

ORDO MISSÆ 1962

PROCESSION

STAND

INTROIT

The Introit is sung during the procession and prayers at the foot of the altar.

Come, ye blessed of my Father, possess you the kingdom, alleluia, prepared for you from the foundation of the world, allelúja, allelúja, allelúja. **Ps 95:1.** Sing ye to the Lord a new canticle: sing to the Lord, all the earth. **℣.** Glory be to the Father.

Veníte, benedícti Patris mei, percípite regnum, allelúia: quod vobis parátum est ab origine mundi, allelúia, allelúia, allelúia. **Ps 95:1.** Cantáte Dómino cánticum novum: cantáte Dómino, omnis terra. **℣.** Glória Patri.

PRAYERS AT THE FOOT OF THE ALTAR

KNEEL

While the Introit is sung, the Bishop and the Ministers silently say:

In the Name of the Father, ✠ and In nómine Patris, ✠ et Filii, et of the Son, and of the Holy Spirit. Spíritus Sancti. Amen.
Amen.

PSALM 42

℣. I will go to the altar of God.

℣. Introíbo ad altáre Dei.

℣. The God who gives joy to my youth.

℣. Ad Deum, qui lætíficat iuventútem meam.

℣. Do me justice, O God, and fight my fight against a faithless people: from the deceitful and impious man rescue me.

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

℣. For Thou, O God, are my strength: why dost Thou keep me so far away; why must I go about in mourning with the enemy oppressing me?

℣. Quia tu es, Deus, fortitudo mea: quare me reppulísti, et quare tristis incédo, dum affligit me inimícus?

℣. Send forth Thy light and Thy

℣. Emítte lucem tuam et veri-

fidelity: they shall lead me on and bring me to Thy holy mountain, and to Thy dwelling place.

℟. Then will I go in to the altar of God, the God who gives joy to my youth.

℣. Then will I give Thee thanks upon the harp, O God, my God: Why are you so downcast, O my soul? Why do you sigh within me?

℟. Hope in God: for I shall again be thanking Him, in the presence of my Saviour and my God.

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

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

℣. I will go to the altar of God.

℟. The God who gives joy to my youth.

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

℟. Who made heaven and earth.

I confess, etc.

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

℟. Amen.

I confess to Almighty God, to Blessed Mary ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apos-

tátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum et in tabernácula tua.

℟. Et introibo ad altáre Dei: ad Deum, qui lætíficat iuventútem meam.

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

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

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

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

℣. Introibo ad altáre Dei.

℟. Ad Deum, qui lætíficat iuventútem meam.

℣. Adiutórium nostrum ✠ in nómine Dómini.

℟. Qui fecit coelum et terram.

The Celebrant:

Confiteor Deo... etc.

℟. Misereátur tui omnipotens Deus, et, dimíssis peccátis tuis, perducát te ad vitam ætérnam.

℟. Amen.

Confiteor Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Ioánni Baptístæ, sanctis Apóstolis Petro et

tles Peter and Paul, (to our blessed Father Saint Benedict,) to all the saints, and to you, Father, that I have sinned exceedingly in thought, word and deed, (*strike the breast three times*) through my fault, through my fault, through my most grievous fault. Therefore I pray Blessed Mary ever Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the holy Apostles Peter and Paul, (our Blessed Father Saint Benedict), all the saints, and you, Father, to pray to the Lord our God for me.

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

℟. Amen.

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

℟. Amen.

℣. O God, turn towards us and give us life.

℟. And Thy people shall rejoice in Thee.

℣. Show us, O Lord, Thy kindness.

℟. And grant us Thy salvation.

℣. O Lord, hear my prayer.

℟. And let my cry come to Thee.

℣. The Lord be with you.

Paulo, (beáto Patri Nostro Benedicto,) ómnibus Sanctis, et tibi, Pater: quia peccávi nimis cogitatióne, verbo et opere: (*strike the breast three times*) mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Virgínem, beátum Michaélem Archángelum, beátum Ioánnem Baptístam, sanctos Apóstolos Petrum et Paulum, (beátum Patrem Nostrum Benedíctum,) omnes Sanctos, et te, Pater, oráre pro me ad Dóminum, Deum nostrum.

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

℟. Amen.

℣. Indulgéntiam, ✠absolutiόnem et remissiόnem peccatórum nostrórum tríbuat nobis omnípotens et miséricors Dóminus.

℟. Amen.

℣. Deus, tu convérsus vivificábis nos.

℟. Et plebs tua lætábitur in te.

℣. Osténde nobis, Dómine, misericórdiam tuam.

℟. Et salutáre tuum da nobis.

℣. Dómine, exáudi oratiόnem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. And with thy spirit.

Let us pray.

℞. Et cum spíritu tuo.

Orémus,

STAND *Stand when the Sacred Ministers ascend the altar steps. The celebrant goes up to the altar saying privately:*

Take away from us our iniquities, Aufer a nobis, quaesumus,
we implore Thee, Lord, that with Dómine, iniquitátes nostras: ut ad
pure minds we may worthily enter Sancta sanctorum puris mereámur
into the Holy of Holies. Through méntibus introíre. Per Christum,
Christ our Lord. Amen. Dóminum nostrum. Amen.

We implore Thee, Lord, by the Orámus te, Dómine, per méri-
merits of Thy saints whose relics are ta Sanctorum tuorum, quorum
here, and of all the saints, that Thou relíquiæ hic sunt, et ómnium
wouldst deign to forgive me all my Sanctorum: ut indulgére dignéris
sins. Amen. ómnia peccáta mea. Amen.

He kisses and then incenses the Altar.

KYRIE

8 **K** Y- ri- e * e- lé- i-son. *ijj.* Chri- ste e- lé- X. s.

i- son. *ijj.* Ký- ri- e e- lé- i-son. *ij.* Ký- ri- e *

e- lé- i-son.

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

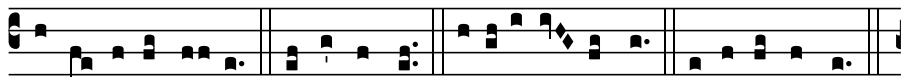
GLORIA

X. s.

4

G

Ló-ri a in excélsis De- o. Et in ter- ra pax ho-mí-nibus



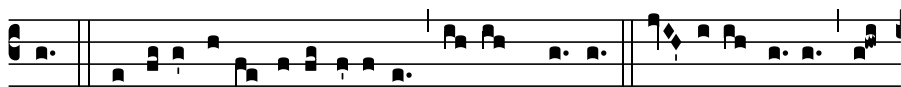
bonae vo-luntá- tis. Laudámus te. Benedí-ci- mus te. Ado-rámus te.



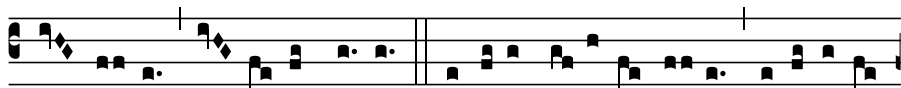
Glo-ri-fi-cámus te. Grá-ti- as á-gimus ti- bi propter magnam gló- ri-



am tu- am. Dó-mine De- us, Rex cae- lé-stis, De- us Pa- ter omní- pot-



ens. Dómine Fi-li uni-géni-te Je- su Chri-ste. Dó- mine De- us, A-



gnus De- i, Fí- li- us Pa-tris. Qui tollis peccá-ta mundi, mi-se-ré-re



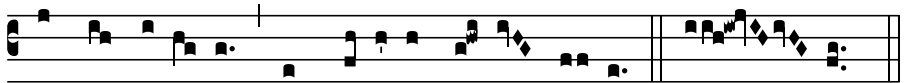
no- bis. Qui tollis peccá-ta mundi, súscipe depre-ca-ti- ónem nostram.



Qui sedes ad délix-te-ram Pa-tris, mi-se-ré-re no- bis. Quóni- am tu so-lus



sanctus. Tu so-lus Dó- minus. Tu so-lus Altíssimus, Je- su Chri-ste. Cum



Sancto Spí-ri-tu, in gló-ri-a De-i Pa-tris. A-men.

Glory to God in the highest, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee, we thank Thee for Thy great glory: O Lord God, King of heaven, God the Father almighty. O Lord Jesus Christ, the only-begotten Son. O Lord God, Lamb of God, Son of the Father. Thou, who takest away the sins of the world, have mercy upon us; Thou who takest away the sins of the world, give ear to our prayer; Thou who sittest at the right hand of the Father, have mercy on us. For Thou alone are holy, Thou alone art the Lord, Thou alone art high above all: Jesus Christ, with the Holy Spirit✠in the glory of God the Father. Amen.

COLLECT

℣. Peace be with you.

℣. Pax vobis.

℞. And with thy spirit.

℞. Et cum spiritu tuo.

Let us pray.

Orémus.

O God, Who dost every year fill us with holy gladness for the Again rising of the Lord, mercifully grant that these Feast-days which we are now keeping here in time, may be to us a mean whereby in the end we may worthily attain unto those pleasures which are at thy right hand for evermore.

Deus, qui nos Resurrecciónis Dóminicæ ánnua solemnitáte lætíficas: concéde propítius; ut per temporália festa, quæ ágimus, perveníre ad gáudia ætérna mereámur.

Prayer for ordination

We beseech Thee, O Lord, to listen to our prayers, and with Thy never-failing protection to guard Thy devoted servants, that delivered from all fear, we may free-

Exáudi, quæsumus, Dómine, súpplicum preces, et de voto tibi pectore famulántes perpétua defensióne custódi: ut, nullis perturbatióibus impediti, liberam

ly exercise our ministry before Thee. Through our Lord Jesus Christ Thy Son, who livest and reignest with God the Father, in the unity of the Holy Spirit, God, world without end.

℞. Amen.

servitútem tuis semper exhibeámus officiis. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti Deus per ómnia sácula sæculórum.

℞. Amen

LESSON

SIT

Acts 3:13-15; 3:17-19

A reading from the Acts of Apostles

In that time, Peter opened his mouth and said: Men of Israel, and you who fear God, listen. The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified his Son Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released. But you denied the Holy One and the Just, and desired a murderer to be granted unto you. But the author of life you killed, whom God hath raised from the dead, of which we are witnesses. And now, brethren, I know that you did it through ignorance, as did also your rulers. But those things which God before had shewed by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled. Be penitent, therefore, and be converted, that your sins may be blotted out.

Lectio Actuum Apostolorum

In diébus illis: Apériens Petrus os suum, dixit: Viri Israëlítæ, et qui timétis Deum, audíte. Deus Abraham et Deus Isaac et Deus Iacob, Deus patrum nostrórum, glori-ficávit Fílium suum Iesum, quem vos quidem tradidístis et negástis ante fáciem Piláti, iudicánte illo dimítti. Vos autem sanctum et iustum negástis, et petístis virum homicídám donári vobis: auctórem vero vitæ interfecístis, quem Deus suscitávit a mórtuis, cuius nos testes sumus. Et nunc, fratres, scio, quia per ignorántiam fecístis, sicut et príncipes vestri. Deus autem, quæ prænuntiávit per os ómnium Prophetárum, pati Christum suum, sic implévit. Pœnitémini ígitur et convertímini, ut deleántur peccáta vestra.

GRADUAL

Ps 117:24; 117:16

This is the day which the Lord Hæc dies, quam fecit Dóminus:
hath made: let us be glad and rejoice exsultémus et lætémur in ea.
therein.

✠. The right hand of the Lord ✠. Dèxtera Dómini fecit virtútem,
hath wrought strength: the right dèxtera Dómini exaltávit me.
hand of the Lord hath exalted me:

ALLELUIA

Luke 24:34

Alleluia, alleluia. The Lord is ris- Allelúia, allelúia. ✠. Surréxit
en indeed, and hath appeared to Si- Dóminus vere: et appáruit Petro.
mon.

SEQUENCE

Christians! to the Paschal Victim Víctimæ pascháli laudes ímmo-
offer your thankful praises. lent Christiáni.

The Lamb the sheep redeemeth: Agnus rédemit oves: Christus
Christ, who only is sinless, recon- ínnocens Patri reconciliávit pec-
cileth sinners to the Father. catóres.

Death and life contended in that Mors et vita duéllo confluxére
conflict stupendous: the Prince of mirándo: dux vitæ mórtuus regnat
Life, who died, deathless reigneth. vivus.

Speak, Mary, declaring what thou Dic nobis, María, quid vidísti in
sawest wayfaring. via?

“The tomb of Christ who now Sepúlcrum Christi vivéntis et
liveth: and likewise the glory of the glóriam vidi resurgéntis.
Risen.

Bright Angels attesting, the Angélicos testes, sudárium et
shroud and napkin resting. vestes.

Yea, Christ my hope is arisen: to Surréxit Christus, spes mea:
Galilee He goeth before you.” præcédet vos in Galilæam.

ORDINATION TO THE SACRED PRIESTHOOD

HOMILY BY ARCHBISHOP PORTEOUS

The Rite of Ordination begins before the final verse of the sequence is sung. The assistant priest says:

Let him who is to be ordained Audiat qui ordinandus est.
listen.

The Deacon to be ordained rises and then kneels. The Assistant Priest reads the following admonition:

The most Reverend Father in Reverendíssimus in Christo
Christ, His Grace Archbishop Julian Pater, et Dóminus, Dóminus Ju-
by the grace of God and the favor of lianus, Dei et Apostólicæ Sedis grá-
the Apostolic See, Archbishop of tia Archiepiscopus Hobartiensis sub
Hobart, orders and commands, under excommunicatiónis pœna præcipit
penalty of excommunication, et mandat ómnibus, et singulis, pro
all and each here present for receiv- suscipiéndis Ordínibus hic præsentibus,
ing Orders, that none of those who ne quis forsan eórum irreguláris
may perchance be irregular or ex- aut álias a iure, vel ab hómine ex-
communicated by the Canons or by communicátus, interdictus, suspén-
his Superior, or under interdict, or sus, spúrius, infámis, aut álias a iure
suspended, illegitimate, infamous, prohibitus, sive ex aliéna Diœcesi
or otherwise excluded by the Can- oriúndus, sine licéntia sui Episcopi,
ons, or who may be from another aut non descríptus, examinátus, ap-
diocese by birth, and lacks the per- probátus et nominátus, ullo pacto
mission of his Bishop, and none of áudeat ad suscipiéndos Órdenes ac-
those who has not been registered, cédere. Et quod nullus ex ordinátis
examined, approved and called by discédet, nisi Missa finíta, et bene
name, shall, on any account, dare dictiône Pontíficis accépta.
to come forward to receive Orders.

He commands also that none of those ordained shall leave until Mass is ended and they have received the Episcopal Benediction.

Having read the Mandatum, the Assistant Priest says:

Let him who is to be ordained to Accédet qui ordinándus est ad
the Priesthood approach. órđinem Presbyterátus.

The Ordinand is called by name to which he answers Adsum, *meaning* Present.

As a Deacon, the ordinand is vested in amice, alb, cincture, stole and maniple. Carrying a folded chasuble over the left forearm and bearing a lighted candle in the right hand, together with a white cloth to bind his hands, he goes before the Bishop and kneels. The Assistant Priest then presents the Ordinand to the

Bishop, saying:

Most Reverend Father, our Holy Reverendissime Pater, póstulat
Mother the Catholic Church prays sancta Mater Ecclésia cathólica, ut
that thou wouldst ordain this Dea- hunc præsentem Diáconum ad onus
con here present to the office of the Presbytérii ordinétis.
Priesthood.

The Bishop asks:

Dost thou know him to be wor- Scis illum dignum esse?
thy?

The Assistant Priest replies:

So far as human frailty allows me Quantum humana fragilitas
to know, I do both know and attest nosse sinit, et scio, et testificor ipsum
that he is worthy of the burden of dignum esse ad huius onus officii.
this office.

The Bishop answers:

Thanks be to God. Deo grátias.

The Bishop then addresses the Clergy and people as follows:

Dearly beloved brethren, as all Quóniam, fratres caríssimi,
on a ship, both the captain and the rectóri navis, et navígio deferéndis
passengers, have the same reasons for éadem est, vel securitátis rátio, vel
confidence or for fear, they should commúnis timóris; par eórum debet
act together with one mind, seeing esse senténtia, quórum causa com-
that their interests are the same. The múnis existit. Neque enim fuit frus-
Fathers, therefore, decreed with rea- tra a Pátribus institútum, ut de elec-
son that the people should be con- tióne eórum, qui ad régimen altáris
sulted in the election of those who adhibéndi sunt, consulátur étiam
are to minister at the altar. Even pópulus: quia de vita, et conver-

should their life and conduct be unknown to the greater number, they may be known to some; and all will necessarily yield a more ready obedience to a priest to whose Ordination they have signified their assent. Now the conduct of this Deacon whom, by God's help, we are about to ordain Priest, is (as far as we can tell) exemplary, pleasing to God, and deserving, in our opinion, of a higher ecclesiastical dignity. But as the judgment of one person, or even of several, may be affected and misled by favour or partiality, it is well to ascertain the general opinion. Wherefore, set forth freely what you may know of the actions or behaviour of this man, and what you think of his worth. And testify to his fitness for the Priesthood on account of his deserts, rather than from any partiality to him. If, then, anyone has aught to his prejudice, for God's sake and in God's name, let him boldly come forward and speak; nevertheless, let him be mindful of his own condition.

After a pause, the Bishop addresses himself to the Ordinand as follows:

Dearly beloved son, as thou art now about to be consecrated to the office of the Priesthood, endeavour to receive it worthily and, when thou hast received it, fulfil its duties blamelessly. The Priest is ordained to offer sacrifice, to bless, guide, preach

satióne præsentándi quod nonnúmerum quam ignorátur a plúribus, sciátur a páucis; et necesse est, ut facílius ei quis obediéntiam exhíbeat ordináto, cui assénsus præbúerit ordinádo. Hujus síquidem Diacóni in Presbyterum, auxiliánte Dómino, ordinándi conversátio (quantum mihi videtur) probáta, et Deo plácita, exístit, et digna (ut árbitror) Ecclesiástici honóris augméto. Sed ne unum fortásse, vel páucos aut decípiat assénsio, vel fallat afféctio, senténtia est expeténda multórum. Itaque, quid de ejus áctibus, aut móribus novéritis, quid de mérito sentiátis, libera voce pandátis; et huic testimónium Sacerdotíi, magis pro mérito, quam affectióne áliqua tribuátis. Si quis ígitur habet áliquíd contra illum, pro Deo, et propter Deum, cum fidúcia éxeat, et dicat. Verúmtamen memor sit conditiónis suæ.

Consecrándus, fili dilectíssime, in Presbyterátus officium, illud digne suscípere, ac susceptum laudabíliter éxequi stúdeas. Sacerdotem étenim opórtet offérre, benedícere, præesse, prædicáre, et baptizáre. Cum magno quippe timóre ad tantum gradum

and baptise. With great awe, then, should one advance to so high a state, and care must be taken that they who are chosen should be commended for their heavenly wisdom, their blameless life and their persevering practice of virtue. Thus, when the Lord commanded Moses to choose seventy men of all Israel to be his helpers, to whom He would impart the gifts of the Holy Ghost, He added: "Whom thou knowest to be the elders of the people." Thou, indeed, art foreshadowed by these seventy men and elders, if through the sevenfold Spirit thou keepest the Ten Commandments of the Law, and show thyself blameless and mature, both in thy knowledge and in thy work. The same mystical meaning and the same type are found in the New Testament when the Lord chose the seventy-two, and sent them forth in pairs to preach before Him, thus teaching, both by word and deed, that the Ministers of His Church should be perfect in faith and action; that is, well grounded in the virtue of the twofold love of God and neighbour. Strive, then, to be such as may rightly be chosen by God's grace to assist Moses and the twelve Apostles, that is, the Catholic Bishops who are represented by Moses and the Apostles.

ascendendum est, ac providendum ut cælestis sapiëntia, probi mores, et diuturna justitiæ observatio ad id electos commendent. Unde Dóminus præcípíens Móysi, ut septuaginta viros de unívérso Israel in adjutórium suum elígeret, quibus Spíritus Sancti dona divíderet, suggéssit, quos tu nosti, quod senes pópuli sunt. Tu síquidem in septuaginta viris, et sénibus signátus es, si per Spíritum septifórmem, decálogum legis custódiens, probus et matúrus in sciëntia simíliter et ópere eris. Sub eódem quoque mystério et eádem figúra in novo Testaménto Dóminus septuaginta duos elégit, ac binos ante se in prædicatiónem misit; ut doceret verbo simul et facto, minístros Ecclésiæ suæ fide et ópere debére esse perféctos, seu géminæ dilectiónis, Dei scílicet et próximí virtúte fundátos. Talis itaque esse stúdeas, ut in adjutórium Móysi et duódecim Apostolórum, Episcopórum vidélicet Catholicórum, qui per Móysen, et Apóstolos figurántur, digne, per grátiam Dei, éligi váleas. Hac certe mira varietáte Ecclésia sancta circúmdatur, ornátur, et régitur; cum álii in ea Pontífices, álii minóris órdis Sacerdótes, Diáconi, et Subdiáconi, diversórum órdis viri consecrántur; et ex multis, et altérnæ dignitátis

For, indeed, Holy Church is served, adorned and governed by an admirable variety of Ministers: first the Bishops, under them the Priests, then the Deacons and the Subdeacons, each consecrated in his own degree; and all these members, though differing in dignity, forming one body of Christ. Wherefore, dearly beloved son, whom the voice of our brethren has chosen that thou mayest be consecrated as our helper, let thy conduct at all times be the outcome of a chaste and holy life. Consider what thou dost, imitate that which thou handle; and as thou celebrate the Mysteries of the Lord's Death, be earnest in ridding thy members by mortification of all vices and lusts. Let thy teaching be a spiritual remedy for God's people; let the fragrance of thy life be a delight to the Church of God, that by both thy preaching and example thou mayest build up the house, that is the family, of God, so that neither we may deserve to be condemned by the Lord for promoting thee to so sublime an office, nor thou for taking it upon thyself; but rather that He may reward us all. May He of His grace grant us this.

℞. Amen.

℞. Amen.

THE PROSTRATION.

The Bishop, with his mitre on, stands at the faldstool which is placed on the top step or on the platform of the altar, and he who is to be ordained prostrates himself in his place; the Ministers and others assisting, remain standing, in honour of the Lord's Resurrection; and the chanters begin the Litany, the choir and people making the responses.

THE LITANY OF THE SAINTS.

Lord, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
 Christ, graciously hear us.
 God the Father of heaven,
 *have mercy on us.

God the Son, Redeemer of the world,*

God the Holy Ghost,*
 Holy Trinity, one God,*
 Holy Mary, *pray for us.
 Holy Mother of God,*
 Holy Virgin of virgins,*
 St. Michael,*
 St. Gabriel,*
 St. Raphael,*

All ye holy Angels and Archangels,*

All ye holy orders of blessed Spirits,*

St. John the Baptist,*

St. Joseph,*

All ye holy Patriarchs and Prophets,*

St. Peter,*

St. Paul,*

St. Andrew,*

St. James,*

St. John,*

St. Thomas,*

St. James,*

Kyrie eléison.

Christe eléison.

Kyrie eléison.

Christe audi nos.

Christe exaudi nos.

Pater de cœlis Deus,

*miserére nobis.

Fili Redemptor mundi Deus,*

Spiritus Sancte Deus,*

Sancta Trínitas, unus Deus,*

Sancta María, *ora pro nobis.

Sancta Dei Génitrix,*

Sancta Vírgo vírginum,*

Sancte Míchaél,*

Sancte Gábriel,*

Sancte Ráphaél,*

Omnes sancti Angeli, et Archángeli,

**oráte pro nobis.

Omnes sancti beatórum Spirítuum

órdines,** oráte pro nobis.

Sancte Joánnes Baptísta,*

Sancte Joseph,*

Omnes sancti Patriárchæ, et

Prophétæ,**oráte pro nobis.

Sancte Petre,*

Sancte Paule,*

Sancte Andréa,*

Sancte Jacóbe,*

Sancte Joánnes,*

Sancte Thoma,*

Sancte Jacóbe,*

St. Philip,*	Sancte Philíppe,*
St. Bartholomew,*	Sancte Bartholomæe,*
St. Matthew,*	Sancte Matthæe,*
St. Simon,*	Sancte Simon,*
St. Thaddæus,*	Sancte Thaddæe,*
St. Matthias,*	Sancte Mathía,*
St. Barnabas,*	Sancte Bárnaba,*
St. Luke,*	Sancte Luca,*
St. Mark,*	Sancte Marce,*
All ye holy Apostles and Evan- gelist,*	Omnes sancti Apóstoli, et Evan- gelistæ, ** oráte pro nobis.
All ye holy Disciples of the Lord,*	Omnes sancti Discípuli Dómini,**
All ye holy Innocents,*	Omnes sancti Innocéntes,**
St. Stephen,*	Sancte Stéphane,*
St. Lawrence,*	Sancte Laurenti,*
St. Vincent,*	Sancte Vincénti,*
SS. Fabian and Sebastian,*	Sancti Fabiáne et Sebastiáne,*
SS. John and Paul,*	Sancti Joánnes et Paule,*
SS. Cosmas and Damian,*	Sancti Cosma et Damiáne,**
SS. Gervase and Protase,*	Sancti Gervási et Protási,**
All ye holy Martyrs,*	Omnes sancti Mártyres,**
St. Sylvester,*	Sancte Silvéster,*
St. Gregory,*	Sancte Gregóri,*
St. Ambrose,*	Sancte Ambrósi,*
St. Augustine,*	Sancte Augustíne,*
St. Jerome,*	Sancte Hierónyme,*
St. Martin,*	Sancte Martíne,*
St. Nicholas,*	Sancte Nicolée,*
All ye holy Bishops and Confessors,*	Omnes sancti Pontífices, et Con- fessóres, ** oráte pro nobis.
All ye holy Doctors,*	Omnes sancti Doctóres,**
St. Anthony,*	Sancte Antóni,*
Holy Father St. Benedict,*	Sancte Pater Benedícite,*
St. Bernard,*	Sancte Bernárde,*

St. Dominic,*	Sancte Domínice,*
St. Francis,*	Sancte Francísce,*
All ye holy Priests and Levites,*	Omnes sancti Sacerdótes, et Levíta,**
All ye holy Monks and Hermits,*	Omnes sancti Mónachi, et Er- emítæ,**
St. Mary Magdalen,*	Sancta María Magdaléna,*
St. Agatha,*	Sancta Agatha,*
St. Lucy,*	Sancta Lúcia,*
St. Agnes,*	Sancta Agnes,*
St. Cecilia,*	Sancta Cæcília,*
St. Catherine,*	Sancta Catharína,*
St. Anastasia,*	Sancta Anastásia,*
All ye holy Virgins and Widows,*	Omnes sanctæ Virgines et Viduæ,**
All ye holy Saints of God,	Omnes Sancti et Sanctæ Dei,
Make intercession for us.	intercéдите pro nobis.
Be merciful, Spare us, O Lord.	Propítius esto, parce nobis Dómine.
Be merciful, Graciously hear us, O	Propítius esto, exáudi nos Dómine.
Lord.	
From all evil, * O Lord, deliver us.	Ab omni malo, * libera nos Dómine.
From all sin,*	Ab omni peccáto,*
From Thy wrath,*	Ab ira tua,*
From sudden and unlooked-for death,*	A subitánea et improvísá morte,*
From the snares of the devil,*	Ab insídiis diáboli,*
From anger, and hatred, and every evil will,*	Ab ira, et ódio, et omni mala vol- untáte,*
From the spirit of fornication,*	A spírиту fornicatiónis,*
From lightning and tempest,*	A fúlgure et tempestáte,*
From the scourge of earthquakes,*	A flagélló terræmótus,*
From plague, famine and war,*	A peste, fame, et bello,*
From everlasting death,*	A morte perpétua,*
Through the mystery of Thy holy In- carnation,*	Per mystérium sanctæ incarnatiónis tuæ,*

Through Thy Coming,*	Per advéntum tuum,*
Through Thy Birth,*	Per nativitátem tuam,*
Through Thy Baptism and holy Fast- ing,*	Per baptísmum et sanctum jejúnium tuum,*
Through Thy Cross and Passion,*	Per crúcem et passióem tuam,*
Through Thy Death and Burial,*	Per mortem et sepultúram tuam,*
Through Thy holy Resurrection,*	Per sanctam resurrectionem tuam,*
Through Thine admirable Ascen- sion,*	Per admirábilem ascensióem tuam,*
Through the coming of the Holy Ghost, the Paraclete,*	Per advéntum Spíritus sancti Pará- cliti,*
In the day of judgment,*	In die iudícii,*
We sinners, Beseech Thee, hear us.	Peccatóres, * Te rogámus audi nos.
That Thou wouldst spare us, * We be- seech Thee, hear us	Ut nobis parcas,* Te rogámus audi nos.
That Thou wouldst pardon us,*	Ut nobis indúlgeas,*
That Thou wouldst bring us to true penance,*	Ut ad veram pœniténtiam nos per- ducere dignéris,*
That Thou wouldst vouchsafe to govern and preserve Thy holy Church,*	Ut Ecclesiám tuam sanctam régere, et conserváre dignéris,*
That Thou wouldst vouchsafe to preserve our Apostolic Prelate, and all orders of the Church in holy religion,*	Ut Domnum apostólicum, et omnes ecclesiásticos órdenes in sancta religióne conserváre dignéris,*
That Thou wouldst vouchsafe to humble the enemies of holy Church,*	Ut inimícos sanctæ Ecclesiæ hu- miliáre dignéris,*
That Thou wouldst vouchsafe to give peace and true concord to Chris- tian kings and princes,*	Ut Régibus et Principibus christiánis pacem et veram concórdiam donáre dignéris,*
That Thou wouldst vouchsafe to grant peace and unity to the whole Christian world,*	Ut cuncto pópulo christiáno pacem et unitátem largíri dignéris,*

That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,*	Ut nosmetipsos in tuo sancto servitio confortare, et conservare digneris,*
That Thou wouldst lift up our minds to heavenly desires,*	Ut mentes nostras ad coelestia desideria erigas,*
That Thou wouldst render eternal blessings to all our benefactors,*	Ut omnibus benefactoribus nostris sempiterna bona retribuas,*
That Thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation,*	Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum ab aeterna damnatione eripias,*
That Thou wouldst vouchsafe to give and preserve the fruits of the earth,*	Ut fructus terrae dare et conservare digneris,*
That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,*	Ut omnibus fidelibus defunctis requiem aeternam donare digneris,*

Then the Bishop, with his mitre on and holding in his left hand the crosier, turns toward the one to be ordained, who remains prostrated, and sings:

That Thou wouldst vouchsafe to bless ✠ this elect.	Ut hunc electum bene ✠ dicere digneris. R. Te rogamus audi nos.
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R. We beseech Thee, hear us.

He sings a second time.

That Thou wouldst vouchsafe to bless ✠ and sanctify ✠ this elect.	Ut hunc electum bene ✠ dicere, et sancti ✠ ficare digneris.
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R. We beseech Thee, hear us.	R. Te rogamus audi nos
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He sings a third time.

That Thou wouldst vouchsafe to bless, ✠ sanctify, ✠ and consecrate ✠ this elect.	Ut hunc electum bene ✠ dicere, sancti ✠ ficare, et conse ✠ crare digneris.
--	--

R. We beseech Thee, hear us.	R. Te rogamus audi nos.
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Then he faces the altar once more at the faldstool, the cantor continuing the Litany to the end, as follows:

That Thou wouldst vouchsafe gra-	Ut nos exaudire digneris, *te
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ciously to hear us, we beseech rogámus audi nos.

Thee, hear us.

Son of God, we beseech Thee, hear Fili Dei, te rogámus audi nos.

us.

Lamb of God, who takest away the Agnus Dei, qui tollis peccáta mundi,
sins of the world, spare us, O Parce nobis Dómine.

Lord.

Lamb of God, who takest away the Agnus Dei, qui tollis peccáta mundi,
sins of the world, graciously hear Exaúdi nos Dómine.

us, O Lord.

Lamb of God, who takest away the Agnus Dei, qui tollis peccáta mundi,
sins of the world, have mercy on Miserére nobis.

us.

Christ hear us.

Christe audi nos.

Christ graciously hear us.

Christe exaúdi nos.

Lord have mercy on us.

Kýrie eléison.

Christ have mercy on us.

Christe elóison.

Lord have mercy on us.

Kýrie eléison.

The Bishop turns to the Ordinand. The Ordinand kneels before the Bishop, who silently lays both hands on his head. This imposition of the hands by the Bishop constitutes the matter of the sacrament. All Priests present then do likewise. The Bishop and the Priests keep their right hands extended over the Ordinand while the Bishop, standing, says:

Dearly beloved brethren, let us Oremus, fratres caríssimi, Deum
implore God the Father al- Patrem omnipoténtem, ut su-
per hunc fámulum suum, quem ad
in this His servant whom He has Presbytérii munus elégit, cæléstia
chosen for the office of the Priest- dona múltiplicet; et quod ejus dig-
hood, that by His help he may attain natione súscipit, ipsíus consequá-
to what he now undertakes through auxílio. Per Christum Dóminum
His gracious call. Through Christ nostrum.
our Lord.

℟. Amen.

℟. Amen.

The Clergy lower their hands. Turning toward the altar without his mitre, the Bishop says:

Let us pray.

Orémus.

The Bishop then faces the ordinand and says:

Hearken to us, we beseech Thee,	Exáudi nos, quæsumus, Dómine,
O Lord our God, and pour down	Deus noster: et super hunc fámu-
on this Thy servant the blessing ✠	lum tuum bene ✠ dictiónem Sancti
of the Holy Ghost, and the power	Spíritus, grátia Sacerdotális infúnde
of priestly grace, that he whom we	virtútem; ut quem tuæ pietátis as-
now present to Thy loving kindness	péctibus offérimus consecrándum,
for consecration may ever enjoy the	perpétua múnemis tui largitáte prose-
unfailing abundance of Thy favour.	quáris. Per Dóminum nostrum Je-
Through our Lord Jesus Christ, Thy	sum Christum Fílium tuum, Qui
Son, who lives and reigns with Thee,	tecum vivit et regnat in unitáte ejús-
in the unity of the same Holy Ghost,	dem Spíritus Sancti Deus,

Then putting off his mitre and extending his hands before his breast, he sings:

World without end.

Per ómnia sæcula sæculórum.

℟. Amen.

℟. Amen.

℣. The Lord be with you.

℣. Dóminus vobíscum.

℟. And with thy spirit.

℟. Et cum spíritu tuo.

℣. Lift up your hearts.

℣. Sursum corda.

℟. We have lifted them up to the Lord.

℟. Habémus ad Dóminum.

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

℣. Grátias agámus Dómino Deo nostro.

℟. It is meet and just.

℟. Dignum et justum est.

It is truly right and just, fitting and profitable that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, everlasting God, the fountain of all honors and the bestower of every dignity; by whom all things make progress, by whom all things are

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere, Dómine sancte, Pater omnípotens, ætérne Deus, honórum áuctor, et distribútor ómnium dignitátum, per quem proficiunt univérsa, per quem cuncta firmántur, amplificátis

strengthened, in accord with whose wise plan Thy rational creatures are gradually drawn to a higher excellence. Thus the priestly grade and the office of the Levites, types of what was to follow, were fraught with a fuller significance when to the High Priests first chosen by Thee to govern Thy people, Thou didst give men of lesser degree and of subordinate rank as their associates and helpers. Thus in the wilderness didst Thou infuse the spirit of Moses into the minds of the seventy wise men, whose help enabled him to govern without difficulty the countless multitude of Thy people. Thus, too, didst Thou pour into Eleazar and Ithamar, the sons of Aaron, the superabundant graces bestowed on their father, that the number of priests might be found sufficient for the more frequent celebration of the sacrifices and other sacred rites. In the same manner, O Lord, didst Thou associate with the Apostles of Thy Son other teachers of the Faith by whom their words were spread throughout the whole world. Wherefore we beseech Thee, O Lord: bestow the like help on our own weakness, who need it the more as our frailty is so much the greater.

The Bishop pronounces the form of the sacrament:

GRANT, WE BESEECH THEE, DA QUÆSUMUS, OMNÍPOTENS
ALMIGHTY FATHER, TO THIS THY PATER, IN HUNC FÁMULUM TUUM

SERVANT THE DIGNITY OF THE PRESBYTÉRII DIGNITÁTEM; ÍN-
 PRIESTHOOD; RENEW WITHIN NOVA IN VISCÉRIBUS EIUS SPÍRI-
 HIM THE SPIRIT OF HOLINESS, TUM SANCTITÁTIS; UT ACCÉP-
 THAT HE MAY KEEP THE SECOND TUM A TE, DEUS, SECÚNDI MÉRITI
 RANK IN THY SERVICE WHICH HE MUNUS OBTÍNEAT, CENSURÁM-
 HAS RECEIVED FROM THEE, AND QUE MÓRUM EXÉMPLO SUÆ CON-
 BY HIS CONDUCT MAY AFFORD A VERSATIÓNIS INSÍNUET.
 PATTERN OF HOLY LIVING.

The Bishop then chants the remainder of the Preface:

May he be a worthy fellow **S**it próvidus cooperátor órdis
 worker of our Order, and may nostri; elúceat in eo totíus for-
 every kind of righteousness shine ma justítiae, ut bonam ratiónem dis-
 forth in him, so that hereafter, giving pensatiónis sibi créditæ redditúrus,
 a good account of the stewardship ætérnæ beatitúdinis præmia conse-
 committed to him, he may obtain quátur.
 the reward of never ending bliss.

What follows is said in an undertone:

Through the same Jesus Christ, Per eundem Dóminum nos-
 Thy Son, our Lord, who liveth and trum Iesum Christum Fílium tuum,
 reigneth with Thee in the unity of qui tecum vivit et regnat in unitáte
 the Holy Ghost, God, world with- Spíritus Sancti, Deus, per ómnia
 out end. sæcula sæculórum.

R. Amen.

R. Amen.

SIT

*The ordinatus approaches the Bishop. The Bishop, sitting and wearing his mi-
 tre, brings the Deacon's stole over the right shoulder, and crosses it over the
 breast, saying to the Ordinatus:*

Take thou the yoke of the Lord, Accipe iugum Dómini; iugum
 for His yoke is sweet and His burden enim eius suáve est, et onus eius leve.
 light.

He next vests him with the chasuble, which remains folded at the back, saying:

Take thou the priestly vestment Accipe vestem Sacerdotálem, per
 whereby charity is signified, for God quam cáritas intellígitur; potens est
 is well able to give thee an increase of enim Deus, ut áugeat tibi caritátem,
 charity and its perfect works. et opus perféctum.

The Ordinatus answers:

℟. Thanks be to God.

℟. Deo grátias

Rising without his mitre, the Bishop says:

STAND

O God the source of all holiness, of whom are true consecration and the fullness of blessing, pour down, O Lord, on this Thy servant whom we now call to the honour of the Priesthood, the grace of Thy ✠ blessing; that by the gravity of his actions and the example of his life, he may show himself to be an elder formed by the rule that Paul gave to Titus and Timothy; that meditating on Thy law day and night, he may believe what he reads, teach what he believes, conform to what he teaches, giving proof in himself and setting an example of justice, steadfastness, mercy, fortitude as well as all the other virtues; and by his admonition confirm others in the same, keeping the gift of his ministry pure and undefiled. May his holy blessing change for the service of Thy people bread and wine into the Body and Blood of Thy Son; and having attained through persevering charity unto mature manhood; and in old age received the fullness of Christ, may he rise again on the Day of the just and everlasting Judgment of God with a good conscience, faith unfeigned, and im-

Deus, sanctificatiónum ómnium áuctor, cujus vera consecrátió, plenáque benedictió est: tu, Dómine, super hunc fámulum tuum, quem ad Presbytérii honórem dedicámus, munus tuæ bene ✠ dictiónis infúnde; ut gravitáte áctuum et censúra vivéndi probet se seniórem, his institútus disciplínis, quas Tito et Timótheo Paulus expósuit; ut in lege tua die ac nocte méditans, quod légerit, credat; quod crediderit, dóceat; quod docúerit, imitétur; justítiam, constantiam, misericórdiam, fortitúdinem, cæterásque virtútes in se osténdat, exémplo præbeat, admonitióne confirmet, ac purum et immaculátum ministérii sui donum custódiat, et per obséquium plebis tuæ panem et vinum in Corpus et Sanguinem Fílii tui immaculáta benedictióne transfórmet: et inviolábili caritáte in virum perféctum in mensúram ætátis plenitúdinis Christi, in die justi et æténi judícii Dei, consciéntia pura, fide vera, Spíritu Sancto plenus resúrgat. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum, Qui tecum vivit et regnat in unitáte ejúsdem Spíritus Sancti Deus, per ómnia sæcula sæculórum.

bued with the Holy Ghost. Through
the same Jesus Christ, Thy Son, our
Lord, Who liveth and reigneth with
Thee in the unity of the Holy Ghost,
God, world without end. **R.** Amen. **R.** Amen.

KNEEL

VENI CREATOR SPIRITUS

Turning to the altar without his mitre, the Bishop kneels and intones the Veni Creator Spiritus which the Choir continues. After the first verse the Bishop performs the anointing etc. described below. Verses 1-6 are repeated during the ceremonies. When all is finished, Verse 7 is sung.

Hymn
8

V

Eni Cre- á-tor Spí-ri-tus, Mentis tu-órum ví-si-ta : Imple

SIT

su-pérna grá-ti-a Quae tu cre- ásti péc-to-ra. 2. Qui dí-ce-ris Pa-rá-
cli-tus, Altíssimi do-num De-i, Fons vi-vus, ignis, cá-ri-tas, Et spi-
ri-tá-lis úncti-o. 3. Tu septi-fórmis mún-e-re, Dígitus pa-térnae d'ex-
terae, Tu ri-te pro-míssum Patris, Sermó-ne di-tans gúttu-ra. 4. Accén-
de lumen sénsibus, Infúnde amó-rem córdibus, Infirma nostri cór-

po-ris Virtú-te firmans pérpe-ti. 5. Hostem re-péllas lón-gi-us, Pa-cém-
 que dones pró-tinus : Ductó-re sic te praévi-o, Vi-témus omne nó-
 xi-um. 6. Per te sci-ámus da Patrem, Noscámus atque Fí-li-um, Te-
 que utri-úsque Spí-ri-tum Credámus omni témpo-re. 7. De-o Pa-
 tri sit gló-ri-a, Et Fí-li-o, qui a mórtu-is Surré-xit, ac Pa-rácli-to,
 In saecu-lórum saécu-la. A-men.

1. Come Holy Spirit, Creator blest, and in our souls take up Thy rest; come with Thy grace and heavenly aid to fill the hearts which Thou hast made. 2. O comforter, to Thee we cry, O heavenly gift of God Most High, O fount of life and fire of love, and sweet anointing from above. 3. Thou in Thy sevenfold gifts are known; Thou, finger of God's hand we own; Thou, promise of the Father, Thou Who dost the tongue with power imbue. 4. Kindle our sense from above, and make our hearts o'erflow with love; with patience firm and virtue high the weakness of our flesh supply. 5. Far from us drive the foe we dread, and grant us Thy peace instead; so shall we not, with Thee for guide, turn from the path of life aside. 6. Oh, may Thy grace on us bestow the Father and the Son to know; and Thee, through endless times confessed, of both the eternal Spirit blest. 7. Now to the Father and the Son, Who rose from death, be glory given, with Thou, O Holy Comforter, henceforth by all in earth and heaven. Amen.

The Bishop, seated on the faldstool with his mitre on, takes off his gloves, and places the episcopal ring back onto his finger. A gremial (apron) is spread over his lap. The Ordinatus kneels before him, and the Bishop, dipping his right thumb into the Holy Oil of Catechumens, anoints the opened hands in the form of a cross by tracing thereon two lines, one from the thumb of the right hand to the index finger of the left, the other from the thumb of the left hand to the index finger of the right. He then anoints the palms all over. While anointing the Ordinatus, he says:

Be pleased, O Lord, to conse-	Consecrâre et sanctificâre dig-
crate and hallow these hands by this	nérís, Dómine, manus istas per istam
anointing, and our ✠ blessing.	unctiónem, et nostram bene ✠ dic-
	tiónem.

℟. Amen.

℟. Amen.

He then makes the sign of the cross over the hands of the Ordinatus and continues:

That whatsoever they bless may	Ut quæcúmque benedíxerint be-
be blessed, and whatsoever they con-	nedicántur; et quæcúmque conse-
secrate may be consecrated and hal-	cráverint, consecrêntur et sanctifi-
lowed, in the name of our Lord Jesus	cêntur. In nómine Dómini nostri
Christ.	Iesu Christi.

℟. Amen.

℟. Amen.

The Bishop now brings the hands together so that their palms meet, and one of the attendants binds them together with a white linen cloth. The Ordinatus then returns to his place. When the anointing of the hands is completed, the Bishop removes the oil from his fingers with breadcrumbs. He then presents to the Ordinatus the chalice containing wine and water, with a paten and host upon it. He holds it between the fore and middle fingers, so as to touch both the paten and the cup of the chalice, while the Bishop says to him:

Receive the power to offer sacri-	Accipe potestátem offérre sac-
fice to God, and to celebrate Mass,	rificium Deo, Missásque celebrâre
both for the living and the dead, in	tam pro vivis quam pro defúntis, in
the name of the Lord. ℟. Amen.	nómine Dómini. ℟. Amen.

The Bishop washes his hands and seats himself at the faldstool. The Ordinatus cleanses his hands and returns to his seat in the Sanctuary. The Schola then

sings the final verse of the Sequence.

SEQUENCE (CONT'D)

We know that Christ is risen, Scimus Christum surrexisse a
henceforth ever living: Have mercy, mórtuis vere: tu nobis, victor Rex,
Victor King, pardon giving. Amen. miserére. Amen. Allelúia.
Alleluia.

While the Schola is singing, the Deacon prepares for the Gospel.

Cleanse my heart and my lips, Munda cor meum, ac lábia mea,
Almighty God, who didst cleanse omnípotens Deus, qui lábia Isaíæ
the lips of the prophet Isaiah with a Prophétæ cálculo mundásti igníto:
burning coal; through Thy gracious ita me tua grata miseratióne dignáre
mercy be pleased so to cleanse me mundáre, ut sanctum Evangélium
that I may worthily proclaim Thy tuum digne váleam nuntiáre. Per
holy Gospel. Through Christ our Christum, Dóminum nostrum.
Lord. Amen. Amen.

The Deacon requests a blessing

Pray, sir, a blessing. Iube, Dómine, benedícere.

The Bishop blesses him, saying:

May the Lord be in thy heart and Dóminus sit in corde tuo et in
on thy lips that thou mayest worthily lábiis tuis: ut digne et competénter
and properly announce his Gospel. In annúnties Evangélium suum. In
the name of the Father and of the Son nómine Patris, et Fílii et Spíritus
and of the Holy Ghost. Amen. Sancti. Amen.

GOSPEL

STAND

℣. The Lord be with you.

℣. Dóminus vobíscum.

℞. And with thy spirit.

℞. Et cum spíritu tuo.

The continuation of the Holy ✠
Gospel according to John

Sequéntia ✠ sancti Evangélii
secúndum Ioánnem

℞. Glory be to Thee, O Lord.

℞. Glória tibi, Dómine.

John 21:1-14

At that time, Jesus shewed himself **I**n illo témpore: Manifestávit se
again to the disciples at the sea **I**terum Iesus discípolis ad mare

of Tiberias. And he shewed himself after this manner. There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael, who was of Cana of Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter saith to them: I go a fishing. They say to him: We also come with thee. And they went forth, and entered into the ship: and that night they caught nothing. But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus. Jesus therefore said to them: Children, have you any meat? They answered him: No. He saith to them: Cast the net on the right side of the ship, and you shall find. They cast therefore; and now they were not able to draw it, for the multitude of fishes. That disciple therefore whom Jesus loved, said to Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him, for he was naked, and cast himself into the sea. But the other disciples came in the ship, for they were not far from the land, but as it were two hundred cubits, dragging the net with fishes. As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them: Bring hither of the fishes

Tiberiádis. Manifestávit autem sic. Erant simul Simon Petrus et Thomas, qui dicitur Dídy mus, et Nathánaël, qui erat a Cana Galilææ, et filii Zebedæi et alii ex discipulis eius duo. Dicit eis Simon Petrus: Vado piscári. Dicunt ei: Venímus et nos tecum. Et exiérunt et ascendérunt in navim: et illa nocte nihil prenidérunt. Mane autem facto, stetit Iesus in lítore: non tamen cognovérunt discipuli, quia Iesus est. Dixit ergo eis Iesus: Púeri, numquid pulmentárium habétis? Respondérunt ei: Non. Dicit eis: Míttite in dexteram navíggii rete, et inveniétis. Misérunt ergo: et iam non valébant illud tráhere præ multitudíne pískium. Dixit ergo discipulus ille, quem diligébat Iesus, Petro: Dóminus est. Simon Petrus cum audísset, quia Dóminus est, túnica succínxit se, erat enim nudus, et misit se in mare. Alii autem discipuli navíggio venérunt non enim longe erant a terra, sed quasi cúbitis ducéntis, trahéntes rete pískium. Ut ergo descendérunt in terram, vidérunt prunas pósitas, et piscem superpósitum, et panem. Dicit eis Iesus: Afférte de pískibus, quos prenidístis nunc. Ascéndit Simon Petrus, et traxit rete in terram, plenum magnis pískibus centum quinquagínta tribus. Et cum tanti essent,

which you have now caught. Simon non est scissum rete. Dicit eis Iesus: Peter went up, and drew the net to Veníte, prandéte. Et nemo audébat land, full of great fishes, one hundred discumbéntium interrogáre eum: Tu and fifty-three. And although there quis es? sciéntes, quia Dóminus est. were so many, the net was not broken. Et venit Iesus, et áccipit panem, et Jesus saith to them: Come, and dat eis, et piscem simíliter. Hoc iam dine. And none of them who were at tertio manifestátus est Iesus discípulis suis, cum resurrexísset a mórtuis. knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner. This is now the third time that Jesus was manifested to his disciples, after he was risen from the dead.

After the Gospel, the Deacon presents the book to the Bishop to kiss, who says silently: Per evangelica dicta deleantur nostra delicta (Through the words of the Gospel may our sins be blotted out).

CREED

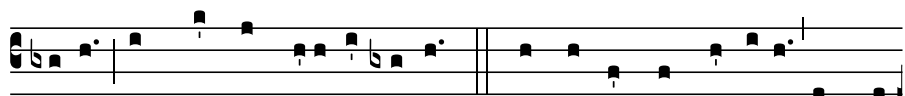
STAND

XVII. s.

5 **C** Redo in unum De- um, Patrem omnipoténtem, factó- rem
caeli et terrae, vi-sibí-li-um ómni-um, et invi- sibí- li-um. Et in unum
Dóminum Je- sum Christum, Fí-li-um De-i unigénitum. Et ex Patre
na- tum ante ómni-a saé- cula. De-um de De-o, lumen de lúmine, De-



um verum de De-o vero. Génitum, non fa-ctum, consubstanti-álem



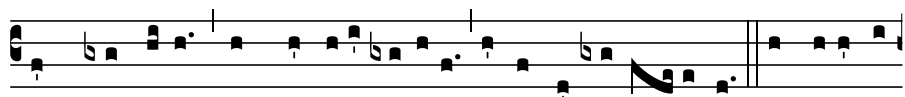
Patri : per quem ómni-a fa-cta sunt. Qui propter nos hómines, et pro-



pter nostram sa-lútem descéndit de caelis. Et incarnátus est de Spí-ri-



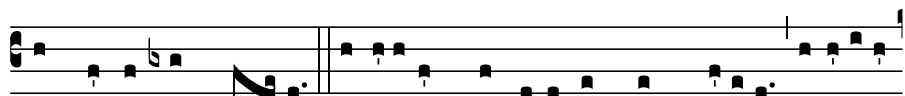
tu Sancto ex Marí-a Vírgine : Et homo factus est. Cru-ci-fí-xus éti-



am pro nobis : sub Pónti-o Pi-láto passus, et sepúl-tus est. Et resurré-



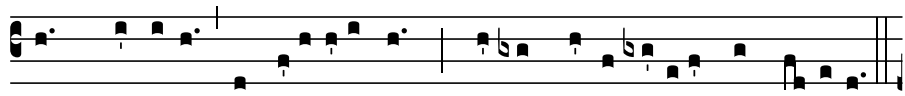
xit térti-a di-e, secúndum Scriptú-ras. Et ascéndit in cae-lum : sedet




ad déxte-ram Pa-tris. Et íterum ventúrus est cum glóri-a, judicáre



vivos et mórtu-os : cujus regni non erit fi-nis. Et in Spí-ritum San-



ctum, Dóminum, et vivi-ficántem : qui ex Patre Fi-li-óque pro-cédit.



Qui cum Patre et Fí-li-o simul adorátur, et conglori-ficátur : qui locú-
tus est per Prophétas. Et unam sanctam cathó-licam et apostó-licam
Ecclési-am. Confíte-or unum baptísma in remissi- ónem peccató-
rum. Et exspécto resurrecti-ónem mortu-órum. Et vi-tam ventúri saé-
culi. A- men.

I believe in one God, the Father Almighty, creator of Heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, consubstantial with the Father: by whom all things were made. Who for us men and for our salvation came down from Heaven. (Genuflect) And was incarnate by the Holy Spirit of the Virgin Mary and was made man. 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 he ascended into Heaven: He 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 I believe in the Holy Spirit, the Lord and giver of life; who proceeds from the Father and Son. Who together with the Father and 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.

The Bishop greets the congregation and then recites the Offertory Antiphon.

℣. The Lord be with you.

℣. Dominus vobiscum.

℟. And with thy spirit.

℟. Et cum spíritu tuo.

Let us pray

Oremus

SIT

OFFERTORY

Ps 77:23-25

And he had opened the doors of heaven, and had given them the bread of heaven. Man ate the bread of angels: alleluia.

Portas cœli aperuit Dóminus: et pluit illis manna, ut éderent: panem cœli dedit eis: panem Angelórum manducávit homo, alleluia.

OFFERING OF THE CANDLE

Wearing the mitre, the Bishop takes his seat and receives the offering of the newly ordained. The Ordinatus bows before him and present to him his lighted candle, kissing his ring as he does so. He then returns to kneelers placed in the Sanctuary with the text of the Mass in front of them and an Assistant Priest beside him. Henceforth, the newly ordained Priest—and only the newly ordained Priest—concelebrates the Mass with the Bishop. Accordingly, the parts of the Mass normally said quietly are now spoken out loud to enable the new Priest to hear the Bishop. Taking the paten, the Bishop offers the host, saying:

Receive, O holy Father, Almighty and eternal God, this spotless Host which I, Thy unworthy servant, offer to Thee, my living and true God, for my own countless sins, transgressions and failings; for all here present and for all faithful Christians, living and dead, that it may avail both me and them unto salvation in everlasting life. Amen.

Súscipe, sancte Pater, omnipotens ætérne Deus, hanc immaculátam hóstiam, quam ego indígnus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerábilibus peccá-tis, et offensiónibus, 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 atérnam. Amen.

Making the sign of the cross with the paten, the Bishop places the host upon the corporal. The Deacon and Subdeacon prepare the chalice. Blessing the water

before it is poured, the Bishop says:

O God, ✠ who in a wonderful manner created and ennobled human nature and still more wonderfully renewed it; grant that, by the mystery of this water and wine, we may be made partakers of His Divinity who was pleased to become partaker of our humanity, Jesus Christ, Thy Son, our Lord, who being God, lives and reigns with Thee in the unity of the Holy Spirit, forever and ever. Amen.

Deus, ✠ qui humanæ substantiæ dignitatem mirabiliter contulisti, et mirabilius reformasti: da nobis per huius aquæ et vini mysterium, eius divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Iesus Christus, Filius tuus, Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia sæcula sæculorum. Amen.

The Bishop offers the chalice saying:

We offer Thee the chalice of salvation, Lord, imploring Thy mercy that it may be as a sweet fragrance before Thy Divine Majesty for our salvation and that of the whole world. Amen.

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

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

Humble in spirit and penitent in heart may we be accepted by Thee, Lord, and may our sacrifice be so offered in Thy sight this day that it may be pleasing to Thee, Lord God.

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.

Invoking the Holy Spirit he blesses the offerings:

Come, Almighty Sanctifier and ever-living God, and bless ✠ this sacrifice prepared for the glory of Thy Holy Name.

Veni, sanctificátor omnipotens ætérne Deus: et bene ✠ dic hoc sacrificium, tuo sancto nómini præparátum.

The Bishop now blesses incense, saying the following prayers:

May the Lord, by the intercession of blessed Michael the Archangel, who standeth at the right side of the altar of incense, and of all His Elect, vouchsafe to bless ✠ this incense and receive it as an odor of sweetness: through Jesus Christ our Lord. Amen.

Per intercessionem beāti Michaelis Archángeli, stantis a dextris altáris incénsi, et ómnium electórum suórum, incénsum istud dignétur Dóminus bene ✠ dícere, et in odórem suavitátis accípere. Per Christum, Dóminum nostrum. Amen.

Receiving the thurible from the Deacon, the Bishop incenses the bread and the wine, while he says:

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

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

Then he incenses the altar, saying Ps. 140, 2-4:

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 round about my lips. May my heart not incline to evil words, to make excuses for sins.

Dirigátur, Dómine, orátio mea, sicut incénsum, in conspéctu tuo: elevátio mánuum meárum sacrificium vespertínium. Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiæ, ad excusándas excusatiónes in peccátis.

Giving back the thurible, he says:

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

Accéndat in nobis Dóminus ignem sui amóris, et flammam æternæ caritátis. Amen.

The Deacon incenses first the Bishop, then the Ministers and Clergy. Afterwards, the thurifer incenses the Servers and Faithful. Meanwhile, the Bishop goes to the epistle side of the altar to wash his fingers, saying a few verses of Psalm 25 (6-12).

I will wash my hands in innocence; and I go around Thy altar, O Lord.

Lavábo inter innocéntes manus meas: et circúmdabo altáre

Giving voice to my thanks, and recounting all Thy wondrous deeds.

O Lord, I love the house in which Thou dost dwell, the tenting-place of Thy glory.

Gather not my soul with those of sinners, nor with men of blood my life.

On their hands are crimes, and their right hands are full of bribes.

But I walk in integrity; redeem me and have pity on me.

My foot stands on level ground; in the assemblies I will bless the Lord.

Glory be.

The Bishop returns to the middle of the altar, and bowing a little he says this prayer, an admirable summary of the meaning and implications of the Mass:

Recieve, O Holy Trinity, this oblation which we make to Thee in remembrance of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honour of Blessed Mary ever Virgin, of Blessed John the Baptist, the holy Apostles Peter and Paul, of these and of all the saints; that it may avail to their honour and our salvation, and that they may be pleased to intercede for us in heaven, whose memory we now keep on earth. Through the same Christ our Lord. Amen.

✠. Brethren, pray that my sacrifice and yours may be acceptable to God

tuum. Dómine: Ut áudiam vocem laudis, et enárrem univérſa mirabília tua. Dómine, diléxi decórem domus tuæ et locum habitatiónis glóriæ tuæ. Ne perdas cum ímpiis, Deus, ánimam meam, et cum viris sánguinem vitam meam: In quorum mánibus iniquitátes sunt: dextera eórum repléta est munéribus. Ego autem in innocéntia mea ingrédessus sum: rédime me et miserére mei. Pes meus stetit in dirécto: in ecclésiis benedícam te, Dómine. Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

Súscipe, sancta Trínitas, hanc oblationem, quam tibi offérimus ob memóriam passiónis, resurrectionis, et ascensiónis Iesu Christi, Dómini nostri: et in honórem beátæ Mariæ semper Vírginis, et beáti Ioannis Baptistæ, 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 dignentur in coelis, quorum memóriam ágimus in terris. Per eúndem Christum, Dóminum nostrum. Amen.

✠. Oráte, fratres: ut meum ac vestrum sacrificium acceptábile fiat

the Father Almighty.

℟. May the Lord receive the sacrifice at your hands, to the praise and glory of His Name, to our own benefit, and to that of all His holy Church.

℣. Amen

apud Deum Patrem omnipotentem.

℟. Suscípiat Dóminus sacrificium de mánibus tuis ad laudem et glóri-am nominis sui, ad utilitátem quo-que nostram, totiúsque Ecclésiæ suæ sanctæ.

℣. Amen.

SECRET

The Bishop then recites the Secret, which is essentially a prayer over the offerings set apart for the sacrifice.

Amidst the joys of Easter, we offer unto thee, O Lord, the sacrifice wherewith thy Church is wonderfully fed and nourished.

Sacrificia, Dómine, paschálibus gáudiis immolámus: quibus Ecclésia tua mirábiliter et páscitur et nutrítur.

Prayer for ordinations:

We beseech Thee, O Lord, so to act through Thy wonderful dispensations that we may offer Thee these gifts with pure minds. Through our Lord... for ever and ever.

Tuis, quæsumus, Dómine, operáre mystériis: ut hæc tibi múnera dignis méntibus offerámus. Per Dóminum... per ómnia sácula sæculórum.

℟. Amen.

℟. Amen.

STAND

THE PREFACE

℣. The Lord be with you.

℣. Dóminus vobíscum.

℟. And with thy spirit.

℟. Et cum spíritu tuo.

℣. Lift up your hearts.

℣. Sursum corda.

℟. We lift them up to the Lord.

℟. Habémus ad Dóminum.

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

℣. Grátias agámus Dómino, Deo nostro.

℟. It is right to give Him thanks and praise.

℟. Dignum et iustum est.

It is truly meet and just, right and for our salvation, at all times to

Vere dignum et iustum est, æquum et salutáre: Te quidem,

praise Thee, O Lord, but more gloriously especially on this day when Christ our Pasch was sacrificed. For He is the Lamb Who hath taken away the sins of the world: Who by dying hath destroyed our death: and by rising again hath restored us to 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 Thy glory, evermore saying:

Dómine, omni témpore, 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 ideo cum Angelis et Archángelis, cum Thronis et Dominatiónibus cumque omni milítia cœléstis exercitus hymnum glóriæ tuæ cánimus, sine fine dicétes:

SANCTUS

KNEEL

X. s.

S⁴ Anctus, * Sanctus, Sanctus Dóminus De-us Sába- oth. Ple-ni
sunt cae- li et terra gló- ri-a tu- a. Hosánna in ex-célsis. Bene-dí-
ctus qui ve-nit in nó-mine Dómini. Ho- sánna in excél- sis.

Holy, holy, holy Lord, God of hosts, heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

The Bishop continues while the choir is still singing. He bows low, kisses the altar, and asks God through Jesus Christ to accept our offerings and prays for the Church and ecclesiastical authorities.

Most merciful Father, we humbly pray and implore Thee, through Jesus Christ Thy Son, our Lord, to be pleased to receive and bless these gifts, these presents, these holy unblemished offerings. We offer them to Thee in the first place for Thy holy Catholic Church that it may please Thee to keep her in peace, to watch over her, to gather her in unity and to guide her throughout the world; and also for Thy servant our Pope Francis, for our Bishop Julian, and for all who are orthodox in belief and who profess the Catholic and apostolic faith.

Te igitur, clementissime Pater, per Iesum Christum, Fílium tuum, Dóminum nostrum, supplices rogámus, ac pétimus, uti accepta habeas et benedícas, hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta, in primis, quæ tibi offérimus pro Ecclesia tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro Francisco et Antístite nostro Juliano et ómnibus orthodoxis, atque cathólicæ et apostólicæ fidei cultóribus.

Remember, Lord, Thy servants and handmaids N. and N. and all here present whose faith and devotion are known to Thee. We offer for them, or they themselves offer, this sacrifice of praise for themselves and all their own, for the redeeming of their souls, for their hope of safety and salvation; and they now send up their prayers to Thee, the eternal, living and true God.

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

The Bishop likewise commemorates the Church Triumphant.

Communicating, and keeping this most holy day of the Resurrection of our Lord Jesus Christ according to the flesh; and also reverencing the memory, first, of the glorious Mary, ever Virgin, Mother of the same our God and Lord Jesus Christ: as also of the blessed Joseph, her Spouse, and of the blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus; Linus, Cletus, Clement, Xystus, 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. Through the same Christ our Lord. Amen.

The Bishop extends his hands over the offering.

This then, is our dutiful offering which we, Thy servants and Thy whole family, which we make unto Thee on behalf of these whom Thou hast vouchsafed to bring to a new birth by water and the Holy Ghost, granting them remission of all their sins: and to dispose our days in Thy peace, preserve us from eternal damnation, and rank us in the number of Thine Elect. Through the same Christ our Lord. Amen.

Communicantes, et diem sacratissimum celebrantes Resurrectionis Dómini nostri Iesu Christi secundum carnem: sed et memóriam venerantes, in primis gloriósæ semper Vírginis Mariæ, Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: sed et beáti Ioseph, eiúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mátyrum tuórum, Petri et Pauli, Andréæ, 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; quorum méritis precibúsq; concédas, ut in ómnibus protectionis tuæ muniámur auxílio. Per eúndem Christum, Dóminum nostrum. Amen.

Hanc igitur oblatiónem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offérimus pro his quoque, quos regeneráre dignatus es ex aqua et Spíritu Sancto, tríbuens eis remissionem omnium peccatórum, quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab æténa damnatióne nos éripi, et in electórum tuórum iúbeas grege numerári. Per Christum, Dóminum nostrum. Amen.

The Bishop makes the sign of the cross five times over the host and chalice, praying that they may become the Body and Blood of Christ.

And do Thou, O God, we beseech Thee, vouchsafe in all respects to bless, consecrate and approve this our oblation, to perfect it, and to render it well pleasing to Thyself, so that it may become for us the Body and Blood of Thy most beloved 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 to heaven, unto Thee, God, His Almighty Father, giving thanks to Thee, He blessed, broke and gave it to His disciples, saying: Take and eat all of you of this,

Quam oblationem tu, Deus, in ómnibus, quaesumus, bene ✠ dictam, adscrip ✠ tam, ra ✠ tam, rationábilem, acceptabilémque fácere dignéris: ut nobis Cor ✠ pus, et San ✠ guis fiat dilectíssimi Fílii tui, Dómini nostri Iesu Christi.

Qui prídíe quam paterétur, accépit panem in sanctas ac venerábiles manus suas, elevátis óculis in coelum ad te Deum, Patrem suum omnipoténtem, tibi grátias agens, bene ✠ dixit, fregit, dedítque discípulis suis, dicens: Accípíte, et manducáte ex hoc omnes.

FOR THIS IS MY BODY.

HOC EST ENIM CORPUS MEUM.

The Bishop genuflects and adores the Blessed Sacrament.

In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, again giving thanks to Thee, He blessed and gave it to His disciples, saying: Take and drink all of you of this,

Símili modo postquam coenátum est, accípiens et hunc præclárum Cálícem in sanctas ac venerábiles manus suas: item tibi grátias agens, bene ✠ dixit, dedítque discípulis suis, dicens: Accípíte, et bíbite ex eo omnes.

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

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

As often as you shall do these things, you shall do them in memory of me.

Hæc quotiescúmque fecéritis, in mei memóriam faciétis.

The Bishop genuflects and adores the Precious Blood.

Wherefore, Lord, in memory of the blessed passion of the same Christ, Thy Son, our Lord, of His resurrection from among the dead and of His ascension to heavenly glory, we Thy servants and with us all Thy holy people offer to Thy sovereign majesty, from among Thy gifts bestowed upon us, a perfect victim, holy and spotless, the holy bread of everlasting life and the chalice of everlasting salvation.

Be pleased to look upon these offerings with a favourable and gracious countenance; accept them as Thou wast pleased to accept the offerings of Thy servant Abel the righteous, the sacrifice of our father Abraham, and that of Melchisedech, Thy high priest, a holy sacrifice, a spotless victim.

We humbly implore Thee, almighty God, bid these offerings to be carried by the hands of Thy holy angel to Thy altar on high, in the sight of Thy divine majesty, that all who are partakers at this altar of the precious Body and Blood of Thy Son, may be filled with all heavenly grace and blessing. Through the

Unde et mémoires, Dómine, nos servi tui, sed et plebs tua sancta, eiúsdem Christi Fílii tui, Dómini nostri, tam beátæ passiónis, nec non et ab ínferis resurrectiόnis, sed et in coelos gloriósæ ascensiόnis: offéri-mus præcláræ maiestáti tuæ de tuis donis ac datis, hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam, Panem ✠ sanctum vitæ æternæ, et Calicem ✠ salutis perpétuæ.

Supra quæ propítio ac seréno vultu respícere dignéris: et accépta habére, sicúti accépta habére dignátus es múnera púeri tui iusti Abel, et sacrificium Patriárchæ nostri Abrahæ: et quod tibi óbtulit sum-mus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

Súplices te rogámus, omnípotens Deus: iube hæc perférri per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ maiestá-tis tuæ: ut, quotquot ex hac altáris participatióne sacrosáctum Fílii tui Cor✠pus, et Sán✠guinem sumpséri-mus, omni benedictióne coelésti et grátia repleámur. Per eúndem Chris-

same Christ Our Lord. Amen.

Remember, also, Lord, Thy servants and handmaids N. and N. who are gone before us, marked with the sign of faith, and sleep the sleep of peace. To them, Lord, and to all that rest in Christ, grant, we implore Thee, a place of happiness, light and peace. Through the same Christ Our Lord. Amen.

Striking his breast, the Bishop adds to the commemoration of the Church Suffering that of the Church Militant and Triumphant.

To us, also, Thy sinful servants, who hope in the multitude of Thy mercies, be pleased to grant some part and fellowship with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints. We pray Thee to admit us into their company, not weighing our merits but bestowing on us Thy own free pardon. Through Christ our Lord.

Through Him, Lord, Thou dost ever create these good things, and Thou dost hallow, quicken and bless them as gifts for us.

Through Him, with Him and in Him are ever given to Thee, God the Father Almighty, in the unity of the Holy Spirit all honour

tum, Dóminum nostrum. Amen.

Memento étiam, Dómine, famulorum famularúmque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Dómine, et ómnibus in Christo quiescéntibus locum refrigerií, lucis pacis ut indúlgeas, deprecámur. Per eúndem Christum, Dóminum nostrum. Amen.

Nobis quoque peccatóribus fámulis tuis, de multitudíne miseratiónum tuarum sperántibus, partem áliquam et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus: cum Ioánnē, Stépħano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed vénia, quaesumus, largítor admítte. Per Christum, Dóminum nostrum.

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

Per ip ✠ sum, et cum ip ✠ so, et in ip ✠ so, est tibi Deo Patri ✠ omnipotenti, in unitáte Spíritus ✠ Sancti, omnis honor, et glória.

and glory, forever and ever.

℟. Amen.

Per omnia sǎcula saeculorum.

℟. Amen.

THE OUR FATHER

STAND

Let us pray: Taught by our Saviour's command and following His divine instruction, we make bold to say:

Orémus: Præcéptis salutáribus móniti, et divína institutióne formáti audémus dícere:

The Bishop alone sings:

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,

℟. But deliver us from evil.

℣. Amen

Pater noster, qui es in caelis, Sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in coelo et in terra.

Panem nostrum quotidiánum da nobis hódie. Et dimítte nobis débita nostra, sicut et nos dimíttimus debitoribus nostris. Et ne nos indúcas in tentatiónem:

℟. Sed líbera nos a malo.

℣. Amen.

The Bishop says Amen in a low voice. He continues:

Deliver us, we implore Thee, Lord, from all evils, past, present and to come, and by the intercession of the Blessed and glorious Mary ever Virgin, Mother of God, and of Thy Blessed Apostles Peter and Paul, and of Andrew and of all the Saints, mercifully give peace in our days; that through the help of Thy mercy we may always be free from sin and safe from all troubles.

Líbera nos, quaesumus, Dómine, ab ómnibus malis, prætéritis, præséntibus et futúris: et intercedénte beáta et gloriósa semper Vírgine Dei Genetríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut, ope misericórdiæ tuæ adiúti, et a peccátis semper líberi et ab omni per turbatióne secúri.

Fractioning the Host, he says:

Through the same Jesus Christ, Thy Son, our Lord, who lives and reigns with Thee in the unity of the Holy Spirit, one God, forever and ever.

R. Amen.

Per eúndem Dóminum nostrum Iesum Christum, Fílium tuum. Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus. Per omnia sǎcula sǎculórum.

R. Amen.

With a particle of the Host, he makes three signs of the Cross over the chalice, then mingles it with the Precious Blood, saying:

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

✠. Pax Dómini sit semper vobíscum.

R. And with thy spirit.

R. Et cum spírítu tuo.

May this mingling and consecration of the Body and Blood of our Lord Jesus Christ avail us who receive it to everlasting life. Amen.

Hæc commíxtio, et consecrátió Córporis et Sánguínis Dómini nostri Iesu Christi, fiat accipiéntibus nobis in vitam ætérnam. Amen.

KNEEL

AGNUS DEI

A⁴ -gnus De- i, * qui tollis peccá- ta mun-di : mi-se-
 re no- bis. Agnus De- i, * qui tollis peccá- ta mun-di : mi-se-
 ré- re no- bis. Agnus De- i, * qui tollis peccá- ta mun-di :
 dona no- bis pa- cem.

Lamb of God, Who takest away the sins of the world: have mercy on us.

Lamb of God, Who takest away the sins of the world: have mercy on us.

Lamb of God, Who takest away the sins of the world: grant us peace.

The Clergy remain standing for the Kiss of Peace. The Bishop then says:

Lord Jesus Christ, Thou hast said to Thy apostles: Peace I leave with you, my peace I give to you, look not upon my sins, but upon the faith of Thy Church; and be pleased to grant her peace and unity according to Thy will, Thou who livest and reignest, God, for ever and ever. Amen.

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

The Bishop kisses the altar and then gives the kiss of peace to the newly ordained Priest and the ministers, saying: Pax tecum (Peace be with thee), which is answered: Et cum spiritu tuo (And with thy spirit). The Bishop then continues:

Lord Jesus Christ, Son of the living God, who according to the will of the Father, through the cooperation of the Holy Spirit, by Thy death gave life to the world: deliver me by this Thy most holy Body and Blood from all my transgressions and from all evils; make me always adhere to Thy commandments and never suffer me to be separated from Thee; who with the same God the Father and the Holy Spirit livest and reignest, God, forever and ever. Amen.

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

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through Thy goodness may it be unto me a safeguard and a healing remedy both of

Percéptio Córporis tui, Dómine Iesu Christe, quod ego indígnus súmerè præsumo, non mihi provéniat in iudícium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam: Qui

soul and body; Thou who livest and vivis et regnas cum Deo Patre in reignest with God the Father in the unitate Spíritus Sancti Deus, per unity of the Holy Spirit, God, world ómnia sœcula sœculórum. Amen. without end. Amen.

He genuflects, and takes the Host in hand, saying:

I will take the Bread of heaven, and **P**anem coeléstem accipiam, et no-
call upon the Name of the Lord. **men** Dómini invocábo.

He then says three times:

Lord, I am not worthy that Thou **D**ómine, non sum dignus, ut
shouldst come under my roof, **D**intres sub tectum meum: sed
but only say the word and my soul tantum dic verbo, et sanábitur áni-
shall be healed. **ma** mea.

He receives the Body of Christ, saying:

May the Body of our Lord Jesus **C**orpus Dómini nostri Iesu
Christ preserve my soul to life **C**hristi custódiat ánimam
everlasting. Amen. **meam** in vitam ætérnam. Amen.

After a short pause, he continues:

How shall I make a return to the **Q**uid retríbuiam Dómino pro
Lord for all the good He has **Q**ómnibus, quæ retríbuit mihi?
done for me? The cup of salvation I **C**álícem salutáris accípiam, et no-
will take up, and I will call upon the **men** Dómini invocábo. Laudans
Name of the Lord. Praising, I will invocábo Dóminum, et ab inimícis
call upon the Lord, and I shall be **meis** salvus ero.
saved from my enemies.

He receives the Blood of Christ, saying:

May the Blood of our Lord Jesus **S**anguis Dómini nostri Iesu Chris-
Christ preserve my soul to life **S**ti custódiat ánimam meam in vi-
everlasting. Amen. **tam** ætérnam. Amen.

COMMUNION OF THE FAITHFUL

The newly ordained Priest approaches the altar and receives Holy Communion from the hand of the Bishop. One of the Bishop's attendants stands at the Epistle side of the Altar with a chalice, other than that which has served for the Mass, containing wine for the ablutions. He holds in his hands a small napkin

and gives the chalice to the ordained Priest, who drinks, wipes his mouth, and withdraws to his place.

The Deacon now chants the Confiteor at the altar.

I confess to Almighty God, to Blessed Mary ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, (to our blessed Father Saint Benedict,) to all the saints, and to you, Father, that I have sinned exceedingly in thought, word and deed, *(strike the breast three times)* through my fault, through my fault, through my most grievous fault. Therefore I pray Blessed Mary ever Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the holy Apostles Peter and Paul, (our Blessed Father Saint Benedict), all the saints, and you, Father, to pray to the Lord our God for me.

Confiteor Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Ioánni Baptístæ, sanctis Apóstolis Petro et Paulo, (beáto Patri Nostro Benedícto,) ómnibus Sanctis, et tibi, Pater: quia peccávi nimis cogitátione, verbo et opere: *(strike the breast three times)* mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Vírginem, beátum Michaélem Archángelum, beátum Ioánnem Baptístam, sanctos Apóstolos Petrum et Paulum, (beátum Patrem Nostrum Benedíctum,) omnes Sanctos, et te, Pater, oráre pro me ad Dóminum, Deum nostrum.

The Bishop then replies:

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

℟. Amen.

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

℟. Amen.

Ÿ. Misereátur vestri omnipotens Deus, et, dimíssis peccátis vestris, perdúcat vos ad vitam ætérnam.

℟. Amen.

Ÿ. Indulgéntiam, ✠absolutionem et remissionem peccatórum nostrórum tríbuat nobis omnipotens et miséricors Dóminus.

℟. Amen.

The Bishop then turns to the Clergy and faithful, holding the sacred Host, and says:

Behold the Lamb of God, behold Him who takes away the sins of the world. Ecce Agnus Dei, ecce qui tollit peccáta mundi.

All recite three times:

Lord, I am not worthy that Thou shouldst come under my roof; but only say the word and my soul shall be healed. **R.** Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

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

Those who receive Holy Communion in the Catholic Church must:

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

In the traditional Latin rite, the communicant receives the Sacred Host on the tongue while kneeling at the altar rail. The “Amen” is said by the Priest. The priest will place the Sacred Host on your tongue, saying:

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

THE ABLUTIONS

While purifying the paten and chalice, the Bishop says:

Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind; and that from a temporal gift it may become for us an eternal remedy. **Q**uod ore sumpsimus, Dómine, pura mente capíamus: et de munere temporáli fiat nobis remédium sempitérnum.

May Thy Body, Lord, which I have received, and Thy Blood which I have drunk, cleave to my in- **C**orpus tuum, Dómine, quod sumpsi, et Sanguis, quem potávi, adhaereat viscéribus meis:

most parts, and grant that no stain of sin may remain in me, whom these pure and holy Sacraments have refreshed. Who livest and reignest, world without end. Amen.

et præsta; ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in sæcula sæculorum. Amen.

COMMUNION ANTIPHON

Rom 6:9

The communion verse is sung by the schola during the communion of the faithful and recited by the Bishop after the ablutions:

Christ rising again from the dead, dieth now no more, death shall no more have dominion over him, alleluia, alleluia.

Christus resurgens ex mortuis iam non moritur, allelúia: mors illi ultra non dominabitur, allelúia, allelúia.

IAM NON DICAM

SIT

After washing his hands, the Bishop then stands at the Epistle side facing the altar and intones the Iam non dicam, which the Schola continues:

No longer will I call you servants, but My friends, because you have known all things I have wrought in the midst of you, alleluia. Receive the Holy Ghost, the Comforter, within you. He it is whom the Father will send to you. Alleluia. *Ÿ.* Ye are My friends, if ye do the things that I command you. Receive the Holy Ghost, the Comforter, within you. Glory be to the Father, and to the Son, and to the Holy Ghost. He it is whom the Father will send to you, alleluia.

Iam non dicam vos servos, sed amicos meos, quia omnia cognovistis quæ operatus sum in medio vestri, allelúia. Accípite Spíritum Sanctum in vobis Paráclitum. Ille est quem Pater mittet vobis, allelúia. *Ÿ.* Vos amici mei estis, si feceritis quæ ego præcípio vobis. Accípite Spíritum Sanctum in vobis Paráclitum. Glória Patri, et Fílio, et Spirítui Sancto. Ille est quem Pater mittet vobis, allelúia.

After the Schola has chanted, the Bishop puts on his mitre and turns to the new Priest to receive his Profession of Faith. Reciting the Apostles' Creed, the Priest

professes the rule of faith, the measure of all he will preach. Then the Bishop sits on the faldstool and lays his hands on the head of the Priest kneeling before him, saying:

Receive the Holy Ghost: whose	Accipe Spíritum Sanctum: quo
sins thou shalt forgive, they are for-	remiseris peccáta, remittúntur
given them; and whose sins thou	horum eis; et quorum retinúeris
shalt retain, they are retained.	reténta sunt.

Then, unfolding the chasuble which he wears folded on his shoulders, the Bishop says to him:

The Lord clothe thee with the	Stola innocéntiæ índuat te.
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robe of innocence.

The Priest then joins his hands and places them between those of the Bishop.

Dost thou promise to thy Prelate,	Promíttis Pontífici Ordinário tuo
thy Ordinary, reverence and obedi-	pro témpore existénti reveréntiam
ence?	et obediéntiam?

℞. I promise.

℞. Promitto.

The Bishop, still holding the Priest's hands between his own, gives him the Pax, saying:

The peace of the Lord be ever	Pax Dómini sit semper tecum.
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with you.

℞. Amen.

℞. Amen.

When this is ended and he has returned to his place, the Bishop, wearing his mitre and holding his crozier, charges him thus:

Dearly beloved son, as that which	Quia quam tractatúrus es, satis
you will now have to do is not free	periculósa, fili dilectíssime, móneo
from risk, I warn you that, before	te, ut diligénter totíus Missæ órdi-
you attempt to celebrate the Mass,	nem, atque Hóstiæ consecratiónem,
you diligently learn from experi-	ac fractiónem, et communiónem, ab
enced Priests the ceremonies of the	áliis jam doctis Sacerdótibus discas,
whole Mass, and all that regards the	priúsquam ad celebrándum Missam
Consecration and Breaking of the	accédas.

Host, and the Communion.

Then rising with his mitre and crozier, the Bishop imparts a special blessing to the newly ordained Priest kneeling before him:

May the blessing of God Almighty, the Father, ✠ the Son, ✠ and the Holy Ghost, ✠ descend upon you; that you may be blessed in the Priestly Order, and may offer propitiatory sacrifices for the sins and offenses of the people to Almighty God, to Whom belongs glory and honor, world without end. *R.* Amen.

Benedictio Dei omnipotentis, Patris, et Filii, et Spiritus Sancti, descendat super te; ut sis benedictus in ordine Sacerdotali, et offeras placabiles Hostias pro peccatis atque offensionibus populi, omnipotenti Deo, cui est honor et gloria, per omnia secula seculorum. *R.* Amen.

POST COMMUNION

The Bishop greets the people:

V. The Lord be with you.

R. And with thy spirit.

Let us pray

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Orémus.

Turning back to the missal, he recites the postcommunion prayer:

O Lord, we beseech Thee, that we, reverently receiving thy Sacrament, may be cleansed from all our former defilement, and become a new creature in Thee.

Ab omni nos, quæsumus, Dómine, vetustate purgatos: sacraménti tui veneranda percéptio in novam transférat creaturam.

Prayer for ordination:

Sustain O Lord, by Thy continual help, those whom Thou dost refresh with Thy Sacrament, that we may enjoy the fruit of Thy Redemption not only in celebrating Thy mysteries but throughout our lives. Who livest... for ever and ever. *R.* Amen.

Quos tuis, Dómine, réfcis sacraméntis, contínuis attolle benígnus auxiliis: ut tuæ redemptionis effectum, et mystériis capiamus et móribus: Qui vivis... per omnia secula seculorum. *R.* Amen.

DISMISSAL

STAND

He again greets the people:

V. The Lord be with you.

R. And with thy spirit.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

The Deacon then dismisses the people:

℣. Go, you are dismissed, alleluia, alleluia.

℣. Ite, Missa est, alleluia, alleluia.

℞. Thanks be to God, alleluia, alleluia.

℞. Deo grátias, alleluia, alleluia.

The Bishop silently prays the Blessed Trinity to accept the sacrifice which he has just offered:

May the homage of my bounden duty be pleasing to Thee, O Holy Trinity; and grant that the sacrifice which I, though unworthy, have offered 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.

Pláceat tibi, sancta Trínitas, obséquium servitútis meæ: et præsta; ut sacrificium, quod óculis tuæ maiestátis indígnus obtuli, tibi sit acceptábile, mihiq̃ue et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum, Dóminum nostrum. Amen.

He kisses the altar and blesses the congregation:

℣. Blessed be the name of the Lord

℣. Sit nomen Dómini benedíctum.

℞. From henceforth now and forever

℞. Ex hoc nunc et usque in sæculum

℣. Our help is in the name of the Lord.

℣. Adiutórium nostrum in nómine Dómini.

℞. Who made heaven and earth.

℞. Qui fecit cælum et terram.

KNEEL

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

Benedícat vos omnípotens Deus, Pater,✠ et Fílius,✠ et Spíritus✠ Sanctus.

℞. Amen.

℞. Amen.

SIT

FINAL ADMONITION

After the blessing, the newly ordained is addressed by the Bishop thus:

Dear beloved son, consider attentively the Order you have

Fíli dilectíssime, diligénteṛ consideṛa Ordinem per te suscéptum, ac

taken, and the burden laid on your shoulders. Endeavour to lead a holy and godly life, and to please almighty God, that you may obtain His grace, which may He of His mercy be pleased to grant you. Thou who hast been ordained Priest, after thy first Mass shall say three other Masses, namely, one of the Holy Ghost, a second of the blessed Mary ever Virgin, and a third for the faithful departed, and pray also to almighty God for me.

℟. Gladly.

onus húmeris tuis impósitum: stude sancte, et religióse vívere, atque omnípoténti Deo placére, ut grátiam suam possis acquirere, quam ipse tibi per misericórdiam suam concédere dignétur. Tu vero ad Presbyterátum post primam vestram Missam, tres alias Missas, vidélicet unam de Spíritu Sancto, áliam de beáta María semper Vírgine, tértiam pro fidélibus defúntis dícite, et omnípoténtem Deum étiam pro me oráte.

℟. Libénter.

THE LAST GOSPEL

STAND

℣. The Lord be with you.

℟. And with thy spirit.

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

℟. Glory be to Thee, O Lord.

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

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Inítium ✠ sancti Evangélíi secúndum Ioánnem

℟. Glória tibi, Dómine.

In princípío erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso 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 Ioánnes. Hic venit in testimónium, ut testimónium perhiberet de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut

He was not himself the Light, but was to bear witness to the Light. It was the true Light that enlightens every man who comes into the world. He was in the world, and the world was made through Him, and the world knew Him not. He came unto His own, and His own received Him not. But to as many as received Him He gave the power of becoming sons of God; to those who believe in His Name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. *(Here genuflect.)*

℞. Thanks be to God.

testimónium perhibéret de lúmine.

Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his, qui credunt in nómine eius: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. *(Here genuflect.)* ET VERBUM CARO FACTUM EST, Et surgens prosequitur: et habitávit in nobis: et vídimus glóriam eius, glóriam quasi Unigéniti a Patre, plenum grátiae et veritatis.

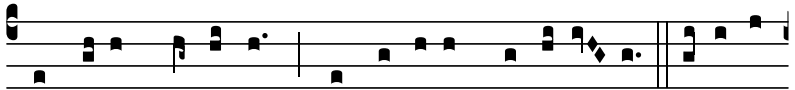
℞. Deo grátias.

ADDRESS BY FATHER PRIOR

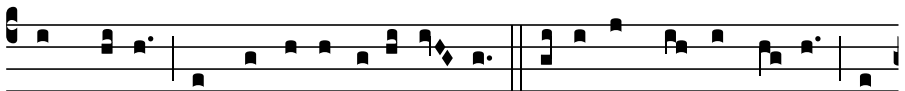
TE DEUM

Hymn
3

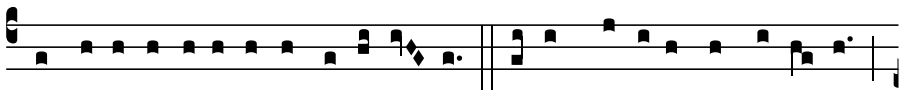
T



E De-um laudámus : * te Dóminum confi-té-mur. Te æ-tér-



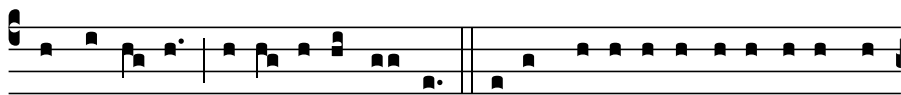
num Patrem omnis terra vene-rá-tur. Ti-bi omnes Ange-li, ti-



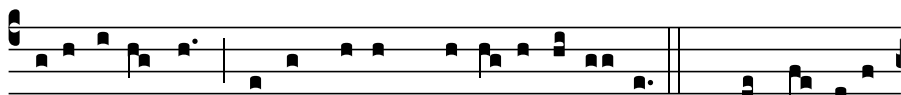
bi Cæ-li et uni-vérsæ Po-testá-tes : Ti-bi Ché-rubim et Sé-raphim

incessá-bi-li vo-ce proclá-mant : Sanctus : Sanctus : Sanctus Dómi-
 nus De-us Sába- oth. Pleni sunt cæ-li et terra ma-jestá-tis gló-ri-æ
 tu- æ. Te glo-ri-ó-sus Aposto-lórum cho- rus : Te Prophe-tá-rum
 laudá-bi-lis núme- rus : Te Márty-rum candi-dá-tus laudat ex-érci-
 tus. Te per orbem terrá-rum sancta confi-té-tur Ecclé-si-a : Pa-trem
 imménsæ ma-jestá- tis ; Vene-rándum tu-um ve-rum, et úni-cum Fí-
 li- um ; Sanctum quoque Pa-rácli-tum Spí-ri- tum. Tu Rex gló-ri-æ,
 Chri-ste. Tu Patris sempi-térnus es Fí-li-us. Tu ad li-be-rándum su-
 sceptúrus hó-mi-nem, non horru-ísti Vír-gi-nis ú-te-rum. Tu de-vícto

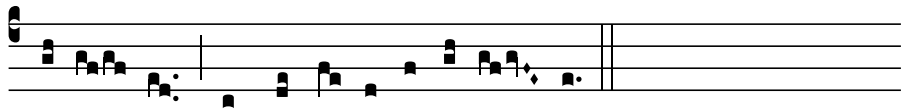
mortis acú-le o, ape-ru-ísti credéntibus regna cæ-ló-rum. Tu ad
 dexte-ram De-i sedes, in gló-ri-a Pa-tris. Judex créde-ris es-se
 ventú-rus. Te ergo quæsumus, tu-is fâmu-lis súbve-ni, quos pre-ti-
 ó-so sânguine redemí-sti. Ætérna fac cum Sanctis tu-is in gló-
 ri-a nume-rá-ri. Salvum fac pópu-lum tu-um Dómine, et bé-
 ne-dic he-re-di-tá-ti tu-æ. Et re-ge e-os, et extól-le illos
 usque in æ-tér-num. Per síngu-los di-es, bene-dí-cimus te. Et lau-
 dâmus nomen tu-um in sâcu-lum, et in sâ-cu-lum sâcu-li. Dignâ-
 re Dómine di-e isto sine peccá-to nos custodí-re. Mi-se-ré-re no-



stri Dómi-ne, mi-se-ré-re no-stri. Fi-at mi-se-ri-córdi-a tu-a Dó-



mine super nos, quemádmódum spe-rá-vimus in te. In te Dó-mine



spe-rá-vi: non confúndar in æ-tér-num.

O God, we praise Thee, and acknowledge Thee to be the supreme Lord.

Everlasting Father, all the earth worships Thee.

All the Angels, the heavens and all angelic powers,

All the Cherubim and Seraphim, continuously cry to Thee:

Holy, Holy, Holy, Lord God of Hosts!

Heaven and earth are full of the Majesty of Thy glory.

The glorious choir of the Apostles,

The wonderful company of Prophets,

The white-robed army of Martyrs, praise Thee.

Holy Church throughout the world acknowledges Thee:

The Father of infinite Majesty;

Thy adorable, true and only Son;

Also the Holy Spirit, the Comforter.

O Christ, Thou art the King of glory!

Thou art the everlasting Son of the Father.

When Thou tookest it upon Thyself to deliver man,

Thou didst not disdain the Virgin's womb.

Having overcome the sting of death, Thou opened the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God in the glory of the Father.

We believe that Thou wilt come to be our Judge.

We, therefore, beg Thee to help Thy servants whom Thou hast redeemed with Thy Precious Blood.

Let them be numbered with Thy Saints in everlasting glory.

℣. Let us bless the Father, and the Son, with the Holy Spirit.

℞. Let us praise and exalt Him for ever.

℣. Blessed art Thou, O Lord, in the firmament of heaven.

℞. And worthy of praise, and glorious, and exalted above all for ever.

℣. Bless the Lord, O my soul.

℞. And forget not all his benefits.

℣. O Lord, hear my prayer.

℞. And let my cry come unto Thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

O God, of Thy mercies there is no number, and of Thy goodness the treasure is infinite; we render thanks to Thy most gracious majesty for the gifts Thou hast bestowed upon us, evermore imploring Thy clemency that as Thou grantest the petitions of them that ask Thee, Thou mayest never forsake them, but may prepare them for the rewards to come. Through Christ our Lord. ℞. Amen.

℣. Benedicámus Patrem, et Fílium cum Sancto Spíritu.

℞. Laudémus, et superexaltémus eum in saécula.

℣. Benedíctus es, Dómine, in firmaménto cæli.

℞. Et laudábilis, et gloriósus, et superexaltátus in saécula.

℣. Bénedic, ánima mea, Dómino.

℞. Et noli oblivísci omnes retri-butiónes eius.

℣. Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

Deus, cuius misericórdiæ non est númerus, et bonitátis infínitus est thesáurus: piíssimæ Maiestáti tuæ pro collátis donis grátias ágimus, tuam semper cleméntiam exorántes; ut, qui peténtibus postuláta concédis, eósdem non déserens, ad praémia futúra dispónas. Per Christum Dóminum nostrum.

℞. Amen.

SUB TUUM

Ant
7
SUB tu- um praesi-di- um confu-gimus, * sancta De- i Géni-
trix : nostras depre-ca-ti- ónes ne despí-ci- as in ne-cessi-tá-tibus : sed
a per-í-cu-lis cunctis lí-be-ra nos semper, Virgo glo-ri-ó-sa et
be- ne- dícta. Alle-lu- ia

We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin. Amen.

PRAYER TO ST JOSEPH OF ST FRANCIS DE SALES

Glorious St Joseph, Spouse of Mary, grant us, we beseech thee, thy paternal protection, through the Heart of Jesus Christ. O Thou whose infinite power reaches out to all our needs, rendering possible for us that which is impossible, look upon the concerns of thy children with thy fatherly countenance. In the troubles and sorrows that afflict us, we have confident recourse to thee. Deign to take under thy loving protection this important and difficult endeavour, the cause of our worries, and dispose its success to the glory of God and to the benefit of His faithful servants. Amen.

A WORD OF THANKS

Dom Pius Mary Noonan and all the Monks of Notre Priory would like to extend their most profound gratitude to His Grace Archbishop Julian Porteous, His Lordship Bishop Geoffrey Jarrett, and to all the clergy and faithful who are with us today as we celebrate this milestone event in the history of our community, the ordination of our community's first priest, Fr Bede Mary. Our special thanks go also to his parents, who have generously offered their son to God and brought him to His holy altar. Please pray for us as we do for you.

FIRST BLESSINGS & RECEPTION

Following the ordination Mass, Fr Bede Mary will offer here at St Canice Church his first blessing to his parents and family who are with us for the occasion. He will offer first blessings for all others at the reception, which will take place at St George's Anglican Church Hall, Battery Point (30 Cromwell St). A flyer is available with directions; please join us for some lunch and a drink. All are welcome.

FIRST MASS

The first Mass of Thanksgiving will be held at St Patrick's Church on Easter Thursday, 4 April at 10am.

