

THE COMMON PREFACE

IT IS TRULY meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God, through Christ our Lord: through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The Heavens and the hosts of heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: — *Sanctus*.

VERE DIGNUM et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ägere: Dömine sancte, Pater omnipotens, ætérne Deus: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Ángeli, adorant Dominationóes, tremunt Potes-tátes. Cæli, cælorúmque Virtútes ac beáta Séraphim sócia exultatióne concelebrant. Cum quibus et nostras voces, ut admítte júbeas, deprecámur, súplici confessióne dicéntes:—*Sanctus*.

COMMUNION (I Cor. 11. 24-25)

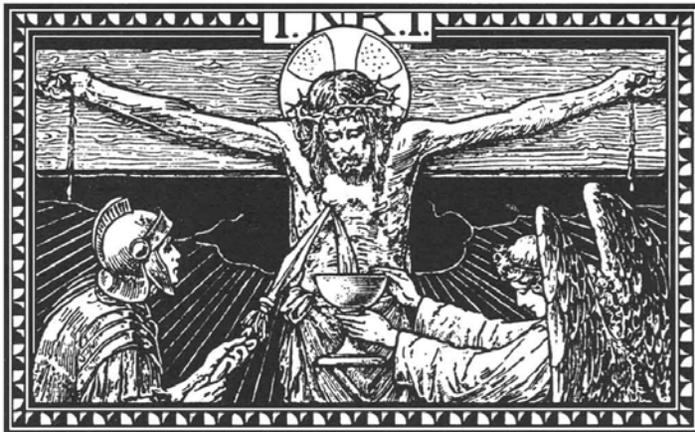
THIS BODY, which shall be delivered for you; this chalice is the new testament in my blood, saith the Lord: this do for the commemoration of me.

HOC CORPUS, quod pro vobis tradétur: hic calix novi testaménti est in meo ságuine, dicit Dóminus: hoc fácite, quotiescúmque súmitis, in meam commemoratióem.

POSTCOMMUNION

WE BESEECH Thee, O Lord, may the divine host which we have offered up and received, quicken us; that, bound to Thee by an eternal love, we may bear fruit that will abide for ever. Through our Lord ...

VIVÍFICET nos, quæsumus Dómine, divína quam obtúlimus et sumpsimus hóstia; ut perpétua Tibi caritáte conjúcti, fructum, qui semper máneat, afferámus. Per Dóminum nostrum ...



Proper Prayers of the Mass in the Extraordinary Form Votive Mass of Our Lord Jesus Christ, Supreme and Eternal Priest



INTROIT (Psalm 109. 4)

JURÁVIT Dóminus, et non pœnitêbit eum: Tu es sacérdos in ætérnum secúndum órđinem Melchisedech. *Psalm.* Dixit Dóminus Dómino meo: Sede a dextris meis. *Ÿ.* Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in princípío, et nunc, et semper, et in sœcula sœculórum. *Ŕ.* Amen. — Jurávit ...

THE LORD hath sworn, and He will not repent: Thou art a priest for ever according to the order of Melchisedech. *Ps. ibid. 1.* The Lord saith to my Lord: Sit thou at my right hand. *Ÿ.* Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — The Lord ...

COLLECT

DEUS, qui ad majestátis tuæ glóriam et géneris humáni salutem, Unigénitum tuum summum atque ætérnum constituisti Sacerdótem: præsta; ut quos ministros et mysteriórum suórum dispensatóres elégit, in accépto ministério adimpléndo fidèles inveniántur. Per eúndem Dóminum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate Spíritus Sancti Deus. Per ómnia sœcula sœculórum. *Ŕ.* Amen.

O GOD, who for the glory of Thy Majesty and the salvation of the human race, didst establish Thine only begotten Son as the supreme and eternal Priest: grant that those He has chosen to dispense His mysteries may prove loyal in carrying out the ministry they have received. Through the same Jesus Christ, Thy Son, our Lord. Who with Thee in the unity of the Holy Ghost liveth and reigneth, God, world without end. *Ŕ.* Amen.

EPISTLE

From Blessed Paul the Apostle to the Hebrews, 5. 1-11.

FRATRES: Omnis Póntifex ex hóminibus assúptus, pro homínibus constituitur in iis, quæ sunt ad Deum, ut offerat dona, et sacrificia pro peccátis:

BRETHREN: Every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: who

can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity. And therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honor to himself, but he that is called by God, as Aaron was. So Christ also did not glorify himself, that He might be made a high priest: but He that said unto Him: Thou art my Son, this day have I begotten Thee. As He saith also in another place: Thou art a priest for ever, according to the order of Melchisedech. Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to Him that was able to save Him from death, was heard for His reverence. And whereas indeed He was the Son of God, He learned obedience by the things which He suffered: and being consummated, He became, to all that obey Him, the cause of eternal salvation. Called by God a high priest according to the order of Melchisedech. Of whom we have much to say, and hard to be intelligibly uttered.

GRADUAL (Luke 4. 18)

THE SPIRIT of the Lord is upon me, wherefore He hath anointed me: He hath sent me to preach the Gospel to the poor, to heal the contrite of heart.

Alleluia, alleluia. (*Hebr. 7. 24.*) But Christ, for that He continueth for ever, hath an everlasting priesthood. Alleluia.

After Septuagesima, the following TRACT is prayed in place of the Alleluia and V̄. Jesus autem... :

(*Ps. 9. 34-36.*) ARISE, O Lord God, let Thy hand be exalted: forget not the poor. See, for Thou considerest labor and sorrow: To Thee is the poor man left: thou wilt be a helper to the orphan.

Qui condolere possit iis, qui ignorant, et errant: quoniam et ipse circumdatus est infirmitate: et propterea debet, quemadmodum pro populo, ita etiam et pro semetipso offerre pro peccatis. Nec quisquam sumit sibi honorem, sed qui vocatur a Deo, tamquam Aaron. Sic et Christus non semetipsum clarificavit ut pontifex fieret, sed qui locutus est ad eum: Filius meus es tu; ego hodie genui te. Quemadmodum et in alio loco dicit: Tu es Sacerdos in aeternum secundum ordinem Melchisedech. Qui in diebus carnis suae preces supplicationisque ad eum, qui possit illum salvum facere a morte, cum clamore valido et lacrymis offerens, exauditus est pro sua reverentia. Et quidem cum esset Filius Dei didicit ex iis, quae passus est obedientiam: et consummatus, factus est omnibus obtemperantibus sibi, causa salutis aeternae, appellatus a Deo pontifex iuxta ordinem Melchisedech. De quo nobis grandis sermo, et ininterpretabilis ad dicendum.

SPÍRITUS Dómini super me, propter quod unxit me: Evangelizare pauperibus misit me, sanare contritos corde.

Alleluia, alleluia. V̄. Jesus autem eo quod maneat in aeternum, sempiternum habet sacerdotium. Alleluia.

EXSÚRGE, Dómine Deus, exaltetur manus tua: ne obliviscaris páuperum. Vide quoniam tu laborem et dolorem consideras: Tibi derelictus est pauper: órphano tu es adiutor.

During Eastertide, the Gradual and Tract are omitted and the following is prayed:

ALLELÚIA, alleluia. V̄. Jesus autem eo quod maneat in aeternum, sempiternum habet sacerdotium. Alleluia. Spíritus Dómini super me; propter quod unxit me, evangelizare pauperibus misit me, sanare contritos corde. Alleluia.

ALLELUIA, alleluia. (*Hebr. 7. 24.*) But Christ for that He continueth for ever, hath an everlasting priesthood. Alleluia. (*Luke 4. 18.*) The Spirit of the Lord is upon me, wherefore He hath anointed me, to preach the Gospel to the poor, to heal the contrite of heart. Alleluia.

GOSPEL

Continuation of the holy Gospel according to St. Luke, 22. 14-20.

IN ILLO TÉMPORE: Discubuit Jesus, et duodecim Apóstoli cum eo. Et ait illis: Desiderio desideravi hoc Pascha manducare vobiscum, ántequam pátiar. Dico enim vobis, quia ex hoc non manducabo illud, donec impleatur in regno Dei. Et accépto cálice, grátias egit, et dixit: Accípite, et dividite inter vos. Dico enim vobis quod non bibam de generatióne vitis, donec regnum Dei véniat. Et accépto pane, grátias egit, et fregit, et dedit eis, dicens: Hoc est Corpus meum, quod pro vobis datur: hoc facite in meam commemoratiónem. Similiter et cálicem, postquam cenávit, dicens: Hic est calix novum testaméntum in Sanguine meo, qui pro vobis fundetur.—*Credo.*

AT THAT TIME: Jesus sat down, and the twelve Apostles with Him. And He said to them: With desire I have desired to eat this pasch with you, before I suffer. For I say to you that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice, He gave thanks and said: Take and divide among you. For I say to you that I will not drink of the fruit of the vine, till the kingdom of God come. And taking bread, He gave thanks and broke and gave to them, saying: This is My Body, which is given for you. Do this for a commemoration of Me. In like manner, the chalice also, after He had supped, saying: This is the chalice the new testament in My Blood, which shall be shed for you.—*Creed.*

OFFERTORY (Hebr. 10. 12-14)

CHRISTUS unam pro peccatis offerens hostiam, in sempiternum sedet in dextera Dei: una enim oblatiōe consummavit in aeternum sanctificatos.

CHRIST offering one sacrifice for sins, for ever sitteth on the right hand of God: For by one oblation He hath perfected for ever them that are sanctified.

SECRET

HÆC MÚNERA, Dómine, mediátor noster Jesus Christus Tibi reddat accépta; et nos, una secum, hostias tibi gratas exhibeat: Qui tecum vivit et regnat in unitate Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

O LORD, may our Mediator Jesus Christ make these offerings agreeable to Thee: and along with Himself may He offer us to Thee as a thank-offering: Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.