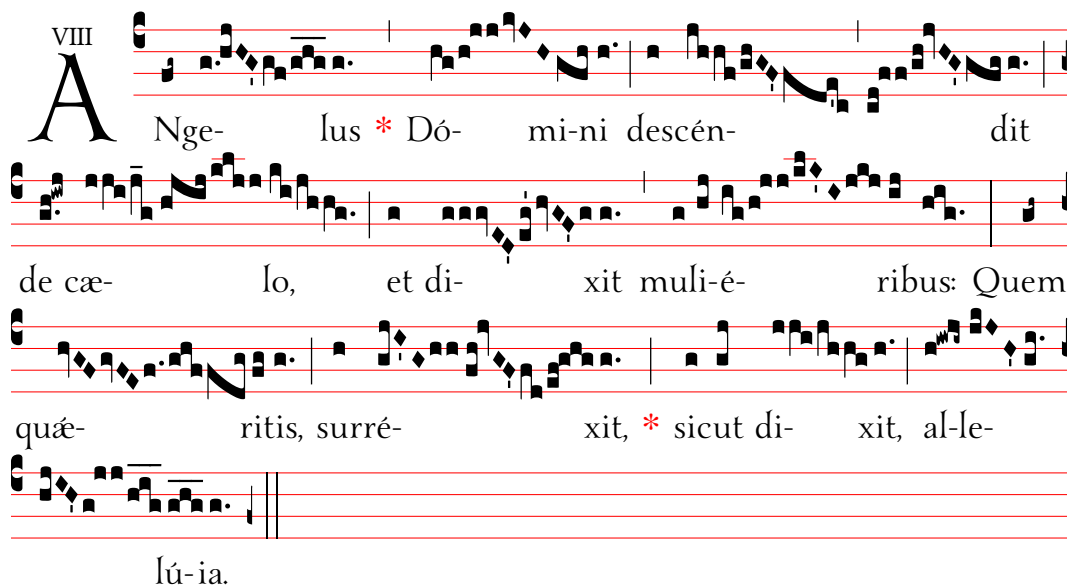
℞. Et clamor meus ad te véniat.

℞. And let my cry come unto You.

Orémus.

Let us pray.

All sing or recite the Offertory Antiphon:



VIII
A Nge-lus * Dó-mi-ni descén-dit
de cæ-lo, et di-xit muli-é-ribus: Quem
quæ-ritis, surré-xit, * sicut di-xit, al-le-
lú-ia.

[An Angel of the Lord descended from heaven, and said to the women; He whom you seek is risen, * as He said, alleluia.]

THE SECRET PRAYER

The presider recites the Secret in a low voice.

Súscipe, múnera, Dómine, Squæsumus, exsultántis Ec-clésiæ: et, cui causam tanti gáudii præstitisti, perpétuæ fructum concéde lætítiæ. Per Dóminum nostrum Jesum Chris-

Receive, O Lord, we pray, these offerings of your exultant Church, and, as you have given her cause for such great gladness, grant also that the gifts we bring may bear fruit in perpetual happiness. Through our

tum, Fílium tuum: qui tecum
vivit et regnat in unitáte Spíritus
Sancti, Deus, per ómnia sáecula
sæculórum. **R.** Amen.

Lord Jesus Christ, your Son, who
lives and reigns with you in the
unity of the Holy Spirit, one God,
for ever and ever. **R.** Amen.

THE PREFACE

The presider says:

Ps. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

Ps. Sursum corda.

R. Habémus ad Dóminum.

Ps. Grátias agámus Dómino Deo
nostro.

R. Dignum et justum est.

Vere dignum et justum est,
æquum et salutáre: Te
quidem, Dómine, omni
témptore, sed in hac potíssimum
die gloriósius prædicáre, cum
Pascha nostrum immolátus est
Christus. Ipse enim verus est
Agnus, qui ábstulit peccáta mundi.
Qui mortem nostram moriéndó
destrúxit et vitam resurgéndo
reparávit. Et ídeo cum Angelis et
Archángelis, cum Thronis et Dom-
inatió nibus, cumque omni militiá
cæléstis exércitus, hymnum glóriæ
tuæ cánimus, sine fine dicétes:

Ps. O Lord, hear my prayer.

R. And let my cry come unto You.

Ps. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

It is truly right and just, our duty
and our salvation, at all times to
acclaim you, O Lord, but on this day
above all to laud you yet more glo-
riously, when Christ our Passover
has been sacrificed. For he is the
true Lamb who has taken away the
sins of the world; by dying he has
destroyed our death, and by rising,
restored our life. And therefore
with Angels and Archangels, with
Thrones and Dominations, and
with all the hosts of the heavenly
army, we sing the hymn of Your
glory, evermore saying:

THE Sanctus

All sing or recite the Sanctus:

IV
S Anctus, Sánctus, Sánctus Dóminus Dé-us Sába- oth. Pléni sunt
cæ- li et térra gló- ri-a tú-a. Hosánna in excélsis. Benedíctus qui
vénit in nó-mine Dómini. Ho- sánna in excél- sis.

[Holy, Holy, Holy, Lord God of Sabaoth! Heaven and earth are full of Your glory! Hosanna in the highest! Blessed is He who comes in the Name of the Lord! Hosanna in the highest!]

PRAYERS FROM THE CANON OF THE MASS

The presider says the following prayers in a low voice:

Commemoration of the Living

Memento, Dómine, famulórum
famularúmque tuarum **N.** et **N.**
et ómnium circumstántium, quo-
rum tibi fides cógnita est et nota
devótio, pro quibus tibi offerimus:
vel qui tibi offerunt hoc sacrificium
laudis, pro se suisque ómnibus: pro
redemptiône animárum suárum,
pro spe salútis et incolumitátis suæ:
tíbi que reddunt vota sua ætérno
Deo, vivo et vero.

Remember, Lord, your servants **N.**
and **N.** and all gathered here, whose
faith and devotion are known to you.
For them, we offer you this sacrifice
of praise or they offer it for them-
selves and all who are dear to them:
for the redemption of their souls,
in hope of health and well-being,
and paying their homage to you, the
eternal God, living and true.

Invocation of the Saints

Communicantes, et diem
sacratissimum celebrantes
Resurrectionis Domini nostri Jesu
Christi secundum carnem: sed et
memoriam venerantes, in primis
gloriosæ semper Virginis Mariæ,
Genetricis Dei et Domini nostri
Jesu Christi: sed et beati Joseph,
ejusdem Virginis Sponsi, et beatorum
Apostolorum ac Martyrum
tuorum, Petri et Pauli, Andréæ,
Jacobi, Joannis, Thomæ, Jacobi,
Philippi, Bartholomæi, Matthæi,
Simonis et Thaddæi: Lini, Cleti,
Clementis, Xysti, Cornelii, Cypriani,
Lauréntii, Chrysógoni, Joannis et
Pauli, Cosmæ et Damiáni: et omnium
Sanctorum tuorum; quorum
méritis precibusque concédas, ut in
omnibus protectionis tuæ muniamur
auxílio. Per eundem Christum
Dominum nostrum. Amen.

Celebrating the most sacred day
of the Resurrection of our Lord
Jesus Christ in the flesh, and in
communion with those whose
memory we venerate, especially
the glorious ever-Virgin Mary,
Mother of our God and Lord,
Jesus Christ, and blessed Joseph,
her Spouse, your blessed Apostles
and Martyrs, Peter and Paul, An-
drew, James, John, Thomas, James,
Philip, Bartholomew, Matthew,
Simon and Jude; Linus, Cle-
tus, Clement, Sixtus, Cornelius,
Cyprian, Lawrence, Chrysogonus,
John and Paul, Cosmas and
Damian and all your Saints; we
ask that through their merits and
prayers, in all things we may be
defended by your protecting help.
Through Christ our Lord. Amen.

Commemoration of the Dead

Meménto étiam, Dómine, fa-
mulorum famularumque
tuarum **N.** et **N.**, qui nos præcesserunt
cum signo fidei, et dormiunt in
somno pacis. Ipsi, Dómine, et om-
nibus in Christo quiescentibus locum
refrigerii, lucis pacis ut indulgeas,
deprecámur. Per eundem Christum
Dominum nostrum. Amen.

Remember also, Lord, your ser-
vants **N.** and **N.**, who have gone
before us with the sign of faith
and rest in the sleep of peace.
Grant them, O Lord, we pray,
and all who sleep in Christ, a
place of refreshment, light and
peace. Through Christ our Lord.
Amen.

Invocation of the Saints

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

To us, also, your servants, who, though sinners, hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia and all your Saints; admit us, we beseech you, into their company, not weighing our merits, but granting us your pardon, through Christ our Lord.

THE Pater Noster

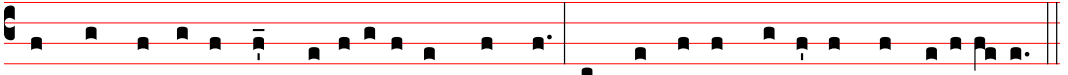
The presider invites the congregation to pray the Lord's Prayer:

Orémus: Præcéptis salutáribus móniti, et divína institutione formati audemus dicere:

Let us pray: At the Savior's command and formed by divine teaching, we dare to say:

The presider sings or recites the Pater Noster up to "...in tentatiónem." Or, all may sing or recite the whole prayer up to its concluding Amen.

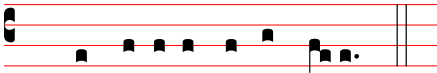
Pater noster, qui es in cælis: sanctificétur nomen tuum; advéniat régnum tuum; fi-at volúntas tua, sicut in cælo et in terra. Panem nostrum cotidi-ánium da nobis hódie; et dimítte nobis débíta nostra, sicut



et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem;

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

The faithful reply:



R. Sed libera nos a malo.

R. But deliver us from evil.

The presider replies in a low voice: Amen.

THE *Libera Nos*

The presider says:

Libera nos, quæsumus, Dómine, ab ómnibus malis, præteritis, præsentibus et futuris: et intercedente beáta et gloriósa semper Virgine Dei Genetrice María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut, ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi et ab omni perturbatióne securi. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. **R.** Amen.

Deliver us, we beseech You, 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 assistance of Your mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ, Your Son, our Lord, Who lives and reigns with you in the unity of the Holy Spirit God, for ever and ever. **R.** Amen.

THE *Agnus Dei*

All sing or recite the *Agnus Dei*, *striking their breast at each* miserére nobis *and* dona nobis pacem:

IV
A
gnus Dé-i, * qui tóllis peccáta mún-di: miseré- re nó-bis.
Agnus Dé-i, * qui tóllis peccáta mún-di: miseré- re nó-bis. Agnus
Dé-i, * qui tóllis peccáta mún-di: dóna nó- bis pá-cem.

[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

Prayer for Peace

The presider says:

Dómine Jesu Christe, qui dixisti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respicias peccáta nostra, sed fidem Ecclésiæ tuæ; eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris: Qui vivis et regnas Deus per ómnia sæcula sæculórum. **R.** Amen.

O Lord Jesus Christ, who said to Your Apóstles: Peace I leave you, My peace I give you: regard not our sins, but the faith of Your Church; and vouchsafe to grant her that peace and unity which is agreeable to Your will: Who lives and reigns God, for ever and ever. **R.** Amen.

THE PRAYERS AT THE COMMUNION

All say the following three times, striking the breast at each Dómine, non sum dignus:

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

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

Act of Spiritual Communion

At this point, since it is impossible for you to receive Holy Communion, make an Act of Spiritual Communion. This pious prayer by St. Alphonsus Liguori (1696-1787) is especially recommended:

MY Jesus I believe that You are present in the Most Holy Sacrament. I love You above all things, and I desire to receive You into my soul. Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there and unite myself wholly to You. Never permit me to be separated from You. Amen.

The following pious formula may also be used:

AS I cannot this day enjoy the happiness of assisting at the holy Mysteries, O my God, I transport myself in spirit at the foot of Your altar; I unite with the Church, which by the hands of the priest, offers You Your adorable Son in the Holy Sacrifice; I offer myself with Him, by Him, and in His Name. I adore, I praise, and thank You, imploring Your mercy, invoking Your assistance, and presenting You the homage I owe You as my Creator, the love due to You as my Savior.

Apply to my soul, I beseech You, O merciful Jesus, Your infinite merits; apply them also to those for whom I particularly wish to pray. I desire to communicate spiritually, that Your Blood may purify, Your Flesh strengthen, and Your Spirit sanctify me. May I never forget that You, my divine Redeemer, died for me; may I die to all that is not You, that hereafter I may live eternally with You. Amen.

THE COMMUNION ANTIPHON

Jn 20:27.

All sing or recite the Communion Antiphon:

M^{VI} *Itte * manum tuam, et cognosce loca clavórum, alle-lú-
ia: et noli esse incrédulus, sed fidé-lis, alle-lúia, alle- lú-ia.*

[Put in your hand, and know the place of the nails, alleluia; and be not faithless, but believing, alleluia, alleluia.]

THE POSTCOMMUNION PRAYER

The presider says:

Ψ. Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

Orémus.

Quæsumus, Dómine, Deus noster: ut sacrosáncta mystéria, quæ pro reparatiónis nostræ munímine contulísti; et præsens nobis remédium esse fácias et futúrum. Per Dóminum nostrum Jesum Christum, Fílium tuum: qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. **℞.** Amen.

Ψ. O Lord, hear my prayer.

℞. And let my cry come unto You.

Let us pray.

We pray, O Lord our God, that, as you have given these most sacred mysteries to be the safeguard of our salvation, so you may make them a healing remedy for us, both now and in time to come. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. **℞.** Amen.

CONCLUSION OF THE MASS

The presider says:

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Benedicámus Dómino.

℞. Deo grátias.

All make the sign of the Cross.

℣. Benedícat et custódiat nos omnípotens et miséricors Dóminus, ✠ Pater, et Fílius, et Spíritus Sanctus.

℞. Amen.

℣. O Lord, hear my prayer.

℞. And let my cry come unto You.

℣. Let us bless the Lord.

℞. Thanks be to God.

℣. May the almighty and merciful Lord, ✠ the Father, the Son and the Holy Spirit, bless us and keep us.

℞. Amen.

THE LAST GOSPEL

The presider says:

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. ✠ Inítium sancti Evangéllii secúndum Joánnem.

℞. Glória tibi, Dómine.

In princípio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt.

Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium

℣. O Lord, hear my prayer.

℞. And let my cry come unto You.

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

℞. Glory to You, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made: in Him was life, and the life was the Light of men; and the Light shone in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to testify con-

perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum.

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

(Genuflect:)

ET VERBUM CARO FACTUM EST, *(Rise and continue:)* et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

R. Deo gratias.

cerning the Light, that all might believe through Him. He was not the Light, but he was to testify concerning the Light. That was the true Light, which enlightened every man that came into this world.

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

(Genuflect:)

AND THE WORD WAS MADE FLESH, *(Rise and continue:)* and dwelt among us: and we saw His glory, the glory as of the Only begotten of the Father, full of grace and truth.

R. Thanks be to God.

PRAYERS ORDERED BY POPE LEO XIII

These prayers are only said after Read (Low) Masses and are customarily prayed kneeling.

Ave Maria (Hail Mary)

The Ave Maria is said three times.

Ave Maria, gratia plena, Dominus tecum, benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen.

Hail Mary, full of grace, the Lord is with you; blessed are you among women, and blessed is the fruit of your womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Regína Cæli

VI
R Egína cæli * lætá- re, allelúia: Qui-a quem meru-í-
sti por- tá-re, alle- lúia: Resurréx- it, sicut dixit,
alle- lúia: Ora pro nobis De-um, alle- * **
lu-ia.

[Queen of heaven, rejoice, alleluia, for He whom you did merit to bear, alleluia, has risen, even as He said, alleluia. Pray to God for us, alleluia.]

∩. Gaude et lætáre, Virgo María, al-
lelúia.

R. Quia surréxit Dóminus vere, al-
lelúia.

Oremus.

D^eus, refúgium nóstrum et ví-
tus, pópulum ad te clamántem
propítius réspice; et intercedénte
gloriósa, et immaculáta Virgine Dei
Genitríce María, cum beáto Joseph,
ejus Spónso, ac beáteis Apóstolis tuis
Petro et Paulo, et ómnibus Sánctis,
quas pro conversióne peccatórum,
pro libertáte et exaltatióne sanctæ
Matris Ecclésiæ, preces effúndimus,
miséricors et benígnus exáudi.

∩. Rejoice and be glad, O Virgin
Mary, alleluia.

R. Because the Lord is truly risen, al-
leluia.

Let us pray.

O God, our refuge and our
strength, look down with mercy
upon the people who cry to You;
and by the intercession of the
glorious and immaculate Virgin
Mary, Mother of God, of Saint
Joseph her spouse, of the blessed
Apostles Peter and Paul, and of
all the Saints, in Your mercy and
goodness hear our prayers for the
conversion of sinners, and for the

Per eúndem Chrístum Dóminum nostrum. **R.** Amen.

liberty and exaltation of our Holy Mother the Church. Through the same Chríst Our Lord. **R.** Amen.

Orátio ad Sánctum Míchaël (Prayer to Saint Michael)

Sáncte Míchaël Archángele, defénde nos in prælio, cóntra nequítiam et insídias diáboli ésto præsidium. Ímperet ílli Déus, súpplices deprecámur: tuque, prínceps militiæ cælestis, Sátanam aliósque spíritus malignos, qui ad perditionem animárum pervagántur in mún-do, divína virtúte, in inférnum detrúde. Ámen.

Saint Michael the Archangel, defend us in battle, be our protection against the wickedness and snares of the devil; may God rebuke him, we humbly pray; and do thou, O Prince of the heavenly host, by the power of God, thrust into hell Satan and all evil spirits who wander through the world for the ruin of souls. Amen.

The following invocation is said three times:

Ÿ. Cor Jesu sacratíssimum,
R. Miserére nobis.


Ÿ. Most Sacred Heart of Jesus,
R. Have mercy on us.

Second Vespers

THE BEGINNING OF VESPERS

All make the Sign of the Cross as the presider sings/says:

Ψ. **D**eus † in adju-tó-ri-um méum inténde. **℞.** Dómine ad adjuván-
All sing, while bowing head:



dum me festína. Glóri-a Pátri, et Fili-o, et Spirítu-i Sáncto. Sicut érat in
príncipi-o, et nunc, et semper et in saécula saeculórum. Amen. Allelúia.

[**Ψ.** O God, † come to my assistance. **℞.** O Lord, make haste to help me. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.]

PSALMODY

Antiphon

The presider sings or says the Antiphon, and all repeat it.

VII c2
Allelúia, * allelúia alle-lúia.



The Psalms may be prayed with one side of the assembly singing/reciting the first half of each line up to the asterisk, and the other side responding with the second half. Or, the presider or a cantor(s) may sing/recite the first half, and everyone else responding. All bow their heads when the Glória Patri is sung or said.

Psalm 109.



1. Dixit Dóminus Dómino me- o: * Sede a dextris me- is:

[1. The Lord said to my Lord: * Sit at my right hand:]

2. Donec ponam inimicos tuos,
* scabéllum pedum tuórum.

3. Virgam virtútis tuæ emittet
Dóminus ex Sion: * domináre in
medio inimicórum tuórum.

4. Tecum princípium in die
virtútis tuæ in splendóribus
sanctórum: * ex útero ante
lucíferum génuí te.

5. Jurávit Dóminus, et non
pœnitébit eum: * Tu es sacérdos
in ætérnum secúndum órđinem
Melchisedech.

6. Dóminus a dextris tuis, * con-
frégit in die iræ suæ reges.

7. Judicábit in natióibus,
implébit ruínas: * conquassábit
cápita in terra multórum.

8. De torrén-te in via bibet: *
proptérea exaltábit caput.

9. Glória Patri, et Fílio, * et
Spirítui Sancto.

10. Sicut erat in princípio, et
nunc, et semper, * et in sæcula
sæculórum. Amen.

2. Until I make your enemies *
your footstool.

3. The Lord will send forth the
scepter of your power out of Sion: *
rule in the midst of your enemies.

4. With you is the principality in
the day of your strength: in the
brightness of the saints: * from the
womb before the day star I begot
you.

5. The Lord has sworn, and he
will not repent: * You are a priest
for ever according to the order of
Melchisedech.

6. The Lord at your right hand *
has broken kings in the day of his
wrath.

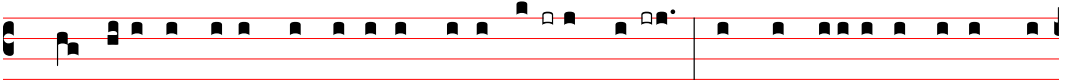
7. He shall judge among nations,
he shall fill ruins: * he shall crush
the heads in the land of many.

8. He shall drink of the torrent in
the way: * therefore shall he lift up
the head.

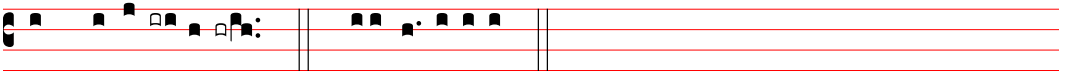
9. Glory be to the Father, and to
the Son, * and to the Holy Spirit.

10. As it was in the beginning, is
now, * and ever shall be, world with-
out end. Amen.

Psalm 110.



1. Confitébor tibi, Dómine, in toto corde me- o: * in consíli-o justórum, et



congrega- ti-ó-ne. *Flex:* suórum, †

[1. I will praise you, O Lord, with my whole heart; * in the council of the just, and in the congregation.]

2. Magna ópera Dómini: * exquisíta in omnes voluntátes ejus.

3. Conféssio et magnificéntia opus ejus: * et justítia ejus manet in sǎculum sǎculi.

4. Memóriam fecit mirabílium suórum, † miséricors et miserátor Dóminus: * escam dedit timéntibus se.

5. Memor erit in sǎculum testaménti sui: * virtútem óperum suórum annuntiábit pópulo suo:

6. Ut det illis hereditátem géntium: * ópera mánuum ejus véritas, et judícium.

7. Fidélia ómnia mandáta ejus: † confirmáta in sǎculum sǎculi, * facta in veritáte et æquitáte.

8. Redemptiónem misit pópulo suo: * mandávit in ætérnum testaméntum suum.

9. (*Bow head:*) Sanctum, et terríbile nomen ejus: * inítium sapién-

2. Great are the works of the Lord: * sought out according to all his wills.

3. His work is praise and magnificence: * and his justice continues for ever and ever.

4. He has made a remembrance of his wonderful works, being a merciful and gracious Lord: * he has given food to those who fear him.

5. He will be mindful for ever of his covenant: * he will show forth to his people the power of his works.

6. That he may give them the inheritance of the Gentiles: * the works of his hands are truth and judgment.

7. All his commandments are faithful: confirmed for ever and ever, * made in truth and equity.

8. He has sent redemption to his people: * he has commanded his covenant for ever.

9. (*Bow head:*) Holy and terrible is his name: * the fear of the Lord is the beginning of wisdom.

tiae timor Dómini.

10. Intelléctus bonus ómnibus faciéntibus eum: * laudátio ejus manet in sǣculum sǣculi.

11. Glória Patri, et Fílio, * et Spiritui Sancto.

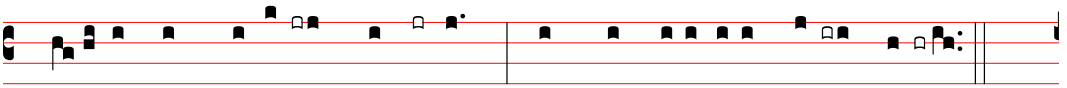
12. Sicut erat in princípio, et nunc, et semper, * et in sǣcula sǣculórum. Amen.

10. A good understanding to all who do it: * his praise continues for ever and ever.

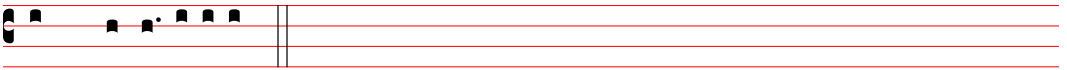
11. Glory be to the Father, and to the Son, * and to the Holy Spirit.

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

Psalm 111.



1. Be-átus vir, qui timet Dóminum: * in mandátis ejus vo- let ni-mis. *Flex:*



cómmodat, †

[1. Blessed is the man who fears the Lord: * he shall delight exceedingly in his commandments.]

2. Potens in terra erit semen ejus: * generátio rectórum benedicétur.

3. Glória, et divitiæ in domo ejus: * et justítia ejus manet in sǣculum sǣculi.

4. Exórtum est in ténebris lumen rectis: * miséricors, et miserátor, et justus.

5. Jucúndus homo qui miserétur et cómmodat, † dispónet sermónes suos in judício: * quia in ætérnum non commovébitur.

6. In memória ætérna erit justus: * ab auditióne mala non timébit.

2. His seed shall be mighty upon earth: * the generation of the righteous shall be blessed.

3. Glory and wealth shall be in his house: * and his justice remains for ever and ever.

4. To the righteous a light is risen up in darkness: * he is merciful, and compassionate and just.

5. Acceptable is the man that shows mercy and lends: he shall order his words with judgment: * because he shall not be moved for ever.

6. The just shall be in everlasting

7. Parátum cor ejus speráre in Dómino, † confirmátum est cor ejus: * non commovébitur donec despíciat inimícos suos.

8. Dispérsit, dedit paupéribus: † justítia ejus manet in sæculum sæculi, * cornu ejus exaltábitur in glória.

9. Peccátor vidébit, et irascétur, † déntibus suis fremet et tabéscet: * desidérium peccatórum períbit.

10. Glória Patri, et Fílio, * et Spiritui Sancto.

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

remembrance: * he shall not fear the evil hearing.

7. His heart is ready to hope in the Lord: his heart is strengthened, * he shall not be moved until he look over his enemies.

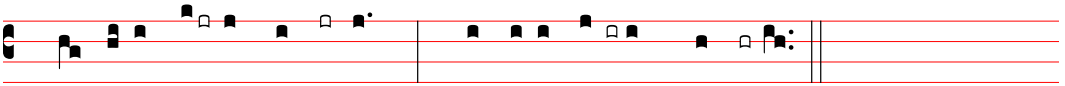
8. He has distributed, he has given to the poor: his justice remains for ever and ever: * his horn shall be exalted in glory.

9. The wicked shall see, and shall be angry, he shall gnash his teeth and pine away: * the desire of the wicked shall perish.

10. Glory be to the Father, and to the Son, * and to the Holy Spirit.

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

Psalm 112.



1. Laudáte, púeri, Dóminum: * laudáte nomen Dómini.

[1. Praise the Lord, you children: * praise the name of the Lord.]

2. *(Bow head:)* Sit nomen Dómini benedíctum, * ex hoc nunc, et usque in sæculum.

3. A solis ortu usque ad occásum, * laudábile nomen Dómini.

4. Excélsus super omnes gentes Dóminus, * et super cælos glória ejus.

5. Quis sicut Dóminus, Deus nos-
ter, qui in altis hábitat, * et humília

2. *(Bow head:)* Blessed be the name of the Lord, * from henceforth now and for ever.

3. From the rising of the sun unto its setting, * the name of the Lord is worthy of praise.

4. The Lord is high above all nations; * and his glory above the heavens.

5. Who is as the Lord our God, who dwells on high: * and looks

rēspicit in cælo et in terra?

6. Súsцитans a terra ínopem, * et de stércore érigens páuperem:

7. Ut cóllocet eum cum princípibus, * cum princípibus pópuli sui.

8. Qui habitáre facit stérilem in domo, * matrem filiórum lætántem.

9. Glória Patri, et Fílio, * et Spirítui Sancto.

10. Sicut erat in principio, et nunc, et semper, * et in sæcula sæculórum. Amen.

down on the low things in heaven and in earth?

6. Raising up the needy from the earth, * and lifting up the poor out of the dunghill:

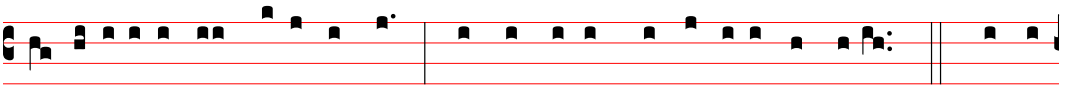
7. That he may place him with princes, * with the princes of his people.

8. Who makes a barren woman dwell in a house, * the joyful mother of children.

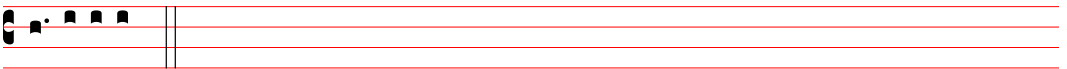
9. Glory be to the Father, and to the Son, * and to the Holy Spirit.

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

Psalm 113.



1. In éxitu Israë́l de Ægýpto, * domus Jacob de pópulo bárbaro: *Flex:* palpá-



bunt: †

[1. When Israel went out of Egypt, * the house of Jacob from a barbarous people:]

2. Facta est Judæa sanctificatio ejus, * Israë́l potéstas ejus.

3. Mare vidit, et fugit: * Jordánis convérsus est retrórsum.

4. Montes exsultavérunt ut ariètes, * et colles sicut agni óvium.

5. Quid est tibi, mare, quod fugisti: * et tu, Jordánis, quia convérsus es retrórsum?

2. Judea was made his sanctuáry, * Israel his dominion.

3. The sea saw and fled: * Jordan was turned back.

4. The mountains skipped like rams, * and the hills like the lambs of the flock.

5. What ailed you, O sea, that you fled: * and you, O Jordan, that you turned back?

6. Montes, exsultástis sicut ariètes, * et colles, sicut agni óvium.

7. A fácie Dómini mota est terra, * a fácie Dei Jacob.

8. Qui convértit petram in stagna aquárum, * et rupem in fontes aquárum.

9. Non nobis, Dómine, non nobis: * sed nómini tuo da glóriam.

10. Super misericórdia tua, et veritáte tua: * nequándo dicant gentes: Ubi est Deus eórum?

11. Deus autem noster in cælo: * ómnia quæcúmque vóluit, fecit.

12. Simulácra géntium argéntum, et aurum, * ópera mánuum hómínium.

13. Os habent, et non loquéntur: * óculos habent, et non vidébunt.

14. Aures habent, et non áudient: * nares habent, et non odorábunt.

15. Manus habent, et non palpábunt: † pedes habent, et non ambulábunt: * non clamábunt in gútture suo.

16. Similes illis fiant qui fáciunt ea: * et omnes qui confídunt in eis.

17. Domus Israël sperávit in Dómino: * adjútor eórum et protéctor eórum est,

18. Domus Áaron sperávit in Dómino: * adjútor eórum et protéctor eórum est,

19. Qui timent Dóminum,

6. You mountains, that you skipped like rams, * and you hills, like lambs of the flock?

7. At the presence of the Lord the earth was moved, * at the presence of the God of Jacob:

8. Who turned the rock into pools of water, * and the stony hill into fountains of waters.

9. Not to us, O Lord, not to us; * but to your name give glory.

10. For your mercy, and for your truth's sake: * lest the Gentiles should say: Where is their God?

11. But our God is in heaven: * he has done all things whatsoever he would.

12. The idols of the Gentiles are silver and gold, * the works of the hands of men.

13. They have mouths and speak not: * they have eyes and see not.

14. They have ears and hear not: * they have noses and smell not.

15. They have hands and feel not: they have feet and walk not: * neither shall they cry out through their throat.

16. Let those who make them become like unto them: * and all such as trust in them.

17. The house of Israel has hoped in the Lord: * he is their helper and their protector.

18. The house of Aaron has hoped in the Lord: * he is their helper and their protector.

19. They who fear the Lord have

speravérunt in Dómino: * adjútor eórum et protéctor eórum est.

20. Dóminus memor fuit nostri: * et benedíxit nobis:

21. Benedíxit dómui Israël: * benedíxit dómui Áaron.

22. Benedíxit ómnibus, qui timent Dóminum, * pusíllis cum majóribus.

23. Adjíciat Dóminus super vos: * super vos, et super filios vestros.

24. Benedícti vos a Dómino, * qui fecit cælum, et terram.

25. Cælum cæli Dómino: * terram autem dedit filiis hóminum.

26. Non mórtui laudábunt te, Dómine: * neque omnes, qui descéndunt in inférnum.

27. Sed nos qui vívimus, benedícimus Dómino, * ex hoc nunc et usque in sæculum.

28. Glória Patri, et Fílio, * et Spirítui Sancto.

29. Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

hoped in the Lord: * he is their helper and their protector.

20. The Lord has been mindful of us, * and has blessed us.

21. He has blessed the house of Israel: * he has blessed the house of Aaron.

22. He has blessed all who fear the Lord, * both little and great.

23. May the Lord add blessings upon you: * upon you, and upon your children.

24. Blessed be you of the Lord, * who made heaven and earth.

25. The heaven of heaven is the Lord's * but the earth he has given to the children of men.

26. The dead shall not praise you, O Lord: * nor any of them who go down to hell.


27. But we who live bless the Lord: * from this time now and for ever.

28. Glory be to the Father, and to the Son, * and to the Holy Spirit.

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

The Antiphon is repeated:

VII c2



Allelúia, * allelúia alle-lúia.

CHAPTER

1 Jn 5:4

All stand. The presider or a reader sings or recites the Capitulum (Chapter). All reply Deo grátias afterwards.



O mne, quod natum est ex Deo, vincit mundum: † et hæc est victó-
ri-a, quæ vincit mundum, * fides nostra. ℞. Deo gráti-as.

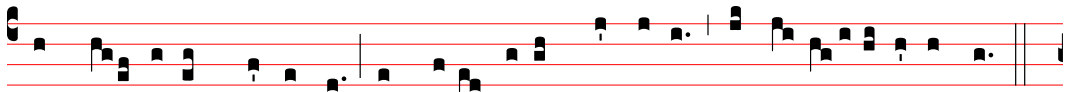
[My beloved: For whosoever is born of God, overcomes the world: and this is the victory which overcomes the world, our faith. ℞. Deo grátias.]

HYMN

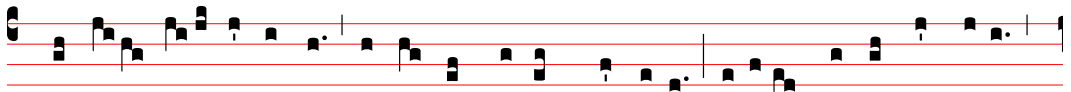
All stand and sing/recite the Hymn, bowing the head at the doxology in the last stanza.



VIII
A D régi-as Agni dapes, Stolis amícti cándidis, Post tránsitum ma-
ris Rubri, Christo canámus Príncipi. 2. Divína cujus cáritas Sacrum pro-
pínat sánguinem, Almíque membra córporis Amor sacérdos ímmolat.
3. Sparsum cru-órem póstibus Vastátor horret Angelus: Fugítque divisum
mare, Mergúntur hostes flúctibus. 4. Jam Pascha nostrum Christus est,



Paschális idem víctima: Et pura púris méntibus Since-ritátis ázyma.



5. O vera cæli víctima, Subjécta cui sunt tártara, Solúta mortis víncula,



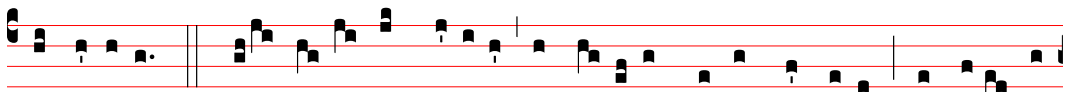
Recépta vitæ præmi-a. 6. Victor subáctis ínferis Trophæ-a Christus éxpli-



cat, Cælóque apérto, súbditum Regem tenebrárum trahit. 7. Ut sis perén-



ne méntibus Paschále Jesu gáudi-um, A morte díra críminum Vitæ rená-



tos libéra. 8. Deo Patri sit glóri-a, Et Fí-li-o qui a mórtu-is Surréxit, ac

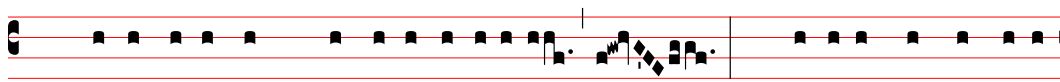


Paráclito, In sempitérna sæcula. Amen.

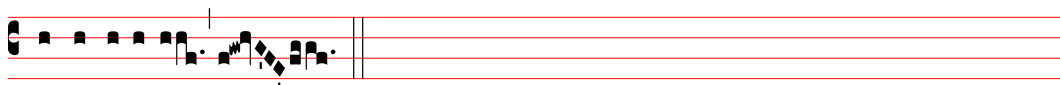
[1. At the Lamb's high feaſt we ſing Praise to our víctorious King, Who hath waſhed us in the tide Flowing from his piercèd ſide. 2. Praise we him whoſe love divine Gives the gueſts his blood for wine, Gives his body for the feaſt, Love the víctim, love the prieſt. 3. Where the paſchal blood is poured, Death's dark angel ſheathes his ſword; Iſrael's hoſts triumphant go Through the wave that drowns the foe. 4. Chriſt, the Lamb whoſe blood was ſhed, Paſchal víctim, paſchal bread; With ſincerity and love Eat we manna from above. 5. Mighty víctim from the ſky, Powers of hell beneath thee lie; Death is conquered in the fight; Thou haſt brought us life and light. 6. Now thy banner thou doſt wave; Vanquiſhed Satan and the grave; Angels join his praise to tell — See o'erthrown the prince of hell. 7. Paſchal triumph, paſchal joy, Only ſin can this deſtroy; From the death of ſin

set free, Souls reborn, dear Lord, in Thee.⁸ Hymns of glory, songs of praise, Father, unto thee we raise; Risen Lord, all praise to thee, Ever with the Spirit be. Amen.]

The presider sings or says the Versicle. Everyone else answers with the Response.



℣. Mane nobiscum, Dómine, allelúia. ℟. Quóni- am advesperá-



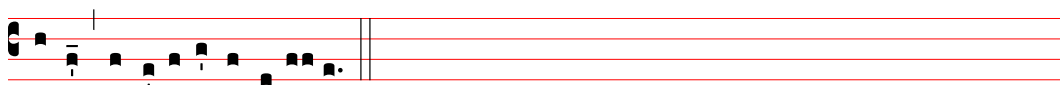
scit, allelúia.

[℣. Stay with us, O Lord, alleluia. ℟. Because it is towards evening, alleluia.]

ANTIPHON AT THE MAGNIFICAT

The presider or a cantor sings/recites the Antiphon for the Magnificat, and everyone else repeats it.

VIII^c
P Ost di-es octo, * jánu-is clausis, ingréssus Dóminus dixit e-is: Pax



vobis, allelúia, allelú-ia.

[After eight days came the Lord, the doors being shut, and said unto them: Peace be unto you, alleluia, alleluia.]

CANTICLE OF THE B.V.M.

The manner of praying the Magnificat is the same as that of praying the Psalms above.

Mode VIII^c

Musical notation on a five-line staff with a treble clef and a common time signature. The melody is a simple, stepwise line.

1. Ma^{gn}ificat * ánima me-a Dóminum.



2. Et exsultávit *spíritus me-* us * in Deo *salútári me-* o.

[1. My † soul * does magnify the Lord. 2. And my spirit rejoices * in God my Savior.]

3. Quia respéxit humilitátem *ancíllæ suæ*: * ecce enim ex hoc beá- tam me dicent omnes generatiónes.

3. Because he has regarded the humility of his handmaid; * behold, from henceforth all generations shall call me blessed.

4. Quia fecit mihi *magna qui* potens est: * et sanctum *nomen* ejus.

4. Because he that is mighty, hath done great things to me; * and holy is his name.

5. Et misericórdia ejus a progénie in *progénies* * *timéntibus* eum.

5. And his mercy is from generation unto generations, * to them that fear him.

6. Fecit poténtiam in *bráchio* suo: * dispérsit supérbos mente *cordis* sui.

6. He hath shewed might in his arm: * he hath scattered the proud in the conceit of their heart.

7. Depósuit poténtes *de* sede, * et exaltávit *húmiles*.

7. He hath put down the mighty from their seat, * and hath exalted the humble.

8. Esuriéntes *implévit* bonis: * et dívites *dimísit* *inánés*.

8. He hath filled the hungry with good things; * and the rich he hath sent empty away.

9. Suscépit *Israël púerum* suum, * recordátus *misericórdiæ* suæ.

9. He hath received Israel his servant, * being mindful of his mercy:

10. Sicut locútus est *ad* *patres* nostros, * Abraham et sémini *ejus* in *sæcula*.

10. As he spoke to our fathers, * to Abraham and to his seed for ever.

11. Glória *Patri, et Fílio,* * et *Spirítui* Sancto.

11. Glory be to the Father, and to the Son, * and to the Holy Spirit.

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

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

All then repeat the Antiphon above.

COLLECT

The presider sings or says:

Ψ. Dómine, exáudi oratióem meam.

R̃. Et clamor meus ad te véniat.

Orémus.

Præsta, omnipotens Deus: †
ut, qui paschália festa
perégimus, * hæc, te largiénte,
móribus et vita teneámus. Per
Dóminum nostrum Jesum Chris-
tum, Fílium tuum: qui tecum vivit
et regnat in unitáte Spíritus Sancti,
Deus, per ómnia sæcúla sæculórum.

R̃. Amen.

Ψ. O Lord, hear my prayer.

R̃. And let my cry come unto You.

Let us pray.

Grant, we pray, almighty God, that we, who have celebrated the paschal festivities, may by your gift hold fast to them in the way that we live our lives. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. R̃. Amen.

CONCLUSION

The presider sings or says:

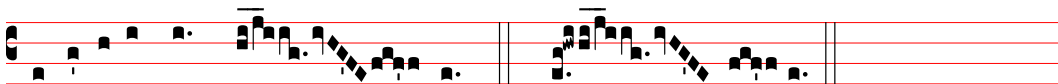
Ψ. Dómine, exáudi oratióem meam.

R̃. Et clamor meus ad te véniat.

Ψ. O Lord, hear my prayer.

R̃. And let my cry come unto You.

The presider chants or says Benedicámus Dómino *and everyone else replies* Deo grátias.



Benedicámus Dó- mino. R̃. De-o grá-ti-as.

The presider chants or says in a low voice:

Ψ. Fidélium ánimæ per misericór-
diam Dei requiéscent in pace.

R̃. Amen.

Ψ. May the souls of the faithful,
through the mercy of God, rest
in peace.

R̃. Amen.

We invite you...

- ...**TO PRAY THE MASS** with us, especially in the Extraordinary Form. Bring your family. Invite your friends.
- ...**TO SAY THE DIVINE OFFICE** daily, in either the Extraordinary or Ordinary Form. The Divine Office is liturgical prayer and, second only to the Mass, it surpasses all other personal, private, and devotional prayers. Pray it daily to grow in holiness.
- ...**TO JOIN AND HELP US** in our various activities. Even your active participation and attendance count a lot.
- ...**TO SERVE AT MASS** as acolyte. Whether you're young or old, volunteer!
- ...**TO SING ~~AT~~ THE MASS** with us. Our Schola Cantorum (school of cantors, or "choir") exclusively learns and sings Gregorian chant.
- ...**TO SPREAD WORD** about the Sacred Liturgy. Join us on the Web and social media. Talk to your friends and family about the Liturgy, especially the Extraordinary Form.
- ...**TO DONATE IN KIND**, especially chant books (e.g., *Graduale Romanum*, *Graduale Simplex*, *Graduale Triplex*, *Liber Usualis*, *Antiphonarium Romanum*, *Antiphonale Monasticum*, etc.), Breviaries (especially the *Breviarium Romanum* and the *Liturgia Horarum*), Latin altar missals for both Forms, ritual books, sacred vestments, sacred vessels, and other liturgical paraphernalia that bring back the sense of the sacred into the Liturgy.
- ...**TO DONATE CASH** that we can use for needed liturgical materials, printing liturgy guides, promotion and advertising, website maintenance, advocacy initiatives, etc.

Whether you give time, talent, or treasure — give generously and sincerely.

CEBUANO SUMMORUM PONTIFICUM SOCIETY

- <http://latriasugbo.wordpress.com> ■ @latriasugbo (FB & Twitter)
- theprayingcebuano@gmail.com ■ 09435153835 (Sun)

Join us. Help us. Pray for us. Pray with us.