



CODEX LAUDAMUS

In Praise Of The Lord

POETRY IN PRAISE OF THE LORD

ETERNITY

**I HAVE ALWAYS SEEN YOUR PATH,
IT WAS ALWAYS OUR PATH,
WE WALKED IN THE FOREST,
WE WALKED IN THE DESERT,
WE WALKED BY THE SEA,
WE WALKED A THOUSAND MILES**

**TOGETHER IN UNISON,
TOGETHER AS ONE,
BUT NOW WE ARE APART,
BIRDS TORN BY THE WIND...**

**C: I WILL FLY TO THE STARS,
I WILL FLY TO YOUR HEART,
I WILL TOUCH YOU FOR....**

**ETERNITY
ETERNITY, ETERNITY**

ETERNITY IS ALL I WANT WITH YOU!

**NOW THE STORM IS BREWING,
SOON IT WILL BE ALL DARK,**

**I WON'T BE ABLE TO SEE YOU,
BUT KNOW I WILL BE CLOSE,**

**I HAVE YOUR NAME IN MY HAND,
I HAVE YOUR FACE IN MY HEART,
I HEAR YOUR VOICE ALL THE TIME!**

**I WILL FIND YOUR WING,
I WILL FIND YOUR HAND...**

**C: I WILL FLY TO THE STARS,
I WILL FLY TO YOUR HEART,
I WILL TOUCH YOU FOR....**

**ETERNITY
ETERNITY, ETERNITY**

ETERNITY IS ALL I WANT WITH YOU!

WHEN ALL THE CLOUDS ARE GONE,
WHEN THE SUN WILL SHINE,
WHEN OUR PATHS WILL CROSS AGAIN,
THROW THE DARKNESS AWAY...

IN THE FINAL HOUR,
YOU WILL BE WITH ME,
WE WILL BE IN UNISON,
TOGETHER AT LAST

ON THAT DAY....

C: I WILL FLY TO THE STARS,
I WILL FLY TO YOUR HEART,
I WILL TOUCH YOU FOR....

ETERNITY
ETERNITY, ETERNITY

ETERNITY IS ALL I WANT WITH YOU!

FAR AND AWAY

**FAR AND AWAY, I WALK THE ENDLESS NIGHT,
SEARCHING FOR DAWN'S LIGHT,
TO END MY SAD BLIGHT,
THREADING ON STONES THAT CUT,
AND THORNS THAT PIERCE,
HOPING FOR FAR AND AWAY.**

**FAR AND AWAY, I HEAR A SOUND,
WOULD IT BE THAT DAWN HAS COME?
BUT DARKNESS CONTINUES WITHOUT SIGHT,
OF DAWN WITH RAYS BRIGHT,
BUT HOLD ON TIGHT,
FOR DAWN MAY YET COME!**

**FAR AND AWAY, I DREAM,
OF GREEN HILLS AND LUSH VALLEYS,
A BALM TO SOOTHE THE SOUL,
A BALM TO PUT PAIN TO FLIGHT,
BUT AGAINST DARKNESS' NIGHT,
NOT A SOUL STANDS TO FIGHT.**

FAR AND AWAY, I WEEP,
FOR WONDERS LOST,
AND CIVILIZATION GONE,
COULD WE BE RIGHT?
WHEN DAWN IS NIGH,
AND GLORIES PASS.

FAR AND AWAY, I PRAY,
O LORD, COME LIKE DAY!
BRING THE DARKNESS AWAY,
AND LIGHT TO STAY,
HELP ME THOUGH I MAY SWAY,
ALL ALONG THE WAY.

FAR AND AWAY,
I SHALL SEE THE GLORIOUS SKY,
ON THAT DAY,
WITH THY LIGHT,
SHALL I REJOICE WITH,
ALL MY MIGHT!

O SWEET VALLEY

**O SWEET VALLEY,
BLESSED FEET HATH WALKETH,
JOY IT BRINGETH,
GOOD NEWS TIDING,
BLESSINGS IN ABUNDANCE,
GRACES ABIDING,
ALONG THE KINGDOM'S WAY.**

**O SWEET VALLEY,
DARK CLOUDS HAVE GATHERED,
THE TRAITOR GOES FORTH,
BRINGING SWORDS AS COLD AS ICE,
O STAY WITH ME 1 HOUR,
O STAY WITH ME DO NOT SLEEP,
ALONG THE GARDEN PATH.**

**O SWEET VALLEY,
NIGHT HAS FALLEN,
DARKNESS HAS OVERTAKEN,
THE LIGHT OF THE WORLD,
THE SHEPHERD STRUCK,
THE SHEEP SCATTERED,
ALONG THE LONELY ROAD TO CALVARY.**

**O SWEET VALLEY,
A NEW DAY HAS DAWNED,
SWEET DEW ON THE GRASS,
AN EMPTY TOMB AWAITS,
O REJOICE!
O REJOICE!
FOR HE IS RISEN!**

SUMMER

**AS THE LEAVES FALL,
AND THE WINDS BLOW,
I REMEMBER YOUR CHEERFUL SMILE,
AND MERRY LAUGHTER**

**I REMEMBER THE BRIEF EMBRACE,
THAT WAS MY PARTING GIFT,
FULL OF YOUR GRACE,
TO LEAD ME THROUGH THE WINTER NIGHT.**

**AS I FEEL THE WINTER CHILL,
AND WATCH THE SNOW FALL,
THOUGH I NO LONGER HEAR YOUR VOICE,
YOUR DETERMINATION SHALL BE MY GUIDE,
YOUR STRENGTH MY PRIDE.**

**THE MELTING SNOW,
AND BLOOMING FLOWERS,
BRING A SMILE,
AND A RAY OF HOPE.**

IN THE FRESHNESS OF THE AIR,
WHICH IS THY NAME, O' SPRING,
MY HEART IS FULL OF JOY,
FOR I SHALL NOT WAIT LONG,
IN THE MIDST OF BIRD SONG,
MY HEART SINGS THE SWEETEST SONG,
FOR SUMMER SHALL FOLLOW SOON!

ADESTE DOMINI

**Adeste Domini, Adeste Domini,
At Golgotha, hung the Saviour of the World,
The Eagle cries: Horror to the World.**

**Adeste Domini, Adeste Domini,
The Road to Calvary is long and painful,
Where else would THY be, except with us.**

**Adeste Domini, Adeste Domini,
The prince of the world gloats, The rulers
 jubilate,
But in this, the debt of the world is paid.**

**Adeste Domini, Adeste Domini,
The final blow pierces the Temple, Blood and
Water flow,
To cleanse the World, as foretold.**

**Adeste Domini, Adeste Domini,
The veil is now rendered, The world is one,
The Kingdom Heaven, now joined to the Earth,**

**Adeste Domini, Adeste Domini,
An empty tomb awaits, The Lord of Heaven,
A cold tomb lies for the Suffering Servant.**

**Adeste Domini, Adeste Domini,
At the foot of the cross, Thy servants pray.
Have mercy on us, as we await the Rising Son!**

**ADESTE DOMINI, ADESTE DOMINI,
GOLGOTHA PEPENDIT SALVATOR MUNDI;
AQUILA CLAMAT: HORROR MUNDO.**

**ADESTE DOMINI, ADESTE DOMINI,
LONGA ET MOLESTA EST VIA AD
CALVARIAM;
UBI ESSET, NISI NOBISCUM.**

**ADESTE DOMINI, ADESTE DOMINI,
PRINCEPS MUNDI GAVISUS EST, PRINCIPES
IUBILANT;
SED IN HOC DEBITUM SOLVITUR.**

**ADESTE DOMINI, ADESTE DOMINI,
POSTREMA PLAGA TEMPLUM PENETRAT,
SANGUIS ET AQUA;
MUNDUM EMUNDA, TESTE.**

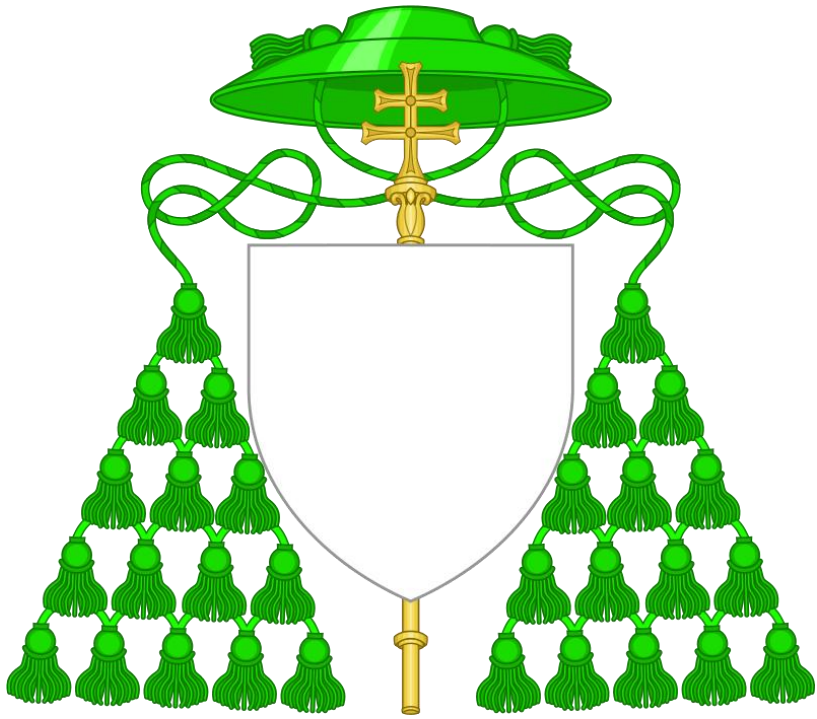
**ADESTE DOMINI, ADESTE DOMINI,
VELUM REDDITUR, MUNDUS EST UNUS;
REGNUM CAELO NUNC IUNGITUR TELLURI;**

**ADESTE DOMINI, ADESTE DOMINI,
SEPULCHRUM INANE MANET, CAELI
DOMINUM;
SERVO DOLORI JACET FRIGIDUM
SEPULCRUM.**

**ADESTE DOMINI, ADESTE DOMINI,
AD PEDEM CRUCIS, FAMULI TUI ORATE.
MISERERE NOSTRI, EXSPECTANTES FILIUM
RESURGENS**

Easter Dates 2000 to 2099

23rd April 2000	20th April 2025	10th April 2050	7th April 2075
15th April 2001	5th April 2026	2nd April 2051	19th April 2076
31st March 2002	28th March 2027	21st April 2052	11th April 2077
20th April 2003	16th April 2028	6th April 2053	3rd April 2078
11th April 2004	1st April 2029	29th March 2054	23rd April 2079
27th March 2005	21st April 2030	18th April 2055	7th April 2080
16th April 2006	13th April 2031	2nd April 2056	30th March 2081
8th April 2007	28th March 2032	22nd April 2057	19th April 2082
23rd March 2008	17th April 2033	14th April 2058	4th April 2083
12th April 2009	9th April 2034	30th March 2059	26th March 2084
4th April 2010	25th March 2035	18th April 2060	15th April 2085
24th April 2011	13th April 2036	10th April 2061	31st March 2086
8th April 2012	5th April 2037	26th March 2062	20th April 2087
31st March 2013	25th April 2038	15th April 2063	11th April 2088
20th April 2014	10th April 2039	6th April 2064	3rd April 2089
5th April 2015	1st April 2040	29th March 2065	16th April 2090
27th March 2016	21st April 2041	11th April 2066	8th April 2091
16th April 2017	6th April 2042	3rd April 2067	30th March 2092
1st April 2018	29th March 2043	22nd April 2068	12th April 2093
21st April 2019	17th April 2044	14th April 2069	4th April 2094
12th April 2020	9th April 2045	30th March 2070	24th April 2095
4th April 2021	25th March 2046	19th April 2071	15th April 2096
17th April 2022	14th April 2047	10th April 2072	31st March 2097
9th April 2023	5th April 2048	26th March 2073	20th April 2098
31st March 2024	18th April 2049	15th April 2074	12th April 2099



Ecclesia Lumentum
A Light Among The
Nations.

MISSION STATEMENT

Ecclesia Lumentum exists to forward the work of her Master—Christ—in the world, and to feed His flock, it is an independent and autonomous body in no way dependent upon the See of Rome, or upon any other see or authority outside its administration. It is neither Roman Catholic nor Protestant—but Catholic. Catholic means universal; but the word has also come to stand for the outlook of the historical Church as distinct from that of the later sects.

Ecclesia Lumentum allies itself with this historical tradition, it aims at combining the Catholic form of worship—its stately ritual, its deep mysticism and its abiding witness to the reality of sacramental grace—with the widest measure of intellectual liberty and respect for the individual conscience.

Ecclesia Lumentum derives its roots from the Liberal Catholic Church which came into existence as the result of a complete re-organisation in 1915-16 of the Old Catholic movement, in Great Britain, which derived its Orders from the mother-see of the Old Catholic movement, the ancient archiepiscopal see of Utrecht in Holland,

Ecclesia Lumentum has carefully preserved this succession of Orders, but took its present name for a variety of reasons. The name "Old Catholic" labours, especially in newer countries, under the constant and serious disadvantage of being confused with "Roman Catholic."

Further, the religious and doctrinal outlook of the Ecclesia Lumentum is not that of historical Old Catholicism, and it has nothing to do with the policy or organisation of the Continental Old Catholic Churches, It does not wish that there should be imputed to them principles of liberalism in religion which would still be distasteful to the Church of Utrecht and the majority of the Churches, communion with her. If it describes itself as "Old. Catholic," it does so to indicate the source of its Orders and.: its organic unity with the historical church.

DOCTRINE

The Ecclesia Lumentum draws the central inspiration of its work from an intense faith in the **LIVING CHRIST**, believing that the vitality of a Church gains in proportion as its members not only commemorate a Christ who lived two thousand years ago, but strive also to serve as a vehicle for the Eternal Christ,("Before Abraham was, I am" (St. John ri. 5!)) Who ever lives as a mighty spiritual Presence in the world, guiding and sustaining His people. It accepts in the plain and literal sense the marvellous promise of Christ when on earth: "Lo, I am. with you always, even -unto the consummation of the age" (St. Matthew xxviii. 20) ; or again: "Where two or three are gathered together in My _Name, there am. I in the midst of them" (St. Matthew xviii. 20).

It regards this promise as validating all Christian worship, of whatever. kind, so long as it be earnest and true. But it further holds that while the promise

of ,the Presence with individual believers is thus effective, our Lord also appointed certain rites or Sacraments (called "Mysteries" in the Eastern Church) for the greater helping of His people, to be handed down in His Church as especial channels of His power and blessing. Through these "means of grace" He is ever present with His Church, giving to His people the wonderful privilege of fellowship and communion with Him, guiding and protecting them at every stage from the cradle to the grave.

Ecclesia Lumentum recognises seven fundamental Sacraments, which it enumerates as follows: Baptism, Confirmation, the Holy Eucharist, Absolution, Holy Unction, Holy Matrimony, Holy Orders.

To ensure their efficacy to the worshipper, it guards with the most jealous care the administration of all sacramental rites, and has preserved an episcopal succession which is "negotiable," i.e., acknowledged as valid, throughout the whole of those Churches of Christendom which maintain the Apostolic Succession of Orders as a tenet of their faith. Besides perpetuating these sacramental rites, Christ's immediate followers handed down in His Church a body of doctrine and certain principles of ethics.

Much of this 'original teaching of the Christ has no doubt been lost; some of it has been so overlaid with accretion as to be obscured. What remains is a priceless heritage, to be guarded with loving care and reverence.

Ecclesia Lumentum regards the Holy Scriptures, the Creeds, and other Traditions of the Church as the vehicle in which this teaching of the Christ has been handed down to His followers. It does not invest them with any idea of literal infallibility—nor in view of their contents and their historical career does it see how any other Church can logically do so. It 'deduces from them certain principles of belief and conduct, which it regards as fundamental, true and (while not exhaustive) sufficient as a basis of right understanding and right conduct. It considers that these principles are of the essence of the Christian revelation, and as facts in nature rest on their own intrinsic merit. They express the official doctrine of the Ecclesia Lumentum, on which its worship and teaching are based. (See Summary of Doctrine, p. 14.)

FREEDOM OF THOUGHT

Membership of most of the Christian Churches rests on the acceptance of a common belief.* There is often wide discrepancy between the real belief of a thoughtful individual and the official profession that is expected of him. This leads to suppressed disbelief, to say nothing of insincerity, and tends to check the free exercise of the mind.

* This is well illustrated in the baptismal service of the Church of England. The infant who is brought to be baptised has to affirm through the mouth of his sponsors that he steadfastly believes the articles of the Creed.. The Roman Catholic service is similar.

Ecclesia Lumentum permits to its members entire freedom in the interpretation of Creeds, Scriptures and Tradition, and of its Liturgy and Summary of Doctrine. It takes this attitude not from any indifference to truth or revelation, but because it has so high a regard for truth. It holds strongly that "belief should be the result of individual study or intuition, not its antecedent." A truth is not a truth for a man, or Revelation a revelation, until he sees it to be true for himself. As a man grows into spirituality, so will he grow into the perception of truth. No mere lip profession or superficial assent of the mind can take the place of this growth, and to ask anything less than this is a sacrilege.

Christ very surely meant His religion to be one of love and freedom, which should help, people at their many different stages along the path of this spiritual growth; He did not mean it in God's Name to dictate formulae whose literal acceptance should be a condition of salvation. The consequence of being unable to recognise a truth is simply to lose the help that the knowledge of that truth would give.

This is how Ecclesia Lumentum views the situation. Therefore, while it presents certain doctrinal statements to its people, it does not exact from its members any acceptance of dogmatic standards. It aims at helping them to discover truth for themselves, by providing them with opportunities for spiritual growth and explaining to them the age-long science of unfolding the divine potentialities which exist in every man. As a working basis of fellowship, it asks of its members not the profession of a common belief,

but sincerity, purity of motive, tolerance, breadth of mind, courtesy of expression, willingness to work and a. constant pursuit of high ideals.

ETHICS

Ecclesia Lumentum lays great stress on the corporate aspect of Christian life and worship, believing that as a system of ethics, philosophy and worship, Christianity was chiefly intended to help men to grow into the love of Christ, and in so doing to solve the many difficulties which beset the path of human brotherhood—that brotherhood which must be the corner-stone of all truly religious life. Without mutual goodwill, no system of social organisation, whether democratic or otherwise, can be more than a disorderly chaos.

TERMS OF COMMUNION

Ecclesia Lumentum welcomes to its altars all who reverently and sincerely approach them. It looks upon the Christian Church as a great brotherhood of all who turn to Christ as the inspirer of their spiritual life, their Master and Friend, and it offers the Blessed .Sacrament of His love-to any member of the brotherhood who reverently desires it.

Candidates are admitted to the Liberal Catholic-Church by Baptism, or (if that has duly been performed) by Confirmation. If the candidate has received both Baptism and Confirmation in complete form," then a simple form of admission is used, in

which a blessing is invoked on the religious aspirations of the candidate.

The essentials of its baptismal rite are: The proper use of water (by process of ablution at least) and the usual Trinitarian formula, together with the application of the Oil of Catechumens and Chrism. Those of its Confirmation rite are: The imposition of the Bishop's hand with proper formula, and the use of Chrism. When persons who wish to join Ecclesia Lumentum have received these Sacraments according to any less complete form it. is usual to repeat them "conditionally."

ITS RELATION TO OTHER CHURCHES

Ecclesia Lumentum is not a new sect; it is a constituent part of the One Holy Catholic and Apostolic Church—that historical Church which is truly One, despite its many outward divisions both in east and west, because the One Life of Christ animates and sustains it through the Sacraments He instituted.

Ecclesia Lumentum has preserved these Sacraments in their integrity and plenitude, and believes its doctrine to be in conformity with the teaching of Christ and freed from the corruption of later ages. Moreover, it regards the Catholic, or universal, Church of Christ as consisting of "the blessed company of all faithful people," that is, of "all those who profess and call themselves Christians," the different Churches (no matter whether they be "historical" or new) receiving His blessing in

proportion to the earnestness of their members, and the extent to which they retain the sacramental channels of His grace and reflect what He intended His Church to be.

Ecclesia Lumentum therefore seeks to work in amity with all other Christian denominations. It has no wish to proselytise from among the adherents of any other Church, and as an earnest of this welcomes people to regular and full participation in its Services without asking or expecting them to leave their original Church.

On the other hand, if members of other Churches are attracted by the distinctive features of its work, no obstacle is placed in the way of their uniting with itself, so long as they are clearly animated by a sincere and worthy aim. But its chief appeal is addressed to the thousands who in these days of materialism and religious ineptitude stand outside the existing Church organisations and religious societies, and are bereft of the help they could otherwise receive.

Its congregations are mainly composed of men and women who had ceased from Church attendance. It is at all times ready to establish relations of inter-communion between itself and other Churches upon the friendliest possible basis, so far as those principles are concerned upon which both parties are agreed.

For example, it would be far from denying to the non-episcopal bodies the charismatic ministry, or

prophetic ministry of preaching and inspiration, while at the same time not conceding to them the Catholic priesthood, which they themselves do not claim, and which, in the Catholic view, depends for its efficacy and validity upon the transmission of the episcopal succession. Accordingly, where both parties are willing, it permits its clergy to exchange pulpits with ministers of non-episcopal Churches, but does not invite the latter ,to officiate at its altars.

It finds no adequate reason to deny the validity of Anglican Orders,* and its clergy---free to think as they please on the matter—almost without exception recognise their validity, some upon historical grounds, some upon the pragmatic basis of their own spiritual experience of Anglican ministrations. They appreciate the powerful aid rendered to the religious life of many countries by the Anglican Church, even though some may feel that by the excision of the distinctively sacrificial marks of the Eucharist, as well as the anointings, the signing of the cross and other characteristics of the ancient Catholic rites, its, liturgy has been shorn of much of its efficacy as a vehicle of spiritual power.

*Priests of the Anglican Church who may desire to enter the Liberal Catholic ministry are required to pass through a form of conditional re-ordination to the Priesthood, preceded by baptism, confirmation and the earlier grades of the ministry, namely, Cleric, Doorkeeper, Reader, Exorcist, , Acolyte, Subdeacon and Deacon, such rites being also administered sub conditione

LITURGY

Ecclesia Lumentum uses a revised Liturgy in the vernacular, wherein the essential features of the various sacramental norms are preserved with scrupulous care, but the prevailing tone is one of devotional and joyous aspiration. The endeavour has been throughout to place no sentiment on the lips of priest or congregation which they cannot honestly and sincerely mean, or reasonably be expected to carry out in practice. The fear of God and His wrath, imprecations of the heathen, the attitude of servile cringing and abject self-abasement, the oft-repeated appeals for mercy and naive attempts to bargain with God, and other crude survivals mainly of the Judaistic era, together with the haunting fear of everlasting hell—all these have been eliminated from the ritual as derogatory alike to the idea of a loving Father and to the men.. whom He has created in His own image.

For while the essential truths of religion are changeless, the presentation and setting of those truths must vary as the race advances into fuller enlightenment. Aspirational utterances and forms of petition which suited agricultural communities in Asia Minor in the earliest centuries of the Christian era can in no way give fidequate expression to present-day sentiments of worship. The same may be said of medieval forms.

THE SCRIPTURES

Ecclesia Lumentum does not teach that the Scriptures are either verbally or uniformly inspired, but in kgeneral sense only. It considers that they contain much that is truly. the product of divine inspiration, but that with things literally true are mingled other things to be allegorically and spiritually understood (as Origen taught), and again passages that are fanciful or even positively disedifying. It recognises that the books of the Old Testament are of very unequal value.

It would equally suggest that there are evidences of the highest inspiration .in other Scriptures of the world. . Indeed, ttle.lknowledge.of Eastern religions and psychology.which has: increasingly become available during recent years, has thrown a great flood of light on the interpretation of Christian doctrine.

INDIVIDUAL LIBERTY

The clergy of Ecclesia Lumentum make no claim to spiritual or temporal domination over those who adhere to its rite. In common with the priesthood of other Churches, they hold Christ's commission to teach (St. Matthew xxviii. 18-20), but the clergy claim no authority over the individual conscience; rather stress is laid upon their function as ministers of the Divine Sacraments, "stewards of the Mysteries of God," ready to place themselves in all ways reasonable at the disposal of those who may ask their help.

CONFESSION

Auricular Confession is entirely optional, and is not required as a preliminary to the reception of Holy Communion. Its frequent and systematic practice is not encouraged, as tending to defeat the true value of the Sacrament in the spiritual life of the individual. Believing, nevertheless, that the grace of Absolution is one of the gifts of Christ to His people (St. John xx. 23), the Church offers this aid to those who desire it, whether by the auricular method or in the public 'Services. Such absolution from the burden of sin is not to be regarded as enabling a man to escape the consequences of his wrong doing, but rather as a reheartening of the man, a restoration of that inner harmony of nature which has been .disturbed by his wrong-doing, a bringing of the man once more into tune with the Divine power which flows through him and of which he is to be the true expression.

CELIBACY

Ecclesia Lumentum neither enjoins nor forbids the marriage of its clergy.

FINANCE

There are no endowments, and the clergy. at present. receive no stipend' or monetary remuneration for their services The Church places the control of its finances wherever practicable in the hands of its laity.

POLITICS

Ecclesia Lumentum does not, as a body, enter into politics or sociology. It feels that it should rather make itself a motive power behind social and political amelioration, by inspiring its members with the love of humanity and the desire to serve their fellows.

ART

It believes art to be one of the highest factors in the moral upliftment of man, and will strive to give practical recognition to the truth that the emotions need to be trained and refined by the influence of art in as great a measure as the mind by science and philosophy. To worship Beauty is to worship Goodness, and if people were beautiful within themselves they would necessarily be good. Beauty is one of the crying needs of our present utilitarian civilization. This is especially the case among the masses, who have so little of the spiritualising influence of beauty in their lives. Art has been called the handmaid of religion, but truly it is an essential part of religion.

HEALING

Special attention will be given to the question of healing. Although phenomena of healing appear to have been frequent in the time of the Apostles (Luke ix. 1; 1 Corinthians ill.; James v., 14-16), we are not justified in assuming that the power to heal is

conferred at ordination or that the "gift of healing" is other than a charismatic gift.

But in the great revivifying power of the Holy Spirit, the grace of Absolution, the Sacred Oil for the Sick and the Sacrament of Holy Communion, the Church has means of grace which should immeasurably fortify the methods of the newer medicine which at this day is gaining so much vogue among us. The time has surely come when the healing and priestly functions may be seen to be in a measure complementary the one to the others for on all hands there is a growing recognition that bodily ailments are in many instances the outcome of inner maladies of the soul, and in any case can best be remedied when the soul is at peace. The Church will endeavour to restore these ministrations of healing to their rightful place in the economy of life.

MYSTICISM AND MODERN THOUGHT

Yet another special feature of the work of this movement is to bring into alliance with the worship of the Church all that is true and good in the modern renaissance of thought, which is finding expression in the newer "borderland" science, mysticism, theosophy, new thought, psychical research and other kindred movements. Believing as this Church does that the ancient rites for the administration of the Sacraments are based in their essentials on the wisdom of the Christ Himself, these must be in the highest degree scientific. Although little attempt has been made to study the rationale of the spiritual changes they effect in the nature of man, there is no reason to

suppose such studies to be beyond our ken. "Where there is no vision, the people perish" (Proverbs. xxix. 18).

In the palmy days of every Church there are men of vision who, having first-hand knowledge of spiritual truth, are able to speak with the only authority that is worth anything, the authority of knowledge. Spiritual truths are at all times capable of discovery or re-verification by spiritually developed men. As a Church ceases to produce men of knowledge, so do its teachings become narrowed down and hardened, its theology grows legalistic and mechanical, and its priesthood—unable to impart knowledge by process of inner illumination—seeks to impose it by outer authority and persecutes those, who resist its will.

Ecclesia Lumentum aims at being a Gnostic Church, not in the sense of reproducing certain extravagances of early Christianity, but in the sense of aiding-. its members to reach for themselves this certainty of knowledge—the true Gnosis, of which St. Clement of Alexandria wrote so fervently.

The ancient Paths of Purification, Illumination and Union, which in olden times brought the candidate to this certainty, are still open for his treading. Those who approach by the traditional path may still hope to attain to discipleship, or the direct communion with the Master, which should be the aim of every earnest Christian. For the "Way of the Cross" means the progressive unfoldment of the Christ-Spirit within man, and to this end are the Sacraments of His Holy Church appointed.

Ecclesia Lumentum is a living Christian Church. —
"modernist," in that it maintains that the forms of
religion should keep pace with human growth and
enlightenment; "historical," in that it holds that the
Church has handed down a very precious heritage
from the Christ Himself.

AMDG

SUMMARY OF DOCTRINE

1.The existence of God, infinite, eternal, transcendent and immanent. He is the One Existence from which all other existences are derived. "In Him we live and move and have our being" (Acts xvii. 28).

2.The manifestation of God in the universe under a triplicity, called in the Christian religion Father, Son and Holy Spirit; three Persons in one God, co-equal, ea-eternal; the Son "alone-born" of the Father, the Spirit proceeding from the Father and the Son; the Father, the "Great Architect of the Universe"; the Son, "The Word Who was made flesh and dwelt among us"; the Holy Spirit, the Life-Giver, the Inspirer and Sanctifier.

3.Man, made in the Image of God, is himself divine in essence—a Spark of the divine Fire. Sharing God's nature, he cannot cease to exist; therefore he is immortal, and his future is one whose glory and splendour have no limit.

4.Christ ever lives as a mighty spiritual Presence in the world, guiding and sustaining His people. The divinity that was fully manifest in Him is gradually being unfolded in man, until he shall come "unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 13).

5.The world is the theatre of an ordered Plan, according to which the Spirit of man by repeatedly expressing himself in varying conditions of life and experience continually unfolds his powers. That

evolution or spiritual unfoldment takes place under an inviolable law of cause and effect. "What. soever a man soweth, that shall he also reap" (Gal. vi. 7). His doings in physical incarnation largely determine his experience after death in the intermediate world (or world of purgation) and the heavenly world (in which his physical experiences are converted into capacities and powers). Man is a link in a vast chain of lives leading from the Highest to the lowest. As he helps those below him, so also is he helped by Those who stand above him on the ladder of lives, receiving thus a "free gift of grace." There is a "communion of Saints" or Holy Ones, who help mankind; also a ministry of Angels. .

6. Man has ethical duties to himself and to others. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. This is the first and great commandment; and the second is like unto it : Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." It is the duty of man to learn to discern the divine Light in himself and others—that Light "which lighteth every man that cometh into the world." Because men are sons of God, they are brothers and inseparably linked together. That which harms one harms the entire brotherhood. Hence a man owes it as a duty to the God within himself and others first to endeavour constantly to live up to the highest that is in him, thereby enabling that God within himself to become more perfectly manifest, and secondly to recognise the fact of the brotherhood by constant effort towards unselfishness, love, consideration and

service to his fellows. Service of humanity and the sacrifice of the lower self to the higher are laws of spiritual growth.

7.Christ instituted various Sacraments in which "an Inward and spiritual grace" is given unto us through "an outward and visible sign." There are seven of these rites which may be ranked as Sacraments; namely, Baptism, Confirmation, the Holy Eucharist, Absolution, Holy Unction, Holy Matrimony, Holy Orders. The doctrine of these Sacraments is sufficiently set forth in the authorised, Liturgy of the Ecclesia Lumentum. Christ, the living Head of the Church which He founded, is the true minister of all Sacraments.

TABLE OF THE APOSTOLIC SUCCESSION IN Ecclesia Lumentum

The Apostolic Succession in Ecclesia Lumentum is derived from the ancient Church of Holland, sometimes called "Jansenist." With characteristic hospitality the Dutch people had given sanctuary to many unfortunate Jansenist refugees who had fled from France and Belgium to escape persecution. As a result, the Dutch Church was itself accused of complicity in the Jansenist heresy (an accusation of which it claims repeatedly to have cleared itself), and its Archbishop, Peter Codde, was deposed in 1704. An attempt to impose upon them a successor from outside confirmed the Dutch clergy in their attitude of resistance to Rome, whose interference they regarded as unlawful, and the Church has ever since maintained this position of independence.

Eventually one of their number was raised to the episcopate by a certain Bishop Varlet. The latter had been consecrated as Bishop of Ascalon in partibus infidelium and coadjutor to the Bishop of Babylon. On the evening of his consecration he received intelligence of the death of the Bishop of Babylon, whom he therefore succeeded in that see. On his way out to Babylon he passed through Holland, and as an act of Christian charity administered confirmation there to several hundred candidates who in the absence of a bishop were awaiting the Sacrament. Having incurred the Pope's displeasure for this act, he returned to Holland and spent the remainder of his days there. Bishop Varlet then came to the aid of the Dutch Church and consecrated for it four

Archbishops of Utrecht in succession, the first three dying without conferring the episcopate. Varlet had himself been consecrated at Paris in 1719 by Bishop de Matignon, who in his turn had been consecrated in 1693 by the famous Jacques Benigne Bossuet, the "Eagle of Meaux." Bossuet traced his episcopal lineage through Archbishop le Tellier, son of the Grand Chancellor of France, to Cardinal Antonio Barbering, nephew of Pope Urban VIII.

The validity of the consecration conferred by Bishop Varlet was, of course, unquestionable, and, in consequence, the Orders of the so-called Dutch Jansenist Church are everywhere acknowledged as valid.*

When the Vatican Council of 1870 decreed the infallibility of the Pope, a number of the leading scholars of the Continent of Europe, headed by Dr. von Doflinger, the foremost ecclesiastical historian of the day, refused to accept so serious an innovation in doctrine. Independent congregations were formed, who took the title of "Old Catholic" in contradistinction to the new Catholicism of Rome, and this movement, was able to secure the episcopal succession from the Dutch Church, which presently united with it. The Old Catholic Church is therefore a Catholic Church, independent of Rome, having indisputably valid Orders.

*Extract from A Catholic Dictionary by Addis and Arnold.. . (1897 edition), bearing the imprimatur of Cardinal Vaughan.. Referring to the Dutch so-called Jansenist Church: "They re-. main just where they

'were on their separation from Rome.. They have retained valid Orders. . ."

**It will be seen that the Dutch succession traces back to a consecration performed by a single bishop (Varlet). The validity of such consecration has been recognised from the earliest times in the Church and repeatedly re-affirmed. St. Augustine, for example, acted thus as sole consecrator, and' the practice is sanctioned at this day by the Roman Catholic Church in missionary countries. The early directions that three or more bishops should consecrate did not involve the question of validity, but were directed against clandestine or partisan consecrations.

TABLE OF SUCCESSION

- 1 VARLET, Dominicus Marie: Consecrated by Bishop Jacques Goyan de Matignon at Paris on February 18, 1719 as Bishop of Ascalon (in partibus infidelium) and as Bishop of Babylon.
- 2 MEINDAARTS, Petrus Johannes: Consecrated by Bishop Varlet in 1739 as Archbishop of Utrecht.
- 3 van STIPHOUT, Johannes: Consecrated by the above in 1745 as Bishop of Haarlem.
- 4 van NIEUWENHUIZEN, Gualterus Michael: Consecrated by the above in 1768 as Archbishop of Utrecht.
- 5 BROEKMAN, Johannes: Consecrated by the above in 1778 as Bishop of Haarlem.

- 6 van RHUN, Johannes Jacobus: Consecrated by the above in 1797 as Archbishop of Utrecht.
- 7 de JONG, Gijsbertus Cornelius: Consecrated by the above in 1805 as Bishop of Deventer.
- 8 van OS, Willibrordus: Consecrated by the above in 1814 as Archbishop of Utrecht.
- 9 BON, Johannes: Consecrated by the above in 1819 as Bishop of Haarlem.
- 10 van SANTEN, Johannes: Consecrated by the above in 1825 as Archbishop of Utrecht.
- 11 HEIJKAMP, Hermanus: Consecrated by the above in 1853 as Bishop of Deventer.
- 12 RINKEL, Casparus Johannes: Consecrated by the above in 1873 as Bishop of Haarlem.
- 13 GUL, Gerardus: Consecrated by the above in 1892 as Archbishop of Utrecht.
- 14 MATHEW, Arnold Harris: Consecrated by Archbishop Gul, assisted by Bishops van Thiel, Spit, and Demmel, at Utrecht on April 28, 1908 as Old Catholic Bishop for Great Britain and Ireland. Bishop Mathew broke off relations with Utrecht in 1910, was elected Archbishop 1911, repudiated Old Catholicism, and offered his submission to Rome (where he had been a priest) in 1915, from which time the movement had no further connection with him.

Abp. Mathew, having consecrated various Auxiliary Bishops (all of whom eventually

allied themselves with other Churches), consecrated the following as Bishop Auxiliary "to safeguard the succession". He died in 1919.

- 15 WILLOUGHBY, Frederick Samuel: Consecrated by the above on October 28, 1914 as Auxiliary Bishop. Prior to offering his submission to Rome in 1916, he consecrated the following three bishops.
- 16 GAUNTLETT, Rupert: Consecrated by the above (15) on September 26, 1915. Resigned 1924.
- 17 KING, Robert: Consecrated by (15) on September 26, 1915. Died 1954.
- 18 WEDGWOOD, James Ingall: Consecrated by (15), assisted by (16) and (17) on February 13, 1916 as Regionary Bishop of the Old Catholic Church for Great Britain and Ireland and the British Empire.

After the re-organisation of the Old Catholic Church in 1915-16, the Liberal Catholic Church came into being as the new name, with Rt Rev Wedgwood being elected Presiding Bishop of the Liberal Catholic Church until his resignation from that position on April 2, 1923. In 1926 he was appointed Auxiliary Bishop for parts of Europe, and he died March 12, 1951.

[Note: The Common Succession Of The Inclusive Sacramental Church Of Christ derives From Bishop Wedgwood.]

- 19 LEADBEATER, Charles Webster:
Consecrated by the above on July 22, 1916
as Regionary Bishop for "Australasia".
Elected Presiding Bishop in 1923. Died in
Perth WA in 1934.
- 20 MAZEL, Julian Adrian Jhr: Consecrated by
(18) assisted by (19) on June 24, 1917 for
Australia. Died 1928.
- 21 COOPER, Irving Steiger: Consecrated by
(18), assisted by and (20) on July 13, 1919
for the United States of America. Died 1935.
- 22 PIGOTT, Frank Waters: Consecrated by (19),
assisted by and (21) on March 9, 1924 for
Great Britain and Ireland. Died 1956.
- 23 THOMSON, John Ross: Consecrated by (19),
assisted by and (22) on May 18, 1924 for
New Zealand. Died 1938.
- 24 WALKER, John: Consecrated by (19),
assisted by (21) and on June 29, 1924 for
South Africa. Resigned 1934, died 1950.
- 25 ARUNDALE, George Sydney: Consecrated
by (18), assisted by (20) and (22) on August 4,
1925 for Europe. Retired 1934, died 1945.
- 26 TETTEMER, John Moynihan: Consecrated
by (19), assisted by (21) and (25) on May 23,
1926 for the United States of America. Died
1949.
- 27 BECKWITH, Edwin Burt: Consecrated by
(18), assisted by (21) and (22) on July 18,

- 1926 for the United States of America. Died 1929.
- 28 WARDALL, Ray Marshall: Consecrated by (19), assisted by (25) and (26) on October 17, 1926 for the United States of America. Died 1953.
- 29 HOUNSFIELD, Arthur Gerald: Consecrated by (18), assisted by (17) and (22) on January 29, 1928 for France. Died 1941.
- 30 BONJER, Johan Hubert: Consecrated by (18), assisted by (22) and (29) on April 18, 1928 for the Netherlands. Died 1972.
- 31 VREEDE, Adriaan Gerard: Consecrated by (18), assisted by (22), (26), (29) and (30) on August 15, 1928 for the Netherlands Indies. Died 1966.
- 32 CORDES, John Hermann: Consecrated by (19), assisted by (18), (22) and (30) on August 15, 1930 for Europe. Died 1960.
- 33 NYSSSENS, Ernest Waldemer: Consecrated by (19), assisted by (18), (22) and (30) on August 15, 1930 for Europe. Died 1956.
- 34 HAMPTON, Charles: Consecrated by (21), assisted by (25) and (28) on September 13, 1931 for the United States of America. Resigned 1945, died 1958.
- 35 TWEEDIE, David Morton: Consecrated by (19) on May 14, 1932 for Australia. Died 1941.

- 36 CRAWFORD, William: Consecrated by (35) assisted by (29) on February 24, 1935 for New Zealand. Died 1962.
- 37 SHEEHAN, Edmund Walter: Consecrated by (34) assisted by (28) on June 23, 1935 for the United States of America. Died 1988.
- 38 JIMENIZ, Buenaventura: Consecrated by (22), assisted by (34) and (37) on August 9, 1936 for Puerto Rico. Died 1970.
- 39 FARINAS, Frederico Jose: Consecrated by (22) assisted by (34) on August 23, 1936 for Cuba. Died 1947.
- 40 FOURNIER, Frans Louis Paul Gerard: Consecrated by (31), assisted by (32) and (33) on September 6, 1936 for the Netherlands Indies. Died 1945.
- 41 ACUNA, Jose Basileio: Consecrated by (34) assisted by (28) on February 7, 1937 for Central America. Resigned 1962.
- 42 BRANDT, Francois Antoine: Consecrated by (22), assisted by (29), (31) and (33) on September 25, 1938 for the Netherlands. Died 1949.
- 43 BURT, Lawrence Wilfred: Consecrated by (35) assisted by (36) on May 28, 1939 for Australia. Died 1962.
- 44 EKLUND, John Theodore: Consecrated by (34), assisted by (28) and (38) on July 2, 1939 for the United States of America. Died 1948.

- 45 FISHER, Stanley Sprott: Consecrated by (35) on August 20, 1939 for Australia. Died 1950.
- 46 BANKS, Harry Hirst: Consecrated by (43) on June 9, 1946 for New Zealand. Died 1973.
- 47 VIKING, Otto Emil: Consecrated by (22), assisted by (30) and (31) on June 30, 1946 for Scandinavia. Died 1966.
- 48 JACKSON, Ernest Whitfield: Consecrated by (22) assisted by (18) on September 1, 1946 for Canada. Died 1982'
- 49 SHORES, Charles Dunbar Tatham: Consecrated by (22) assisted by (18) on September 1; 1946 for India. Died 1979.
- 50 HENRY, Robert Louis Hegesippe Alfred: Consecrated by (33), assisted by (31) and (42) on September 29, 1946 for France. Died 1968.
- 51 MATTHEWS, Edward Murray: Consecrated by (28) on September 1, 1947, for the United States of America. Resigned 1976, died 1985.
- 52 ROBERTS, James Pickford: Consecrated by (51) on October 2, 1955 for the United States of America & West Indies. Died 1972.
- 53 DAW, William Henry: Consecrated by (51) on October 2, 1955 for Canada. Resigned 1980, reinstated 1984, died 1986.
- 54 DUBBINK, Henricus: Consecrated by (30) on April 12, 1959 for Europe.

- 55 RUSSELL, John H. V.: Consecrated by (52) assisted by (53) on October 9, 1960 for Canada. Resigned 1978, died 1985.
- 56 RUETER, Joris: Consecrated by (30) on November 13, 1960 for Europe. Admitted into the LCCI on December 21, 1988, for the Netherlands. Died 1998.
- 57 ERWIN, Francis: Consecrated by (30) on October 29, 1961 for Canada. Died 1983.
- 58 HADAWAY, James Lee: Consecrated by (57) on November 30, 1963 for the United States of America. Died 1979.
- 59 ROBERTS, James Pickford Jr.: Consecrated by (52), assisted by (53) and (54) on October 23, 1966 for the United States of America.
- 60 FEUSS, Thomas Andrew: Consecrated by (52), assisted by (53) and (55) on October 23, 1966 for the United States of America. Died 1970.
- 61 de RIDDER, Jean-Baptiste Marie: Consecrated by (54), assisted by (56) and (30) on April 22, 1969 for Europe. Resigned 1982.
- 62 MATERMAN, Arend J.A.: Consecrated by (54) assisted by (61) on November 1, 1970 for Europe. Died 1988.
- 63 NETH, Joseph Edward: Consecrated by (53) assisted by (55) on June 6, 1971 for the United States of America. Died 2006.

- 64 BERRY, Donald M.: Consecrated by (53) assisted by (55) on June 6, 1971 for Canada. Resigned 1974.
- 65 WILLIAMS, Robert Lloyd: Consecrated by (53) assisted by (63) on June 24, 1972 for the United States of America. Resigned 1977.
- 66 JENKINS, John Lee: Consecrated by (65), assisted by (53) and (63) on July 9, 1973 for the United States of America.
- 67 BROUGH, Reginald Gilbert: Consecrated by (62), assisted by (56) and (63) on May 15, 1977 for Europe. Resigned 1980, re-instated 1987, resigned 1988.
- 68 GOODRICH, Peter W. Consecrated sub conditione by (53) on April 27, 1978 for Canada. Expelled 1980.
- 69 COTE, O'Neill: Consecrated by (63), assisted by (53) and (68) on July 2, 1978 for Quebec, Canada. Resigned 1982, died 1986.
- 70 LARSEN, Joergen Koch: Consecrated by (68), assisted by (53) and (69) on February 11, 1979 for Canada. Suspended 1979, died 1989.
- 71 DAVIS, John Shelton: Consecrated by (68), assisted by (53) and (70) on July 12, 1979 for the United States of America. Resigned 1980.
- 72 BEKKEN, Dean Everett: Consecrated by (63) assisted by (59) on September 30, 1979 for the United States of America. Resigned 2007.

- 73 DEMERS, Joseph C.: Consecrated by Robert E. Burns on November 8, 1981. Admitted into the LCCI on June 30, 1984 for the United States of America. Resigned 1994.
- 74 McCOURT, Thomas: Consecrated by (55) on November 21, 1982 for the Liberal Catholic Church of Ontario, Canada. Retired 1988.
- 75 SAYER-RICHARDSON, Anthony: Consecrated by (62) on September 8, 1983 for Europe. Died 1986.
- 76 PYLE-BRIDGES, Dominic: Consecrated by (67) on May 20, 1986 for the Independent LCC (Great Britain and Ireland). Admitted into the LCCI on May 30, 1987 for Great Britain and Ireland. Resigned 1994.
- 77 MULLAN, Donald Wm.: Consecrated by (74) assisted by (53) on August 10, 1986 for the Liberal Catholic Church of Ontario, Canada. Admitted into the LCCI on September 2, 1988 for Canada and the Philippines. Resigned 1991.
- 78 RANA, Emilio V.: Consecrated sub-conditione by (77) of the Liberal Catholic Church of Ontario, Canada, on March 20, 1988. Admitted into the LCCI on September 2, 1988 for the Philippines. Died 1989
- 79 LOBELIUS, Owe: Consecrated by (72); assisted by (76) and (77) on September 4, 1988 for Scandinavia. Died 1993.
- 80 BERGSMA, Wiego: Consecrated by (56), assisted by (62) and (76) on February 15,

1987 for the International LCC. Admitted into the LCCI on December 21, 1988 for the Netherlands.

- 81 HALE, Edward K.: Consecrated sub conditione by (72) assisted by (77) on February 12, 1989 for Canada. Expelled 1989.
- 82 BROWN, John: Consecrated by (72), assisted by (66) and (77) on May 13, 19. 90 for Canada. Resigned 1991.
- 83 FINN, Charles: Consecrated by (72), assisted by (66) and (73) on June 22, 1991 for Mexico. Died 2010.
- 84 PENACHIO, Andre: Consecrated by Andrew Prazsky of the Slavonic Orthodox Church on October 12, 1969. Admitted to the LCCI on November 17, 1994 for the United States of America. Died 1999
- 85 HENSON, Richard A.J.: Consecrated by (72), assisted by (59), (83) and (84) on November 26, 1995 for Great Britain and Ireland. Resigned 2006.
- 86 ROBERTS, William O.: Consecrated by (83), assisted by (59) and (66) on September 8, 2002 for the United States of America.
- 87 BURKE, Bennett D.D.: Consecrated by (83), assisted by (59), (86), and (72) on September 28, 2002 for the United States of America.
- 88 STUART, Elizabeth B.: Consecrated by Richard Palmer of the Open Episcopal Church on April 10, 2003. Admitted to the

- LCCI on August 10, 2006 for Great Britain and Northern Ireland. Resigned 2016.
- 89 WILBURG, Terrence F.: Consecrated by (59) assisted by (86) on September 29, 2006 for the United States of America. Retired
 - 90 SANDERSON, Jason H.: Consecrated by (59) assisted by (86) on September 29, 2006 for the United States of America.
 - 91 HERRERA LaFAVRE, Terence H.: Consecrated by (83) assisted by (59), (90) and (72) on November 4, for the United States of America. Resigned 2007. Died 2018.
 - 92 McLACHLAN, Marianne Angela Julian Francis: Consecrated by (88) on September 23, 2016 for Great Britain and Northern Ireland.
 - 93 JOSE, Maria Celia: Consecrated by (87) assisted by (59), (66), (90) and (92) on April 30, 2017 for the United States of America.
 - 94 AVELING, Harry George: Consecrated by (87) assisted by (59), (66), (90) and (92) on April 30, 2017 for the Province of Australia. Resigned 2021 to found The Inclusive Sacramental Church of Christ.
 - 95 HOWARD, Tony Jack: Consecrated by Dean Everett Bekken for the Universal Catholic Church, assisted by Robert Winzens and Eric D. B. Llewellyn, on September 24, 2011. Application for incardination to LCCI pending.

96 JONES, David Harvey: Consecrated by (94)
assisted by the Most Rev George Cuffe,
Orthodox Catholic Church of Australia, for
The Inclusive Sacramental Church of Christ,
Australia, on 29 January 2022.

Ecclesia Lumentum

A Light Among The Nations.



The Martinist Mass

INVOCATION

P: BRETHREN, THE HOUR HAS COME TO
CELEBRATE THE MASS OF THE HOLY GRAIL.

C: GLORY BE TO GOD!

P: MAY THE LORD GUARD OUR STEPS!

PROCESSIONAL HYMN

Everyone stands

P: LORD, WE CELEBRATE THIS MASS
ESPECIALLY FOR...N *(description of feast day and
special prayer follows if appropriate).*

EVERLIVING LORD OF LIFE, WE OPEN OUR
EYES TO THE GLORY OF THY SACRED, EVER-
PRESENT AND IN-DWELLING REALITY,

AND WE GATHER IN CONSCIOUSNESS WITH
ALL THY HOSTS OF AWAKENED BEINGS,
INVOKING THE OVERLIGHTING PRESENCE OF
ALL THY GREAT ONES WHO SERVE THE DIVINE
WILL AND WAY, AND WHO INITIATE AND
GUIDE ALL NATURE AND HUMANITY
THROUGH THY PROFOUND MYSTERIES OF
INTERIOR TRANSFORMATION AND SPIRITUAL
EVOLUTION.

WE GATHER WITH YOU, FAITHFUL AND HOLY
ONES OF ALL GENERATIONS AND ALL WORLDS,

TO ENACT AND CELEBRATE THE ETERNAL
MYSTERIES OF GOD MOST HIGH, AND TO
PARTICIPATE IN THE JOYOUS UNIVERSAL
FELLOWSHIP OF ALL SOULS IN THE LIGHT
AND PEACE THAT PASSETH HUMAN
UNDERSTANDING, WHICH IS KNOWN ONLY BY
THE HEART.

WE DRAW NEAR UNTO THY HEART, O' LORD,
AND STAND WITH THEE AT THE CENTER OF
ALL UNIVERSES WHICH SURROUND US IN
SEVEN CONCENTRIC SPHERES REPRESENTING
ALL PLANES, ALL WORLDS, AND THE RADIANT
AND LUMINOUS SPACE OF ALL REALITY.

THIS IS THE DIVINE AEON OF AEONS, THE
WORLD THAT HAS BEEN, IS NOW, AND
EVERMORE SHALL BE.

All sign + and say:

P & C: AMEN

ASPERGES

P: IN THE NAME OF CHRIST MELCHIZEDEK, BE
YE CLEANSED AND CONSECRATED FOR
WORSHIP.

LAUDAMUS

C:
I WILL LIFT UP MINE EYES UNTO THE HILLS,
FROM WHENCE COMETH MY HELP.

MY HELP COMETH EVEN FROM THE LORD,
WHO HATH MADE HEAVEN AND EARTH.

HE SHALL NOT SUFFER MY FOOT TO BE
MOVED,
HE THAT KEEPETH ME, SLEEPETH NOT.

BEHOLD, HE THAT KEEPETH ISRAEL NEITHER
SLUMBERS NOR SLEEPS.

THE LORD HIMSELF IS MY KEEPER,
THE LORD IS MY DEFENSE AND MY RIGHT
HAND,

THE LORD SHALL PRESERVE ME FROM ALL
EVIL.
YEA, IT IS EVEN HE THAT KEEPETH MY SOUL,

THE LORD PRESERVES MY GOING OUT AND MY
COMING IN, NOW AND FOR EVERMORE.
AMEN.

CONFITEOR

All kneel and say together

P & C:

O LORD OF LIFE, WHO DWELLS IN THE CENTER
OF OUR VERY BEING;

THOU HAST CREATED US TO BE IMMORTAL
AND MADE US TO BE AN IMAGE OF THINE OWN
ETERNITY;

YET OFTEN WE FORGET THE GLORY OF OUR
HERITAGE AND WANDER FROM THE PATH
WHICH LEADS TO RIGHTEOUSNESS;

BUT THOU, O LORD, HAST MADE US FOR
THYSELF AND OUR HEARTS ARE EVER
RESTLESS TILL THEY FIND THEIR REST IN
THEE;

LOOK UPON US WITH THE EYES OF THY LOVE
AND FILL US WITH THE BRIGHTNESS OF THE
EVERLASTING LIGHT,
THAT WE MAY BECOME AN UNSPOTTED
MIRROR OF THY POWER;

AND THE IMAGE OF THY GOODNESS,
THROUGH CHRIST OUR INDWELLING LORD.
AMEN.

ABSOLUTION

P:

IN THE NAME OF THE MYSTERY OF THE
FULLNESS, THAT HATH EXISTED BEFORE ALL
BEGINNINGS;
ETERNAL AND REDEEMING LOGOS;
HOLY SPIRIT, CELESTIAL BRIDE AND
REVEALER OF THE CONCEALED MYSTERIES:
BE BLESSED + AND PURIFIED THAT YE MAY
OVERCOME THE POWERS OF THE ARCHONS OF
THE WORLD AND BE AS ONE.

KYRIE

P & C:

KYRIE ELEISON,
KYRIE ELEISON,
KYRIE ELEISON.

CHRISTE ELEISON,
CHRISTE ELEISON,
CHRISTE ELEISON.

KYRIE ELEISON,
KYRIE ELEISON,
KYRIE ELEISON.

SURSUM CORDA

All rise.

P: WE LIFT UP OUR HEARTS

C: WE LIFT UP OUR HEARTS

P: WE AWAKEN OURSELVES

C: WE AWAKEN OURSELVES

P: WE EVOKE THE ETERNAL FLAME OF THE
CHRIST WITHIN.

C: WE EVOKE THE ETERNAL FLAME OF THE
CHRIST WITHIN.

P: WITH PRAISE AND WITH PRAYER SHALL OUR
TEMPLE BE BUILT!

C: TO GOD ALONE BE THE GLORY.

EXORDIUM

P: BRETHREN, UNTO YOU BE THE BEAUTY AND THE GRACE.

C: AND MAY THE WORLD BE FILLED WITH THEIR MYSTERY.

Congregation sits

P: THUS, SAYEST THE LOGOS: I AM A LAMP TO THEE WHO SEEST ME.

C: AMEN.

P: I AM A MIRROR TO THEE WHO UNDERSTANDETH ME.

C: AMEN.

P: I AM A DOOR TO THEE WHO KNOCKEST AT ME.

C: AMEN.

P: SEE THYSELF IN ME WHO SPEAKS AND WHEN THOU HAST SEEN WHAT I DO, KEEP SILENCE ON MY MYSTERIES. IN ME KNOW THOU THE WORD OF WISDOM. WHAT I AM NOW SEEN TO BE, THAT I AM NOT; BUT WHAT I AM, THOU SHALT SEE WHEN THOU COMEST.

C: AMEN.

P: BRETHREN, A READING FROM THE GOSPEL OF JESUS CHRIST.

C: GLORY BE TO GOD.

THE GOSPEL

*The Gospel announced, all sign + Brow + Lips +
Heart*

All stand.

READER: HERE ENDETH THE READING.

C: PRAISE BE TO THEE, O CHRIST;

P: AND WITH OPEN HEARTS MAY YE PROCEED.

AN ACT OF GNOSIS

The people stand

P: BRETHREN, LET US LOVE ONE ANOTHER
THAT WITH ONE MIND WE MAY DECLARE:

P & C:

WE AFFIRM THAT GOD IS LOVE AND POWER
AND TRUTH AND LIGHT:
THAT PERFECT JUSTICE RULES THE WORLD;
THAT ALL HIS SONS SHALL ONE DAY REACH
HIS FEET, HOWEVER FAR THEY STRAY;
WE HOLD THE FATHERHOOD OF GOD,
THE BROTHERHOOD OF MAN;
WE KNOW THAT WE DO SERVE HIM BEST,
WHEN BEST WE SERVE OUR BROTHER MAN;
SO WILL HIS BLESSING REST ON US AND
PEACE FOR EVERMORE.
AMEN.

ORATES FRATRES

P: LET US PRAY.

All kneel

P. & C: WE HAVE LAID BEFORE THEE, O LORD,
THIS BREAD AND THIS WINE AS CHANNELS
FOR THY POWER AND LIGHT. FOR HERE WE
OFFER AND PRESENT OURSELVES, OUR SOULS
AND BODIES, TO BE HOLY AND CONTINUAL
CHANNELS FOR THY LOVE.
TO WHOM BE ASCRIBED ALL HONOR AND
GLORY NOW AND FOREVER.
AMEN.

PREFACE

P:
O LORD OF LIFE, WE KNOW OURSELVES AS
INDIVIDUAL RAYS FROM THY ONE HEART;
WE SEE THY RADIANCE JOINING OUR HEARTS
WITH THINE; AND ALL OTHERS IN AN INFINITE
WEB-WORK OF DIVINE LIGHT; AND FIRE THAT
PERMEATES ALL SPACE WITH UNFOLDING
STREAMS OF SOUL AND CONSCIOUSNESS;
AND WE SING UNTO THEE IN THE HOLINESS
OF THIS BLESSED VISION.

SANCTUS

P & C:
SANCTUS, SANCTUS, SANCTUS,
DOMINUS DEUS SABAOth.
PLENI SUNT CÆLI ET TERRA
GLORIA TUA.
HOSANNA IN EXCELSIS.
✚ BENEDICTUS QUI VENIT IN NOMINE DOMINI.
HOSANNA IN EXCELSIS.
AMEN.

OR

HOLY, HOLY, HOLY, LORD GOD OF HOSTS:
HEAVEN AND EARTH ARE FULL OF THY GLORY:
GLORY BE TO THEE, O LORD MOST HIGH.

✙ BLESSED IS HE THAT COMETH IN THE NAME
OF THE LORD. HOSANNA IN THE HIGHEST.
AMEN.

PRAYER OF CONSECRATION

P:

WHEREFORE, O MOST LOVING FATHER,
WE THY SERVANTS DO PRAY THEE TO RECEIVE,
TO PURIFY AND TO HALLOW THESE
OBLATIONS AS EARTHLY CHANNELS FOR THY
WONDROUS POWER AND MIGHT.

WE PRAY FOR THY HOLY CHURCH UNIVERSAL,
FOR ALL BISHOPS, CLERGY AND FAITHFUL,
AND FOR ALL HERE PRESENT, AS ALSO FOR
THOSE WHO ARE ABSENT **N N**,

REMEMBERING THE WORLDLY AUTHORITY OF
OUR COUNTRY, THE PEOPLE AND
INSTITUTIONS OF OUR LAND.

WE DO ALSO CALL TO MIND ALL, WHO IN THIS
TRANSITORY LIFE ARE IN TROUBLE, SORROW,
NEED, SICKNESS OR ANY OTHER ADVERSITY,
ESPECIALLY **N N**,

LIKEWISE, DO WE PRAY FOR ALL THOSE THY
CHILDREN WHOM IT HATH PLEASSED THEE TO

DELIVER FROM THE BURDEN OF THE FLESH **N**
N,

FREED FROM EARTHLY TOIL AND CARE, THEY
MAY ENJOY THE FELICITY OF THY PRESENCE,
EVERMORE PRAISING THEE IN WORD AND
DEED,
O GOD, EVERLASTING, LIVING AND TRUE.

COMMEMORATION OF THE SAINTS

All stand

P: BRETHREN LET US PRAY.

ETERNAL FATHER, WE COMMEMORATE THOSE
OF OLD WHO ADORED THEE AND MANIFESTED
THY GLORY UNTO MEN, THE HOLY AND
ENLIGHTENED TEACHERS;
AND ALL WHO HAVE STRIVED AND ARE
STRIVING TO CARRY THE FLAME OF LIGHT,
LOVE AND PEACE.

HEAR YE ALL SAINTS OF THE TRUE CHURCH
IN EVERY AGE, NOW ESSENTIALLY PRESENT
IN OUR MIDST,
OF YOU WE CLAIM HEIRSHIP,
WITH YOU WE CLAIM COMMUNION,
AND FROM YOU WE CLAIM BENEDICTION AND
INTERCESSION ... NOW AND FOREVER.

C: AMEN.

ANAMNESIS

P: LET US PRAY.

O LORD OF LIFE, SACRED HEART OF THE
UNIVERSE,
THOU HAST BROUGHT FORTH THY BELOVED
CHILD JESUS, AND SET HIM BEFORE US AS AN
ELDER BROTHER,
AND MASTER, THAT WE MAY FOLLOW THE
EXAMPLE OF HIS LIFE AND TEACHING,
AND LISTEN WITH OUR HEARTS TO THE INNER
GUIDANCE OF HEAVEN,

TO FOLLOW YOUR WAY, IMITATE YOU, AND
RIPEN INTO DIVINE AND PERFECTED BEINGS
IN A NEW, POWERFUL, AND SANCTIFIED
FLESH.

WE GIVE THEE THANKS FOR JESUS AND FOR
ALL THE LORDS, MASTERS, AND
ENLIGHTENED ONES WHO HAVE BROUGHT US
THY DIVINE TEACHING THROUGHOUT THE
AGES,
AND ESPECIALLY FOR THE SACRED
MYSTERIES THAT WE NOW ENACT THROUGH
THE HIGH PRIESTHOOD OF THE LORD CHRIST
MELCHIZEDEK.

ON THE EVE OF THE PASCHAL MOON, THE
MASTER JESUS REVEALED THE SACRED
MYSTERY OF THE HOLY GRAIL:

THE BODY AND BLOOD OF THE CHRIST

WHICH IS THE SEED OF DIVINE LOVE
INCARNATE IN THE FLESH AND BLOOD OF ALL
HUMANITY THAT HAS EVER LIVED,
OR EVER SHALL LIVE IN THIS WORLD AND ALL
OTHERS.

HE REVEALED UNTO US THE HOLY CHALICE
OF THE HEART, WHICH IS THE TEMPLE OF
GOD, THE REALITY OF OUR INDIVIDUAL BEING,
AND THE HOLY FLAME THROUGH WHICH
EACH OF US DRAWS ALL HUMANITY UNTO THE
DIVINE UNITY WE SHARE WITH ALL BEINGS,
GREAT AND SMALL, VISIBLE AND INVISIBLE.

NOW, O' LORD, WE KNOW OURSELVES AS ONE
WITH THEE AND ALL THY UNIVERSE. WE LIFT
UP OUR HEARTS AND CONTEMPLATE,
THROUGH THE SINGLE EYE OF THE HEART,
THINE INDWELLING GLORY INCARNATE IN
ALL THAT MANIFESTS, RETURNING UNTO OUR
ESSENTIAL DIVINE NATURE AND LOOKING
WITHIN UNTO THY SUBTLE WORLDS AND
HIGHER REALITIES, GUIDED BY THE INTERIOR
LIGHT OF THY HOLY GRAIL.

WE SANCTIFY THE OUTER WORLD AS CHRISTS
IN FLESH, AND WE HELP CREATE AND BUILD
THE NEW HEAVENS AND THE NEW EARTH. FOR
WE ARE ALL ONE BODY AND ONE BLOOD IN
THEE.

All sign: +

EPIKLESIS

P: WHEREFORE WE CALL UPON THEE
C: WHEREFORE WE CALL UPON THEE

P: O' ETERNAL LORD CHRIST
C: O' ETERNAL LORD CHRIST

P: O' MASTER JESUS OUR HIGH PRIEST
C: O' MASTER JESUS OUR HIGH PRIEST

P: O' ARISEN ONES AND ADEPTS
C: O' ARISEN ONES AND ADEPTS

P: WITH ALL THE HOSTS OF HEAVEN
C: WITH ALL THE HOSTS OF HEAVEN

P: POUR OUT THY DIVINE SPIRIT UPON US
C: POUR OUT THY DIVINE SPIRIT UPON US

P: KINDLE THE PURE FLAME OF OUR HEARTS
WITHIN US
C: KINDLE THE PURE FLAME OF OUR HEARTS
WITHIN US

P: RAISE UP THE CHRIST WITHIN US
C: RAISE UP THE CHRIST WITHIN US

P: FILL US WITH THY HEAVENLY FEAST
C: FILL US WITH THY HEAVENLY FEAST

P: AND BLESS + (the host and chalice)
C: AND BLESS + (self)
P: SANCTIFY + (the host and chalice)

C: SANCTIFY + (self)

P: AND CONSECRATE + (the host and chalice)

C: AND CONSECRATE + (self)

P: ALL WORLDS, THE PLANET, AND ALL
HUMANITY

C: ALL WORLDS, THE PLANET, AND ALL
HUMANITY

P: MYSTICALLY UNITED IN THESE HOLY
ELEMENTS

C: MYSTICALLY UNITED IN THESE HOLY
ELEMENTS

P: AND CELEBRATE FOR ALL SOULS

C: AND CELEBRATE FOR ALL SOULS

P: AND CREATE ANEW WITHIN ALL SOULS

C: AND CREATE ANEW WITHIN ALL SOULS

P: THE SACRED MYSTERIES OF THINE
ETERNAL BODY AND BLOOD

C: THE SACRED MYSTERIES OF THINE
ETERNAL BODY AND BLOOD.

P & C: AMEN

P:
ALL LOVING AND EVER-LIVING LORD OF LIFE,
WE CONSECRATE UNTO THEE IN EUCHARIST
THE INCARNATE FLESH AND ALL INVISIBLE
BODIES THAT THOU HAST GIVEN UNTO EACH
OF US.

WE PURIFY AND DEDICATE ALL THOUGHT,
WORD, AND DEED UNTO THE LIBERATION AND
SANCTIFICATION OF ALL BEINGS IN LOVING
SERVICE FOR LOVE'S SAKE ONLY.

AND WE SEND FORTH THY HOLY BLESSING
UNTO ALL WORLDS, THE PLANET, AND ALL
HUMANITY;
IN THE NAME OF OUR OWN HEARTS.

P & C: AMEN

P: BELOVED FATHER AND SON OF ALL WORLDS,
CONSECRATE UNTO THEE IN THE EUCHARIST
THE SACRED INTERIOR LIFE + (the host and
chalice) THAT THOU HAST APPORTIONED
INDIVIDUALLY UNTO EACH OF US;

WE KINDLE THE FLAME OF THY DIVINE SPIRIT
WITHIN OUR HEARTS (touch heart)
WE BUILD AND STRENGTHEN OUR BRIDGE
UNTO THEE FOR ETERNAL GUIDANCE,
INSPIRATION, AND COMMUNION WITH THY
HIGHER WORLDS.

LET THE CHALICE OF OUR HEARTS (palm of R H.
on heart)
BE FILLED WITH THINE HEAVENLY NECTAR
AND FRAGRANCE THAT OUR SOULS MAY BE
NURTURED WITH THINE EVOLUTIONARY AND
TRANSFORMING ENERGIES OF HIGHER LIGHT,
LOVE AND WISDOM.

P & C: AMEN

THE SALUTATION OF PEACE

P: O INDWELLING CHRIST, WHO DOST EVER
SAY TO THY DISCIPLES:

"PEACE I LEAVE WITH YOU, MY PEACE I GIVE
UNTO YOU", GIVE US THAT PEACE AND UNITY
WHICH ARE AGREEABLE TO THY HOLY WILL
AND COMMANDMENT.

P: LET US PRAY

P and C:

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 THEM THAT TRESPASS
AGAINST US.
AND LEAD US NOT INTO TEMPTATION,
BUT DELIVER US FROM EVIL.

FOR THINE IS THE KINGDOM,
THE POWER AND THE GLORY,
FOR EVER AND EVER.
AMEN.

P: THE LORD BE WITH YOU

C: AND WITH THY SPIRIT.

THE MYSTERY OF THE CHALICE

P: (Elevate host)

TAKE AND EAT; THIS IS MY BODY, WHICH IS YOUR BODY.

HENCEFORTH I SHALL BE KNOWN TO YOU IN THE BREAKING OF THIS BREAD;

FOR IF YOU KEEP MY WORD, I SHALL DWELL IN YOU, AND YOU IN ME;

AND WE SHALL BECOME ONE BODY AND ONE HEART (C: + on heart)

(Fraction the host and drop a particle in the chalice)

THEREFORE: DO ON EARTH AS I HAVE DONE, THAT ALL HUMANITY MAY REMEMBER US AND LEARN OF OUR LOVE.

P: (Elevate chalice)

DRINK YE OF THIS CUP; THIS IS MY BLOOD.

FOR THIS CUP RENEWS THE ETERNAL COVENANT OF DIVINE LOVE (C: + on heart)

IN THE LIFE THAT WE SHALL POUR OUT FOR THE LIBERATION OF ALL HUMANITY.

THEREFORE, SHOW FORTH THE LOVE THAT I HAVE TAUGHT YOU, AND BECOME A LIVING MEMORY FOR ALL HUMANITY, OF THE TRUE LIFE THAT LIES HIDDEN WITHIN EACH SOUL.

ADORO TE DEVOTE

All kneel

P & C:

ADÓRO TE DEVÓTE, LÁTENS DÉITAS,
QUAE SUB HIS FIGÚRIS, VERE LÁTITAS:
TIBI SE COR MEUM TOTUM SÚBJICIT,
QUIA, TE CONTÉMPLANS, TOTUM DÉFICIT.

VISUS, TACTUS, GUSTUS, IN TE FÁLLITUR,
SED AUDÍTU SOLO TUTO CRÉDITUR:
CREDO QUIDQUID DÍXIT DEI FÍLIUS;
NIL HOC VERBO VERITÁTIS VÉRIUS.

IN CRUCE LATÉBAT SOLA DÉITAS,
AT HIC LÁTET SIMUL ET HUMÁNITAS:
AMBO TÁMEN CRÉDENS ÁTQUE CÓNFITENS,
PETO QUOD PETÍVIT LATRO PENITENS.

PLAGAS, SICUT THOMAS, NON INTÚEOR,
DEUM TÁMEN MEUM TE CONFÍTEOR.
FAC ME TIBI SÉMPER MÁGIS CRÉDERE,
IN TE SPEM HABÉRE, TE DILÍGERE.

O MEMORIÁLE MORTIS DÓMINI,
PANIS VIVUS, VITAM PRAESTANS HÓMINI,
PRAESTA MEAE MENTI DE TE VÍVERE,
ET TE ILLI SEMPER DULCE SÁPERE.

PIE PELLICÁNE, JESU DÓMINE,
ME IMMÚNDUM MUNDA TUO SÁNGUINE,
CUJUS UNA STILLA SALVUM FÁCERE,
TOTUM MUNDUM QUIT AB ÓMNI SCÉLERE.

JESU, QUEM VELÁTUM NUNC ASPÍCIO,

ORO FÍAT ILLUD, QUOD TAM SÍTIO:
UT, TE REVELÁTA CERNENS FÁCIE,
VISU SIM BEÁTUS TUAE GLÓRIAE.
AMEN.

*1. Godhead here in hiding, whom I do adore,
Masked by these bare shadows, shape and nothing
more,
See, Lord, at thy service low lies here a heart
Lost, all lost in wonder at the God thou art.*

*2. Seeing, touching, tasting are in thee deceived:
How says trusty hearing? that shall be believed;
What God's Son has told me, take for truth I do;
Truth himself speaks truly or there's nothing true.*

*3. On the cross thy godhead made no sign to men,
Here thy very manhood steals from human ken:
Both are my confession, both are my belief,
And I pray the prayer of the dying thief.*

*4. I am not like Thomas, wounds I cannot see,
But can plainly call thee Lord and God as he;
Let me to a deeper faith daily nearer move,
Daily make me harder hope and dearer love.*

*5. O thou our reminder of Christ crucified,
Living Bread, the life of us for whom he died,
Lend this life to me then: feed and feast my mind,
There be thou the sweetness man was meant to find.*

*6. Bring the tender tale true of the Pelican;
Bathe me, Jesu Lord, in what thy bosom ran---
Blood whereof a single drop has power to win*

All the world forgiveness of its world of sin.

*7. Jesus, whom I look at shrouded here below,
I beseech thee send me what I thirst for so,
Some day to gaze on thee face to face in light
And be blest for ever with thy glory's sight.
Amen.*

All stand

P: BRETHREN DRAW NIGH AND RECEIVE THIS
MOST PRECIOUS GIFT.

YE ARE ALL WELCOME TO PARTAKE OF THE
DIVINE LIGHT WHICH LIGHTETH EVERY MAN
THAT COMETH INTO THE WORLD.

Each person sits after receiving the Communion

COMMUNIO

All stand

P: O HOLY FATHER, AS THE FRUITS OF THE
FIELD AND VINE WERE GATHERED FROM AFAR
TO COME TOGETHER AND BLESSED IN THIS
SACRAMENT OF BREAD AND WINE,
SO LET ALL HUMANITY BE BROUGHT
TOGETHER, SANCTIFIED, AND MADE ONE
WITH THEE IN THINE ETERNAL RULE.

C: AMEN!

C: BLESSING, AND GLORY, AND WISDOM, AND
THANKSGIVING, AND HONOR, AND POWER,
AND MIGHT,
BE UNTO GOD FOREVER AND EVER.
AMEN.

POSTCOMMUNIO

P: LET US PRAY.

P. & C:

LET THE LIGHT OF THE DIVINE SOUL
ILLUMINE US, THAT WE MAY BE GUARDED
FROM DISTRESS AND WANT: THAT ALL OUR
DAYS BE PERFECT, HOLY AND PEACEFUL:
THAT WHAT IS GOOD AND PROFITABLE FOR
OUR SOULS
AND FOR THE PEACE OF THE WORLD MAY BE
GRANTED US: THAT THE REST OF OUR LIVES
MAY BE SPENT IN THE KNOWLEDGE OF TRUTH.
SO LET THE LIGHT OF THE DIVINE GNOSIS
ILLUMINE US.
AMEN.

P: THE LORD BE WITH YOU.

C: AND WITH THY SPIRIT.

P: ITE MISSA EST.

C: DEO GRATIAS.



Ecclesia Lumentum


THE MASS OF MARY

INVOCATION

Celebrant: IN the Name of the FATHER,  and of the SON, and of the HOLY SPIRIT.

R: Amen.


ASPERGES

Celebrant: MAY the LORD  purify me that I may worthily perform His service. IN the strength of the LORD do I repel all evil from this His holy altar and sanctuary, and from this House, wherein we worship Him:

And I pray our Heavenly FATHER that He will send His holy Angel to build for us a spiritual Temple through which His strength and blessing may be poured forth upon His people. Through CHRIST our LORD.

R. Amen.

CONFITEOR



 O LORD, Thou hast created us to be immortal, and made us to be images of Thine own eternity; yet often we forget the glory of our heritage, and wander from the path which leads to righteousness. But thou, O LORD, hast made us for Thyself, and our hearts are ever restless till they find their rest in Thee.

Look with the eyes of Thy love upon our manifold imperfections, and pardon all our shortcomings, that we may be filled with the brightness of the everlasting light, and become the unspotted mirror of Thy power and the image of Thy goodness. Through CHRIST our LORD.

R: Amen. 

ABSOLUTION



Celebrant: GOD the FATHER, GOD the  SON,
GOD the HOLY SPIRIT, bless preserve, and sanctify
you; the LORD in His loving kindness, look down upon
you and be gracious unto you; the LORD  absolve
you from all your sins, and grant you the grace and
comfort of the HOLY SPIRIT.

R: Amen. 

KYRIE

Return to centre, bow.



 *All sing:*

KYRIE eleison.

Kyrie eleison

Kyrie eleison.


CHRISTE eleison.

Christe eleison.

Christe eleison.

KYRIE eleison.




Kyrie eleison.


Kyrie eleison. 




GLORIA IN EXCELSIS.





All sing:

Glória  in excelsis  Deo, 
et in terra pax homínibus,
bonæ voluntátis.

Laudámus te,
benedícimus te,
 adorámus te,

 glorificámus te,
 grátias ágimus tibi,
 propter magnam glóriam tuam,

Dómine Deus, Rex cæléstis,
Deus Pater omnípotens.
Dómine Fili unigénite, Jesu Christe,
Dómine Deus, Agnus Dei, Fílius Patris,
qui tollis peccáta mundi, miserére nobis;
qui tollis peccáta mundi,  súscipe deprecatióem
nostram. 

Qui sedes ad dexteram Patris, miserére nobis.
Quóniam tu solus Sanctus, tu solus Dóminus,
tu solus Altíssimus, Jesu Christe, cum Sancto Spíritu:
in glória Dei Patris.
Amen

Glory to God in the highest, and on earth peace to people of good will. We praise you; we bless you; we adore you, we glorify you, we give you thanks for your great glory,

Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer;



You are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

COLLECTS

Please all join me in saying....



Celebrant: ALMIGHTY GOD, whom made the Blessed Virgin Mary, pure and immaculate, let her lead us to perfectly love Thee and worthily magnify Thy Holy Name; through her son, CHRIST our

LORD.  R: Amen. 

GRADUAL

Face altar at the epistle end. Bless incense and move missal to the Gospel side after the people have sung their first line.

 *Celebrant:* **Who so loveth wisdom loveth life.**


All: And they that seek her early shall be filled with joy. Teach me O Lord the way of Thy statutes: and I shall keep it unto the end.

Give me understanding, and I shall keep Thy law; yea, I shall keep it with my whole heart.

The path of the just is as the shining light, shining more and more unto the perfect day.



MUNDA COR MEUM

(If the Celebrant reads Gospel, intone Munda and Blessing at centre facing altar without kneeling) or, at centre, face altar.  Gospeller kneels at epistle side.

 **Gospeller:** CLEANSE my heart and my lips, O GOD, who by the hand of Thy Seraph didst cleanse the lips of the prophet Isaiah with a burning coal from Thine Altar, and in Thy loving kindness so purify me that I may worthily proclaim Thy holy gospel. Through CHRIST our LORD.

R: Amen.



Celebrant: MAY the LORD be in your (my)  heart and on your (my)  lips, that through your (my) heart the love of GOD may shine forth, and through your (my) lips His power be made manifest.
R. Amen.

GOSPEL



Gospeller: THE LORD be with you 

All: AND with your spirit.

Gospeller moves to Gospel end, faces people, touching book with left hand palm down

announces Gospel and signs book + with right thumb at the beginning of the text.

All: GLORY be to thee, O LORD.

Immediately the Gospeller places his left hand on his breast, and all sign their + brow, + lips and + heart with small crosses. Gospel book is then censed (centre, left, right). At the end of Gospel, the reader touches the end and then briefly places right hand palm down over beginning of text, saying:

Gospeller: *For the Gospel of Our Lord ...*

All: PRAISE be to thee, O CHRIST.

Gospeller then censes Celebrant. Gospeller and servers go to the centre of footpace, genuflect and return to their places.

Celebrant: MAY the WORD OF THE LORD
nourish our mind, soul and body.

REGINA CAELI

Chorus: Regina caeli, laetare, alleluia,
Alleluia, alleluia x2
Alleluia!

Verse 1: Quia quem meruisti portare, alleluia,
Alleluia, alleluia x2
Alleluia!






Verse 2: Resurrexit sicut dixit, alleluia,
Alleluia, alleluia x2
Alleluia!

Verse 3: Ora pro nobis Deum, alleluia,
Alleluia, alleluia x2
Alleluia!



O Queen of heaven, be joyful, alleluia,
For He whom you have humbly borne for us, alleluia,
Has arisen, as He promised, alleluia,
Offer now our prayer to God, alleluia.

ACT of FAITH


Please all join me in saying

 *All:* WE believe  that  GOD is Love  and
Power and Truth and Light; that perfect justice rules
the world; that all shall one day reach His Feet,
however how far we stray. We hold the Fatherhood of
GOD, the unity of all that lives; we know that we do
serve Him best in service freely given. So shall His
blessing rest on us  and peace for evermore.

R: Amen.

 *Celebrant:* The Lord be with you 
R: And with thy spirit.

OFFERTORY PRAYERS

Celebrant: WE adore Thee, O GOD, Who art the
source of all life and goodness, and with true and
thankful hearts we offer unto Thee this token of
Thine own life-giving gifts bestowed upon us, Thou 
Who art the giver of all.

According to immemorial custom we now mix water with this wine praying Thee, O LORD, that we may evermore abide in CHRIST and He in us.

WE offer unto Thee, O LORD, this chalice with joy and gladness; may the worship which we offer ascend before Thy Divine Majesty as a sacrifice, pure and acceptable in Thy sight.

Through CHRIST our LORD.

R. Amen.

LAVABO

Celebrant: I will wash my hands in innocency, O LORD: so will I Go to Thine altar. That I may show the voice of thanksgiving; and tell of all Thy wondrous works. LORD, I have loved the habitation of Thy house; and the place where Thine honour dwelleth. My foot standeth right: I will praise the LORD in the congregations.


Glory be to the FATHER, and to the SON: and to the HOLY SPRIT. As it was in the beginning, is now and ever shall be: world without end.

Amen.




ORATE FRATRES





Celebrant: FRIENDS ... pray that my sacrifice and yours may be acceptable to GOD the FATHER



Almighty. 

All: MAY the LORD receive the sacrifice at your hands, and sanctify our lives in His service.






 *Celebrant:* WE lay before Thee, O LORD, these
Thy creatures of bread and wine, praying Thee to
receive through them our sacrifice of praise and
thanksgiving; for here we  offer and present unto
Thee ourselves, our souls and bodies, to be a holy and
continual sacrifice unto Thee. 

 May our strength be spent in Thy service, and
our love poured forth upon Thy people, Thou Who
livest for ever and ever. 
R. Amen.

THE CANON

 *Celebrant:* THE LORD be with you. 
All: AND with thy spirit.

SURSUM CORDA

 *Celebrant:* LIFT up your hearts. 
All: WE lift them up unto the LORD.
  *Celebrant:* LET us give thanks unto our LORD
GOD.
All: IT is meet and right so to do. 

PREFACE



Celebrant: IT is very meet, right and our bounden duty, that we should at all times and in all places give thanks unto thee, O LORD, holy FATHER, almighty everlasting GOD.

WE should praise and bless, and proclaim THEE, **in this day of the blessed Mary, ever-Virgin, the New Eve, Ark of the New Covenant and Light Bearer.**

Who also conceived Thine only-begotten SON by the overshadowing of the Holy Spirit, and the glory of her virginity still abiding, gave forth to the world the everlasting Light, Jesus Christ our LORD.

Therefore, with Angels and Archangels, with Thrones, Dominations, Princedoms, Virtues, Powers, with Cherubim and Seraphim and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising THEE and saying:

SANCTUS AND BENEDICTUS



All: HOLY, holy, holy, LORD GOD of HOSTS, heaven and earth are full of Thy glory; glory be to

Thee, O LORD most high.  BLESSED  is He that cometh in the Name of the Lord. Hosanna in the highest.

PRAYER OF CONSECRATION



Celebrant: O LORD, these our oblations have served as tokens and channels of our love and devotion towards Thee; but now we pray Thee to + receive, to + purify and to + hallow them as earthly channels of Thy wondrous power.



We desire to offer this holy Sacrifice especially for Thy holy catholic Church, for our Pope N, for our Presiding Bishop N, for all our Bishops, clergy and faithful, for those here present, and for all who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity, especially those known to us, for whom we personally pray N N;



We pray for those who are about to enter this earthly life through the portal of birth and likewise we pray for their mothers-to-be, especially those known to us, for whom we personally pray and and



Likewise, do we offer it for all those Thy children have been delivered from the burden of the flesh, that freed from earthly toil and care, they may enjoy the felicity of Thy presence, evermore praising Thee in word and deed, O GOD, everlasting, living, and true.

WHEREFORE, O holy LORD, FATHER ALMIGHTY, we pray Thee to look down on and accept as a channel these offerings, and with Thy HOLY SPIRIT and Word, to + bless, + approve, and + ratify them that they may become for us the most precious + Body and + Blood of Thy SON.

Who on 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, brake, and gave it to His disciples, saying:



Take and eat ye all of this, for

THIS IS MY BODY

Celebrant: In like manner, after He had supped, taking also this noble chalice into His holy and venerable hands, again giving thanks to Thee, He + blessed it and gave it to His disciples, saying:




Take and drink ye all of this, for

THIS IS MY BLOOD

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



Celebrant: WHEREFORE, O LORD and heavenly FATHER, we Thy humble servants bearing in mind the ineffable sacrifice of Thy SON, do offer unto Thee this, the most precious gift which Thou hast bestowed upon us, in token of our + love, and of the perfect + devotion and + sacrifice of our + minds and + hearts to Thee; and we pray that Thou wouldst command Thy holy Angel to bear our oblation to Thine Altar on high, there to be



offered by Him Who, as the eternal High Priest, for
ever offers Himself as the eternal Sacrifice. 



And we do pray for Thy servant who ministers at
this altar, that, meetly celebrating the mysteries of
the most holy + Body and + Blood of Thy SON, he
may be + filled with Thy mighty power and blessing.



Likewise, we pray Thee to sanctify Thy people here
present with these Thy heavenly gifts, and through
these mysteries do Thou + hallow, + quicken, and

+ bless them,  that both in their hearts and in
their lives, they may show forth Thy praise and
glorify Thy holy Name .

All these things do we ask, O FATHER, in the Name
and through the mediation of Thy most blessed SON,
for we acknowledge and confess with our hearts and
lips that + by Him were all things made, yea, all
things both in heaven and earth; + with Him as the
indwelling Life do all things exist, and + in Him as
the transcendent Glory all things live and move and
have their being:

To Whom with thee O mighty + FATHER, in the unity
of the HOLY + SPIRIT, be ascribed all honour and glory,
throughout the ages of ages.

R. Amen.

ADORE TE DEVOTE

Adóro te devóte, látens Déitas,
Quae sub his figúris, vere látitas:
Tibi se cor meum totum súbjicit,
Quia, te contémplans, totum déficit.

Visus, tactus, gustus, in te fállitur,
Sed audítu solo tuto créditur:
Credo quidquid díxit Dei Fílius;
Nil hoc verbo veritátis vérius.

In cruce latébat sola Déitas,
At hic látet simul et humánitas:
Ambo támen crédens átque cónfitens,
Peto quod petívit latro pEnitens.

Plagas, sicut Thomas, non intúeor,
Deum támen meum te confíteor.
Fac me tibi sémper mágis crédere,
In te spem habére, te dilígere.

O memoriále mortis Dómini,
Panis vivus, vitam praestans hómini,
Praesta meae menti de te vívere,
Et te illi semper dulce sápere.

Pie pellicáne, Jesu Dómine,
Me immúndum munda tuo sáanguine,
Cujus una stilla salvum fácere,
Totum mundum quit ab ómni scélere.
Jesu, quem velátum nunc aspício,
Oro fíat illud, quod tam sítio:
Ut, te reveláta cernens fácie,
Visu sim beátus tuae glóriæ.

Amen.

FRACTION

O SON of GOD, Who showest Thyself this day upon a thousand altars and yet art one and indivisible, in token of Thy great Sacrifice, we break this Thy Body, praying that by this action, ordained from of old, Thy + strength, Thy + peace, Thy + blessing, which Thou dost give us in this holy Sacrament, may be spread abroad upon Thy world; and as Thou, O LORD CHRIST, wast made known to Thy disciples in the breaking of bread, so may Thy many children know themselves to be one in Thee, even as Thou art one with the FATHER.

R: Amen.

Face people and say:



Celebrant: The peace of the LORD be always with you.

All: And with your spirit.

Genuflect or reverently bow: Say private prayer of preparation for Holy Communion. Then rise, saying:

Would you all please join me in saying:

UNTO Thee, O perfect one, the LORD and lover of all, do we commend our life and hope. For Thou art the heavenly bread, the life of the whole world; Thou art in all places and endurest all things, the treasury of endless good and the well of infinite compassion.

THE COMMUNION

Celebrant: ✝ The Body of our LORD CHRIST keep me unto life eternal. Amen.

✝ The Blood of our LORD CHRIST keep me unto life eternal. Amen.

Facing the people, the celebrant says:

All those of you who wish to partake of the Body and Blood draw nigh, and receive this Most holy Sacrament. All are welcome to the Table of the Lord.

Celebrant says to each Communicant:

The Body and Blood of Our Lord Christ keep you unto life eternal.

Cover Chalice. Leave Ablutions until afterwards, saying

✠ *Celebrant:* Under the veil of earthly things now have we communion with our LORD JESUS CHRIST; soon with open face shall we behold Him and, rejoicing in His glory, be made like unto Him. Then shall His true disciples be brought by Him with exceeding joy before the presence of His FATHER'S glory.


COMMUNIO

Move missal stand to Epistle side, face altar.

Celebrant: Would you all please join me in saying the Communion Prayer.


✠ ***All: AMEN.*** Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our GOD for ever and ever. Amen.

POST COMMUNIO

 *Celebrant:* Let us pray:



We who have been refreshed with Thy heavenly gifts do pray Thee, O LORD, that Thy grace may be so grafted inwardly in our hearts, that it may continually be made manifest in our lives. Through


CHRIST our LORD. 

R: Amen. 



Celebrant: The LORD be with you.

All:

And with thy spirit. 



Celebrant: Ite missa est. 

All:

Deo Gratias.

SALVE REGINA



Salve, Regina, Mater misericordiae,
vita, dulcedo, et spes nostra, salve.
Ad te clamamus exsules filii Hevae,
Ad te suspiramus, gementes et flentes in hac
lacrimarum valle.

Eia, ergo, advocata nostra, illos tuos
misericordes oculos ad nos converte;
Et Jesum, benedictum fructum ventris tui,
nobis post hoc exsilium ostende.
O clemens, O pia, O dulcis Virgo Maria

Hail holy Queen, Mother of Mercy;

Hail our life, our sweetness and our hope!
To thee do we cry, poor banished children of Eve;
To thee do we send up our sighs, mourning and
weeping in this vale of tears.
Turn then, most gracious advocate, thine eyes of
mercy toward us, and after this our exile, show unto
us the blessed fruit of thy womb, Jesus.
O clement, O loving, O sweet Virgin Mary!

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of
Christ.

PRAYER TO ST MICHAEL, ARCHANGEL



Sancte Michael Archangele, defende nos in
proelio,
contra nequitiam et insidias diaboli esto praesidium.
Imperet illi Deus, supplices deprecamur:
tuque, Princeps militiae caelestis, in virtute Dei,
in infernum detrude satanam aliosque spiritus
malignos,
qui ad perditionem animarum pervagantur in mundo.
Amen.

Holy Michael Archangel, defend us in the day of
battle;
be our safeguard against the wickedness and snares
of the devil.
May God rebuke him, we humbly pray:
and do thou, Prince of the heavenly host, by the
power of God thrust down to hell Satan and all

wicked spirits, who wander through the world for the ruin of souls.

Amen

BENEDICTION

Face people.



Celebrant: O God, our refuge and our strength, look down in mercy on Thy people who cry to Thee; and by the intercession of the glorious and Immaculate Virgin Mary, Mother of God, of St. Joseph her Spouse, of Thy blessed Apostles Peter and Paul, and of all the Saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our holy Mother the Church. Through the same + Christ our Lord

R. Amen.

OR



Celebrant: Almighty and everlasting God, Who by the working of the Holy Spirit didst prepare both body and soul of the glorious Virgin Mother, Mary, that she might deserve to be made a worthy dwelling for Thy Son, grant that we who rejoice in her memory, may, by her loving intercession, be delivered from present evils and from lasting death. Through the same + Christ our Lord


R. Amen.

Turn to altar by the RIGHT. Bow. Descend to the footpace.



Ecclesia Lumentum
THE MASS OF
ARCHANGELS
INVOCATION

Stand at the foot of the altar steps. Remove biretta. Genuflect.

Celebrant: IN the Name of the FATHER,  and of the SON, and of the HOLY SPIRIT.
R. Amen.

The Celebrant lights one at a time the four Archangelic Votive lights, which are evenly placed along the back of the altar in the following sequence- yellow, red, blue and green. With each candle the Celebrant intones the particular Archangelic invocation:

Celebrant: By rites ancient and powerful do we prepare this place and ourselves. Now, therefore, by ancient calling do we summon the great Archangelic hosts.

Green: In the name of Light arising, do we invoke Raphael, the Healer, guardian of Air and Wind and Tempest, to guard this company and bear witness to this rite. Come mighty Raphael, and grace us with thy presence.

Red: In the name of Light increasing, we invoke Michael, the Defender, Lord of Fire and Prince of the Legions of Heaven. May he guard this company and bear witness to this rite. Come, mighty Michael, and grace us with thy presence.

Blue: In the name of Light descending, we likewise invoke Gabriel, Lord of Water, and Heavenly Herald, who didst bring glad tidings to Our Blessed Lady.

May this company be guarded and our rite here witnessed. Come mighty Gabriel, and grace us with thy presence.

Purple: In the name of Light returning, we also invoke Uriel, Dark Lord of Earth, who bringest all at last unto the Nether Shore, Companion of all who offer up their lives in the defense of others, guard this company and bear witness to this rite. Come, mighty Uriel, and grace us with thy presence.

Celebrant: Beloved Lord our Almighty Heavenly Father, You have established in heaven the orders and hosts of angels and archangels to minister to Your glory. Grant that the holy angels may enter with us, that together we may serve and glorify Your goodness.

For to You belongs all glory, honour, and worship, now and forever and to the ages of ages.

All: We gather together outside time, in a place not of earth. As our ancestors before us bade, we join together and are One of purpose. By Thy Blessed Apostles, by all Thy Holy Angels; by all Powers of Light and Shadow, we call Thee to guard and defend us from all perils, O Most High. Thus it is and ever has been, thus it will be for all times to come. **PER OMNIA SAECULA SAECULORUM.**

The celebrant lights the central pillar candle or Pascal Candle.

Celebrant: O Holy Jesus, Thou who art all Love and Compassion, we Thy children, dedicated to Thy service, approach Thee in faith and the power of the Holy Spirit, the unseen companion of the heart.

Prepare us, O Lord, to drink of the living waters of life, soon to be made manifest to us; open our eyes that we may see, and our hearts that we may understand. Make the way plain, O Lord, that we fail not in Thy service. May we be a channel whereby Thy Holy Ones may approach the World. May we be a centre of radiation of Thy power.

Teach us to travel light as do all who travel upon the path; to give ourselves entirely to Thy service; to attune ourselves to Thy will; to suffer gladly for Thy sake; to lay down the small personal life in the great cosmic life, and to love with the love of God.

ASPERGES

Celebrant: MAY the LORD ✙ purify me that I may worthily perform His service. IN the strength of the LORD do I repel all evil from this His holy altar and sanctuary, and from this House, wherein we worship Him:

And I pray our Heavenly FATHER that He will send His holy Angel to build for us a spiritual Temple through which His strength and blessing may be poured forth upon His people. Through CHRIST our LORD.

R. Amen.

CONFITEOR

人 O LORD, Thou hast created us to be immortal,
and made us to be images of Thine own eternity; yet
often we forget the glory of our heritage, and wander
from the path which leads to righteousness. But thou,
O LORD, hast made us for Thyself, and our hearts are
ever restless till they find their rest in Thee.
Look with the eyes of Thy love upon our manifold
imperfections, and pardon all our shortcomings, that
we may be filled with the brightness of the
everlasting light, and become the unspotted mirror of
Thy power and the image of Thy goodness.
Through CHRIST our LORD.

R: Amen. 卍

ABSOLUTION



Celebrant: GOD the FATHER, GOD the ☩ SON,
GOD the HOLY SPIRIT, bless preserve, and sanctify
you; the LORD in His loving kindness, look down upon
you and be gracious unto you; the LORD ☩ absolve
you from all your sins, and grant you the grace and
comfort of the HOLY SPIRIT.

R: Amen. 人

KYRIE

Return to centre, bow.



All sing: KYRIE eleison.

Kyrie eleison

Kyrie eleison.

CHRISTE eleison.

Christe eleison.

Christe eleison.

KYRIE eleison.

Kyrie eleison.

Kyrie eleison.

GLORIA IN EXCELSIS.



All sing:

Glória in excelsis Deo,
et in terra pax homínibus,
bonæ voluntátis.

Laudámus te,
benedícimus te,


adorámus te,

glorificámus te,

grátias ágimus tibi,

propter magnam glóriam tuam,

Dómine Deus, Rex cæléstis,
Deus Pater omnipotens.
Dómine Fili unigénite, Jesu Christe,
Dómine Deus, Agnus Dei, Fílius Patris,
qui tollis peccáta mundi, miserére nobis;

qui tollis peccáta mundi,  súscipe
deprecatiónem nostram.

Qui sedes ad dexteram Patris, miserére nobis.
Quóniam tu solus Sanctus, tu solus Dóminus,
tu solus Altíssimus, Jesu Christe, cum Sancto
Spíritu: ✚
in glória Dei Patris.
Amen

Glory to God in the highest, and on earth peace to
people of good will. We praise you; we bless you; we
adore you, we glorify you, we give you thanks for your
great glory,

Lord God, heavenly King, O God, almighty Father.
Lord Jesus Christ, Only Begotten Son, Lord God,
Lamb of God, Son of the Father, you take away the
sins of the world, have mercy on us; you take away
the sins of the world, receive our prayer;

You are seated at the right hand of the Father, have
mercy on
us. For you alone are the Holy One, you alone are the
Lord, you alone are the Most High, Jesus Christ, with
the Holy Spirit, in the glory of God the Father. Amen.

COLLECTS

Please all join me in saying....



Celebrant: ALMIGHTY GOD, whom made the **Archangels**, your blessed messengers to humanity, may they guide and protect us; even as we perfectly love Thee and worthily magnify Thy Holy Name;

through CHRIST our LORD.

R: Amen.

GRADUAL

Face altar at the epistle end. Bless incense and move missal to the Gospel side after the people have sung their first line.



Celebrant: **Who so loveth wisdom loveth life.**

All: And they that seek her early shall be filled with joy. Teach me O Lord the way of Thy statutes: and I shall keep it unto the end.

Give me understanding, and I shall keep Thy law; yea, I shall keep it with my whole heart.

The path of the just is as the shining light, shining more and more unto the perfect day.

MUNDA COR MEUM

(If the Celebrant reads Gospel, intone Munda and Blessing at centre facing altar without kneeling) or, at centre, face altar. *Gospeller kneels at epistle side.*



Gospeller: **CLEANSE** my heart and my lips, O GOD, who by the hand of Thy Seraph didst cleanse

the lips of the prophet Isaiah with a burning coal from Thine Altar, and in Thy loving kindness so purify me that I may worthily proclaim Thy holy gospel. Through CHRIST our LORD.

R: Amen.



Celebrant: MAY the LORD be in your (my) + heart and on your (my) + lips, that through your (my) heart the love of GOD may shine forth, and through your (my) lips His power be made manifest.
R. Amen.

GOSPEL



Gospeller: THE LORD be with you 

All: AND with your spirit.

Gospeller moves to Gospel end, faces people, touching book with left hand palm down announces Gospel and signs book + with right thumb at the beginning of the text.

All: GLORY be to thee, O LORD.

Immediately the Gospeller places his left hand on his breast, and all sign their + brow, + lips and + heart with small crosses. Gospel book is then censed (centre, left, right). At the end of Gospel, the reader touches the end and then briefly places right hand palm down over beginning of text, saying:

Gospeller: For the Gospel of Our Lord






All: PRAISE be to thee, O CHRIST.

Gospeller then censures Celebrant. Gospeller and servers go to the centre of footpace, genuflect and return to their places.



Celebrant: MAY the WORD OF THE LORD
nourish our mind, soul and body.

ACT of FAITH


Please all join me in saying

 *All:* WE believe  that  GOD is Love  and
Power and Truth and Light; that perfect justice rules
the world; that all shall one day reach His Feet,
however how far we stray. We hold the Fatherhood of
GOD, the unity of all that lives; we know that we do
serve Him best in service freely given. So shall His
blessing rest on us  and peace for evermore.

R: Amen.

 *Celebrant:* The Lord be with you 
R: And with thy spirit.

OFFERTORY PRAYERS

Celebrant: WE adore Thee, O GOD, Who art the
source of all life and goodness, and with true and
thankful hearts we offer unto Thee this token of
Thine own life-giving gifts bestowed upon us, Thou 
Who art the giver of all.

According to immemorial custom we now mix water
with this wine praying Thee, O LORD, that we may
evermore abide in CHRIST and He in us.
WE offer unto Thee, O LORD, this chalice with joy and
gladness; may the worship which we offer ascend

before Thy Divine Majesty as a sacrifice, pure and acceptable in Thy sight.

Through CHRIST our LORD.

R. Amen.

LAVABO

Celebrant: I will wash my hands in innocence, O LORD: so will I Go to Thine altar. That I may show the voice of thanksgiving; and tell of all Thy wondrous works. LORD, I have loved the habitation of Thy house; and the place where Thine honour dwelleth. My foot standeth right: I will praise the LORD in the congregations.

Glory be to the FATHER, and to the SON: and to the HOLY SPRIT. As it was in the beginning, is now and ever shall be: world without end.

Amen.

ORATE FRATRES





Celebrant: FRIENDS ... pray that my sacrifice and yours may be acceptable to GOD the FATHER



Almighty.

All: MAY the LORD receive the sacrifice at your hands, and sanctify our lives in His service.





Celebrant: WE lay before Thee, O LORD, these Thy creatures of bread and wine, praying Thee to receive through them our sacrifice of praise and thanksgiving;



for here we  offer and present unto Thee ourselves,
our souls and bodies, to be a holy and continual
sacrifice unto Thee. 




 May our strength be spent in Thy service, and our
love poured forth upon Thy people, Thou Who livest
for ever and ever. 
R. Amen.

THE CANON


 *Celebrant:* THE LORD be with you. 
All: AND with thy spirit.

SURSUM CORDA

 *Celebrant:* LIFT up your hearts. 
All: WE lift them up unto the LORD.

  *Celebrant:* LET us give thanks unto our LORD GOD.
All: IT is meet and right so to do. 

PREFACE

 *Celebrant:* IT is very meet, right and our bounden
duty, that we should at all times and in all places give
thanks unto thee, O LORD, holy FATHER, almighty
everlasting GOD.
Therefore, with Angels and Archangels, with Thrones,
Dominations, Princedoms, Virtues, Powers, with
Cherubim and Seraphim and with all the company of

heaven, we laud and magnify Thy glorious Name,
evermore praising THEE and saying:

SANCTUS AND BENEDICTUS



All: HOLY, holy, holy, LORD GOD of HOSTS,
heaven and earth are full of Thy glory; glory be to
Thee, O LORD most high.

BLESSED + is He that cometh in the Name of
the Lord. Hosanna in the highest.

PRAYER OF CONSECRATION



Celebrant: O LORD, these our oblations have served
as tokens and channels of our love and devotion
towards Thee; but now we pray Thee to + receive, to
+ purify and to + hallow them as earthly channels
of Thy wondrous power.



We desire to offer this holy Sacrifice especially
for Thy holy catholic Church, for our Pope **N**, for our
Presiding Bishop **N**, for all our Bishops, clergy and
faithful, for those here present, and for all who in this
transitory life are in trouble, sorrow, need, sickness,
or any other adversity, especially those known to us,
for whom we personally pray **N N**;



We pray for those who are about to enter this
earthly life through the portal of birth and likewise
we pray for their mothers-to-be, especially those
known to us, for whom we personally pray and and



Likewise, do we offer it for all those Thy children have been delivered from the burden of the flesh, that freed from earthly toil and care, they may enjoy the felicity of Thy presence, evermore praising Thee in word and deed, O GOD, everlasting, living, and true.

WHEREFORE, O holy LORD, FATHER ALMIGHTY, we pray Thee to look down on and accept as a channel these offerings, and with Thy HOLY SPIRIT and Word, to **+** bless, **+** approve, and **+** ratify them that they may become for us the most precious **+** Body and **+** Blood of Thy SON.

Who on 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, brake, and gave it to His disciples, saying:



Take and eat ye all of this, for

THIS IS MY BODY

Celebrant: In like manner, after He had supped, taking also this noble chalice into His holy and venerable hands, again giving thanks to Thee, He **+** blessed it and gave it to His disciples, saying:



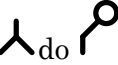

Take and drink ye all of this, for



THIS IS MY BLOOD

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



Celebrant: WHEREFORE, O LORD and heavenly FATHER, we Thy humble servants bearing in mind the

ineffable sacrifice of Thy SON,  do offer unto Thee this, the most precious gift which Thou hast bestowed upon us,  in token of our + love, and of the perfect + devotion and + sacrifice of our +



minds and + hearts to Thee; and  we pray that Thou wouldst command Thy holy Angel to bear our oblation to Thine Altar on high, there to be offered by Him Who, as the eternal High Priest, for ever offers Himself as the eternal Sacrifice. 



And we do pray for Thy servant who ministers at this altar, that, meetly celebrating the mysteries of the most holy + Body and + Blood of Thy SON, he may be + filled with Thy mighty power and blessing.



Likewise, we pray Thee to sanctify Thy people here present with these Thy heavenly gifts, and through these mysteries do Thou + hallow, +

quicken, and + bless them,  that both in their hearts and in their lives, they may show forth Thy praise and glorify Thy holy Name .

All these things do we ask, O FATHER, in the Name and through the mediation of Thy most blessed SON, for we acknowledge and confess with our hearts and

lips that + by Him were all things made, yea, all things both in heaven and earth; + with Him as the indwelling Life do all things exist, and + in Him as the transcendent Glory all things live and move and have their being:

To Whom with thee O mighty + FATHER, in the unity of the HOLY + SPIRIT, be ascribed all honour and glory,
throughout the ages of ages.

R. Amen.

ADORE TE DEVOTE

Adóro te devóte, látens Déitas,
Quae sub his figúris, vere látitas:
Tibi se cor meum totum súbjicit,
Quia, te contémplans, totum déficit.

Visus, tactus, gustus, in te fállitur,
Sed audítu solo tuto créditur:
Credo quidquid díxit Dei Fílius;
Nil hoc verbo veritátis vérius.

In cruce latébat sola Déitas,
At hic látet simul et humánitas:
Ambo támen crédens átque cónfitens,
Peto quod petívit latro pEnitens.

Plagas, sicut Thomas, non intúeor,
Deum támen meum te confíteor.
Fac me tibi sémper mágis crédere,
In te spem habére, te dilígere.

O memoriále mortis Dómini,
Panis vivus, vitam praestans hómini,
Praesta meae menti de te vívere,
Et te illi semper dulce sápere.

Pie pellicáne, Jesu Dómine,
Me immúndum munda tuo ságuine,
Cujus una stilla salvum fácere,
Totum mundum quit ab ómni scélere.

Jesu, quem velátum nunc aspício,
Oro fiat illud, quod tam sítio:
Ut, te reveláta cernens fácie,
Visu sim beátus tuae glóriæ.
Amen.

FRACTION

O SON of GOD, Who showest Thyself this day upon a thousand altars and yet art one and indivisible, in token of Thy great Sacrifice, we break this Thy Body, praying that by this action, ordained from of old, Thy + strength, Thy + peace, Thy + blessing, which Thou dost give us in this holy Sacrament, may be spread abroad upon Thy world; and as Thou, O LORD CHRIST, wast made known to Thy disciples in the breaking of bread, so may Thy many children know themselves to be one in Thee, even as Thou art one with the FATHER.

R: Amen.

Face people and say:



Celebrant: The peace of the LORD be always with you.


All: And with your spirit.

Genuflect or reverently bow: Say private prayer of preparation for Holy Communion. Then rise, saying:

Would you all please join me in saying:

UNTO Thee, O perfect one, the LORD and lover of all, do we commend our life and hope. For Thou art the heavenly bread, the life of the whole world; Thou art in all places and endurest all things, the treasury of endless good and the well of infinite compassion.

THE COMMUNION

Celebrant:  The Body of our LORD CHRIST keep me unto life eternal. Amen.


 The Blood of our LORD CHRIST keep me unto life eternal. Amen.

Facing the people, the celebrant says:

All those of you who wish to partake of the Body and Blood draw nigh, and receive this Most holy Sacrament. All are welcome to the Table of the Lord.

Celebrant says to each Communicant: The Body and Blood of Our Lord Christ keep you unto life eternal.

Cover Chalice. Leave Ablutions until afterwards, saying


 *Celebrant:* Under the veil of earthly things now have we communion with our LORD JESUS CHRIST; soon with open face shall we behold Him and,

rejoicing in His glory, be made like unto Him. Then shall His true disciples be brought by Him with exceeding joy before the presence of His FATHER'S glory.

COMMUNIO


Move missal stand to Epistle side, face altar.


Celebrant: Would you all please join me in saying the Communion Prayer.

 *All: AMEN.* Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our GOD for ever and ever. Amen.

POST COMMUNIO


 *Celebrant:* Let us pray:





 We who have been refreshed with Thy heavenly gifts do pray Thee, O LORD, that Thy grace may be so grafted inwardly in our hearts, that it may continually be made manifest in our lives. Through

CHRIST our LORD. 

R: Amen. 

 *Celebrant:* The LORD be with you.

All: And with thy spirit. 


  *Celebrant:* Ite missa est.  

All: Deo Gratias.

BENEDICTION

Face people.



Celebrant: MAY the Holy Ones, whose pupils you aspire to become, show you the light you seek; give you the strong aid of their compassion and their wisdom. There is a peace that passeth understanding; it abides in the hearts of those who live in the eternal; there is a power that maketh all things new; it lives and moves in those who know the self as one. May that peace brood over you, that power uplift you, till you stand where the One Initiator is invoked, till you see his + Star shine forth. *R.* Amen. 

DISMISSAL

The Priest then goes to the altar and extinguishes the votive Archangelic Candles, in the same order in which they were lit, saying:

Green:

Hail, mighty Raphael, Archangel of the Air, Healer and Guardian of Wind and Tempest. We thank thee for thine attendance and protection here, and before thou departest for thine airy realms, we bid Thee hail and farewell.

Red:

Hail, mighty Michael, the Defender, Lord of Fire and Prince of the Legions of Heaven. We thank thee for thine attendance and protection here, and before thou departest for thine fiery realms, we bid Thee hail and farewell.

Blue:

Hail, mighty Gabriel, Lord of Water, and Heavenly Herald, who didst bring glad tidings to Our Blessed Lady. We thank thee for thine attendance and protection here, and before thou departest for thine watery realms, we bid Thee hail and farewell.

Purple:

Hail, mighty Uriel, Dark Lord of Earth, who bringest all at last unto the Nether Shore, Companion of all who offer up their lives in the defense of others. We thank thee for thine attendance and protection here, and before thou departest for thine earthy realms, we bid Thee hail and farewell.

The Priest extinguishes the Centre or Pascal Candle, faces the congregation with hands joined and says:

Celebrant: The Mass is ended, go in Peace to love and serve the Lord, and each other.

All: Thanks be to God.

Turn to altar by the RIGHT.  Bow.  Descend to the footpace.



Good Friday Service

Good Friday Service

Invocation

Celebrant: IN the Name of the FATHER,  and of the SON, and of the HOLY SPIRIT.

R: Amen.

In silence, let us remember the passion of our LORD Jesus, the Christ. Calling to mind our transgressions against God, fellow man and all living things.

Passion of Our Lord According To John

JN 18:1-40, 19:1-37

When he had said this, Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons.

Jesus, knowing everything that was going to happen to him, went out and said to them, "Whom are you looking for?"

They answered him, "Jesus the Nazorean."
He said to them, "I AM."

Judas his betrayer was also with them. When he said to them, "I AM," they turned away and fell to the ground.

So he again asked them, "Whom are you looking for?" They said, "Jesus the Nazorean."

Jesus answered, "I told you that I AM. So if you are looking for me, let these men go."

This was to fulfil what he had said, "I have not lost any of those you gave me."

Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus.

Jesus said to Peter, "Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?"

So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counselled the Jews that it was better that one man should die rather than the people.

Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in.

Then the maid who was the gatekeeper said to Peter, "You are not one of this man's disciples, are you?" He said, "I am not."

Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him, "I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said."

When he had said this, one of the temple guards standing there struck Jesus and said, "Is this the way you answer the high priest?"

Jesus answered him, "If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm. And they said to him, "You are not one of his disciples, are you?" He denied it and said, "I am not."

One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said, "Didn't I see

you in the garden with him?” Again Peter denied it. And immediately the cock crowed.

Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said, “What charge do you bring against this man?”

They answered and said to him, “If he were not a criminal, we would not have handed him over to you.” At this, Pilate said to them, “Take him yourselves, and judge him according to your law.”

The Jews answered him, “We do not have the right to execute anyone,” in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die.

So Pilate went back into the praetorium and summoned Jesus and said to him, “Are you the King of the Jews?”

Jesus answered, “Do you say this on your own or have others told you about me?”

Pilate answered, “I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?”

Jesus answered, “My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being

handed over to the Jews. But as it is, my kingdom is not here.”

So Pilate said to him, “Then you are a king?”

Jesus answered, “You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.”

Pilate said to him, “What is truth?”

When he had said this, he again went out to the Jews and said to them, “I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?”

They cried out again, “Not this one but Barabbas!”
Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, “Hail, King of the Jews!” And they struck him repeatedly.

Once more Pilate went out and said to them, “Look, I am bringing him out to you, so that you may know that I find no guilt in him.” So Jesus came out, wearing the crown of thorns and the purple cloak.

And he said to them, “Behold, the man!”

When the chief priests and the guards saw him they cried out, "Crucify him, crucify him!"

Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him."

The Jews answered, "We have a law, and according to that law he ought to die, because he made himself the Son of God."

Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus, "Where are you from?" Jesus did not answer him.

So Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?"

Jesus answered, "You would have no power over me if it had not been given to you from above. For this reason, the one who handed me over to you has the greater sin."

Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar."

When Pilate heard these words, he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the Jews, "Behold, your king!"

They cried out, "Take him away, take him away!
Crucify him!"

Pilate said to them, "Shall I crucify your king?"

The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified.

So they took Jesus, and carrying the cross himself he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle.

Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews." Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews.'"

Pilate answered, "What I have written, I have written."

When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of scripture might be fulfilled:

“They divided my garments among them,
and for my vesture they cast lots.”
This is what the soldiers did.

Standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, “Woman, behold, your son.” Then he said to the disciple, “Behold, your mother.” And from that hour the disciple took her into his home.

After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, “I thirst.”

There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth.

When Jesus had taken the wine, he said, “It is finished.” And bowing his head, he handed over the spirit.

Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus.

But when they came to Jesus and saw that he was already dead, they did not break his legs, but one

soldier thrust his lance into his side, and immediately blood and water flowed out.

An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may believe. For this happened so that the scripture passage might be fulfilled:

“Not a bone of it will be broken.”

And again another passage says:

“They will look upon him whom they have pierced.”

GLORY BE TO THE LORD!

ADESTE DOMINI

All kneel

ADESTE DOMINI, ADESTE DOMINI,
GOLGOTHA PEPENDIT SALVATOR MUNDI;
AQUILA CLAMAT: HORROR MUNDO.

ADESTE DOMINI, ADESTE DOMINI,
LONGA ET MOLESTA EST VIA AD CALVARIAM;
UBI ESSET, NISI NOBISCUM.

ADESTE DOMINI, ADESTE DOMINI,
PRINCEPS MUNDI GAVISUS EST, PRINCIPES
IUBILANT;
SED IN HOC DEBITUM SOLVITUR.

ADESTE DOMINI, ADESTE DOMINI,
POSTREMA PLAGA TEMPLUM PENETRAT,
SANGUIS ET AQUA;
MUNDUM EMUNDA, TESTE.

ADESTE DOMINI, ADESTE DOMINI,
VELUM REDDITUR, MUNDUS EST UNUS;
REGNUM CAELO NUNC IUNGITUR TELLURI;

ADESTE DOMINI, ADESTE DOMINI,
SEPULCHRUM INANE MANET, CAELI DOMINUM;
SERVO DOLORI JACET FRIGIDUM SEPULCRUM.

ADESTE DOMINI, ADESTE DOMINI,
AD PEDEM CRUCIS, FAMULI TUI ORATE.
MISERERE NOSTRI, EXSPECTANTES FILIUM
RESURGENS

Adeste Domini, Adeste Domini,
At Golgotha, hung the Saviour of the World,
The Eagle cries: Horror to the World.

Adeste Domini, Adeste Domini,
The Road to Calvary is long and painful,
Where else would THY be, except with us.

Adeste Domini, Adeste Domini,
The prince of the world gloats, The rulers jubilate,
But in this, the debt of the world is paid.

Adeste Domini, Adeste Domini,
The final blow pierces the Temple, Blood and Water
flow,
To cleanse the World, as foretold.

Adeste Domini, Adeste Domini,
The veil is now rendered, The world is one,
The Kingdom Heaven, now joined to the Earth,

Adeste Domini, Adeste Domini,
An empty tomb awaits, The Lord of Heaven,
A cold tomb lies for the Suffering Servant.

Adeste Domini, Adeste Domini,
At the foot of the cross, Thy servants pray.
Have mercy on us, as we await the Rising Son!

Preparation of the Communion

All stand

The communion table is prepared with the Pre-sanctified Hosts. During the preparation the following is sung:

Vexilla Regis

VEXILLA REGIS PRODEUNT:
FULGET CRUCIS MYSTERIUM
QUO CARNE CARNIS CONDITOR,
SUSPENSUS EST PATIBULO.

O CRUX AVE, SPES UNICA,
HOC PASSIONIS TEMPORE
AUGE PIIS JUSTITIAM,
REISQUE DONA VENIAM.

TE, SUMMA DEUS TRINITAS,
COLLAUDET OMNIS SPIRITUS:
QUOS PER CRUCIS MYSTERIUM
SALVAS, REGE PER SAECULA. AMEN.

The Royal Banner forward goes,
The mystic Cross refulgent glows:
Where He, in Flesh, flesh who made,

Upon the Tree of pain is laid.

O Cross! all hail! sole hope, abide
With us now in this Passion-tide:
New grace in pious hearts implant,
And pardon to the guilty grant.

Thee, mighty Trinity! One God!
Let every living creature laud;
Whom by the Cross Thou dost deliver,
O guide and govern now and ever! Amen

ADORO TE DEVOTE

All kneel

P & C:

ADÓRO TE DEVÓTE, LÁTENS DÉITAS,
QUAE SUB HIS FIGÚRIS, VERE LÁTITAS:
TIBI SE COR MEUM TOTUM SÚBJICIT,
QUIA, TE CONTÉMPLANS, TOTUM DÉFICIT.

VISUS, TACTUS, GUSTUS, IN TE FÁLLITUR,
SED AUDÍTU SOLO TUTO CRÉDITUR:
CREDO QUIDQUID DÍXIT DEI FÍLIUS;
NIL HOC VERBO VERITÁTIS VÉRIUS.

IN CRUCE LATÉBAT SOLA DÉITAS,
AT HIC LÁTET SIMUL ET HUMÁNITAS:
AMBO TÁMEN CRÉDENS ÁTQUE CÓNFITENS,
PETO QUOD PETÍVIT LATRO PENITENS.

PLAGAS, SICUT THOMAS, NON INTÚEOR,
DEUM TÁMEN MEUM TE CONFÍTEOR.
FAC ME TIBI SÉMPER MÁGIS CRÉDERE,
IN TE SPEM HABÉRE, TE DILÍGERE.

O MEMORIÁLE MORTIS DÓMINI,
PANIS VIVUS, VITAM PRAESTANS HÓMINI,
PRAESTA MEAE MENTI DE TE VÍVERE,
ET TE ILLI SEMPER DULCE SÁPERE.

PIE PELLICÁNE, JESU DÓMINE,
ME IMMÚNDUM MUNDA TUO SÁNGUINE,
CUJUS UNA STILLA SALVUM FÁCERE,
TOTUM MUNDUM QUIT AB ÓMNI SCÉLERE.

JESU, QUEM VELÁTUM NUNC ASPÍCIO,
ORO FÍAT ILLUD, QUOD TAM SÍTIO:
UT, TE REVELÁTA CERNENS FÁCIE,
VISU SIM BEÁTUS TUAE GLÓRIAE.
AMEN.

All stand

P: Brethren draw near and receive this most precious gift. All are welcome to partake of the DIVINE LIGHT which lights every man that comes into the world.

Each person sits after receiving the Communion

COMMUNIO

All stand

P: O Holy FATHER having partaken of Thy SONs body on this day of ultimate sacrifice, may we await him.

C: AMEN!

C: Blessing, and Glory, and wisdom, and
Thanksgiving, and Honour, and Power, and Might be
unto GOD forever and ever.
AMEN.

POSTCOMMUNIO

P: Let us pray.

P. & C:

Let the LIGHT of the Divine Soul Illuminate us. That
we may be guarded from distress and want.
That all our days be perfect, holy and peaceful;
That what is good and profitable for our souls and for
the peace of the World may be granted us.

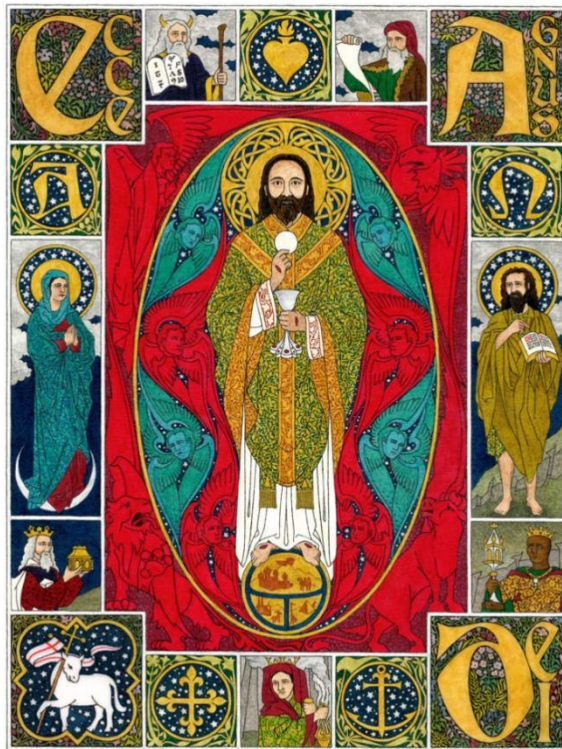
That the rest of our lives may be spent in the
knowledge of truth. So let the light of the Divine
Gnosis Illuminate us.
AMEN.

P: The LORD be with you

C: And with thy spirit

P: Go and Await the Resurrection!

C: DEO GRATIAS.



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SPECIAL MASSES

Additions To The Mass Rites For Special
Occasions

CHRISM MASS

The Bishop celebrates, in full pontifical robes. The oils and balsam for consecration are brought in at the offertory in solemn procession by the Deacon and Subdeacon.

After the Consecration and post-consecration hymns (Adoro Te), has been sung during the procession of the Blessed Sacrament, the Bishop is seated at a table placed before the altar in plano. The Bishop exorcizes the oil and balsam as follows:

THE EXORCISM

Bishop: In the Name of God, I exorcize all influences of evil, that they may be cast out from this + balsam which we are about to dedicate to His service, in the power of the + Father and of the + Son and of the Holy + Spirit.
All: Amen.

The vessels are removed from the table, except that containing the oil of the sick.

THE BLESSING OF THE OIL FOR THE SICK

The Bishop rises and blesses this oil as follows:
Bishop: In the Name of our Lord Christ, and invoking the assistance of the holy Archangel Raphael, I + consecrate and + hallow this + oil for the healing of the sick;

may the blessing of the Great Physician rest thereupon, that it may give refreshment and peace alike to soul and body.

All: Amen.

The newly Consecrated oil is carried in procession to the sacristy.

THE BLESSING OF THE OIL OF CATECHUMENS

The Bishop blesses the oil, as follows,

Bishop: In the Name of our Lord Christ, I +
consecrate and + hallow this + oil, that it
may serve for the cleansing and safeguarding of those
who receive the holy rite of Baptism or consecration
to the Order of the Priesthood.

All: Amen.

The newly consecrated oil is carried in procession to the sacristy.

THE BLESSING OF THE HOLY CHRISM

The Bishop blesses the balsam and oil respectively as follows:

THE BLESSING OF THE BALSAM

The Liberal Rite considers powdered frankincense to be balsam. Traditionally, balsam is a concrete (balm of Gilead, which is either impossible to find or prohibitively expensive). Several types of other balsams are generally available (Peru Balsam, Tolu

Balsam, Copaiba Balsam), and these are quite satisfactory for use in Chrism.

Bishop: In the Name of our Lord Christ, I +
consecrate and + hallow this + balsam, that
everything touched therewith may burn with His
purity, before whose splendour the Angels veil their
faces.

ALL: Amen.

THE BLESSING OF THE OIL

Bishop: In the Name of our Lord Christ, I +
consecrate and + hallow this + oil now set
apart for the making of Holy Chrism, that it may
bestow upon those who receive it of the fullness of
spiritual strength.

ALL: Amen.

The balsam and oil are now mixed and the Bishop,
extending both hands over the oil, continues:

Bishop: Let us pray.

O Lord Christ, the Fountain of all goodness, who dost
pour down Thy gifts abundantly upon men, and for
their strengthening dost hallow and set apart these
earthly things as a channel of Thy marvellous power,
send forth, we pray Thee, Thy + blessing upon this
holy chrism, that whatsoever persons or things shall
be anointed therewith may receive of the fullness of
spiritual consecration. Let Thy heavenly blessing
descend upon those who are signed by this chrism
with the sign of Thy holy service, that, guarding well
their spiritual heritage, they may shed around them
the fragrance of a godly life, O Thou Great Shepherd

and Ruler of the souls of men, to whom be honour and glory forevermore.

ALL: Amen.

The Bishop breathes three times in the form of a cross over the chrism. The Priests who are present breathe over it in the same way and oil (SC) is carried in procession to the sacristy.

The Bishop proceeds with the Holy Eucharist. After the *Ite Missa Est* has been sung he exhorts the Priests faithfully to guard the chrism and holy oils and not to presume to administer them otherwise than according traditions and canons of the church.

CONFIRMATION

After an address to the candidates, the Bishop lays aside his mitre; the candidates kneel down. The Bishop, folding his hands on his breast, shall turn towards them and say;

May the Holy Spirit come down upon you, and the power of the Most Highest preserve you from sin.
Amen.

Bishop: (crossing himself) Our help is in the Name of the Lord.

All: Who hath made heaven and earth.

Bishop: Lord, hear my prayer.

All: And let my prayer come unto thee.

Bishop: The Lord be with you.

All: And with thy spirit.

Bishop: (extending his hands over the candidates)

Let us pray.

Almighty and everlasting God, who hast vouchsafed to regenerate these thy servants by water and the Holy Spirit, and hast given unto them forgiveness of all their sins, send down upon them thy Holy Spirit in all his fulness, the Comforter from heaven.

All: Amen.

Bishop: The spirit of wisdom and understanding.

All: Amen.

Bishop: The spirit of counsel and strength.

All: Amen.

Bishop: The spirit of knowledge and godliness.

All: Amen.

Bishop: Fill them with the spirit of thy fear, and sign them with the sign of the cross + of Christ in thy mercy unto life eternal, through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, God world without end.

Amen.

The Bishop shall put his mitre on, and approaching the candidates, who are to be standing or kneeling before him, shall anoint the forehead of each singly, in the form of a cross, with his right thumb dipped in the chrism. The candidate himself, or the priest or the layman who holds the vessel of chrism, or the godparent, shall inform the Bishop beforehand of the Christian name of each candidate separately. While the Bishop anoints them he shall say;

N. I sign thee with the sign of the cross + and I confirm thee with the chrism of salvation, in the Name of the Father + and of the Son, and of the Holy Spirit.

The Bishop's assistant: Amen.

At the first name the candidate is anointed, at the next the sign of the cross is made over him. Then the Bishop shall strike him gently on the cheek, saying,
Bishop: Peace be with thee.

All: And with thy spirit.

The oil is then wiped of the forehead with cotton wool by a priest or layman. When all have been confirmed, the Bishop wipes his thumbs with bread-crumbs or salt, and washes his hands. At the same time the following may be said by the Bishop,

Establish the thing, O God, that thou hast wrought in us, for thy temple's sake at Jerusalem. 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.

Bishop: (laying aside his mitre) Show us thy mercy, O Lord.

All: And grant us thy salvation.

Bishop: Lord, hear my prayer.

All: And let my cry come unto thee.

Bishop: The Lord be with you.

All: And with thy spirit.

Bishop: Let us pray.

O God, who didst give to thine Apostles the Holy Spirit, and didst ordain that by them and their successors he should be delivered to the rest of the faithful, look mercifully on this our humble service; and grant that the hearts of those whose foreheads we have anointed with the sacred chrism, and signed with the sign of the holy cross, may, by the same Holy Spirit descending upon them, and vouchsafing to dwell in them, be made the temple of his glory, who with the Father and the same Holy Spirit lives and reigns, God world without end.

Amen.

Bishop: Behold, thus shall every man be blessed that fears the Lord.

And turning to the persons confirmed,

May the Lord from out of Sion so bless you, that ye may see the salvation of Jerusalem all the days of your life, and may have life everlasting. Amen.



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HOLY MATRIMONY

The Marriage Rite

The bridegroom and bride (on his left), with their attendants, stand before the altar rails.

INVOCATION

Priest: In the Name of the Father + and of the Son
and of the Holy Spirit.

All: Amen.

Turning to the congregation, the Priest addresses them as follows:

Priest: Dearly beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this man and this woman in holy Matrimony, which is an honourable estate, not by any to be enterprised nor taken in hand unadvisedly, lightly or wantonly, but reverently, discreetly, advisedly and soberly, in the sight of God. Into which estate these two persons come now to be joined. Therefore, if any man can show any just cause why they may not lawfully be joined together, let him now speak or else hereafter forever hold his peace.

No impediment being alleged, the Priest questions the man and woman separately concerning their consent to marry.

Priest: (*to the man*) Wilt thou, *N*, take *N*. here present for thy lawful *wife* according to the rite of our holy Mother the Church?

Bridegroom: I will.

Priest: (*to the woman*) Wilt thou, *N*., take *N*. here present for thy lawful *husband* according to the rite of our holy Mother the Church?

Bride: I will.

The bridegroom now places the ring upon a salver held before him by an acolyte. The Priest sprinkles the ring with holy water in the form of a cross, and then blesses it, saying:

Priest: Bless + O Lord, and + hallow this + ring, that she who shall wear it may ever keep true faith unto her *husband*, and so, abiding in Thy peace and in conformity to Thy holy will, may ever live with him in love unchanging; through Christ our Lord.

All: Amen.

If it should be thought well for the woman to give her intended husband a ring, it may be blessed here as follows:

Priest: Bless + O Lord, and + hallow this + ring, that he who shall wear it may ever keep true faith unto his *wife*, and so, abiding in Thy peace and in conformity to Thy holy will, may ever live with her in love unchanging; through Christ our Lord.

All: Amen.

The ring(s) remains upon the salver until required.

Priest: Who giveth this *woman* to be married to this *man*?

The father or friend places the bride's right hand in that of the Priest, who in turn places it in the right hand of the bridegroom.

Priest: Receive the precious gift of God.

Then shall the bridegroom plight her his troth in these words. Repeated by him after the Priest:

I, *N*, take thee, *N*, to be my wedded *wife*, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love, to cherish and to honour; and thereunto, in the presence of God and in the power and love of Christ our Lord and Master, I plight thee my troth.
Amen.

Then shall they loose hands, and the woman, taking the man's right hand in her own, shall repeat after the Priest:

I, *N*, take thee, *N*, to be my wedded *husband*, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love, to cherish and to honour; and thereunto, in the presence of God and in the power and love of Christ our Lord and Master, I plight thee my troth.
Amen.

The salver bearing the ring(s) is now brought by an acolyte.

Bridegroom repeats after the priest: (*Placing the ring on the thumb of the bride's left hand*) In the Name of the Father, (*on the forefinger*) and of the Son, (*on the next finger*) and of the Holy Spirit, (*lastly on the ring finger, as he seals his fidelity with the word*) Amen.

Holding the ring in its place, he repeats after the Priest:

With this ring I thee wed; my truest love I thee pledge; with my body I give thee reverence, and with all my strength I thee shield.

Amen.

If the man is to receive a ring also, it would now be placed upon his left ring finger as a pledge of her love and fidelity. No words accompany this action, as in the true symbolism of the rite the woman fulfils her part rather by the receiving of the ring. The Priest now joins their right hands, and after touching the forehead of the man and woman with holy water, says:

Priest: I join you together in marriage in the Name of the Father, + and of the Son, and of the Holy Spirit.
Amen.

Then, covering their joined hands with the right end of his stole, he adds:

Priest: Those whom God hath joined together, let no person seek to put asunder.

Then shall the Priest speak unto the people:

Priest: Forasmuch as *N* and *N* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring and by joining of hands; I declare to you that they be *husband and wife* together, in the Name of the Father, and of the Son, and of the Holy Spirit.
All: Amen.

The newly-married pair kneel.

Priest: O Lord, bless Thy servant and Thy handmaid.

All: Who put their trust in Thee.

Priest: Pour forth upon them of the fullness of Thy love.

All: And lighten them with Thy heavenly grace.

Priest: Send them wisdom from Thy sanctuary.

All: And do Thou dwell in their understanding.

Priest: Be unto them, O Lord, a tower of strength.

All: And evermore defend them.

Priest: The Lord be with you.

All: And with thy spirit.

Priest: Let us pray. O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life, send Thy blessing upon these Thy servants, this *man* and this *woman*, whom we + bless in Thy Name; that these persons may surely perform and keep the vow and covenant betwixt them made, and may so hold their lives in the knowledge and love of Thee that they may dwell together in holy love and peace; through Christ our Lord.

All: Amen.

If desired, the above Collect may be followed by the following prayer for children:

Priest: Father of Lights, in whose hand are the souls who come to earth, do Thou bless the marriage of these Thy servants with fruitfulness of increase. May their lives be so sanctified in Thy service that to them

may be given children radiant with Thy power and glory; through Christ our Lord.

All: Amen.

A hymn or a solo may be sung here, the newly-married pair still kneeling.

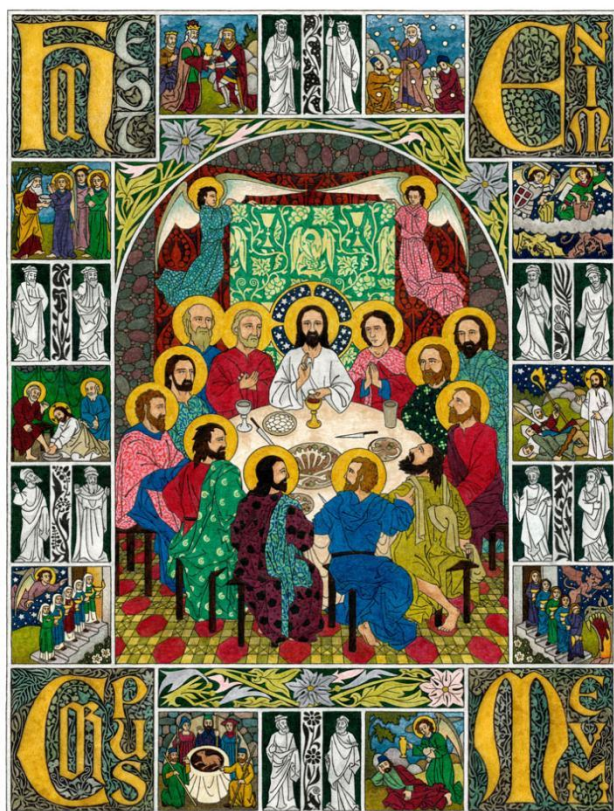
BLESSING

The Priest pronounces this blessing over the Bride and Bridegroom, still kneeling:

Priest: Almighty God pour upon you the riches of His grace, sanctify and + bless you, that you may serve Him both in body and soul, and live together in holy love unto your lives' end.

All: Amen.

The mass now follows according to either the Mass of Mary, Mass of the ArchAngels, Grail Mass or Latin Mass.



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HOLY ORDERS

The Ordination of Deacons

THE COLLECT

The Bishop celebrates the Holy Eucharist, at which the following special Collect is used.

ALMIGHTY, everlasting God, by whose Spirit the whole body of the Church is made holy and governed, do Thou pour forth Thy sanctifying grace into the heart of these Thy servants, who are about to be numbered among the Deacons of Thy Church, that with pure heart and open mind they may faithfully receive the gift of the Holy Spirit; through Christ our Lord.

All: Amen.

The Collect of the Day and such other Collects as are usual follow here.

Just prior to the gospel, the Bishop takes his seat upon a faldstool before the altar. The ordinands come forward bearing lighted candles, and a Priest appointed for the purpose presents them to the Bishop, saying:

Master of Ceremonies: Most Reverend Father, our holy Mother the Church catholic prays that you would ordain these Subdeacons here present to the charge of the Diaconate.

Bishop: Knowest thou them to be worthy?

Master of Ceremonies: As far as human frailty allows me to judge, I do both know

and attest that they are worthy of the charge of this office.

Bishop: Thanks be to God.

The ordinands are then seated, and the Bishop charges the clergy and people as follows:

Bishop: Dearly beloved brethren, these Subdeacons here before you are presented for the Order of the Diaconate, to be irrevocably set apart for the service of Christ by the gift of God's most holy Spirit. Mindful of the sacred trust reposed in us, we have sought to ensure that only such as may be profitable to Christ's holy Church be thus presented; yet for further precaution it is seemly that we should inquire if any know cause or just impediment why these persons should not be admitted to the exercise of the Deacon's office. If, then, any of you know aught against them in the Name of God and for the benefit of His Church, let him boldly come forward and speak; how be it, let him be mindful of his own estate.

After a pause, the Bishop, addressing himself to the ordinands, issues the following charge:

Bishop: Dearly beloved sons, who are now about to be raised to the Order of Deacon, do you endeavour to receive it worthily, and blamelessly to fulfil its duties when you have received it. It appertains to the Deacon to minister at the altar, to read or intone the Gospel, to preach, and in the absence of the Priest to baptize. Wherefore, dearly beloved sons as now you are charged to minister to the flock of Christ, be you raised above all unworthy propensities which war against the soul; be seemly, courteous in demeanour,

and full of noble desires and of love for God and man, as befits the ministers of Christ and stewards charged to dispense the mysteries of God. And as you now have a share in offering and dispensing the Body and Blood of the Lord, as Holy Writ has it: 'Be ye clean, ye that bear the vessels of the Lord.' Be it your care to set forth to others, by living deeds, the gospel your lips will proclaim to them, that of you it may be said: 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publishes peace.'

The ordinands rise.

Bishop: Will you thus strive to use worthily the powers entrusted to you?

Ordinand: I will.

Bishop: The Lord keep you in all these things, well-beloved sons, and strengthen you in all goodness.

All: Amen.

The Bishop rises and addresses the people as follows:

Bishop: Let us pray, dearest brethren, that Almighty God in His great loving-kindness and watchful care over His Church may bestow a plentiful grace upon these Subdeacons now about to be raised to the Order of the Diaconate.

LITANY

All kneel and sing the following Litany, during which the ordinands lie prostrate.

God the Father, seen of none,
God the co-eternal Son,
God the Spirit, with Them One;

Hear us, Holy Trinity.
God Eternal, mighty King,
Unto Thee our love we bring;
Through the world Thy praises ring;
We are Thine, O Trinity.
Christ, the Lord of Life and Light,
Ruler of the starry height,
Fount of glory infinite;
Thee we worship, Master.
Mighty Lord, we hail Thee here,
Recognize Thy Presence dear,
Feel and know that Thou art near,
Keeping thus Thy promise.
Though Thy face we cannot see
As of old in Galilee,
Strong in faith we worship Thee,
Ever present Master.
From our fathers we have heard
Of the gift Thy Hand conferred:
We have proved Thy holy word :
Be that gift outpoured.
Though Thy form from earth hath gone.
Thine Apostles handed on
Sacramental benison:
Be that blessing with us.
We this power would now convey,
Strengthen Thou our hands, we pray,
Pour Thy might through us to-day;
Hear us, Holy Master.
Monarch, at Thy feet we kneel,
For Thy servants we appeal,
Fill their hearts with holy zeal,
In Thy service, Master.
Thou of holy Church the Head,

Mystic power upon them shed,
By Thy love may they be led;
Hear us Holy Master.
Link in mystic bold with Thee
These Thy Deacons; may they be
From the world and self set free,
By Thy power, O Master.
May they stand before Thy Face
Filled with love and heavenly grace;
Grant them with Thy saints a place
Near Thee, Lord and Master.

The three verses which follow are sung by the Bishop alone.

We beseech Thee. hear our prayer;
Bless + Thy servants, prostrate there;
Hold them in Thy loving care:
Hear us, Holy Trinity.
Hear Thy servants as they pray:
Help Thy chosen one to-day,
Bless + and + hallow them for aye;
Hear us, Holy Trinity.
Pour Thy loving-kindness great
On each chosen candidate;
Bless + them, + hallow, + consecrate;
Hear us, Holy Trinity.

All: sing:

God the Father, seen of none.
God the co-eternal Son,
God the Spirit. with Them One;
We are Thine. O Trinity.

The people are seated.

The Bishop rises and with hands extended towards the ordinands who kneel before him, says the following prayer:

Bishop: O Lord Christ. the Fountain of all goodness, who by the operation of the Holy Spirit hast appointed divers Orders in Thy Church, and for its greater enrichment and perfecting dost pour down Thy gifts abundantly upon mankind, we pray Thee to + open to Thy heavenly grace the hearts and minds of these Thy servants who are about to be numbered among the Deacons of Thy Church, that through them Thy power may abundantly flow for the service of Thy people. For our part, as men lacking the divine insight and ignorant of the supreme Judgement, we have inquired into their lives to the best of our ability. But what to us is unknown cannot escape Thee, O Lord, nor are hidden things concealed from Thee. Thou penetrate all secrets, Thou art the Searcher of hearts, Thou wilt test their lives by Thy heavenly judgement, wherein Thou dost ever prevail. Wherefore we pray Thee, O Lord and heavenly Master, to hallow and strengthen with Thy mighty + blessing those whom we now set apart to the end that they may minister at Thy holy altar and to the well-being of Thy faithful people. Increase in them, O Lord, the gifts of the Holy Spirit, that they may be strong and of a good courage and, surmounting doubt and imperfection, may purchase to themselves a good degree and a great boldness in the faith, O Thou great Ruler of the hearts of men, to whom be praise and adoration from men and from the Angel host. All: Amen.

All kneel while the Veni Creator is sung.

VENI CREATOR

Come, Thou Creator Spirit blest,
And in our souls take up Thy rest;
Come with Thy grace and heavenly aid,
To fill the hearts which Thou hast made.
Great Paraclete, to Thee we cry,
O highest gift of God most high;
O living Fount, O Fire, O Love,
And sweet anointing from above.
Thou in Thy sevenfold gift art known;
Thee, Finger of God's Hand, we own;
The promise of the Father, Thou
Who dost the tongue with power endow.
Kindle our senses from above,
And make our hearts o'erflow with love;
With patience firm and virtue high
The weakness of our flesh supply.
Far let us drive our tempting foe,
And Thine abiding peace bestow;
So shall we not, with Thee for guide,
Turn from the path of life aside.
O may Thy grace on us bestow
The Father and the Son to know,
And Thee, through endless times confessed,
Of both eternal Spirit blest.

All: Glory while the ages run
Be to the Father and the Son,
Who gave us life; the same to Thee,
O Holy Spirit, eternally.
Amen.

THE WORDS OF INSTITUTION

The Bishop rises and imposes his right hand upon the head of each ordinand, saying:

Bishop: Receive the Holy Spirit for the office and work of a Deacon in the Church of God.

THE EPICLESIS

The Bishop with his hand extended towards the newly ordained Deacons, continues:

Bishop: O God the Holy Spirit, who hast deigned to descend upon these Thy servants in spirit and in power, strengthen them with Thy sevenfold might for the faithful performance of this ministry. May that power ever flow forth in their actions and kindle their speech; may they be resolute and steadfast in the service of their brethren, so that, having always the witness of a good conscience, they may continue strong and stable in Christ a pillar in the temple of our God, Thou who with the Father and the Son lives and reigns, God throughout all ages of ages.

All: Amen.

The Bishop is seated and vests the Deacon with a white stole, which is placed over the left shoulder and fastened under the right arm. He makes the sign of the cross over the heart of the Deacon as he says:

Bishop: Take thou the white + stole for a symbol of thine office, remembering that as for the service and love of man thou dost exercise the power which now is in thee, so will it flow through thee in ever greater fullness and glory.

The Bishop vests the new Deacon with a dalmatic, saying:

Bishop: The Lord clothe thee with the vesture of gladness and ever encompass thee with the dalmatic of Justice. In the Name of the + Father and of the + Son and of the Holy + Spirit.

All: Amen.

The Bishop delivers to the new Deacon the Book of Gospels, saying:

Bishop: Take thou authority to read the Gospel in the Church of God, both for the living and the dead. In the Name of the + Father and of the + Son and of the Holy + Spirit.

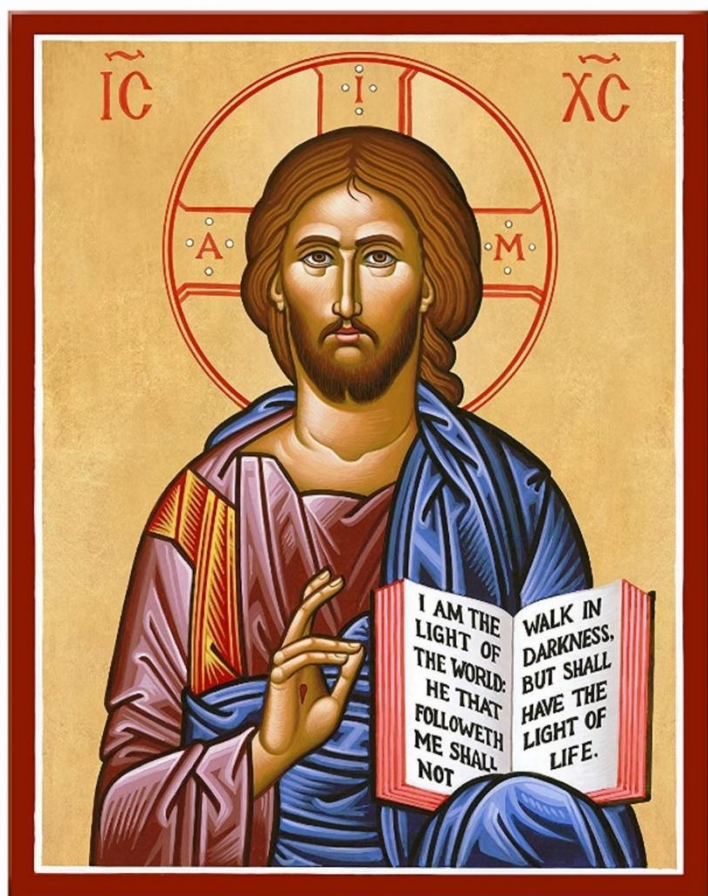
All: Amen.

Retrieve Book. The bishop rises and blesses them in this wise:

Bishop: O Christ, the Lord of Love, who, by the heavenly and earthly service of Angels which Thou orders, dost shed over all the elements the efficacy of Thy will, pour out on these Thy servants of the fullness of Thy + blessing, that in the fellowship of those glorious Angels they may minister worthily at Thy holy altars, and being endowed with heavenly virtue and grace they may ever be watchful and zealous in the service of Thy Church, Thou who reigns forever and ever.

All: Amen.

Now is sung the Gradual. One of the newly ordained Deacons, vested in dalmatic, reads the Gospel. (Use the Munda Cor Meum ceremony.)



The Ordination of a Priest

THE COLLECT

The Bishop celebrates the Holy Eucharist

Bishop: Almighty, everlasting God, by whose Spirit the whole body of the Church is made holy and governed, do Thou pour forth Thy sanctifying grace into the hearts of this Thy servant, who is about to be numbered among the Priests of Thy Church, that with pure heart and open mind he may faithfully receive Thy blessing from on high; through Christ our Lord.

All: Amen.

The Collect of the Day and such other Collects as are usual follow here.

The Gradual being ended, the Bishop takes his seat upon a faldstool before the altar. The ordinand comes forward bearing lighted candles and a Priest appointed for the purpose presents him to the Bishop, saying:

Master of Ceremonies: Most Reverend Father, our holy Mother the Church catholic prays that you would ordain this Deacon here present to the charge of the Priesthood.

Bishop: Knowest thou him to be worthy?

Master of Ceremonies: As far as human frailty allows me to judge, I do both know and attest that he is worthy of the charge of this office.

Bishop: Thanks be to God.

The ordinand is then seated and the Bishop charges the clergy and people as follows:

Bishop: Dearly beloved brethren, as both the captain of a ship and the passengers it carries have equal cause for security or for fear, it is appropriate that those whose interests are common to be of one mind. Nor was it without purpose that the Fathers decreed that the people also should be consulted touching the election of those who are to be employed in the service of the altar, for what is unknown of the many concerning the life and conversation of those who are presented, may oft-times be known to few, and all will necessarily yield a more ready obedience to one when ordained, to whose ordination they have signified their assent. If, then, any one has aught to the prejudice of this man, in the Name of God and for the benefit of His Church, let him boldly come forward and speak; how be it, let him be mindful of his own estate.

After a pause, the Bishop, addressing himself to the ordinand, charges him as follows:

Bishop: Dearly beloved son, it is now our part solemnly and for the last time, before the irrevocable act shall be accomplished which shall lay upon you the sweet but heavy burden of the Priesthood, to charge you how great is the dignity and responsibility of this office and how weighty are the duties to be performed by those ordained thereto. It appertains to the Priest to offer sacrifice, to bless, to preside, to loose and to bind, to anoint, to preach and to baptize.

Wherefore, dearly beloved son, whom the award of our brethren has chosen that you may be consecrated

to this office as our helper, after solemn premeditation only and with great awe is so sublime an office to be approached, and great indeed must be the care with which we determine that they who are chosen to represent our Blessed Lord and to preside in His Church commend themselves by great wisdom, by worthiness of life and the persevering practice of justice and truth.

Do you, then, dearly beloved son, keep these things in remembrance and let the fruit thereof be seen in your walk and conversation, in chaste and holy integrity of life, in continually abounding in all manner of good works. Strive without ceasing to increase within yourself the perfection of heavenly love, that having your heart filled with the love of God and of man, you may be an almoner of Christ's blessing and bearer of His love to the hearts of mankind. Forget never how great a privilege is yours to bring the little ones to Him through the gateway of baptism and to lift the heavy burden of the sorrow and sin of the world by the grace of absolution.

Consider attentively what you do; imitate those things which in the Church of God it is your duty to handle and to transact. And forasmuch as you will now be called upon to offer the Holy Sacrifice before the throne of God and to celebrate the sacred mysteries of the Lord's love, be earnest in ridding your members of all imperfections. Ye whose duty it is to offer unto God the sweet incense of prayer and adoration, let your teaching be a spiritual remedy unto God's people; let your words of blessing and consolation be their help and strength; let the sweet

savour of your life be a fragrance in the Church of God.

Thus, both by word and deed may you fashion the temple of God, so that neither shall we appear blameworthy before the Lord, who in His Name shall thus advance you, nor ye who shall thus be advanced; but rather may we all find acceptance and abundant recompense for this day's act, which of His infinite goodness and loving-kindness may He deign to grant.

The ordinand rises.

Bishop: Will you thus strive to use worthily the powers entrusted to you?

Ordinand: I will.

Bishop: The Lord keep you in all these things, well-beloved son, and strengthen you in all goodness.

All: Amen.

The Bishop rises and addresses the people as follows:

Bishop: Let us pray, dearest brethren, that Almighty God, in His great loving-kindness and watchful care over His Church, may bestow a plentiful grace on this Deacon, now about to be raised to the Order of the Priesthood.

LITANY

All kneel and sing the following Litany, during which the ordinands lie prostrate.

God the Father, seen of none,
God the co-eternal Son,
God the Spirit, with Them One;
Hear us, Holy Trinity.

God Eternal, mighty King,
Unto Thee our love we bring;
Through the world Thy praises ring;
We are Thine, O Trinity.
Christ, the Lord of Life and Light,
Ruler of the starry height,
Fount of glory infinite;
Thee we worship, Master.
Mighty Lord, we hail Thee here,
Recognize Thy Presence dear,
Feel and know that Thou art near,
Keeping thus Thy promise.
Though Thy face we cannot see
As of old in Galilee,
Strong in faith we worship Thee,
Ever present Master.
From our fathers we have heard
Of the gift Thy Hand conferred:
We have proved Thy holy word :
Be that gift outpoured.
Though Thy form from earth hath gone.
Thine Apostles handed on
Sacramental benison:
Be that blessing with us.
We this power would now convey,
Strengthen Thou our hands, we pray,
Pour Thy might through us to-day;
Hear us, Holy Master.
Monarch, at Thy feet we kneel,
For Thy servants we appeal,
Fill their hearts with holy zeal,
In Thy service, Master.
Thou of holy Church the Head,
Mystic power upon them shed,

By Thy love may they be led;
Hear us Holy Master.
Link in mystic bold with Thee
These Thy Deacons; may they be
From the world and self set free,
By Thy power, O Master.
May they stand before Thy Face
Filled with love and heavenly grace;
Grant them with Thy saints a place
Near Thee, Lord and Master.

The three verses which follow are sung by the Bishop alone.

We beseech Thee. hear our prayer;
Bless + Thy servants, prostrate there;
Hold them in Thy loving care:
Hear us, Holy Trinity.
Hear Thy servants as they pray:
Help Thy chosen one to-day,
Bless + and + hallow them for aye;
Hear us, Holy Trinity .
Pour Thy loving-kindness great
On each chosen candidate;
Bless + them, + hallow, + consecrate;
Hear us, Holy Trinity.

All: sing:

God the Father, seen of none.
God the co-eternal Son,
God the Spirit. with Them One;
We are Thine. O Trinity.

The people are seated.

The Bishop rises and with hands extended towards the ordinands who kneel before him, says the following prayer:

Bishop: O Lord Christ, the Fountain of all goodness, who by the operation of the Holy Spirit hast appointed divers Orders in Thy Church, and for its greater enrichment and perfecting dost shed Thy gifts abundantly upon men, do Thou pour forth Thy sanctifying grace upon this Thy servant, who is about to be numbered among the Priests of Thy Church. May his hands be strong to achieve, may wisdom guide and direct his life, may the beauty of holiness sanctify him and shed a spiritual fragrance about his path, so that in all his works begun, continued and ended in Thee, he may show forth the abundance of Thy power and glorify Thy holy Name, O Thou great King of Love, to whom be praise and adoration from men and from the Angel host.

All: Amen.

In silence the Bishop lays both hands upon the head of the ordinand. The same is done after him successively by all the Priests present. When this is over, both the Bishop and the Priests having their right hands extended towards the ordinand, the Bishop says the following:

Bishop: O Lord Christ, whose strength is in the silence, grant that this Thy servant whom now Thou dost join unto Thyself in the holy bond of the Priesthood may henceforward minister faithfully of the priestly power to those who ask in Thy Name.

All: Amen.

Pause.

Bishop: Let us pray, dearest brethren, that Almighty God may multiply the gifts of the Spirit in this His servant for the work of the Priesthood.

They lower their hands, and all kneel while the Veni Creator is sung.

VENI CREATOR

Come, Thou Creator Spirit blest,
And in our souls take up Thy rest;
Come with Thy grace and heavenly aid,
To fill the hearts which Thou hast made.
Great Paraclete, to Thee we cry,
O highest gift of God most high;
O living Fount, O Fire, O Love,
And sweet anointing from above.
Thou in Thy sevenfold gift art known;
Thee, Finger of God's Hand, we own;
The promise of the Father, Thou
Who dost the tongue with power endow.
Kindle our senses from above,
And make our hearts o'erflow with love;
With patience firm and virtue high
The weakness of our flesh supply.
Far let us drive our tempting foe,
And Thine abiding peace bestow;
So shall we not, with Thee for guide,
Turn from the path of life aside.
O may Thy grace on us bestow
The Father and the Son to know,
And Thee, through endless time confessed,
Of both eternal Spirit blest.

All glory while the ages run
Be to the Father and the Son,
Who gave us life; the same to Thee,
O Holy Spirit, eternally,
Amen.

THE WORDS OF INSTITUTION

The Bishop rises and again imposes his hands upon the head of the ordinand saying:

Bishop: Receive the Holy Spirit for the office and work of a Priest in the Church of God; whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.

THE EPICLESIS

The Bishop, with his hands extended towards the ordinand, continues:

Bishop: O God, the Source of all holiness, of whom are true consecration and the fullness of spiritual benediction, we pray Thee, O Lord, to + open to Thy heavenly grace the heart and mind of this Thy servant, who has been raised to the Priesthood, that through him Thy power may abundantly flow for the service of Thy people. May he be earnest and zealous as a fellow-worker in our Order and thus prove himself worthy of the sacred charge committed unto him. And, as by a spotless blessing he now shall change for the service of Thy people bread and wine into the most holy **Body and Blood of Thy Son**, may he be ever watchful that he keep the vessel of his

ministry pure and undefiled. May every kind of righteousness spring forth within him and may his heart be so filled with compassion for the multitude, that he may forget himself in the love of others. Thus steadfast in that Thy most joyous service, may the radiance of Thy love and Thy glory shine ever more brightly in his heart, till he rise unto mature spiritual manhood, unto the measure of the stature of the fullness of Christ, when his life shall be hid with Christ in God.

All: Amen.

THE SACRED IMPLEMENTS

The Bishop is seated and taking the stole that hangs after the manner of a Deacon, places it on the right shoulder and crosses it over the breast of the new Priest, saying:

Bishop: Take thou this stole, for a symbol of the power of the priestly office and as a channel of the ever-flowing stream of Christ in God.

He vests the Priest with the chasuble, saying:

Bishop: Take thou the priestly vestment, that in it thou mayest offer with our Lord Christ the most holy Sacrifice of His sacred Body and Blood.

The Bishop anoints the hands of the new Priest with the oil of the catechumens.

The Bishop afterwards says:

Be pleased, O Lord, to consecrate and hallow these hands by this anointing and our + blessing; that whatsoever they + bless may be blessed, and whatsoever they consecrate may be consecrated and hallowed, in the Name of our Lord Christ.

All: Amen.

The Bishop closes the hands together, palm to palm, and they are bound together with a white linen strip.

The Bishop delivers to the new Priest a chalice containing wine and water, with a paten and a host upon it, saying:

Bishop: Take thou authority to offer sacrifice to God, and to celebrate the Holy Eucharist both for the living and for the dead; in the Name of the Lord.

All: Amen.

The Bishop and the Priest cleanse their hands. The Celebration is continued, the newly ordained Priest rises, bows, and goes to the altar. The Bishop blesses incense. The new Priest kneels for the Munda Cor Meum, gives the minor benediction, announces and reads the Gospel of the day:

IN THE PRAYER OF CONSECRATION

In the Prayer of Consecration the following clause is added after the words: 'for all our Bishops, clergy and faithful':

Especially for *he* whom in Christ's holy Name we have admitted to the Order of the Priesthood.

OATH OF CANONICAL OBEDIENCE

After the sentence, 'Under the veil of earthly things, etc.', the Bishop is once more seated on the faldstool; the new Priest kneels before him, and placing his joined hands between those of the Bishop, takes an oath of canonical obedience.

Bishop: Dost thou promise to myself and my successors due reverence and obedience in matters canonical?

New Priest: I do promise.

If the Bishop who is ordaining be not the Ordinary, he substitutes the name of the latter for the word 'myself', and 'his' for 'my'.

Bishop: Peace be to thee.

New Priest: And with thy spirit.

THE CHARGE

The Bishop charges them thus:

Bishop: Dearly beloved son, as what you have to handle is not without its mischances, I warn you that you do most diligently attend to the course of the Holy Eucharist, and especially to that which regards the consecration, the breaking and communion of the Host. Be you also careful that in everything which appertains to the administration of the Sacraments of Christ's holy Church, you do adhere to the form set

forth by lawful authority and presume not to depart therefrom in any detail.

He blesses the new Priest kneeling before him, as follows:

Bishop: The blessing of God Almighty, the + Father, the + Son and the Holy + Spirit, come down upon you, that you may be blessed in the priestly Order and in the offering of sacrifice to Almighty God, to whom belong honour and glory to the ages of ages.
All: Amen.

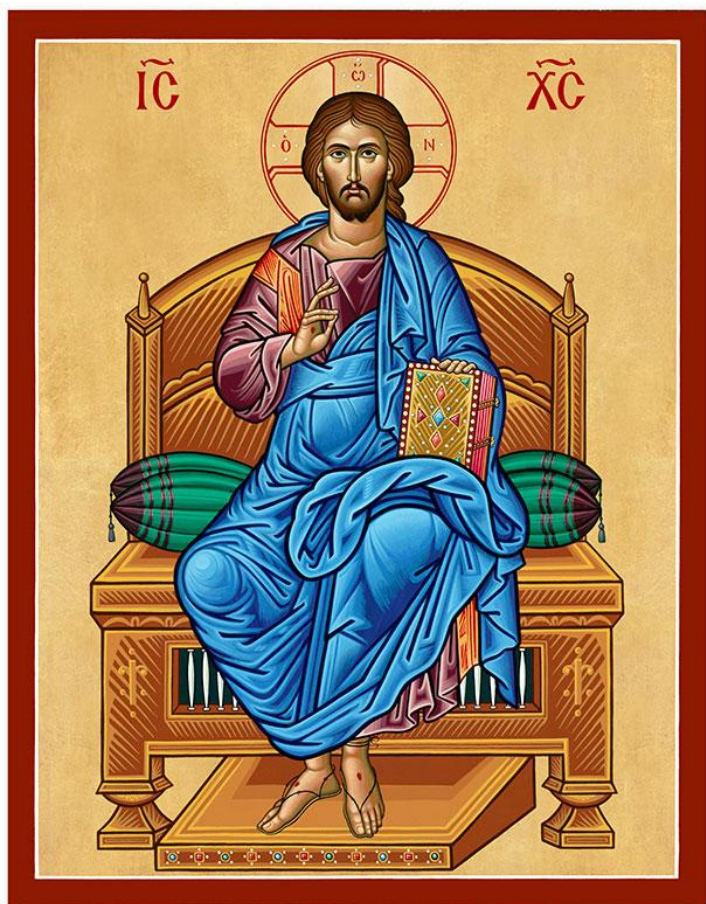
The Bishop is again seated upon the faldstool and addresses the new Priest as follows:

Bishop: Dearly beloved son, consider attentively the Order you have taken and be ever mindful of the sacred trust reposed in you. Since it hath pleased our Lord to call you thus closer to Himself, forget not the service of your brethren, which is the golden pathway to His most glorious Presence. Freely ye have received, freely give.

Bishop rises, relinquishes Crozier, turns, removes Mitre.

The Communio is then sung and the Holy Eucharist is continued to its close.

At the end of the Mass, the New Priest's first official duty should be blessing the bishop. This is often followed by individual blessings for those in the congregation, beginning with spouse, children and relatives.



THE CONSECRATION OF A BISHOP

At the conclusion of the Asperges the Consecrator takes his seat upon the faldstool, the Assistant Bishops and Bishop-Elect rise and, taking the hand of the later, the senior assistant Bishop addresses the Consecrator in these words:

Senior Assistant Bishop: In the Name of the Father + and of the Son and of the Holy Spirit.

All: Amen.

Senior Assistant Bishop: Most Reverend Father, our holy Mother the Church catholic prays that you would raise this Priest here present to the charge of the Episcopate.

Consecrator: Knowest thou him to be worthy?

Senior Assistant Bishop: As far as human frailty allows me to judge, I do both know and attest that he is worthy of the charge of this office.

Consecrator: Thanks be to God.
Have you the protocol of election?

Senior Assistant Bishop: We have.

Consecrator: Let it be read.

All: sit and the protocol is read. This being read the Bishop Elect kneels before the faldstool, puts his hands together between those of the Consecrator, and says:

Bishop Elect: I, **N**, chosen Bishop of the Church, do promise all due reverence and

obedience in matters canonical to the Presiding Bishop and to his successors. So help me God, through Christ our Lord.

The Consecrator pressing his hands lightly says:

Consecrator: The peace of the Lord be always with thee.

Bishop Elect: Amen.

Henceforward in all parts of the ceremony additional to the usual course of the Holy Eucharist, the Assistant Bishops repeat all that is said by the Consecrator, making also the various signs over the Bishop Elect with him.

Consecrator: The order established of old by the Fathers teaches and commands that who so is elected to the Episcopal Order shall be beforehand diligently examined in all charity concerning the doctrine of the Holy Trinity and the diverse relations and virtues suitable to this charge; and it is seemly that this practice be maintained. For since we verily believe that this stewardship has been committed unto us by Christ Himself, it behoves us to assure ourselves that they to whom we in turn commit it shall know, and in their hearts be fully persuaded, how great is their responsibility before Him.

In His Name, therefore, and in virtue of this authority and commandment, we now ask of thee, well-beloved brother, in sincere charity, whether if thou be ordained to this sacred charge, thou wilt exercise its powers wholly for what seems unto thee the true benefit of Christ's holy catholic Church and

for no other purpose whatsoever, laying aside utterly all thought of personal predilection or advancement.
Bishop Elect: With my whole heart I will endeavour so to do.

Consecrator: Wilt thou, so far as in thee lies, set thy affection on things above and not on things of earth?
Bishop Elect: I will.

Consecrator: Wilt thou with God's help ever remember that in this high office to which thou art called It is thy bounden duty and should be thy constant care to show an example of godly life to all those given into thy charge?
Bishop Elect: I will.

Consecrator: Wilt thou ever cherish as a sacred trust the power now to be committed unto Thee, and solemnly pledge thyself to exercise all care and discretion in the choice of those upon whom in Christ's Name thou shalt bestow the gift of Holy Orders?
Bishop Elect: I will.

Consecrator: Wilt thou hold thyself ever ready to do service in Christ's Name to all men, so far as thou art able, remembering that the noblest title of a Bishop is “**Servant of the servants of God?**”
Bishop Elect: I will.

Consecrator: Wilt thou, for the sake of the Lord's Name, seek ever to be gentle and tender to the sorrowful and those who suffer want?
Bishop Elect: I will.

Consecrator: Wilt thou ever bethink thee that thou should be a father unto thy people, and most of all show love unto the little ones among thy flock; remembering how Christ spoke: “Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God?”

Bishop Elect: I will.

Consecrator: The Lord keep thee in these things, well-beloved brother, and strengthen thee in all goodness.

All: Amen.

The Consecrator continues:

Consecrator: Dost thou believe, according to the measure of thy understanding and the powers of thy mind, in the Holy Trinity, Father, Son, and Holy Spirit, from whom, by whom, and in whom are all things in heaven and earth, visible and invisible, bodily and spiritual?

Bishop Elect: I do.

Consecrator: The Lord increase this faith in thee, well-beloved brother in Christ, that thou mayest lead thy flock to. A knowledge of the Divine Wisdom.

All: Amen.

The Consecrator and the Bishop Elect each assume the Eucharistic vestments. The Consecrator faces the altar and begins the Holy Eucharist. After the Absolution, pronounced by the Consecrator, the Bishop Elect, escorted by the Assistant Bishops and their several attendants, proceeds to the side altar. The Consecrator

and the Bishop Elect both say the Eucharist in the customary manner up to the end of the Gradual, the following Collect and Epistle being used.

THE COLLECT

ALMIGHTY, everlasting God, by whose Spirit the whole body of the Church is made holy and governed, do Thou pour forth Thy sanctifying grace into the heart of this Thy servant who is about to be numbered among the shepherds and rulers of Thy Church, that with pure heart and open mind he may faithfully receive of the plenitude of the Spirit; through Christ our Lord.

All: Amen.

The Collect of the Day and such other Collects as are usual follow here.

The Gradual being finished, the Bishop Elect is escorted by the Assistant Bishops to the Consecrator, who from the faldstool thus addresses him:

Consecrator: It appertains to a Bishop to consecrate, to ordain, to offer sacrifice, to anoint, to bless, to loose and to bind, to baptize and to confirm, to preside, to Interpret and to Judge.

Rising, he continues:

Consecrator: Let us then pray, dearest brethren, that Almighty God, In His great loving-kindness and watchful care over His Church, may bestow upon this Bishop Elect a plentiful grace for the performance of this sacred ministry.

All: Amen.

All kneel and sing the following Litany, during which the Bishop Elect lies prostrate. The words in italics to be changed to the plural when there are two or more candidates.

LITANY

God the Father, seen of none,
God the co-eternal Son,
God the Spirit, with Them One;
Hear us, Holy Trinity.
God Eternal, mighty King,
Unto Thee our love we bring;
Through the world Thy praises ring;
We are Thine, O Trinity.
Christ, the Lord of Life and Light,
Ruler of the starry height,
Fount of glory infinite;
Thee we worship, Master.
Mighty Lord, we hail Thee here,
Recognize Thy Presence dear,
Feel and know that Thou art near,
Keeping thus Thy promise.
Though Thy Face we cannot see
As of old in Galilee,
Strong in faith we worship Thee,
Ever-present Master.
From our fathers we have heard
Of the gift Thy Hand conferred;
We have proved Thy holy word;
Be that gift outpoured.
Though Thy form from earth hath gone,
Thine Apostles handed on
Sacramental benison;

Be that blessing with us.
We this power would now convey;
Strengthen Thou our hands, we pray,
Pour Thy might through us to-day;
Hear us, Holy Master.
Monarch, at Thy Feet we kneel,
For Thy servant we appeal,
Fill his heart with holy zeal,
In Thy service, Master.
Thou of holy Church the Head,
Mystic power upon him shed,
By Thy love may he be led;
Hear us, Holy Master.
Link in mystic bond with Thee,
This Thy Bishop, that he be
From the world and self set free,
By Thy power, O Master.
May *he* stand before Thy Face
Filed with love and heavenly grace;
Grant *him* with Thy saints a place
Near Thee, Lord and Master .

*Just before this the Consecrator rises. receives the staff
and turns towards the prostrate Bishop Elect. The
Assistant Bishops do likewise. Together they chant
these three verses, blessing him at the appointed
places:*

We beseech Thee, hear our prayer;
Bless this Thy servant prostrate there;
Hold *him* in Thy loving care;
Hear us, Holy Trinity.
Hear Thy servants as they pray;
Help Thy chosen one to-day,
Bless and hallow *him* for aye;

Hear us, Holy Trinity.
Pour Thy loving-kindness great
On Thy (each) chosen candidate;
Bless + *him*, + hallow + consecrate;
Hear us, Holy Trinity.

The Bishops kneel and the following verse is sung:

God the Father, seen of none,
God the co-eternal Son,
God the Spirit, with Them One;
We are Thine, O Trinity.

The people are seated. One of the clergy holds all open book of the Gospels over the neck and shoulders of the Bishop Elect, who kneels while the Consecrator, with hands extended over him, recites the following prayer:

Consecrator: O Lord Christ, the Fountain of all goodness, who by the operation of the Holy Spirit hast appointed divers Orders in Thy Church, and for its greater enrichment and perfecting dost pour out Thy gifts abundantly upon men, making some to excel in wisdom, others in devotion and yet others to be well-skilled in action, pour down upon this Thy servant of the fullness of the Holy Spirit, that in the pontifical dignity to which We are about to raise *him*, may *he* shine resplendent with all manner of heavenly virtue, O Thou great Shepherd and Bishop of the souls of mankind, to whom be praise and adoration from men and from the Angel host.

All: Amen.

VENI CREATOR

All kneel. The Consecrator kneels on lowest step (the "subdeacon step").

Come, Thou Creator Spirit blest,
And in our souls take up Thy rest;
Come with Thy grace and heavenly aid,
To fill the hearts which Thou hast made.
Great Paraclete, to Thee we cry,
O highest gift of God most high;
O living Fount, O Fire, O Love,
And sweet anointing from above.
Thou in Thy sevenfold gifts art known;
Thee, Finger of God's Hand, we own,
The promise of the Father, Thou
Who dost the tongue with power endow.
Kindle our senses from above,
And make our hearts o'erflow with love;
With patience firm and virtue high
The weakness of our flesh supply.
Far let us drive our tempting foe,
And Thine abiding peace bestow;
So shall we not, with Thee for guide,
Turn from the path of life aside.
O may Thy grace on us bestow.
The Father and the Son to know,
And Thee, through endless times confessed,
Of both eternal Spirit blest.
All glory while the ages run
Be to the Father and the Son,
Who gave us life; the same to Thee,
O Holy Spirit, eternally.
Amen.

THE WORDS OF INSTITUTION

The people remain kneeling. The Consecrator and the Assistant Bishops rise, they lay both hands upon the head of the Bishop Elect and together say slowly and distinctly the words of consecration:

Bishops: Receive the Holy Spirit for the office and work of a Bishop in the Church of God.

After a pause, with hands extended over the new Bishop, the Consecrator continues with the following prayer, the Assistant Bishops likewise extending their hands. and, as already indicated, accompanying him in a low voice:

Consecrator: O God the Father, God the Son, and God the Holy Spirit, most blessed and adorable Trinity, who wert and art and art to come, as Thou hast now bestowed upon this Thy servant of Thine awful power, and hast deigned to consecrate *him* as Thy representative and a teacher of Thy people, open, we pray Thee, *his* heart and mind to Thy heavenly grace, that *he* may handle wisely that which *he* has received and, being ever mindful of Thee, *he* may exercise *his* sacred power to the honour and glory of Thy holy Name. Fulfil in Thy chosen Bishop the perfection of Thy service, and, having entrusted *him* with the supreme dignity, do Thou sanctify him with unction from above.

The head of the newly-made Bishop is then bound with a long napkin and the Consecrator anoints him with Holy Chrism in token of his authority and dignity as a prince of the Church, saying to him:

May thy head be anointed and consecrated with heavenly blessing in the pontifical Order, so that the power which thou dost receive from on high may flow forth from thee in ever greater abundance and glory. In the Name of the + Father and of the + Son and of the Holy + Spirit.

All: Amen.

The Consecrator, again extending his hands, says:

Consecrator: Thou who art Wisdom, Strength and Beauty, show forth Thy glory in this Thy servant. Let Thy wisdom dwell in *his* mind and enlighten *his* understanding, that in judgement *he* may be true and a wise counsellor unto his people, discerning in all spiritual knowledge. May *he* be strong and of a good courage, sustaining *his* people in the face of darkness and despondency, a tower of strength to them that falter on the way.

Let the beauty of Holiness shine forth in *his* conversation and his actions. Do Thou fill *him*, O Lord, with reverence and make *him* devout and steadfast in Thy service. May gentleness adorn *his* life, that *he* may win the hearts of men and open them to the light of the Holy Spirit. Above all, may *he* be so fined with Thy love that *he* may touch the hearts of men with the fire from heaven and bring them from the darkness of ignorance into Thy marvellous Light; Thou who lives and reigns, O Trinity of Might and Wisdom and Love, one holy God throughout all ages of ages.

ALL: Amen.

The Consecrator, being seated, anoints the hands of the new Bishop with the Holy Chrism.

Consecrator: May these hands be consecrated and hallowed for the Work of the pontifical Order by this anointing with the holy chrism of sanctification. In the Name of the + Father, and of the + Son and of the Holy + Spirit.

ALL: Amen.

He makes the sign of the cross first over the heart of the newly consecrated Bishop and then over his hands, saying:

May thou abound with the fullness of spiritual blessing, so that whatsoever thou dost + bless may be blessed, and whatsoever thou dost hallow may be + hallowed, and that the laying on of this consecrated hand may avail for the spiritual safeguarding of thy people; in the Name of our Lord Christ.

ALL: Amen.

He joins the consecrated hands, the right resting on the left, and they are placed in a linen cloth which is suspended from his neck. Having cleansed his hands, he proceeds to bless the pastoral staff, pectoral cross and ring. Taking the staff in his hands, he says:

Consecrator: Eternal Triune God, before whose great white throne seven flaming Spirits stand, whom yet Thou dost send forth through all the world, + pour out upon this staff Thy sevenfold fire, that It may be a rod of power for the ruling and strengthening of Thy Church; through Christ our Lord.

All: Amen.

BLESSING OF THE PECTORAL CROSS

Holding the cross between his hands, he says:

Consecrator: Almighty God, who of Thine own most Holy Will didst offer Thyself as a Sacrifice for all the world, and hast by that limitation of Thyself hallowed the sign of the cross and made it forever Thine own, let the seven Rays of Thine ineffable glory + shine through this sacred symbol, that this holy cross may ever be a radiant sun to him who wears it, and a fount of light and benison to all Thy faithful people, O Thou who reigns from the cross forever.
All: Amen.

BLESSING OF THE RING

He holds the ring between his joined hands, and says:

O Christ, pure Lord of Love, whom Angel hosts obey, touch Thou with sacred fire this ring which in Thy Name we + bless, that he who wears it shall ever show Thy love and purity and all who touch it shall know Thy healing grace.
All: Amen.

BESTOWING OF THE CROSIER

The new Bishop's hands are unbound, the napkin is removed from his head and he cleanses his hands. The Consecrator presents the staff to the new Bishop, saying:

Consecrator: Receive this staff, and wield thy power with care as shepherd of Christ's flock. By virtue of the sevenfold fire of God the Holy Spirit, be thou all

things to all men; giving more strength unto the strong, yet showing gentleness unto the weak; full of wisdom for the wise, and for the devout full of deep devotion. Yet as the seven flashing colours of the bow make but one pure white ray, so shall thy sevenfold power be all the one great power of love.

The new Bishop hands his crosier to his crosier bearer, who takes it using a vimpa veil.

BESTOWING OF THE PECTORAL CROSS

The Consecrator suspends the cross round the neck of the new Bishop, saying:

Consecrator: Receive this cross, remembering that only by the perfect sacrifice of the lower nature to the higher canst thou fit thyself to bear it worthily. Go forth in the power of the cross, and may the sevenfold light of the Holy Spirit so shine through thee that thou mayest win others to the beauty of sacrifice.

BESTOWING OF THE RING

He places the ring on the ring-finger of the right hand of the newly-made Bishop, saying:

Consecrator: Receive this ring in token of the link which binds thee to our Lord, for symbol of thine office as His legate to thy people. In His most holy Name, be thou a healer of the souls of men, a channel of His love.

BESTOWING OF THE GOSPELS

Delivering to him the Book of Gospels. closed, which had previously been held on his shoulders, he says:

Consecrator: Receive the Book of the Gospels and be thou a teacher of the Divine Wisdom unto the people entrusted to thee.

CONCLUSION OF THE CONSECRATION PROPER

The Consecrator, and after him the Assistant Bishops, give the Salutation of Peace to the newly-consecrated Bishop, saying:

Bishops: Peace be unto thee.

Newly-Consecrated Bishop: And with thy spirit.

The new Bishop, accompanied by the Assistant Bishops and their several attendants, withdraws to the side altar. The Consecrator resumes the Celebration, the Gospel of the day follows:

THE OFFERING

After the Credo and immediately before the Offertorium is read, the new Bishop presents his offerings to the Consecrator.

According to ancient custom these consist of two small loaves of bread, two torches or candles, and two miniature barrels of wine. The loaves and barrels are emblazoned with the arms of the Consecrator on a golden shield and those of the new Bishop upon a silver shield.

The newly-consecrated Bishop, accompanied by his Assistant Bishops, then proceeds to the south end of the high altar and says aloud the remainder of the office of the Holy Eucharist with the Consecrator word for word.

THE PRAYER OF CONSECRATION

In the prayer of Consecration the following clause is added after the words: 'for all the Bishops, clergy and faithful':

Especially for him whom in Christ's holy Name we have admitted to the Order of the Episcopate.

BESTOWING OF THE MITRE

After the final blessing the Consecrator and the new Bishop assume the cope. The Consecrator proceeds to the faldstool. The mitre and gloves of the New Bishop are held before the Consecrator and he blesses them. The three Bishops place the mitre on the head of the newly consecrated Bishop, the Consecrator saying:

Consecrator: Receive this mitre, wherewith I crown thee for the service of that our most dear Lord, who, although He be God and man, yet He is not two, but one Christ; and as in Himself He doth indissolubly unite two natures, so mayest thou in thyself forever join the attributes of wisdom and of love.

The Consecrator, with the aid of the Assistant Bishops, puts the gloves (white gauntlets) on the hands of the new Bishop. This being accomplished, the Consecrator rises and says:

Consecrator: Do Thou, we pray Thee, O Lord, fulfil in Thy servant that which is betokened by these visible emblems, so that the virtue which in these garments is prefigured by sheen of gold, by Hashing of gems and cunning of varied embroidery, may continually shine forth in his life and actions.
All: Amen.

The new Bishop is solemnly enthroned. The Te Deum Laudamus is sung, during which the newly consecrated Bishop, attended by the Assistant Bishops, proceeds around the church and gives his blessing to the people.

TE DEUM LAUDAMUS

The light of the Lord leadeth him:
Who giveth wisdom to the godly.
We praise Thee, O God: we acknowledge Thee to be the Lord.
All the earth doth worship Thee: the Father everlasting.

To Thee all Angels sing aloud: the heavens and all the powers therein.
To Thee Cherubim and Seraphim: continually do cry,
Holy, Holy, Holy: Lord God of Hosts;
Heaven and earth are full of the majesty: of Thy glory.

The glorious company of the apostles: praise Thee.
The goodly fellowship of the prophets: praise Thee.
The noble army of martyrs: praise Thee.
The holy Church throughout all the world: doth acknowledge Thee;

The Father: of an infinite majesty;
Thine honourable, true: and only Son;
Also the Holy Spirit: the Comforter.
Thou art the King of Glory: O Christ.
Thou art the everlasting Son: of the Father.
Thou sittest at the right hand of God: in the glory of
the Father.

Thou art Alpha and Omega: Thou first and last of all.
Offspring and root of David: Thou bright and morning
Star.
Day by day: we magnify Thee;
And we worship Thy Name: ever world without end.

Thou who from Both dost come: O God the Holy Spirit,
Thee, too, O Paraclete: we worship and adore.
Thou art the Fount of Life: the living Fire of love.
Three in One: most holy Lord and God.
Co-equal, co-eternal: before beginning and without an
end.

We Thy servants live In Thee: and all we have is
Thine.
We bless Thee, we magnify Thee: most joyously we
serve Thee.
O mighty, glorious Trinity: let all the people praise
Thee.
Glory be to the Father and to the Son: and to the Holy
Spirit.
As it was in the beginning, is now and ever shall be:
world without end.
Amen.

The light of the Lord leadeth him:

Who giveth wisdom to the godly.

When the procession returns to the sanctuary, the new Bishop is seated on the throne or faldstool, the Consecrator standing upon his right hand and the Assistant Bishops upon his left. The Consecrator turns to the people and says:

Consecrator: The Lord be with you.

All: And with thy spirit.

Consecrator: Let us pray.

O God, the Shepherd and Ruler of all the faithful,
look down in Thy loving-kindness
on this servant of Thine, who has now become a ruler
in Thy Church; grant *him*, we pray Thee, O Lord,
both by *his* ministration and by word and example, so
to profit those over whom *he* is placed that, together
with the flock committed to *his* care, *he* may
continually Increase in the knowledge of Thy
mysteries; through Christ our Lord.

All: Amen.

The Consecrator and the Assistant Bishops, one on either side of him, stand at the gospel side of the sanctuary.

The new Bishop advances to the middle of the altar and thence gives his solemn benediction as follows:

New Bishop: Blessed be the Name of the Lord:

All: From this time forth forevermore.

New Bishop: Our help **+** is in the Name of the Lord:

All: Who hath made heaven and earth.

New Bishop: (*turning to the people*) The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God and of His Son, Christ our Lord; and the blessing of God Almighty, the Father, the + Son and the Holy + Spirit, be amongst you and remain with you always. All: Amen.

THE HOMAGE

The newly-consecrated Bishop then pays homage to the Consecrator according to the ancient tradition of the Church. He advances by three stages from the epistle side of the sanctuary towards the Consecrator, genuflecting each time and saying: 'Ad Multos Annos' (unto many years), finally receiving from the Consecrator the Salutation of Peace. This concluded, the procession leaves the chancel.



REQUEIM MASS

Introit

Eternal rest give unto them, O Lord. And let perpetual light shine upon them. A hymn, O God, becometh Thee in Zion and a vow shall be paid to thee in Jerusalem. Hear my prayer. All flesh shall come before you.

Collect

O God, Whose property is ever to have mercy and to spare, we humbly entreat Thee on behalf of the soul of Thy servant (handmaid) N., whom Thou hast bidden this day to pass out of this world: that Thou wouldst not deliver him into the hands of the enemy, nor forget him for ever, but command him to be taken up by the holy angels, and to be borne to our home in Paradise, that as he had put his faith and hope in Thee, he may not undergo the pains of Hell but may possess everlasting joys. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end.

Gradual

Eternal rest grant unto them, O Lord: and let perpetual light shine upon them. He shall be justified in everlasting memory, and shall not fear evil reports.

Tract

Forgive, O Lord, the souls of all the faithful departed from all the chains of their sins and by the aid to

them of your grace may they deserve to avoid the judgment of revenge, and enjoy the blessedness of everlasting light.

Sequence (Dies Irae)

Dies irae, dies illa
Solvat saeculum in favilla,
Teste David cum Sibylla.

Quantus tremor est futurus,
Quando iudex est venturus,
Cuncta stricte discussurus!

Tuba mirum spargens sonum
Per sepulcra regionum,
Coget omnes ante thronum.

Mors stupebit et natura,
Cum resurget creatura,
Judicanti responsura.

Liber scriptus proferetur,
In quo totum continetur,
Unde mundus judicetur.

Judex ergo cum sedebit,
Quidquid latet apparebit.
Nil inultum remanebit.

Quid sum miser tunc dicturus?
Quem patronum rogaturus,
Cum vix justus sit securus?

Rex tremendae majestatus
qui salvandos salvas gratis
sale me, fons pietatis

Recordare, Jesu pie,
Quod sum causa tuae viae:
Ne me perdas illa die.

Quaerens me, sedisti, lassus;
Redemisti crucem passus;
Tantus labor non sit cassus.

Juste Judex ultionis,
Donum fac remissionis
Ante diem rationis.

Ingemisco tanquam reus,
Culpa rubet vultus meus;
Supplici parce, Deus.

Qui Mariam absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.

Preces meae non sunt dignae,
Sed tu, bonus, fac benigne,
Ne perenni cremer igne.

Inter oves locum praesta,
Et ab hoedis me sequestra,
Statuens in parte dextra.

Confutatis maledictis
Flammis acribus addictis,

Voca me cum benedictus.

Oro supplex et acclinis,
Cor contritum quasi cinis,
Gere curam mei finis.

Lacrimosa dies illa,
Qua resurget ex favilla
Judicandus homo reus.

Huic ergo parce, Deus:
Pie Jesu Domine:
Dona eis requiem. Amen.

This day, this day of wrath
shall consume the world in ashes,
as foretold by David and the Sibyl.

What trembling there will be
When the judge shall come
to weigh everything strictly!

The trumpet, scattering its awful sound
Across the graves of all lands
Summons all before the throne.

Death and nature shall be stunned
When mankind arises
To render account before the judge.

The written book shall be brought
In which all is contained
Whereby the world shall be judged

When the judge takes his seat
all that is hidden shall appear
Nothing will remain unavenged.

What shall I, a wretch, say then?
To which protector shall I appeal
When even the just man is barely safe?

King of awful majesty
You freely save those worthy of salvation
Save me, found of pity.

Remember, gentle Jesus
that I am the reason for your time on earth,
do not cast me out on that day

Seeking me, you sank down wearily,
you saved me by enduring the cross,
such travail must not be in vain.
Righteous judge of vengeance,
award the gift of forgiveness
before the day of reckoning.

I groan as one guilty,
my face blushes with guilt;
spare the suppliant, O God.

Thou who didn't absolve Mary
and hear the prayer of the thief
hast given me hope, too.

My prayers are not worthy,
but Thou, O good one, show mercy,
lest I burn in everlasting fire,

Give me a place among the sheep,
and separate me from the goats,
placing me on Thy right hand.

When the damned are confounded
and consigned to keen flames,
call me with the blessed.

I pray, suppliant and kneeling,
a heart as contrite as ashes;
take Thou my ending into Thy care.

That day is one of weeping,
on which shall rise again from the ashes
the guilty man, to be judged.

Therefore spare this one, O God,
merciful Lord Jesus:
Give them rest. Amen.

Gospel
John 11: 21-27

At that time: Martha said to Jesus, Lord, if Thou hadst been here, my brother had not died: but now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her, Thy brother shall rise again. Martha saith to Him, I know that he shall rise again in the resurrection at the last day. Jesus saith to her, I am the resurrection and the life: he that believeth in Me, although he be dead, shall live; and every one that liveth and believeth in Me, shall not die for ever. Believest thou this? She saith to

Him, Yea, Lord, I have believed that Thou art Christ, the Son of the living God, Who art come into this world.

Offertory

Lord Jesus Christ, king of glory, deliver the souls of all the faithful departed from the pains of Hell and the bottomless pit. Deliver them from the jaws of the lion, lest hell engulf them, lest they be plunged into darkness; but let the holy standard-bearer Michael lead them into the holy light, as once you promised to Abraham and to his seed. Lord, in praise we offer you Sacrifices and prayers, accept them on behalf of those who we remember this day: Lord, make them pass from death to life, as once you promised to Abraham and to his seed.

Agnus Dei

O Lamb of God, that takest away the sins of the world, grant them rest. O Lamb of God, that takest away the sins of the world, grant them rest. O Lamb of God, that takest away the sins of the world, grant them eternal rest.

Secret

Be merciful, we beseech Thee, O Lord, to the soul of Thy servant N., for whom we offer to Thee the sacrifice of praise, humbly entreating Thy Majesty: that, by this service of pious atonement, he may deserve to attain to eternal rest. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and

reigneth with Thee in the unity of the Holy Ghost,
world without end. Amen.

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: in Whom the hope of a blessed resurrection hath beamed upon us: so that those who are saddened by the certainty of dying may be consoled by the promise of a future deathless life. For to Thy faithful people, Lord, life is changed, not taken away; and when the home of this earthly sojourn is dissolved, an eternal dwelling is made ready in Heaven. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the Heavenly army, we sing a hymn to Thy praise, evermore saying:

Communion

Let everlasting light shine upon them, Lord, with Thy saints for ever, for Thou art merciful. Grant them eternal rest, Lord, and let perpetual light shine upon them, for Thou art merciful.

Postcommunion

Grant, we beseech Thee, Almighty God, that the soul of Thy servant N., who, this day, has departed out of this world, being purified by this sacrifice and delivered from his sins, may receive both pardon and everlasting rest. Through our Lord Jesus Christ, Thy

Son, Who is God, and liveth and reigneth with Thee
in the unity of the Holy Ghost, world without end.

Dismissal

V. May they rest in peace.

R. Amen.



THE SACRAMENTS

A Form of Admission to the Church

To be used when Baptism or Confirmation, absolute or conditional, is not administered. The Priest stands at the entrance to the sanctuary, the candidate standing before him.

Priest: In the Name of the Father + and of the Son and of the Holy Spirit.

All: Amen.

Candidate: Reverend Father, I desire to be admitted into the fellowship of **Ecclesia Lumentum**.

Priest: Wilt thou strive to live in the spirit of Love with all mankind, and manfully to fight against sin and selfishness?

Candidate: I will.

Priest: Wilt thou strive to show forth in thy thoughts, thy words and thy works, the power of God which is in thee?

Candidate: I will.

Priest: The Lord keep thee in all these things and strengthen thee in all goodness.

Let us pray.

The candidate kneels. The Priest says the prayer following with hands extended towards the candidate:

O Lord Christ, who art ever ready to receive and to strengthen the earnest aspirations of Thy children, look down, we pray Thee, upon this Thy servant whom we now admit to our fellowship. Sanctify them, O Lord, with Thy heavenly grace, that, growing continually in virtue may serve before Thee in holiness and righteousness all the days of {his/her/their} life and thus may be found worthy to obtain the riches and the never-fading glory of Thy kingdom, O Thou great Master of the hearts of men, to whom be praise and adoration forever more.
All: Amen.

The Priest lays his hand upon the head of the new member, raising it only to make the sign of the cross, and says:

Priest: The blessing of God Almighty, the Father, + the Son + and the Holy + Spirit rest upon thee, that thou mayest faithfully serve before Him all the days of thy life.
All: Amen.

BAPTISM

Baptism is a Sacrament by which the recipient is solemnly admitted to membership of Christ's holy Church and grafted into His mystical body, The Exorcism is intended to deaden the germs of evil in infants, or to effect a preliminary purification in those more advanced in years.

The first Anointing is, as indicated, for the strengthening and safeguarding of the candidate and is followed immediately by the Baptism in the Name of the Trinity, and then by the second Anointing with holy chrism, still further to strengthen him.

Where there is doubt about the validity or completeness of a former Baptism, the Sacrament is re-administered conditionally.


The pouring of the water symbolizes both the washing away of sin and the down-pouring of power from on high. The font is usually placed near the entrance of the church to show that by Baptism we gain admission to the Church of God. So far as is convenient, holy Baptism should be administered publicly in the presence of a congregation.

Baptism of Infants and Children

INSTRUCTIONS TO PARENTS

The head of the child should be uncovered, and the dress so arranged that the oil of catechumens can be applied on the neck or breast before and at the nape of the neck behind. It is customary that the white vesture shall be a white silk handkerchief, presented by the godparents. This is to be blessed by the Priest and is retained by the child in memory of his Baptism. For each child to be baptized there should be a godfather and godmother, who say the words of presentation respectively, according to whether the child be male or female.

THE INVOCATION

Priest: In the Name of the Father  and of the Son
and of the Holy Spirit.

All: Amen.

THE PRESENTATION

The child is presented as follows:

Sponsor: Reverend Father, we present to you this child, praying that you will receive him into the fellowship of Christ's Church.

Priest: Brethren, our fair Father Christ, in His great loving-kindness, hath ordained that His mystic Bride,

our holy Mother the Church, shall guide and protect her children at every stage from the cradle to the grave. To this end is the Sacrament of holy Baptism ordained, that in His Name the Church may give welcome and blessing to him who is newly come into this world of pilgrimage, and that the soul may dwell in a body purified from the taint of evil, sanctified and set apart for the service of Almighty God.

Addressing the sponsors and congregation:

Priest: Therefore, brethren of Christ's catholic church, I pray you to Join with me in this our holy rite, whereby this child shall be made partaker of these heavenly gifts and a member of His mystical body.

Hear the words of the Gospel written by St. Mark, in the tenth chapter, at the thirteenth verse.

They brought young children to Christ that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them: Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. Amen, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

The Priest places his right hand on the head of the child, and says:

Priest: Let us pray.

God, Omnipotent and Omnipresent, whose power worketh in every living creature, who alone art the source of allure and goodness, deign to shed upon this Thy servant, **N** who has been called to the rudiments of the faith, a ray of Thy Light; drive out from him all blindness of heart, break all the chains of iniquity wherewith he has been bound; open to him, O Lord, the gate of Thy glory, that being replenished with the spirit of Thy wisdom and strengthened by Thy mighty power, he may be free from the taint of evil desire and steadfastly advancing in holiness may Joyfully serve Thee in the course Thou hast appointed for him; through Christ our Lord.

All: Amen.

THE EXORCISM

Priest: In the Name which Is above every name, in the power of the Father and of the Son and of the Holy Spirit, I exorcize all Influences and seeds of evil; I lay upon them the spell of Christ's holy Church, that they may be bound fast as with iron chains and cast into outer darkness, that they trouble not this servant of God...

He again places his hand on the head of the child....for He who is the Lord of Love and

Compassion hath deigned to call him to His holy grace and blessing and to the font of Baptism.

The Priest then proceeds as follows:

Priest: **Ephphatha:** that is, Be thou opened.

Here the Priest makes the sign of the cross over the brow, the throat, the heart and the navel of the child.

Let thy mind and thy heart be opened to the most holy Spirit of the living God, that thy whole nature may be dedicated for ever to His service; so mayest thou have power to receive the heavenly precepts and to be such in thy conduct that thou mayest be a pure temple of the living God.

He stretches out his right hand towards the child, and says:

Do Thou, O Lord, with Thy ever-abiding power, watch over this Thy chosen servant, whom we dedicate to Thy service, that, using well the beginnings of Thy glory and heedfully observing Thy holy laws, he may be found worthy to attain to the fullness of the new birth; through Christ our Lord.

All: Amen.

The Priest places the end of his stole upon the child's shoulder, and says:

Priest: Come into the temple of God, that thou mayest have part with Christ unto life eternal.

THE FIRST ANOINTING

The Priest takes upon his right thumb a little of the oil of catechumens. At the first two crosses the Priest touches respectively the child's breast or throat and the nape of his neck, making a small cross at each with the oil; he then, without touching the body, makes two crosses respectively before and behind the child, reaching to the entire length of the body.

Priest: In the Name of Christ our Lord, I anoint thee with oil for thy safeguarding; may His holy Angel. go before thee, and follow after thee; may he be with thee in thy down-sitting and thine uprising and keep thee in all thy ways.

THE BAPTISM

While the godparents hold the child over the font (infants) or the child leans, or is held, over the font, the Priest pours some of the consecrated baptismal water over the head and forehead of the child thrice. At the same time, he pronounces the words:

Priest: **N**, I baptize thee In the Name of the Father, and of the Son, and of the Holy Spirit.
All: Amen.

THE ANOINTING WITH CHRISM

The Priest takes upon his thumb some of the sacred chrism and, anointing the child on the top of the head in the form of a cross, says:

Priest: With Christ's holy chrism do I anoint thee, that His strength may prevent thee in thy going out and thy coming in, and may guide thee into life everlasting. Be thou closed.

Here the Priest makes the sign of the cross over the brow, the throat, the heart and the navel of the child.

THE RECEPTION

With his thumb, still moist with chrism, the Priest makes a cross upon the child's brow; at the last clause he lays his hand upon the infant's head.

Priest: I receive this child into the fellowship of Christ's holy Church and do sign him with the sign of the cross in token that hereafter he shall not be ashamed to confess the faith of Christ our Lord, to acknowledge Him when He shall come, and manfully to fight under His banner against sin and selfishness, and that he shall continue Christ's faithful soldier and servant throughout the ages of ages.
All: Amen.

A white silk handkerchief, if brought, and the Priest, having blessed it, places it upon the shoulders of the child, saying:

Priest: Receive from holy Church this white vesture as a pattern of the spotless purity and brightness of Him whose service thou hast entered, and for a token of thy fellowship with Christ and His holy Angels, that thy life may be filled with His peace.

Delivering a lighted candle to the child, the Priest says:

Priest: Take this burning light, enkindled from the fire of God's holy altar, for a sign of the ever-burning light of thy spirit. God grant that hereafter His love shall so shine through thy heart that thou mayest continually enlighten the lives of thy fellow-men.

The Priest places his hand on the head of the child, saying:

N, go in peace and may the Lord be with thee.
All: Amen.

THE CHARGE TO SPONSORS

Priest: Ye who have brought this child here to be baptized, seeing that now he is regenerate of water and the Holy Spirit and grafted Into the mystical

body of Christ's Church, remember that there lies upon you a duty not lightly to be cast aside. It is your part to see that so soon as he is old enough to understand, he is taught God's holy will and commandment, as It was spoken by our Lord Himself when He said: 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. This is the first and great commandment; and the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.'

Also, he shall be taught the doctrine of the holy catholic Church, into which he has this day been admitted, and shall be brought in due course before the Bishop to be confirmed by the bishop.

Baptism of Adults

THE INVOCATION

Priest: In the Name of the Father + and of the Son
and of the Holy Spirit.

All: Amen.

The candidate comes forward and kneels.

THE EXORCISM

Priest: In the Name which is above every name, in
the power of the Father and of the Son and of the
Holy Spirit, be you so purified that you may be rightly
prepared to receive this first Sacrament of Christ's
holy Church; (the Priest places his hand on the head
of the candidate) for He who is the Lord of Love and
Compassion hath deigned to call you to His holy grace
and blessing and to the font of Baptism.

The Priest stretches out his right hand towards the
candidate and says:

Priest: Do Thou, O Lord, with Thy ever-abiding power,
watch over this Thy chosen servant, whom we
dedicate to Thy service, that, using well the
beginnings of Thy glory and heedfully observing Thy
holy laws, he may be found worthy to attain to the
fullness of the new birth; through Christ our Lord.
All: Amen.

THE FIRST ANOINTING

The Priest takes upon his right thumb a little of the oil of catechumens. At the first two crosses the Priest touches respectively the candidate's breast or throat and the nape of his neck, making a small cross at each with the oil; he then, without touching the body, makes two crosses, respectively before and behind the candidate, reaching to the entire length of the body.

Priest: In the Name of Christ our Lord, I anoint thee with oil for thy safeguarding; may His holy Angel go before thee, and follow after thee; may he be with thee in thy down-sitting and thine uprising, and keep thee in all thy ways.

THE BAPTISM

While the candidate leans over the font the Priest pours some of the consecrated baptismal water thrice over his head and forehead, pronouncing these words:

Priest: **N**, I baptize thee in the Name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

If the Baptism be sub conditione the following is the formula:

Priest: **N**, if thou art not already baptized, then I baptize thee in the Name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

THE ANOINTING WITH CHRISM

The Priest takes upon his thumb some of the sacred chrism and, anointing the candidate on the top of the head in the form of a cross, says:

Priest: With Christ's holy chrism do I anoint thee that His strength may prevent thee in thy going out and thy coming in, and may guide thee into life everlasting.

THE RECEPTION

With his thumb, still moist with chrism, the Priest makes a cross upon the neophyte's brow; at the last clause he lays his hand on the neophyte's head.

Priest: I receive you into the fellowship of Christ's holy Church and do sign you with the sign of the cross in token that hereafter you shall not be ashamed to confess the faith of Christ our Lord, to acknowledge Him when He shall come, and manfully to fight under His banner against sin and selfishness, and that you shall continue Christ's faithful soldier and servant throughout the ages of ages.

All: Amen.

Baptism in Economia

“Economia” simply means a liturgy without a ceremony. In a dire emergency, anyone — even a non-Christian — can baptize. In the absence of a Priest, a Deacon may administer Baptism using the full service as presented. If a Subdeacon, or one in Minor Orders or a layman officiate, he may use the words:

Deacon: N, {if thou art not already baptized, then} I baptize thee in the Name of the Father, and of the Son, and of the Holy Spirit.

Pouring water thrice in the form of a cross on the head of the candidate, and taking care that some of the water touches the forehead. The best-case would-be water blessed by a priest for the baptism, but that type of blessed water is rarely available for an Economia. If Holy Water is available, use that. Plain water will work also, but it should be your last choice. If possible, anyone baptized without the use of Holy Oils should be conditionally re-baptized by a priest when it is convenient.

BLESSINGS

The Blessing of Holy Water

THE EXORCISM AND BLESSING OF THE SALT

Priest: I exorcize thee, creature of salt, by the Living
✚ God, by the Holy ✚ God, by the omnipotent ✚
God, that thou mayest be purified from all evil
Influence, in the Name of Him who is Lord of Angels
and of men, who fills the whole earth with His
majesty and glory.
ALL: Amen.

Priest: We pray Thee, O God, in Thy boundless
loving-kindness to stretch forth the right hand of Thy
power upon this creature of salt which we ✚ bless
and ✚ hallow in Thy holy Name. Grant that this salt
may make for health of mind and body to all who
partake thereof, and that there may be banished from
the place where it is used every power of adversity
and every illusion or artifice of evil; through Christ
our Lord.
ALL: Amen.

THE EXORCISM AND BLESSING OF THE WATER

The Priest prepares the water as follows:

Priest: I exorcize thee, creature of water, by the living
✚ God, by the holy ✚ God, by the omnipotent ✚ God,
that thou mayest be purified from all evil influence,

in the Name of Him who is Lord of Angels and of men,
who filleth the whole earth with His majesty and
glory.

ALL: Amen.

Priest: O God, who for the helping and safeguarding
of men dost hallow the water set apart for the service
of Thy holy Church, send forth Thy light and Thy
power upon this element of water which we + bless
and + hallow in Thy holy Name. Grant that
whosoever uses this water in faithfulness of spirit
may be strengthened in all goodness, and that
everything sprinkled with it may be made holy and
pure and guarded from all
assaults of evil; through Christ our Lord.

ALL: Amen.

The Priest casts the salt thrice into the water
crosswise, as he says the following:

Priest: Let salt and water mingle together in the
Name of the + Father, and of the + Son and of the
Holy + Spirit.

All: Amen.

Priest: The Lord be with you.

All: And with thy spirit.

Priest: O God, the Giver of invincible strength and
King of irresistible power, whose splendour shines
throughout the whole of creation, we pray Thee to
look upon this Thy creature of salt and water, to pour
down upon it the radiance of Thy + blessing and to

✚ hallow it with the dew of Thy loving-kindness,
that wherever it shall be sprinkled and Thy holy
Name shall be invoked in prayer, every noble
aspiration may be strengthened, every good resolve
made firm, and the fellowship of the Holy Spirit
vouchsafe to all who place our trust In Thee; Thou
who with the Son lives and reigns in the unity of the
same Holy Spirit, God throughout all ages of ages.
ALL: Amen.

The Blessing of Holy Water for Baptism

Priest: O Lord Christ, who in the mystery of Thy
boundless love didst take upon Thyself the limitations
of human form and in Thy gracious compassion didst
gather little children into Thine arms; stretch forth,
we pray Thee, the right hand of Thy power over this
Holy Water and fill it with Thy heavenly ✚ grace
and ✚ blessing, that those to be baptized therewith
may receive the fullness of Thy love and ever remain
in the number of Thy faithful children.
All: Amen.

The Blessing of Objects in General

THE EXORCISM

Priest: In the Name of God, I exorcize all influences of evil that they may be banished and driven forth from this _____, which we are about to dedicate to His service.

Priest: In the power of the + Father and of the + Son and of the Holy + Spirit.

All: Amen.

The object may now be sprinkled with holy water and censed.

THE BLESSING

Priest: Let us pray.

O God, who in the mystery of Thy boundless love didst breathe forth Thine own divine life into this universe, and art Thyself the continual source of + its existence, stretch forth, we pray Thee, the right band of Thy power over this _____, which has in diverse ways been purified, and fill this creature with heavenly + grace and + blessing; grant that whosoever shall use this _____ may be enlightened in heart and mind and see Thee in all good works; through Christ our Lord, who live and reign with Thee in the unity of the Holy Spirit, God throughout all ages of ages.

All: Amen.

The Blessing of a House

The Priest, having vested, formally enters the house and says:

Priest: Peace be to this house and to all that dwell herein.

The Priest draws a line with holy wafer at the entrance and says:

Priest: We pray Thee, O Lord, so to bless this doorway by Thy mighty power that those who enter here may leave behind them all unworthy thought and feeling, and that Thy children who dwell in this place may ever serve Thee in peace and holiness of life; through Christ our Lord.

ALL: Amen.

He then goes to all other entrances to the house and draws a line of Holy water before each, repeating the same prayer.

He next blesses incense and, attended by one bearing the censer and another the aspergil, he sprinkles the various rooms with holy water. After which he says:

Priest: O God, who in Thy providence hast appointed a wondrous ministry of Angels, we pray Thee to send down Thy holy Angel to + bless and to hallow this house, that they who dwell herein may live in the power and love of Christ our Lord and Master, and may continually serve before Thee in all good works; through the same Christ our Lord.

All: Amen.

CONFESSION

Before confession, the Priest shall make the sign of the cross, and say;

The Lord be in thy heart and on thy lips, that thou + mayest rightly confess thy sins, in the name of the Father, and of the Son, and of the Holy Spirit.
Amen.

After the confession, the Priest shall say;

May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.
Amen.

May the Almighty and merciful Lord grant unto thee pardon, + absolution, and remission of thy sins.
Amen.

As the servant of our Lord Jesus Christ, I declare thee freed from thy sins, in the name of the Father + and of the Son, and of the Holy Spirit.
Amen.

The Healing Service

THE INVOCATION

Priest: In the Name of the Father + and of the Son
and of the Holy Spirit.

All: Amen.

The priest now touches the forehead of the patient
with holy water and sprinkles his surroundings.

Priest: I pray our heavenly Father that he will send
his healing angel to minister unto this his servant
that he may be restored to health of mind and body;
through Christ our Lord.

All: Amen.

CONFITEOR

The sick person should now recite the confiteor, or, if
he feel his conscience troubled with any weighty
matter, make a special confession (but without the
usual form and preliminaries). If the patient be very
weak, the confiteor may be said on his behalf by the
priest or another, or it suffices that he make a mental
act of aspiration.

O Lord, thou hast created us to be immortal and
made him to be an image of Thine own eternity; yet
often we forget the glory of our heritage and wander
from the path which leads to righteousness. But thou,
O Lord, hast made us for thyself and our hearts are
ever restless till they find their rest in thee. Look

with the eyes of thy love upon my manifold imperfections and pardon all my shortcomings, that I may be filled with the brightness of the everlasting light and become the unspotted minor of thy power and the image of thy goodness; through Christ our Lord.
Amen.

THE ABSOLUTION

Priest: Our Lord Christ, who hath left power on earth to his church to absolve all those that with hearty repentance and true faith turn unto him, of his tender compassion forgive thee thine offences; and by his authority committed unto me I absolve thee from all thy transgressions in the Name of the Father + and of the Son and of the Holy Spirit. Amen.
All: Amen.

Priest: The King of love and fountain of all goodness restore unto thee the fellowship of the Holy Spirit and give thee grace to continue in the same, that thou mayest inherit the kingdom of heaven and be made like unto his own pure and glorious image.
All: Amen.

Priest: Hear the words of the apostle James: Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him. Pray for one another that ye may be

healed. The effectual fervent prayer of a righteous man avail much.

THE UNCTION

Priest: Let us pray. O Lord, who hast given unto man bodily health and vigour wherewith to serve thee, we pray thee to free thy servant from his sickness so far as may be expedient for him and by the might of thy blessing to restore unto him full health, both outwardly in his body and inwardly in his soul; through Christ our Lord.

All: Amen.

The priest now says over the person:

Priest: In the name which is above every name, in the power of the + Father and of the + Son and of the Holy + Spirit, I exorcize all influences of evil, that thou mayest be rightly purified to receive this sacrament of holy unction.

Taking upon his thumb some of the oil for the sick, the priest anoints the person in the form of a cross upon the forehead, saying:

Priest: In the name of our Lord Christ and invoking the help of the holy Archangel Raphael, I + anoint thee with oil, that thou mayest gain refreshment both of soul and body.

He now proceeds to anoint, in the same manner as before but in silence, the centres at the top of the head, the front of the throat and the nape of the neck.

He then places both hands upon the head of the person with the definite intent to heal, saying:

Priest: Christ the Son of God pour down his healing power upon thee and enfold thee in the light of his love.

Priest: As with this visible oil thy body is outwardly anointed, so may our heavenly Father grant of His infinite goodness that thy soul may be anointed inwardly with the Holy Spirit, who is the Spirit of strength, relief and gladness. And may He so replenish thee with the spirit of His wisdom and strengthen thee with His mighty power, that thou mayest persevere in the way of holiness and ever serve Him joyfully in the course that He hath appointed for thee; through Christ our Lord.

All: Amen.

Priest: O God, who in the wonderful sacrament of the altar hast left us a living memorial of Thine eternal sacrifice; grant us, we beseech thee, so to receive the sacred mystery of thy body and blood that we may ever perceive within ourselves the power of Thine indwelling life and thus, by the glad pouring out of our lives in sacrifice, may know ourselves to be one with thee and through thee with all that lives; who lives and reigns with the Father in the unity of the Holy Spirit, God throughout all ages of ages.

All: Amen.

The priest administers holy communion to him saying:

Priest: The + Body of our Lord Christ keep thee unto life eternal.

Priest: Let us pray. We who have been refreshed with thy heavenly gifts do pray thee, O Lord, that thy grace may be so grafted inwardly in our hearts, that it may continually be made manifest in our lives; through Christ our Lord.

All: Amen.

THE BENEDICTION

Priest: Christ, the Son of God, look down upon thine affliction and heal thee of all thine infirmities. May the Light of His Love enfold thee forever.

Priest: Unto God's gracious love and protection we commit thee; the Lord + bless thee and keep thee; the Lord make His Face to shine upon thee and be gracious unto thee; the Lord lift up the light of His Countenance upon thee and give thee His peace, now and forever more.

All: Amen.

SERVICES FOR THE SICK

VIATICUM

Unless a private confession of the sick person has immediately preceded, the sick person himself, or one of those present, shall say the general confession.

The Communion will be administered with the same forms as in the previous service; but in the case of a sick person in imminent danger of death, the following formulary can be made use of;

Priest: Brother (*or* sister), receive the viaticum of the Body of our Lord Jesus Christ, which can conduct thee to everlasting life.
Amen.

It must depend somewhat upon circumstances what prayers the Priest can offer before and after the Communion of the sick person, or can make use of together with others present.

UNCTION (LAST RITES)

If the blessed unction is not administered immediately after Confession or Communion, one of those present shall first repeat the general confession of sins. Then shall the Priest say;

Priest: Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.
Sick person: (or one of those present) Amen.

Priest: (making the sign of the cross) May the Almighty and merciful Lord grant thee pardon, absolution, and remission of thy sins.
Sick person: Amen.

Priest: (laying his right hand on the head of the sick person).

Priest: O Lord God, who hast spoken by thine Apostle James, saying, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him: "alleviate, we beseech thee, O our Redeemer, by the grace of the Holy Spirit, the sufferings of this thy servant who is sick; heal his wounds, and forgive his sins, free him from all pains of body and mind, and mercifully restore to him full health inwardly and outwardly; that, being recovered by the help of thy mercy, he may again be able to work in thy service; who with the Father and the Holy Spirit lives and reigns God, world without end.

Amen.

Then the Priest shall dip his thumb in the holy oil,
and anoint the several parts of the body in the form of
a cross, saying;

At the unction of the eyes.

Priest: Through this holy unction + and through his
most tender mercy, the Lord pardon thee whatever
sins thou hast committed by seeing.
Amen.

At the unction of the ears.

Priest: Through this holy unction + and through his
most tender mercy, the Lord pardon thee whatever
sins thou hast committed by hearing.
Amen.

At the unction of the lips.

Priest: Through this holy unction + and through his
most tender mercy, the Lord pardon thee whatever
sins thou hast committed with thy mouth. Amen.

**At the unction of the hands (on the inside of the
palms).**

Priest: Through this holy unction +, and through his
most tender mercy, the Lord pardon thee whatever
sins thou hast committed with thy hands. Amen.

At the unction of the feet.

Priest: Through this holy unction + and through his
most tender mercy, the Lord pardon thee whatever

sins thou hast committed in thy walk through life.
Amen.

The unction of a single eye, ear, &c., is sufficient. In cases of extremity the forehead only need be anointed with these words;

Priest: Through this holy unction + and through his most tender mercy, the Lord pardon thee whatever sins thou hast committed with the senses of thy body, and with the thoughts and desires of thy heart. Amen.

Directly after the unction, the oil shall be wiped off with cotton wool or similar material, which shall afterwards be burned.

Priest: Lord, have mercy upon us.

Answer: Christ, have mercy upon us.

Priest: Lord, have mercy upon us.

Priest: Our Father...

All: 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.

Priest: O God, heal thy servant.

Answer: Because he hopes in thee.

Priest: Send him help, O Lord, from thy sanctuary.

Answer: And defend him out of (the heavenly) Zion.

Priest: Be unto him, O Lord, a tower of strength.

Answer: Against the face of the enemy.

Priest: Lord, hear my prayer.

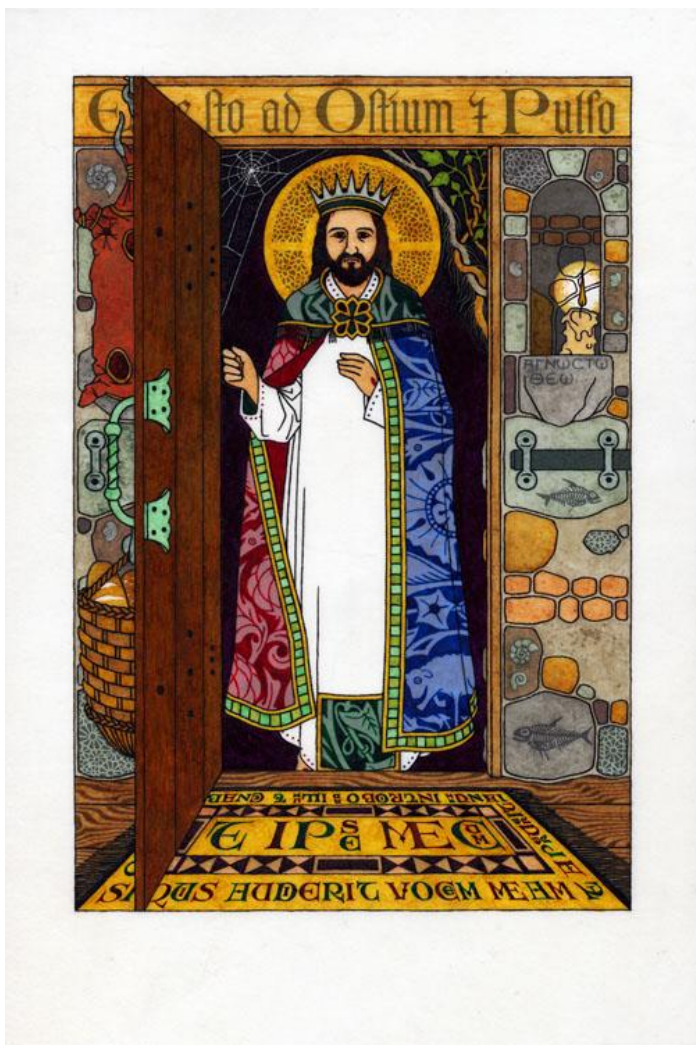
Answer: And let my cry come unto thee.

Priest: The Lord be with you.

Answer: And with thy spirit

Priest: Let us pray. Look down graciously, O Lord, upon this thy servant groaning under severe bodily suffering, and refresh the soul which thou hast created; that being cured of his sickness, he may praise thee as his Saviour; through Christ our Lord. Amen.

Almighty Father, eternal God, who does both strike and heal, who sends sickness and recovery, hear the prayer of faith wherewith we call upon thy name, and raise this sick man up again; that reinstated by thee, he may be restored sound to his and thy holy Church, and may long live safe within it; through Christ our Lord. Amen.



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BASIC PRAYERS

The Sign of the Cross:

In the name of the Father of the Son and of the Holy Spirit. Amen

The Apostles' Creed:

I believe in God the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. On the third day He arose again; He ascended into heaven and sits at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting.
Amen

The Our Father:

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. Do not let us fall into temptation, but deliver us from evil.
Amen.

The Hail Mary:

Hail Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.
Amen

Glory Be to the Father:

Glory be to the Father, and to the Son and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end.
Amen.

The Fatima Prayer:

"O my Jesus, forgive us our sins, save us from the fires of hell, and lead all souls to Heaven, especially those in most need of Your Mercy".
(Our Lady at Fatima, 13th July 1917)

Fatima prayer #2

"My God, I believe, I adore, I hope, and I love You. I beg pardon of You for those who do not believe, do not adore, do not hope, and do not love You."
(The Angel to three children of Fatima, spring 1916)

The Hail, Holy Queen:

Hail, holy Queen, Mother of Mercy! our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley, of tears. Turn, then, most gracious Advocate, thine eyes of

mercy toward us; and after this our exile show unto
us the blessed fruit of thy womb, Jesus;
O clement, O loving, O sweet Virgin Mary.

Memorare of St. Bernard

Remember, O most gracious Virgin Mary, that never
was it known that anyone who fled to thy protection,
implored thy help, or sought thine intercession was
left unaided.

Inspired by this confidence, I fly unto thee, O Virgin
of virgins, my mother; to thee do I come, before thee I
stand, sinful and sorrowful. O Mother of the Word
Incarnate, despise not my petitions, but in thy mercy
hear and answer me.

Closing Prayer of The Rosary:

Let Us Pray

"O God whose only begotten Son by His Life has
purchased for us the rewards of eternal life, Grant
that we beseech Thee while meditating upon these
mysteries of the Most Holy Rosary of the Blessed
Virgin Mary, we may both imitate what they contain
and obtain what they promise, through the same
Christ our Lord Amen."

Nunc Dimittis

This is a traditional evening prayer. It is derived from Luke 2:29-32.

Lord, now let thou thy servant depart in peace :
according to thy word.

For mine eyes have seen: thy salvation, Which thou
hast prepared: before the face of all people;
To be a light to lighten the Gentiles: and to be the
glory of thy people Israel.

THE JESUS PRAYER

Lord, Jesus Christ, have mercy on me *{a sinner}*.

The Angelus

This is traditionally said at 6:00AM, noon and 6:00PM, except during Lent and Passiontide.

Leader: The angel of the Lord declared unto Mary.

All: And she conceived by the Holy Spirit.

Leader: Hail Mary, full of grace, the Lord is with you.
Blessed are you among

women, and blessed is the fruit of your womb, Jesus.

All: Holy Mary, Mother of God, pray for us sinners,
now and at the hour of our death.

Amen.

Leader: Behold the handmaid of the Lord.

All: Be it done unto me according to thy Word.

Leader: Hail Mary, full of grace, the Lord is with you.
Blessed are you among

women, and blessed is the fruit of your womb, Jesus.

All: Holy Mary, Mother of God, pray for us sinners,
now and at the hour of our death.
Amen.

Leader: And the Word was made flesh.
All: And dwelt among us.

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

Leader: Pray for us, O Holy Mother of God.
All: That we may be made worthy of the promises of
Christ.

Leader: Let us pray: Pour forth, we beseech thee, O
Lord, pour Your grace into our hearts, that we to
whom the incarnation of Christ Thy son was made
known by the message of an angel, may by His
Passion and Cross be brought to the glory of His
resurrection; through the same Christ our Lord.
All: Amen.

Leader: Glory be to the Father and to the Son and to
the Holy Spirit.
All: As it was in the beginning is now and ever shall
be, world without end.
Amen.

An Act of Faith

WE BELIEVE that God is Love,
and Power, and Truth, and Light;
that perfect justice rules the world;
that all His children shall one day reach His feet,
however far they stray.
We hold the Fatherhood of God, the Brotherhood of
man; we know that we do serve Him best when best
we serve our fellow man. So shall His blessing rest on
us + and peace forevermore.
Amen.

Act of Contrition

O, my God, I am heartily sorry for having offended
you. I detest all my sins because of your just
punishment, but most of all because they offend you,
my God, who are all-good and deserving of all my love.
I firmly resolve, with the help of Your grace, to sin no
more and to avoid the near occasion of sin.

Act of Spiritual Communion

My Jesus, I believe that You are in the Blessed
Sacrament. I love You above all things, and I long for
You in my soul. Since I cannot now receive You
sacramentally, come at least spiritually into my heart.
As though You have already come, I embrace You and
unite myself entirely to You; never permit me to be
separated from You.

Prayer to Our Guardian Angel

Angel of God
My guardian dear
To Whom His love
Commits me here
Ever this day
Be at my side
To light and guard
To rule and guide. Amen

Magnificat

My soul proclaims the greatness of the Lord,
My spirit rejoices in God my Saviour
For He has looked with favour on His lowly servant.

From this day all generations will call me blessed:
The Almighty has done great things for me,
And holy is His Name.

He has mercy on those who fear Him
In every generation.
He has shown the strength of His arm,
He has scattered the proud in their conceit.

He has cast down the mighty from their thrones,
And has lifted up the lowly.
He has filled the hungry with good things,
And the rich He has sent away empty.

He has come to the help of His servant Israel,
For He has remembered His promise of mercy,
The promise He made to our fathers,

To Abraham and his children for ever.

Benediction of the Most Blessed Sacrament

Blessed be God.

Blessed be his holy name.

Blessed be Jesus Christ, true God and true man.

Blessed be the name of Jesus.

Blessed be his most Sacred Heart.

Blessed be his most Precious Blood.

Blessed be Jesus in the most Holy Sacrament of the Altar.

Blessed be the Holy Spirit, the Paraclete.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be her glorious Assumption.

Blessed be the name of Mary, Virgin and Mother.

Blessed be Saint Joseph, her most chaste spouse.

Blessed be God in his angels and in his saints.

Veni, Creator Spiritus

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.
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.

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.

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.
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.

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.

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.

Prayer to St. Raphael, Angel of Happy Meetings

O Raphael, lead us towards those we are waiting for, those who are waiting for us! Raphael, Angel of Happy Meetings, lead us by the hand towards those we are looking for! May all our movements, all their movements, be guided by your Light and transfigured by your Joy.

Angel Guide of Tobias, lay the request we now address to you at the feet of Him on whose unveiled Face you are privileged to gaze. Lonely and tired, crushed by the separations and sorrows of earth, we feel the need of calling to you and of pleading for the protection of your wings, so that we may not be as strangers in the Province of Joy, all ignorant of the concerns of our country.

Remember the weak, you who are strong--you whose home lies beyond the region of thunder, in a land that is always peaceful, always serene, and bright with the resplendent glory of God. Amen.

LORICA of St Patrick

I arise today
Through a mighty strength, the invocation of the
Trinity,
Through a belief in the Threeness,
Through confession of the Oneness
Of the Creator of creation.

I arise today
Through the strength of Christ's birth and His
baptism,
Through the strength of His crucifixion and His
burial,
Through the strength of His resurrection and His
ascension,
Through the strength of His descent for the judgment
of doom.

I arise today
Through the strength of the love of cherubim,
In obedience of angels,
In service of archangels,
In the hope of resurrection to meet with reward,
In the prayers of patriarchs,
In preachings of the apostles,
In faiths of confessors,
In innocence of virgins,
In deeds of righteous men.

I arise today
Through the strength of heaven;
Light of the sun,

Splendor of fire,
Speed of lightning,
Swiftness of the wind,
Depth of the sea,
Stability of the earth,
Firmness of the rock.

I arise today
Through God's strength to pilot me;
God's might to uphold me,
God's wisdom to guide me,
God's eye to look before me,
God's ear to hear me,
God's word to speak for me,
God's hand to guard me,
God's way to lie before me,
God's shield to protect me,
God's hosts to save me
From snares of the devil,
From temptations of vices,
From every one who desires me ill,
Afar and anear,
Alone or in a multitude.

I summon today all these powers between me and evil,
Against every cruel merciless power that opposes my
body and soul,
Against incantations of false prophets,
Against black laws of pagandom,
Against false laws of heretics,
Against craft of idolatry,
Against spells of women and smiths and wizards,
Against every knowledge that corrupts man's body
and soul.

Christ shield me today
Against poison, against burning,
Against drowning, against wounding,
So that reward may come to me in abundance.

Christ with me, Christ before me, Christ behind me,
Christ in me, Christ beneath me, Christ above me,
Christ on my right, Christ on my left,
Christ when I lie down, Christ when I sit down,
Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks of me,
Christ in the eye that sees me,
Christ in the ear that hears me.

I arise today
Through a mighty strength, the invocation of the
Trinity,
Through a belief in the Threeness,
Through a confession of the Oneness
Of the Creator of creation

NICENE CREED

LATIN

**Credo in unum Deum, Patrem omnipotentem,
factorem cæli et terræ, visibîlium ómnium et
invisibîlium.**

**Et in unum Dóminum Iesum Christum, Fílium Dei
Unigénitum, et ex Patre natum ante ómnia sæcula.
Lumen de lúmine, Deum verum de Deo vero, génitum,
non factum, consubstantiálem Patri: per quem ómnia
facta sunt .**

Qui propter nos hómines et propter nostram salútem
descéndit de cælis. Et incarnatus est de Spíritu
Sancto ex María Vírgine, et homo factus est.
Crucifixus étiam pro nobis sub Póntio Piláto; passus,
et sepúltus est, et resurréxit tértia die, secúndum
Scriptúras, et ascéndit in cælum, sedet ad dexteram
Patris. Et íterum ventúrus est cum glória, iudicáre
vivos et mórtuos, cuius regni non erit finis.
Et in Spíritum Sanctum, Dóminum et vivificántem:
qui ex Patre procédit. Qui cum Patre et Fílio simul
adorátur et conglorificátur: qui locútus est per
prophétas.

Et unam, sanctam, cathólicam et apostólicam
Ecclésiám. Confíteor unum baptísma in
remissionem peccatorum. Et expecto resurrectionem
mortuorum, et vitam ventúri sæculi.
Amen.

ENGLISH

We believe in one God, the Father Almighty, Maker of
heaven and earth, and of all things visible and
invisible.

And in one Lord Jesus Christ, the only-begotten Son
of God, begotten of the Father before all æons, Light
of Light, very God of very God, begotten, not made,
being of one substance with the Father; by whom all
things were made;

Who for us, and for our salvation, came down from
heaven, and was incarnate by the Holy Spirit of the
Virgin Mary, and was made man; he was crucified for

us under Pontius Pilate, and suffered, died and was buried, and on the third day he rose again, according to the Scriptures, and ascended into heaven, and sits on the right hand of the Father; from thence he shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.

And in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father, who with the Father and the Son together is worshiped and glorified, who spoke by the prophets.

In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come.
Amen.

PANIS ANGELICUS

LATIN

*Panis angelicus
fit panis hominum;
Dat panis cœlicus
figuris terminum:
O res mirabilis!
Manducat Dominum
pauper, servus et humilis.*

*Te trina Deitas
unaque poscimus:
Sic nos tu visita,
sicut te colimus;
Per tuas semitas
duc nos quo tendimus,
Ad lucem quam inhabitas.
Amen.*

ENGLISH

Thus Angels' Bread is made
the Bread of man today:
the Living Bread from heaven
with figures dost away:
O wondrous gift indeed!
the poor and lowly may
upon their Lord and Master feed.

Thee, therefore, we implore,
o Godhead, One in Three,
so may Thou visit us
as we now worship Thee;
and lead us on Thy way,

That we at last may see
the light wherein Thou dwellest aye.
Amen.

O Salutaris Hostia

LATIN

*O salutaris Hostia,
Quae caeli pandis ostium:
Bella premunt hostilia,
Da robur, fer auxilium.
Uni trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria.
Amen.*

ENGLISH

O saving Victim, opening wide,
The gate of heaven to man below!
Our foes press on from every side;
Thine aid supply, thy strength bestow.

To Thy great name by endless praise,
Immortal Godhead, one in Three;
Oh, grant us endless length of days,
In our true native land with Thee.
Amen



Pange Lingua Et Tantum Ergo

LATIN

*Pange lingua gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi,
Rex effudit gentium.*

*Nobis datus, nobis natus
Ex intacta Virgine
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.*

*In supremæ nocte coenæ
Recumbens cum fratribus,
Observata lege plene*

*Cibis in legalibus,
Cibum turbae duodenae
Se dat suis manibus*

*Verbum caro, panem verum
Verbo carnem efficit:
Fitque sanguis Christi merum,
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.*

*Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Praestet fides supplementum
Sensuum defectui.*

*Genitori, Genitoque
Laus et iubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.
Amen.*

ENGLISH

1 Sing, my tongue, the Saviour's glory,
Of his flesh the mystery sing:
Of the Blood, all price exceeding,
Shed by our immortal King,
Destined for the world's redemption,
From a noble womb to spring.
2 Of a pure and spotless virgin,

Born for us on earth below,
He, as man, with us conversing,
Stayed, the seeds of truth to sow;
Then he closed in solemn order
Wondrously his life of woe.

3 On the night of that last supper,
Seated with his chosen band,
He, the Paschal victim eating,
First fulfils the Law's command;
Then as food, to the disciples
Gives himself with his own hand.

4 Word made flesh, the bread of nature
By his word to flesh he turns;
Wine into his blood he changes:
What though sense no change discerns?
Only be the heart in earnest,
Faith its lesson quickly learns.

5 Down in adoration falling,
This great sacrament we hail;
Over ancient forms of worship
Newer rites of grace prevail;
Faith tells us that Christ is present,
When our human senses fail.

6 To the everlasting Father,
And the Son who made us free,
And the Spirit, God proceeding
From them each eternally,
Be salvation, honour, blessing,
Might and endless majesty.

Adoro Te Devote

LATIN

*ADORO te devote, latens Deitas,
quae sub his figuris vere latitas:
tibi se cor meum totum subiicit,
quia te contemplans totum deficit.*

ENGLISH

HIDDEN God, devoutly I adore Thee,
truly present underneath these veils:
all my heart subdues itself before Thee,
since it all before Thee faints and fails.

*Visus, tactus, gustus in te fallitur,
sed auditu solo tuto creditur;
credo quidquid dixit Dei Filius:
nil hoc verbo Veritatis verius.*

Not to sight, or taste,
or touch be credit hearing only do we trust secure;
I believe, for God the Son has said it-
Word of truth that ever shall endure.

*In cruce latebat sola Deitas,
at hic latet simul et humanitas;
ambo tamen credens atque confitens,
peto quod petivit latro paenitens.*

On the cross was veiled Thy Godhead's splendour,
here Thy manhood lies hidden too;
unto both alike my faith I render,
and, as sued the contrite thief, I sue.

*Plagas, sicut Thomas, non intueor;
Deum tamen meum te confiteor;
fac me tibi semper magis credere,
in te spem habere, te diligere.*

Though I look not on Thy wounds with Thomas,
Thee, my Lord, and Thee, my God, I call:
make me more and more believe Thy promise,
hope in Thee, and love Thee over all.

*O memoriale mortis Domini!
panis vivus, vitam praestans homini!
praesta meae menti de te vivere
et te illi semper dulce sapere.*

O memorial of my Saviour dying,
Living Bread, that gives life to man;
make my soul, its life from Thee supplying,
taste Thy sweetness, as on earth it can.

*Pie pellicane, Iesu Domine,
me immundum munda tuo sanguine;
cuius una stilla salvum facere
totum mundum quit ab omni scelere.*

Deign, O Jesus, Pelican of heaven,
me, a sinner, in Thy Blood to have,
to a single drop of which is given
all the world from all its sin to save.

*Iesu, quem velatum nunc aspicio,
oro fiat illud quod tam sitio;
ut te revelata cernens facie,
visu sim beatus tuae gloriae.*

Amen.

Contemplating, Lord, Thy hidden presence,
grant me what I thirst for and implore,
in the revelation of Thy essence
to behold Thy glory evermore.
Amen.



Stabet Mater

LATIN

Stabat Mater dolorosa
iuxta crucem lacrimosa
dum pendebat Filius.

Cuius animam gementem
contristatam et dolentem
pertransivit gladius.

O quam tristis et afflicta
fuit illa benedicta
Mater unigeniti.

Quae moerebat et dolebat
pia Mater, cum videbat
Nati poenas inclyti.

Quis est homo, qui non fleret
Christi Matrem si videret
in tanto supplicio?

Quis non posset contristari
Christi Matrem contemplari
dolentem cum Filio?

Pro peccatis suae gentis
vidit Iesum in tormentis
et flagellis subditum.

Vidit suum dulcem Natum
moriendo, desolatum

dum emissit spiritum.

Eia Mater, fons amoris
me sentire vim doloris
fac, ut tecum lugeam.

Fac, ut ardeat cor meum
in amando Christum Deum
ut sibi complaceam.

Sancta Mater, istud agas
Crucifixi fige plagas
cordi meo valide.

Tui Nati vulnerati
tam dignati pro me pati
poenas mecum divide.

Fac me vere tecum flere
Crucifixo condolere
donec ego vixero.

Iuxta crucem tecum stare
te libenter sociare
in planctu desidero.

Virgo virginum praeclara
mihi iam non sis amara
fac me tecum plangere.

Fac, ut portem Christi mortem
passionis fac consortem
et plagas recolere.

Fac me plagis vulnerari
Cruce hac inebriari
ob amorem Filii.

Inflammatum et accensum
per te, Virgo, sum defensum
in die iudicii.

Fac me Cruce custodiri
morte Christi praemuniri
confoveri gratia.

Quando corpus morietur
fac, ut animae donetur
Paradisi gloria.
Amen.

ENGLISH

At the Cross her station keeping,
stood the mournful Mother weeping,
close to her son to the last.

Through her heart, His sorrow sharing,
all His bitter anguish bearing,
now at length the sword has passed.

O how sad and sore distressed
was that Mother, highly blest,
of the sole-begotten One.

Christ above in torment hangs,
she beneath beholds the pangs

of her dying glorious Son.

Is there one who would not weep,
whelmed in miseries so deep,
Christ's dear Mother to behold?

Can the human heart refrain
from partaking in her pain,
in that Mother's pain untold?

For the sins of His own nation,
She saw Jesus wracked with torment,
All with scourges rent:

She beheld her tender Child,
Saw Him hang in desolation,
Till His spirit forth He sent.

O thou Mother! fount of love!
Touch my spirit from above,
make my heart with thine accord:

Make me feel as thou hast felt;
make my soul to glow and melt
with the love of Christ my Lord.

Holy Mother! pierce me through,
in my heart each wound renew
of my Savior crucified:

Let me share with thee His pain,
who for all my sins was slain,
who for me in torments died.

Let me mingle tears with thee,
mourning Him who mourned for me,
all the days that I may live:

By the Cross with thee to stay,
there with thee to weep and pray,
is all I ask of thee to give.

Virgin of all virgins blest!,
Listen to my fond request:
let me share thy grief divine;

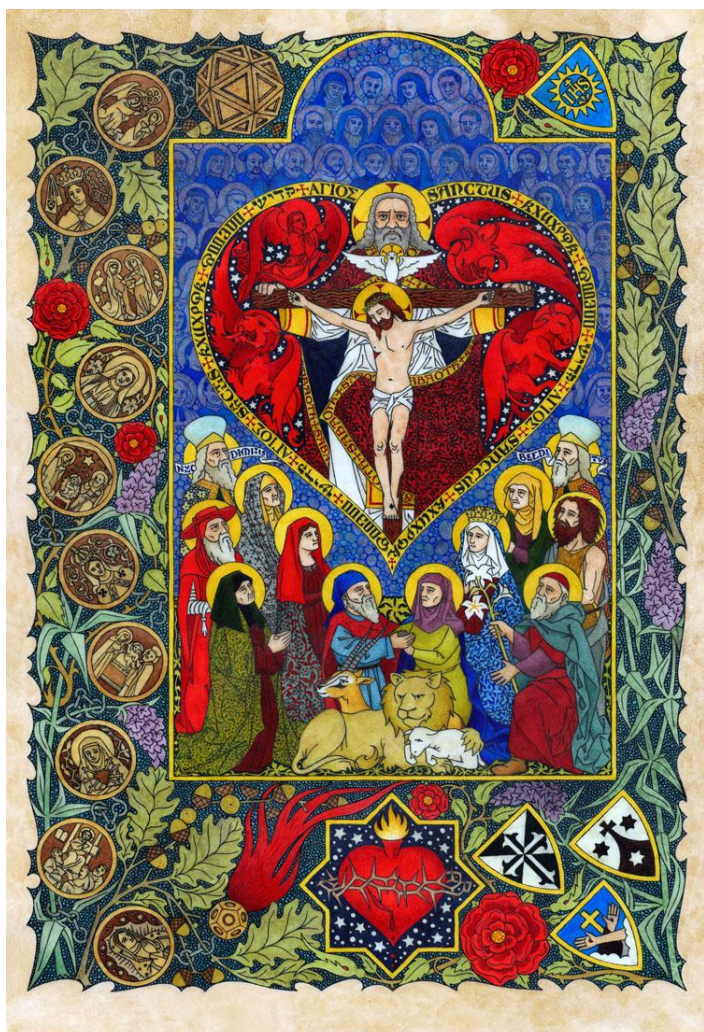
Let me, to my latest breath,
in my body bear the death
of that dying Son of thine.

Wounded with His every wound,
steep my soul till it hath swooned,
in His very Blood away;

Be to me, O Virgin, nigh,
lest in flames I burn and die,
in His awful Judgment Day.

Let the cross then be my guard,
the death of Christ my watch and ward,
and cherish me by heaven's grace

While my body here decays,
may my soul Thy goodness praise,
Safe in Paradise with Thee.
Amen.



ARTWORK BY DANIEL MITSUI
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Litany of the Saints

Leader: In the Name of the Father + and of the Son
and of the Holy Spirit.

All: Amen.

All: Lord, have mercy upon us.

All: Christ, have mercy upon us.

All: Lord, have mercy upon us.

Leader: O Christ, hear us.

All: O Christ, graciously hear us.

Leader: O God the Father of heaven.

All: Have mercy upon us.

Leader: O God the Son, Redeemer of the world.

All: Have mercy upon us.

Leader: O God the Holy Spirit.

All: Have mercy upon us.

Leader: O Holy Trinity, one God.

All: Have mercy upon us.

Leader: Holy Mary.

All: Pray for us.

Leader: Holy Mother of God.

All: Pray for us.

Leader: Holy Virgin of virgins.

All: Pray for us.

Leader: Saint Michael.

All: Pray for us.

Leader: Saint Gabriel.

All: Pray for us.

Leader: Saint Raphael.

All: Pray for us.

Leader: All ye holy Angels and Archangels.

All: Pray for us.

Leader: All ye holy orders of blessed Spirits.

All: Pray for us.

Leader: Saint John the Baptist.

All: Pray for us.

Leader: Saint Joseph.

All: Pray for us.

Leader: All ye holy Patriarchs and Prophets.

All: Pray for us.

Leader: Saint Peter.

All: Pray for us.

Leader: Saint Paul.

All: Pray for us.

Leader: Saint Andrew.

All: Pray for us.

Leader: Saint James.

All: Pray for us.

Leader: Saint John.

All: Pray for us.

Leader: Saint Thomas.

All: Pray for us.

Leader: Saint James.

All: Pray for us.

Leader: Saint Philip.

All: Pray for us.

Leader: Saint Bartholomew.

All: Pray for us.

Leader: Saint Matthew.

All: Pray for us.

Leader: Saint Simon.

All: Pray for us.

Leader: Saint Jude.

All: Pray for us.

Leader: Saint Matthias.

All: Pray for us.

Leader: Saint Barnabas.

All: Pray for us.

Leader: Saint Luke.

All: Pray for us.

Leader: Saint Mark.

All: Pray for us.

Leader: All ye holy Apostles and Evangelists.

All: Pray for us.

Leader: All ye holy Disciples of the Lord.

All: Pray for us.

Leader: All ye Holy Innocents.

All: Pray for us.

Leader: Saint Stephen.

All: Pray for us.

Leader: Saint Lawrence.

All: Pray for us.

Leader: Saint Vincent.

All: Pray for us.

Leader: Saint Fabian and Saint Sebastian.

All: Pray for us.

Leader: Saint John and Saint Paul.

All: Pray for us.

Leader: Saint Cosmas and Saint Damian.

All: Pray for us.

Leader: Saint Gervasius and Saint Protasius.

All: Pray for us.

Leader: All ye holy Martyrs.

All: Pray for us.

Leader: Saint Sylvester.

All: Pray for us.

Leader: Saint Gregory.

All: Pray for us.

Leader: Saint Ambrose.

All: Pray for us.
Leader: Saint Augustine.
All: Pray for us.
Leader: Saint Jerome.
All: Pray for us.
Leader: Saint Martin.
All: Pray for us.
Leader: Saint Nicholas.
All: Pray for us.
Leader: All ye holy Bishops and Confessors.
All: Pray for us.
Leader: All ye holy Doctors.
All: Pray for us.
Leader: Saint Anthony.
All: Pray for us.
Leader: Saint Benedict.
All: Pray for us.
Leader: Saint Bernard.
All: Pray for us.

Leader: Saint Dominic.
All: Pray for us.
Leader: Saint Francis.
All: Pray for us.
Leader: All ye holy Priests and Levites.
All: Pray for us.
Leader: All ye holy Monks and Hermits.
All: Pray for us.
Leader: Saint Mary Magdalene.
All: Pray for us.
Leader: Saint Agatha.
All: Pray for us.
Leader: Saint Lucy.
All: Pray for us.

Leader: Saint Agnes.
All: Pray for us.
Leader: Saint Cecilia.
All: Pray for us.
Leader: Saint Catherine .
All: Pray for us.
Leader: Saint Anastasia.
All: Pray for us.
Leader: All ye holy Virgins and Widows.
All: Pray for us.
Leader: All ye Holy, Righteous, and Elect of God.
All: Intercede for us.
Leader: Be thou merciful.
All: Spare us, Lord.
Leader: Be thou merciful.
All: Graciously hear us, Lord.
Leader: From all evil.
All: Good Lord, deliver us.
Leader: From all deadly sin.
All: Good Lord, deliver us.
Leader: From thine anger.
All: Good Lord, deliver us.
Leader: From sudden and unrepentant death.
All: Good Lord, deliver us.
Leader: From the crafts and assaults of the devil.
All: Good Lord, deliver us.
Leader: From anger and hatred.
All: Good Lord, deliver us.
Leader: From the spirit of fornication.
All: Good Lord, deliver us.
Leader: From lightning and tempest.
All: Good Lord, deliver us.
Leader: From the peril of earthquake, fire, and flood.
All: Good Lord, deliver us.

Leader: From pestilence, famine, and battle.
All: Good Lord, deliver us.
Leader: From everlasting damnation.
All: Good Lord, deliver us.
Leader: By the mystery of thy Holy Incarnation.
All: Good Lord, deliver us.
Leader: By thine Advent.
All: Good Lord, deliver us.
Leader: By thy Nativity.
All: Good Lord, deliver us.
Leader: By thy Baptism and holy Fasting.
All: Good Lord, deliver us.
Leader: By thy Cross and Passion.
All: Good Lord, deliver us.
Leader: By thy precious Death and Burial.
All: Good Lord, deliver us.
Leader: By thy holy Resurrection.
All: Good Lord, deliver us.
Leader: By thy glorious Ascension.
All: Good Lord, deliver us.
Leader: By the coming of the Holy Spirit the Comforter
All: Good Lord, deliver us.
Leader: In the day of judgment.
All: Good Lord, deliver us.
Leader: Even though we be sinners.
All: We beseech thee to hear us, Lord.
Leader: That it may please thee to spare us.
All: We beseech thee to hear us, Lord.
Leader: That it may please thee to pity and pardon us.
All: We beseech thee to hear us, Lord.
Leader: That it may please thee to give us true repentance.
All: We beseech thee to hear us, Lord.

Leader: That it may please thee to rule and govern thy holy Church.

All: We beseech thee to hear us, Lord .

Leader: That it may please thee to preserve the Apostolic Lord, and to keep all orders of the Church in thy sacred religion.

All: We beseech thee to hear us, Lord.

Leader: That it may please thee to overthrow the enemies of thy holy Church.

All: We beseech thee to hear us, Lord.

Leader: That it may please thee to bestow on all Christian kings and princes true peace and concord.

All: We beseech thee to hear us, Lord.

Leader: That it may please thee to give to all Christian nations both peace and unity.

All: We beseech thee to hear us, Lord.

Leader: That it may please thee to restore unity to thy Church, and to lead all unbelievers into the light of thy holy Gospel.

All: We beseech thee to hear us, Lord.

Leader: That it may please thee to strengthen and preserve us in true worshipping of thee.

All: We beseech thee to hear us, Lord.

Leader: That it may please thee to endue our hearts with heavenly desires.

All: We beseech thee to hear us, Lord.

Leader: That it may please thee to bestow on all our benefactors thine everlasting benefits.

All: We beseech thee to hear us, Lord.

Leader: That it may please thee to deliver from eternal damnation our souls, and those

of our brethren, kindred, and benefactors.

All: We beseech thee to hear us, Lord.

Leader: That it may please thee to give and preserve to our use the kindly fruits of the earth.

All: We beseech thee to hear us, Lord.

Leader: That it may please thee to bestow upon all thy faithful departed rest eternal.

All: We beseech thee to hear us, Lord.

Leader: That it may please thee graciously to hear our prayer .

All: We beseech thee to hear us, Lord.

Leader: O Son of God.

All: We beseech thee to hear us, Lord.

Leader: O Lamb of God, that takest away the sins of the world.

All: Have mercy on us.

Leader: O Lamb of God, that takest away the sins of the world.

All: Have mercy on us.

Leader: O Lamb of God, that takest away the sins of the world.

All: Grant us Thy peace.

Leader: O Christ, hear us.

All: O Christ, graciously hear us.

All: Lord, have mercy upon us.

All: Christ, have mercy upon us.

All: Lord, have mercy upon us.

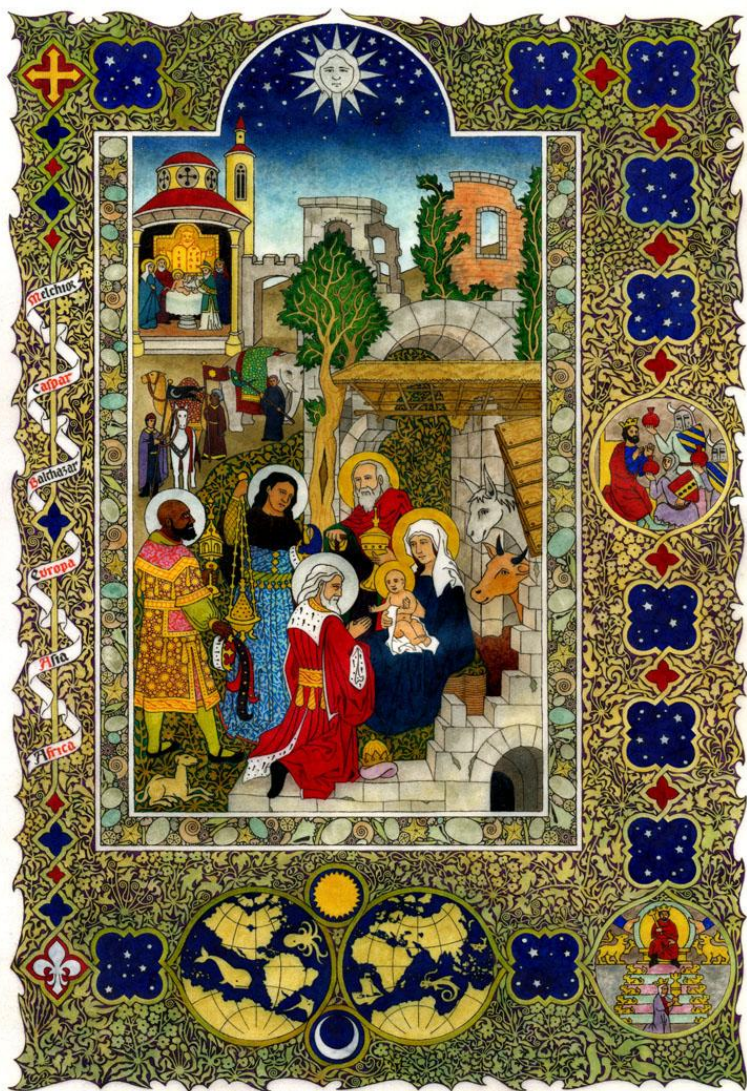
Leader: The Lord be with you.

All: And with thy spirit.

Leader: May the Almighty and Merciful Lord graciously hear us.

All: Amen.

Leader: And may the souls of the faithful departed, +
through the mercy of God, rest in peace.
All: Amen.



ARTWORK BY DANIEL MITSUI
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Litany of the Blessed Virgin Mary

Lord have mercy.

Christ have mercy.

Lord have mercy.

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 Spirit,
Holy Trinity, one God,

Holy Mary,
pray for us.

Holy Mother of God,
Holy Virgin of virgins,

Mother of Christ,
Mother of the Church,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother admirable,
Mother of good counsel,
Mother of our Creator,
Mother of our Saviour,
Mother of mercy,

Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,

Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honour,
Singular vessel of devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the sick,
Refuge of sinners,
Comfort of the afflicted,
Help of Christians,

Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,
Queen conceived without original sin,

Queen assumed into heaven,
Queen of the most holy Rosary,
Queen of families,
Queen of peace.

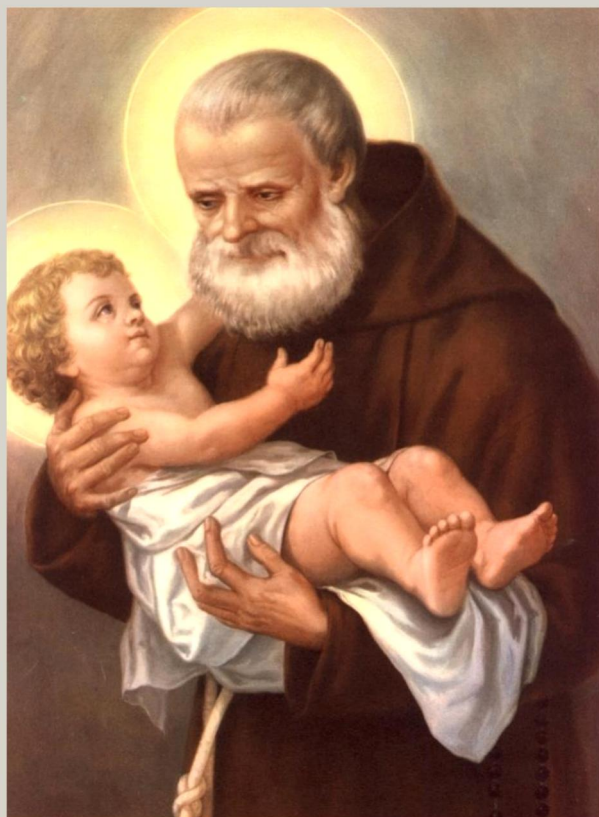
Lamb of God, who takest away the sins of the world,
spare us, O Lord.

Lamb of God, who takest away the sins of the world,
graciously hear us, O Lord.

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

Pray for us, O holy Mother of God.
That we may be made worthy of the promises of
Christ.

Let us pray.
Grant, we beseech thee,
O Lord God,
that we, your servants,
may enjoy perpetual health of mind and body;
and by the intercession of the Blessed Mary, ever
Virgin,
may be delivered from present sorrow,
and obtain eternal joy.
Through Christ our Lord.
Amen.



LITANY OF ST. FELIX OF CANTALICE
FEAST DAY 18 MAY
(18.05.1515 – 18.05.1587)

Lord, have mercy.
Christ, have mercy.
Mary, Queen of heaven, pray for us.
Angels adoring at the throne of God, pray for us.
Prophets, apostles, and martyrs, pray for us.
Holy men and women of God, pray for us.
Saints of the Franciscan Orders, pray for us.
St. Felix of Cantalice, pray for us.

Friend of the poor, pray for us.
Companion to children and youth, pray for us.
Counselor and spiritual guide, pray for us.
Model of simplicity and humility, pray for us.
Model of obedience and self-denial, pray for us.
Model of on-going conversion, pray for us.
Model of prayer and contemplation, pray for us.

Lover of the Cross of Jesus, pray for us..
Lover and adorer of the Eucharist, pray for us.
Lover of Mary, the Mother of God, pray for us.

For your zeal in providing for the needs of the poor,
thanks be to God.
For your love of the earth and all creation, thanks be
to God.
For your devotion to the mysteries of the rosary,
thanks be to God.

For your virtue of joy, thanks be to God.
For your commitment to truthfulness, thanks be to
God.
For your spirit of atonement, thanks be to God.

Let us pray:

God, our Father, we thank you for the graces you bestowed on your servant St. Felix of Cantalice during his lifetime. Bless us as we strive to imitate his service to the poor, his commitment to prayer, his devotion to the Blessed Virgin Mary, and his love for the Eucharist. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.



The Holy Rosary

How to Say The Rosary:

1. While holding the crucifix make the Sign of the Cross and then recite the Apostles Creed.
2. Recite the Our Father on the first large bead.
3. Recite a Hail Mary for an increase of faith, hope and charity on each of the three small beads.
4. Recite the Glory Be to the Father on the next large bead.
5. Recite the Fatima Prayer "O my Jesus" on the large bead.
6. Recall the first Rosary Mystery and recite the Our Father on the large bead.
7. On each of the adjacent ten small beads (also referred to as a decade) recite a Hail Mary while reflecting on the mystery.
8. On the next large bead, recite the Glory Be to the Father, the Fatima prayer.
9. Each succeeding decade is prayed in a similar manner by recalling the appropriate mystery, reciting the Our Father, ten Hail Marys while reflecting on the mystery, the Glory Be to the Father, and the Fatima prayer.
10. When the fifth mystery is completed, the Rosary is Customarily concluded with the Hail Holy Queen, and the Sign of the Cross.

The Rosary Mysteries

A. Joyful

- 1. Annunciation**
- 2. Visitation**
- 3. Nativity**
- 4. Presentation at the Temple**
- 5. Finding in the Temple**

B. Light

- 1. Baptism of Jesus**
- 2. Wedding of Cana**
- 3. The proclamation of the Kingdom of God**
- 4. The Transfiguration**
- 5. The institution of the Eucharist**

C. Sorrowful

- 1. Agony of Jesus in the Garden**
- 2. Scourging of Jesus at Pillar**
- 3. Crowning with Thorns**
- 4. Carrying the Cross**
- 5. Crucifixion**

D. Glorious

- 1. Resurrection of Jesus**
- 2. Ascension of Jesus**
- 3. Descent of Holy Spirit**
- 4. Assumption of the Virgin Mary**
- 5. Coronation of Blessed Virgin Mary**

For the intentions of the Holy Father, one may recite at the end of the Rosary one "Our Father", one "Hail Mary", and one "Glory Be".

1st Joyful mystery - The Annunciation of the Angel to Mary

In the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said: "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women". And when she saw Him, she was troubled at His saying, and cast in her mind what manner of salutation this should be. And the angel said unto her: "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest"... And Mary said: "Behold the handmaid of the Lord; be it unto me according to thy word". And the angel departed from her. (Luke 1,26-38)

Oh Mary with Your "yes" You have opened heaven's ways, You have achieved the will of the Father. You will be blessed for ever: Your intercession is heard in Heaven, because You have accepted God's plan. Let us pray that we can say "yes" to the Father in every instance He ask it of us. Mary help us to be humble and obedient to God's will.

Our Father -10 Hail Marys -Glory Be -My Jesus

2nd Joyful mystery - The visitation of Mary to Saint Elizabeth

Mary arose in those days, and went into the hill country with haste, into a city of Judah. And entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost and she spoke out with a loud voice, and said: "Blessed art thou among women, and blessed is the fruit of thy womb". ... And Mary said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is His name"...(Luke 1,39-49)

Mary goes to visit Elisabeth: She carries God to Her cousin, for the love of Her brothers and neighbours. Lord help us to carry Christ to others, like Mary did. Let us ask Mary the gift of burning charity.

Our Father -10 Hail Marys -Glory Be -My Jesus

3rd Joyful mystery - The nativity of Jesus in Bethlehem

And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger". (Luke 2,6-12)

Infant Jesus in the manger. Mary, Joseph and the shepherds adore Him. Let us also adore Christ, the Son of God, in the silence of our soul and from the depth of our heart. Let us ask Mary to make us love Jesus more, and also the gift of poverty of spirit.

Our Father -10 Hail Marys -Glory Be -My Jesus

4th Joyful mystery - The presentation of Jesus to the Temple

And when the days of her purification according to the law of Moses were accomplished, they brought Him to Jerusalem, to present Him to the Lord; And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon Him. ...When the parents brought in the child Jesus, to do for Him after the custom of the law, Then took he Him up in His arms, and blessed God, and said: "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation... A light to lighten the Gentiles, and the glory of thy people Israel." And Joseph and His mother marvelled at those things which were spoken of Him. And Simeon blessed them, and said unto Mary His mother: "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed."(Luke 2,22-35)

We need to pay attention to the voice of God, to discern His call and accept the mission He gave us. After the Simeon prophecy, Mary takes into Her

Heart the wound of sorrow, but in the silence, She
accepts the will of Her Father.

Our Father -10 Hail Marys -Glory Be -My Jesus

5th Joyful mystery - The finding of Jesus in the Temple

Now His parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not of it. But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking Him And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers. And when they saw Him, they were amazed: and His mother said unto Him: "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing". And he said unto them: "How is it that ye sought me? Knowest ye not that I must be about my Father's business?" And they understood not the saying which he spoke unto them. And he went down with them, and came to Nazareth, and was subject unto them:

but His mother kept all these sayings in her heart.
(Luk 2,41-51)

Let us think of how many times we have been far from Jesus; from that Jesus, who with so much love has died for us. Let us meditate that in the difficulties of life the only safety is finding Jesus and never again leaving His great love.

Our Father -10 Hail Marys -Glory Be -My Jesus

1st Light mystery - The Baptism of Jesus

Then Jesus came from Galilee to the Jordan to be baptized by John. But John tried to deter Him, saying, "I need to be baptized by you, and do you come to me?"

Jesus replied, "Let it be so now; it is proper for us to do this to fulfil all righteousness." Then John consented.

As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on Him. And a voice from heaven said, "This is my Son, whom I love; with Him I am well pleased. (Mt 3,13-17)

The Baptism in the Jordan is first of all a mystery of light. Here, as Christ descends into the waters, the innocent one who became "sin" for our sake (cf. 2Cor 5:21), the heavens open wide and the voice of the Father declares Him the beloved Son (cf. Mt 3:17 and parallels), while the Spirit descends on Him to invest Him with the mission which he is to carry out.

Our Father -10 Hail Marys -Glory Be -My Jesus

2nd Light mystery - The wedding of Cana

On the third day a wedding took place at Cana in Galilee. Jesus' mother was there, and Jesus and His disciples had also been invited to the wedding. When the wine was gone, Jesus' mother said to Him, "They have no more wine."

"Dear woman, why do you involve me?" Jesus replied, "My time has not yet come."

His mother said to the servants, "Do whatever he tells you." Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons. Jesus said to the servants, "Fill the jars with water"; so they filled them to the brim. Then he told them, "Now draw some out and take it to the master of the banquet." They did so, and the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside and said, "Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now."

This, the first of His miraculous signs, Jesus performed in Cana of Galilee. He thus revealed His glory, and His disciples put their faith in Him. (Jn 2,1-12)

Another mystery of light is the first of the signs, given at Cana (cf. Jn 2:1- 12), when Christ changes water into wine and opens the hearts of the disciples to faith, thanks to the intervention of Mary, the first among believers.

Our Father -10 Hail Marys -Glory Be -My Jesus

3rd Light mystery - The proclamation of the Kingdom of God

"The time has come," he said. "The kingdom of God is near. Repent and believe the good news!" (Mk 1,15) The preaching by which Jesus proclaims the coming of the Kingdom of God, calls to conversion (cf. Mk 1:15) and forgives the sins of all who draw near to Him in humble trust (cf. Mk 2:3-13; Lk 7:47- 48): the inauguration of that ministry of mercy which he continues to exercise until the end of the world, particularly through the Sacrament of Reconciliation which he has entrusted to His Church (cf. Jn 20:22- 23).

Our Father -10 Hail Marys -Glory Be -My Jesus

4th Light mystery - The Transfiguration

About eight days after Jesus said this, he took Peter, John and James with Him and went up onto a mountain to pray. As he was praying, the appearance of His face changed, and His clothes became as bright

as a flash of lightning. Two men, Moses and Elijah, appeared in glorious splendour, talking with Jesus. They spoke about His departure, which he was about to bring to fulfilment at Jerusalem. Peter and His companions were very sleepy, but when they became fully awake, they saw His glory and the two men standing with Him. As the men were leaving Jesus, Peter said to Him, "Master, it is good for us to be here. Let us put up three shelters--one for you, one for Moses and one for Elijah." (He did not know what he was saying.)

While he was speaking, a cloud appeared and enveloped them, and they were afraid as they entered the cloud. A voice came from the cloud, saying, "This is my Son, whom I have chosen; listen to Him." When the voice had spoken, they found that Jesus was alone. The disciples kept this to themselves, and told no one at that time what they had seen. (Luke 9,28-35)

The mystery of light par excellence is the **Transfiguration**, traditionally believed to have taken place on Mount Tabor. The glory of the Godhead shines forth from the face of Christ as the Father commands the astonished Apostles to "listen to Him" (cf. Lk 9:35 and parallels) and to prepare to experience with Him the agony of the Passion, so as to come with Him to the joy of the Resurrection and a life transfigured by the Holy Spirit.

Our Father -10 Hail Marys -Glory Be -My Jesus
5th Light mystery - The institution of the
Eucharist

While they were eating, Jesus took bread, gave thanks and broke it, and gave it to His disciples, saying, "Take it; this is my body."

Then he took the cup, gave thanks and offered it to them, and they all drank from it.

"This is my blood of the covenant, which is poured out for many," he said to them. "I tell you the truth, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God." (Mk 14,22-25)

A final mystery of light is the institution of the Eucharist, in which Christ offers His body and blood as food under the signs of bread and wine, and testifies "to the end" His love for humanity (Jn 13:1), for whose salvation he will offer Himself in sacrifice.

Our Father -10 Hail Marys -Glory Be -My Jesus

1st Sorrowful mystery- The Agony of Jesus in the garden

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them: "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me". And he went a little farther, and fell on His face, and prayed, saying: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt". (Mat 26,36-39). And being in an agony he prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground. (Luke 22,44)

In the forsaking prayer to the Father, Jesus found strength, trust, and an angel was sent to comfort Him. So Jesus will be our comforting angel. It's as He said to us: " Why do you worry in your difficulties? Be strong in me; look to your God in your most troubled hour, and you will be triumphant." Let us ask to forsake ourselves to God, to always do His will.

Our Father -10 Hail Marys -Glory Be -My Jesus

2nd Sorrowful mystery -The scourging of Jesus at the pillar

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death. And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor. And Jesus stood before the governor: and the governor asked Him, saying: "Art thou the King of the Jews?" And Jesus said unto Him: "Thou sayest". And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto Him: "Hearest thou not how many things they witness against thee?" And he answered Him to never a word Pilate saith unto them: "What shall I do then with Jesus which is called Christ?" They all say unto Him: "Let Him be crucified!" And the governor said: "Why, what evil hath he done?" But they cried out the more, saying: "Let Him be crucified!" (Mat 27). And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified. (Mar 15,15)

How many pains, how many torments, and how many wounds on the body of Jesus? How much blood falls to the ground, while His tormenters laugh, insult Him, and gather their strength to hit the innocent body of Jesus again? Let us ask to accept every insult for the love of our Lord, and also a true regret for our sins.

Our Father -10 Hail Marys -Glory Be -My Jesus

3rd Sorrowful mystery - The Crowning with Thorns

Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers. And they stripped Him, and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying: " Hail, King of the Jews!" And they spit upon Him, and took the reed, and smote Him on the head. And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him. (Mat 27,27-31)

Think of the indignity, outrage, pain, and humiliation that Jesus suffered. They stripped Him of every dignity, He was treated as the guilt of our worst sins. He seems to say to us: " Why do you despair when you suffer? Is that the way you love me? Meditate about my passions and find in them great riches." Let us ask the gift of patience to accept all humiliations, thinking of how Jesus suffered for us.

Our Father -10 Hail Marys -Glory Be -My Jesus

4th Sorrowful mystery - The Carrying of the Cross

As they were leading Him away they seized on a man, Simon from Cyrene, who was coming in from the country, and made Him shoulder the cross and carry it behind Jesus. Large numbers of people followed Him, and women too, who mourned and lamented for Him. But Jesus turned to them and said, 'Daughters of Jerusalem, do not weep for me; weep rather for yourselves and for your children. For look, the days are surely coming when people will say, "Blessed are those who are barren, the wombs that have never borne children, the breasts that have never suckled!" Then they will begin to say to the mountains, "Fall on us!"; to the hills, "Cover us!" For if this is what is done to green wood, what will be done when the wood is dry?' Now they were also leading out two others, criminals, to be executed with Him. (Luke 23,26-)

Even if He had suffered just for you, Jesus would have accepted such pains, great is His love for you. Along the road to Calvary Jesus sees Mary, His Mother. Can we imagine the moment when Their eyes met? Oh how Her Heart must have ached. Let us pray to Mary for the grace to always accept our cross.

Our Father -10 Hail Marys -Glory Be -My Jesus

5th sorrowful mystery - The crucifixion and death of Jesus

Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by, whom he loved, he saith unto His mother:" Woman, behold thy son!" Then saith he to the disciple: "Behold thy mother!" And from that hour that disciple took her unto His own home. (Jn 19,25-27)

Jesus wishes to see us close to His Mother; He wishes that, like children, we keep our hand in the hand of Mary. That is what He wants. He asks us to look to the heavenly Mother, that is depend on Her. He asks that we accept Our Lady as our true Mother, who will ignite in us a fervent love of Her Son. Mary, we trust in You, take us and put us in the refuge of Your Immaculate Heart, heal with Your humility our pride, that so often takes us far from God.

Our Father -10 Hail Marys -Glory Be -My Jesus

1st Glorious mystery - The Resurrection of Jesus Christ

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. And the angel answered and said unto the women: "Fear not ye! For I know that ye seek Jesus, which was crucified. He is not here. For he is risen, as he said". (Mat 28,1-6)

The risen Jesus has proved that man, together with Him, can have power over sin and therefore death. Jesus, help raise us, deliver us from sin, from evil, give us Your light, give us Your joy. Rekindle inside us the love, the faith, the hopefulness, and the gift of prayer. Let us ask Mary for the gift of an unshakeable faith.

Our Father -10 Hail Marys -Glory Be -My Jesus

2nd Glorious mystery - The Ascension of Jesus to Heaven

And as they are speaking these things, Jesus Himself stood in the midst of them, and saith to them, "Peace to you"; being amazed, and becoming affrighted, they were thinking themselves to see a spirit. And he said to them, "Why are ye troubled? and wherefore do reasonings come up in your hearts? see my hands and my feet, that I am he; handle me and see, because a spirit hath not flesh and bones, as ye see me having." And having said this, he shewed to them the hands and the feet. ... "And, lo, I do send the promise of my Father upon you, but ye -- abide ye in the city of Jerusalem till ye be clothed with power from on high." And he led them forth without -- unto Bethany, and having lifted up His hands he did bless them, and it came to pass, in His blessing them, he was parted from them, and was borne up to the heaven. (Luke 24,36-51)

Jesus, You have not deserted Your apostles in anguish, but have given them the joy of knowing Jesus "glorified" over 40 days. After Your Ascension, You granted to all those who seek You the gift of receiving You in the Eucharist. Through Mary we trust in you. Mary, give us the gift of hope.

Our Father -10 Hail Marys -Glory Be -My Jesus

3rd Glorious mystery - The Descent of the Holy Spirit

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. (Act 2,1-4)

Jesus, infuse us with the Comforter, the Holy Spirit, enlighten us with the light of Your Spirit, with His strength enter in the deepest parts of our hearts and heal us. Deliver us, fill up our hearts with Your love. Make us apostles of Yours, dear Lord. Let us ask Mary the gift of true love, the gift of prayer from the heart.

"Come Holy Spirit, come by means of the powerful intercession of the Immaculate Heart of Mary, Your well-beloved Spouse."

Our Father -10 Hail Marys -Glory Be -My Jesus

4th Glorious mystery - The Assumption of the Blessed Virgin Mary into Heaven

Blessed art thou of the most high God above all the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies. ... Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the Almighty Lord for evermore. And all the people said, So be it. (Judith 13,18-20; 15,10)

Now that Mary is raised into heaven, She prays for Her sons and daughters, those sons and daughters Jesus left Her when He was on the cross. Mary, pray for us, You know our fears, take us into Your Heart, the Heart of a Mother. Help us now and in the time of our death to be with You in Heaven. We ask of you a devotion to Your Immaculate Heart, where we may take refuge in times of trouble.

Our Father -10 Hail Marys -Glory Be -My Jesus

5th Glorious mystery - The Coronation of the Blessed Virgin Mary, Queen of Heaven and Earth

There appeared a great sign in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. (Rev 12,1)
Let us trust in Mary, Let us call to Her, let us love Her, let us confide in Her, because She gives Her all to us. We have a Mother in Heaven who is also a Queen; thus we need to turn to Her with full faith and hopefulness. If we ask for something while praying the Holy Rosary, it will be granted to us. Ask Her for the gift of prayer, a prayer of the heart, said only for love, a love for Her and Jesus. Let us also ask for a consistency of prayer, to always be joined to Her Heart, and therefore to the Heart of Jesus.

Our Father -10 Hail Marys -Glory Be -My Jesus



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Novena to Our Lady Undoer of Knots

1. Make the sign of the cross
2. Say the Act of Contrition. Ask pardon for your sins and make a firm promise not to commit them again. Oh my God I am heartily sorry for having offended you. I detest all my sins because I dread the loss of Heaven and the pains of Hell. But most of all, because I offended you, oh my God, who are all good and deserving of all my love. I firmly resolve, with the help of your grace, to confess my sins, to do penance, and to amend my life. Amen
3. Say the first 3 decades of the Rosary.
4. Make the meditation of the day.
5. Say the last 2 decades of the rosary
6. Finish with the Prayer to Our Lady the Un-doer of Knots

Meditation for Day 1

Dearest Holy Mother, Most Holy Mary, you undo the knots that suffocate your children, extend your merciful hands to me. I entrust to You today this knot....and all the negative consequences that it provokes in my life. I give you this knot that torments me and makes me unhappy and so impedes me from uniting myself to You and Your Son Jesus, my Saviour.

I run to You, Mary, Un-doer of Knots because I trust you and I know that you never despise a sinning child who comes to ask you for help. I believe that you can undo this knot because Jesus grants you everything. I

believe that you want to undo this knot because you are my Mother. I believe that You will do this because you love me with eternal love.

Thank you, Dear Mother.

Mary, Un-doer of Knots, pray for me.

The one who seeks grace, finds it in Mary's hands.

PRAYER TO MARY, UNDOER OF KNOTS

Virgin Mary, Mother of fair love, Mother who never refuses to come to the aid of a child in need, Mother whose hands never cease to serve your beloved children because they are moved by the divine love and immense mercy that exists in your heart, cast your compassionate eyes upon me and see the snarl of knots that exist in my life.

You know very well how desperate I am, my pain and how I am bound by these knots.

Mary, Mother to whom God entrusted the undoing of the knots in the lives of His children, I entrust into your hands the ribbon of my life.

No one, not even the evil one himself, can take it away from your precious care. In your hands there is no knot that cannot be undone.

Powerful Mother, by your grace and intercessory power with Your Son and My Liberator, Jesus, take into your hands today this knot...I beg you to undo it for the glory of God, once for all. You are my hope.

O my Lady, you are the only consolation God gives me,
the fortification of my feeble strength, the enrichment
of my destitution and with Christ the freedom from
my chains.

Hear my plea.

Keep me, guide me, protect me, o safe refuge!

Mary, Un-doer of Knots, pray for me.

Meditation for Day 2

Mary, Beloved Mother, channel of all grace, I return
to You today my heart, recognizing that I am a sinner
in need of your help. Many times I lose the graces you
grant me because of my sins of egoism, pride, rancour
and my lack of generosity and humility. I turn to You
today, Mary, Un-doer of knots, for You to ask your
Son Jesus to grant me a pure, divested, humble and
trusting heart. I will live today practicing these
virtues and offering you this as a sign of my love for
You. I entrust into Your hands this knot (...describe)
which keeps me from reflecting the glory of God.

Mary, Un-doer of Knots, pray for me.

Mary offered all the moments of her day to God.

Meditation for Day 3

Our Lady Un-doer of Knots Meditating Mother,
Queen of heaven, in whose hands the treasures of the
King are found, turn your merciful eyes upon me

today. I entrust into your holy hands this knot in my life...and all the rancour and resentment it has caused in me. I ask Your forgiveness, God the Father, for my sin. Help me now to forgive all the persons who consciously or unconsciously provoked this knot. Give me, also, the grace to forgive me for having provoked this knot. Only in this way can You undo it. Before You, dearest Mother, and in the name of Your Son Jesus, my Saviour, who has suffered so many offenses, having been granted forgiveness, I now forgive these persons...and myself, forever.

Thank you, Mary, Un-doer of Knots for undoing the knot of rancour in my heart and the knot which I now present to you. Amen.

Mary, Un-doer of Knots, pray for me.

Turn to Mary, you who desire grace.

Meditation for Day 4

Our Lady Un-doer of Knots Dearest Holy Mother, you are generous with all who seek you, have mercy on me. I entrust into your hands this knot which robs the peace of my heart, paralyzes my soul and keeps me from going to my Lord and serving Him with my life.

Undo this knot in my love...., O mother, and ask Jesus to heal my paralytic faith which gets down hearted with the stones on the road. Along with you, dearest Mother, may I see these stones as friends. Not murmuring against them anymore but giving

endless thanks for them, may I smile trustingly in your power.

Mary, Un-doer of Knots, pray for me.

Mary is the Sun and no one is deprived of her warmth.

Meditation for Day 5

Mother, Un-doer of Knots, generous and compassionate, I come to You today to once again entrust this knot...in my life to you and to ask the divine wisdom to undo, under the light of the Holy Spirit, this snarl of problems. No one ever saw you angry; to the contrary, your words were so charged with sweetness that the Holy Spirit was manifested on your lips. Take away from me the bitterness, anger and hatred which this knot has caused me. Give me, o dearest Mother, some of the sweetness and wisdom that is all silently reflected in your heart.

And just as you were present at Pentecost, ask Jesus to send me a new presence of the Holy Spirit at this moment in my life. Holy Spirit, come upon me!

Mary, Un-doer of Knots, pray for me.

Mary, with God, is powerful.

Meditation for Day 6

Queen of Mercy, I entrust to you this knot in my life...and I ask you to give me a heart that is patient until you undo it. Teach me to persevere in the living word of Jesus, in the Eucharist, the Sacrament of Confession; stay with me and prepare my heart to

celebrate with the angels the grace that will be granted to me. Amen! Alleluia!

Mary, Un-doer of Knots, pray for me.

You are beautiful, Mary, and there is no stain of sin in You.

Meditation for Day 7

Mother Most Pure, I come to You today to beg you to undo this knot in my life...and free me from the snares of Evil. God has granted you great power over all the demons. I renounce all of them today, every connection I have had with them and I proclaim Jesus as my one and only Lord and Saviour. Mary, Un-doer of Knots, crush the evil one's head and destroy the traps he has set for me by this knot.

Thank you, dearest Mother. Most Precious Blood of Jesus, free me!

Mary, Un-doer of Knots, pray for me.

You are the glory of Jerusalem, the joy of our people.

Meditation for Day 8

Virgin Mother of God, overflowing with mercy, have mercy on your child and undo this knot...in my life. I need your visit to my life, like you visited Elizabeth. Bring me Jesus, bring me the Holy Spirit. Teach me to practice the virtues of courage, joyfulness, humility and faith, and, like Elizabeth, to be filled with the Holy Spirit. Make me joyfully rest on your bosom, Mary. I consecrate you as my mother, Queen and

friend. I give you my heart and everything I have (my home and family, my material and spiritual goods.) I am yours forever. Put your heart in me so that I can do everything Jesus tells me.

Mary, Un-doer of Knots, pray for me.

Let us go, therefore, full of trust, to the throne of grace.

Meditation for Day 9

Most Holy Mary, our Advocate, Un-doer of Knots, I come today to thank you for undoing this knot in my life...You know very well the suffering it has caused me. Thank you for coming, Mother, with your long fingers of mercy to dry the tears in my eyes; you receive me in your arms and make it possible for me to receive once again the divine grace.

Mary, Un-doer of Knots, dearest Mother, I thank you for undoing the knots in my life. Wrap me in your mantle of love, keep me under your protection, enlighten me with your peace! Amen.

Mary, Un-doer of Knots, pray for me.

That I may be worthy of your promises.



**SERAPHIC ROSARY OF THE
FRANCISCANS
(The Franciscan Crown)**

1st Rose - The Annunciation
2nd Rose - The Visitation
3rd Rose - The Nativity
4th Rose - The Adoration of the Magi
5th Rose - The Finding of Jesus in the Temple
6th Rose - The Resurrection of Jesus
7th Rose - The Assumption and Crowning of Mary as Queen of Heaven

Introduction to the Franciscan Crown

The Franciscan Crown has variously been called the Franciscan Rosary, the Seraphic Rosary or the Rosary of the Seven Joys of Our Lady. The "Seven Joys" is a devotion that recalls seven joyful episodes in the life of the Blessed Virgin Mary. The practice originated among the Franciscans in early 15th-century Italy. The themes resemble the 12th-century *Gaudes*, Latin praises that ask Mary to rejoice because God has favoured her in various ways.

The Franciscan historian, Father Luke Wadding dates the origin of the Franciscan Crown to the year 1422. In 1422 an apparition of the Blessed Virgin Mary took place in Assisi, to a Franciscan novice named James. As a child, he had had the custom of offering daily to the Virgin Mary a hand-made crown of roses. When he entered the Friars Minor, he became distressed that he would no longer be able to offer this gift. The Blessed Virgin appeared to him to give him comfort and showed him another daily offering that he might do: to pray every day seven decades of Hail Marys, meditating between each decade on one of the seven joys that she had

experienced in her life: the Annunciation, Visitation, Birth of our Lord, Adoration of the Magi, Finding of the Child Jesus in the Temple, the Resurrection of Our Lord, the Assumption of the Blessed Virgin and her Coronation into heaven. Friar James began this devotion. One day the Director of Novices saw him praying and an angel was with him who was weaving a crown of roses, placing a lily of gold between each of the ten roses. When the novice had finished praying, the angel placed the crown upon him. The Director asked Friar James what this vision meant. After hearing the explanation, he told the other friars and soon this devotion spread throughout the Franciscan family.

Among the Friars Minor, the promotion of this devotion is attributed to St. Bonaventure, Bl. Cherubin of Spoleto, St. John Capistran, Pelbart of Temesvár, and St. Bernadine of Siena to mention a few. St. Bernadine is also said to have had a vision of the Virgin Mary when he was meditating on the seven joys of Mary.

How to pray the Franciscan Crown

The manner of reciting the Franciscan Rosary is as follows: The Apostles' Creed, the Our Father, and three Hail Marys having been said as usual, the mystery to be meditated upon is introduced after the word Jesus of the first Hail Mary of each decade, thus: "Jesus, whom thou didst joyfully conceive", Jesus, whom thou didst joyfully carry to Elizabeth", and so on for the remaining five decades, which are given in most manuals of Franciscan devotion. Even though it

is common practice nowadays to add the Glory Be at the end of each decade, and even the Fatima Prayer, these are not required. It is customary to finish by adding two Hail Marys in honor of the 72 years that Our Lady is said to have lived on earth, and one Our Father and Hail Mary for the intentions of the Pope.

There are other ways of reciting the Crown but the one given seems to be in more general use. The plenary Indulgence attached to the recitation of the Franciscan Crown, and applicable to the dead, may be gained as often as the crown is recited. A rosary is not required, it is saying the prayers that earns the indulgence.

The Franciscan Crown: Begin with the Apostle's Creed, Our Father, and 3 Hail Mary's, Glory Be, Oh My Jesus (the Fatima Prayer).

1. Annunciation

Our Father

Mary committed herself to a vow of celibacy as part of a “prayer chain” to bring the Messiah.

Hail Mary full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, whom thou didst joyfully conceive. Holy Mary, mother of God pray for us sinners now and at the hour of our death. Amen.

Mary's private prayer was to be allowed to be the handmaid of the mother of the Messiah.

On Monday Tevet 2, December 9, the last day of Chanukah, Archangel Gabriel appeared to her saying:

“Hail Mary full of grace! The Lord is with you. Do not be afraid, Mary, you have found favor with God” (Lk 1:28).

Gabriel said: “You will conceive and bear a son and you will name him Jesus” (Lk 1:31), [Yeshua: ‘Yahweh saves’]. “He will be great and will be called ‘Son of the Most High’, and the Lord God will give him the throne of David his father, and he will rule over the house of David forever, and of his kingship there will be no end” (Lk 1:28-33).

Mary asked: “How can this be, since I have no relations with a man?” [I am under a vow of celibacy] (Lk 1:34).

Gabriel responded: “The Holy Spirit will come upon you and the power of the Most High will overshadow you. Therefore, the child to be born will be called holy, the Son of God.” (Lk 1:35).

Mary replied: “Behold I am the handmaid of the Lord; let it be done to me according to your word. And the angel departed from her” (Lk 1:38).

With Mary’s “Yes” came the Incarnation: God assumed human nature! God entered his own creation!

Chanukah that year marks a radically new beginning in the relationship between man and God. The Light has come into the world.

God has answered Mary’s prayer, Joseph’s prayer, and of all Israel! What joy she must feel!

2. Visitation

Our Father

Gabriel had given Mary a sign: “Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren; for nothing will be impossible for God” (Lk 1:36-37).

Hail Mary full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, whom thou didst joyfully carry to Elizabeth. Holy Mary, mother of God pray for us sinners now and at the hour of our death. Amen.

Mary travelled with a caravan leaving Nazareth the next morning for Jerusalem, staying with the caravan until reaching the turn off to Ein Karem on the seventh day.

When **Elizabeth heard Mary’s greeting**, the infant leapt in her womb (Lk 1:40), and Elizabeth cried out in a loud voice: “Most blessed are you among women and blessed is the fruit of your womb. And how does this happen to me that the mother of my Lord should come to me?” (Lk 1:42-43).

By following the **sign given by Gabriel**, Mary was rewarded with a confirmation of the angel’s message. Responding with the Magnificat (Lk 1:46-55), Mary turns everything to God.

Mary and Elizabeth decided it would be presumptuous to say anything to Joseph, since the angel did not mention him.

Joseph joined Mary’s extended family celebration of Passover in Jerusalem and realizes Mary is pregnant.

Elizabeth, under stress because of Mary's situation, went into labour and gave birth to a son. A son who had the spirit of Elijah (Lk 1:17), just as the Angel had told Zechariah, and who arrived on Passover for the Seder meal fulfilling the expectations of the Jews as to the timing of Elijah's return.

Joseph retired for the night and began to pray about Mary's situation. He decided to take Mary's guilt on himself to save her life. Then the angel appears to Joseph saying: "Joseph son of David, do not fear to take Mary, your wife, for what is conceived in her is of the Holy Spirit: she will bear a son and you [will adopt him and] will name him Jesus ['Yahweh saves'], for He will save his people from their sins" (Mt 1:20-21).

Early the following morning **Joseph and Mary shared the stories** of their respective angelic visits. **They formalized their marriage**, celebrating the nisu'in and plan on returning for the fall festivals when they would be relocating to Bethlehem, where they knew the messiah was to be born.

3.Nativity

Our Father

Because they were moving to Bethlehem, on August 24th, Elul 24th, Mary and Joseph packed their belongings and joined a caravan traveling from Nazareth to Jerusalem for the Fall Feasts (Trumpets, Atonement, and Tabernacles).

Hail Mary full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, who overwhelmed you with joy as you first looked upon Jesus at his birth. Holy Mary,

mother of God, pray for us sinners now and at the hour of our death. Amen.

They spent each of the **five nights en-route in a caravan courtyard with the animals** and they spend Trumpets and Atonement with Elizabeth and Zechariah.

On September 12, Tishrei 14, they travelled from **Ein Karem to Bethlehem** to be there for the 8-day Feast of Tabernacles and the birth of their son. When they arrived, they discover the caravan in Bethlehem is already full of sukkot.

They used, instead of Joseph's sukkah, **an empty stable** that was used only during the winter to protect new-born lambs from the weather.

On September 13th, Tishrei 15th, the **Feast of Tabernacles ("God with us" or "Emanuel"), Jesus was born.**

Four 75' Menorahs lighted the night sky from the temple, creating a light visible all the way to Bethlehem, while Jesus, the light of the world, was born in a stable, a sukkah.

Angels appeared to Levitical shepherds who were tending the temple flocks (Lk 2:9-14).

The shepherds came to the stable, used to protect new born lambs, to see the new born Messiah (Lk 2:15-16).

Jesus, Mary's first born, was inspected by the Levitical shepherds, found without blemish, and thus qualified for the Pascal Sacrifice: The Lamb of God. Jesus, the Light of the World, was conceived (on the last day of Chanukah) and born (on the Feast of Tabernacles): the two celebrations of light.

4. Adoration of the Magi

Our Father

We say there were three magi because there were three gifts: gold for a king, frankincense for a priest, and myrrh for his death, which remind us of Isaiah 60:6. **Hail Mary** full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, who was acknowledged and adored even by Gentiles. Holy Mary, mother of God pray for us sinners now and at the hour of our death. Amen.

The Magi were from the East: either Seleucia (Babylon was destroyed in 325 BC and a new capital city, Seleucia, was established 27 miles (27 Km) to the North) or possibly Persepolis, the capital of Persia. They were likely disciples of Daniel whose inheritance they were bringing to the Messiah. Daniel told them approximately when the sign would happen so they could begin to watch the sky.

The sign they were looking for likely began on Tishri 1 (September 11, 3 BC), the Jewish New Year of 3759 and throughout 2 BC, when there occurred a rare triple conjunction of Jupiter (the king planet, through its retrograde motion) and Regulus (the king star): they intersected on 9/11/3 BC, 2/6/2 BC, and 5/7/2 BC.

The Magi would have arrived in Jerusalem sometime in November or December of 2 BC saying: "Where is He who has been born King of the Jews? For we saw his star in the east and have come to worship him." That they have come to worship the new born king

implies that they were worshipers of Yahweh and followers of Daniel. While in Jerusalem seeking direction from the priests and scribes, Simeon likely told the Magi to ask for Mary and Joseph when they got to Bethlehem.

Herod secretly called the magi and determined from them the exact time the star appeared.

The star from Jerusalem to the house in Bethlehem was likely angelic in origin.

The end of Jesus's life is shown from his birth: Jesus is acclaimed King by the Magi and at his death by Pilate; Plans were made in secret by the rulers to kill Jesus at both his birth and his death.

Artistic contrasts: Light in the sky proclaims Jesus birth and darkness during the day of Jesus' death. At his birth, He is worshiped and at Jesus' death, He is mocked.

God recognized that Mary and Joseph would need money to pay for the trip to and from Egypt as well as to pay for the redemption of Jesus when he was 12. God provides.

5.Finding in the Temple

Our Father

The loss and finding of Jesus in the temple was a foreshadowing of Jesus' death and resurrection. The events occurred on the same days, on the Gregorian calendar, as his death and resurrection.

Hail Mary full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your

womb, Jesus, whom you found in the temple. Holy Mary, mother of God pray for us sinners now and at the hour of our death. Amen.

To hurt one's parents is a sin and Jesus didn't commit a sin! We are missing something!

At Mary's purification, Simeon, a rabbi and leading Pharisee, had recognized Jesus as the Messiah and saw what he assumed to be Mary presenting Jesus for dedication to temple Service and so Jesus' dedication to temple service was recorded, by Simeon on behalf of Mary and Joseph.

God, of course, knew this would happen and provided for it in the Torah: "If anyone vows to give himself or one of his family members to the full service of the Lord, and circumstance changes so that he cannot keep his vow, he shall pay a redemption price to be freed from that vow" (Lev 27:2).

If they cannot afford the redemption price the person dedicated will be brought to the priest who will place a value based on the man's ability to pay (Lev 27:8).

Simeon lived until he was 130 years old, dying in 20 AD. He would have looked for Jesus every year at Passover, asking if this was the year he would be staying. The visit with Simeon would have become a routine part of the family Passover. He would have told Jesus that his parents dedicated him for Temple service and that he had to be in residence by the time he turned 13.

When Jesus was 12 after the Passover Festival, Mary and Joseph left for home, assuming Jesus was with the other boys in the caravan.

The devil insured both Mary and Joseph were preoccupied all day.

Mary and Joseph discovered Jesus did not join the caravan and must wait until morning to return to Jerusalem. Not finding Jesus with friends they must again wait until morning to check in the temple.

When **Mary finds Jesus**, she says: “Son, why have you done this to us?” (Lk 2:48).

Jesus responds: “Why were you looking for me?” [He was doing what the law required.] “Didn’t you know that **I must be in my Father’s house?**” (Lk 2:49).

There was no sin: Jesus could not leave. What must Mary have thought and felt? Her son was 12 years old and Mary and Joseph had apparently left their son, to spend the rest of his life in the temple, without even saying “Good-by”! What joy to have him back!

6.Resurrection

Our Father

The body of Jesus was placed in the tomb on the evening of Good Friday. His soul descended into the realm of the dead, Sheol (limbo), to announce to the just the tidings of their redemption.

Hail Mary full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, who came directly to you, after rising from the dead to share with you the completion of his

mission. Holy Mary, mother of God pray for us sinners now and at the hour of our death. Amen.

Jesus' body was not in the tomb more than 40 hours as the Shroud shows that putrefaction had not set in. Tradition holds that Jesus died at 3pm on Friday and rose at 3am on Sunday (36 hours later).

At the **moment of the resurrection**, the earth quaked as the angel rolled back the stone. The guards flee.

The **priest paid the guards**: "Tell people, 'His disciples came by night and stole him away while we were asleep.'" (Mt 28:13).

The **fact of the resurrection is preserved on the shroud**. The researchers that studied the shroud speculated that the image on the shroud was formed by a burst of high frequency light. In 2012 it was finally demonstrated how the image may have been formed on the shroud.

Tradition holds that Jesus first appeared to his mother, Mary, right after the resurrection; sharing first with her the glory of the resurrection as she had shared with him the passion and shame of the cross.

Jesus joined Cleopas and Luke on the road and explained the scriptures to them.

They recognized Jesus in the breaking of the bread (Lk 24:31).

He opened the minds of the apostles and disciples to understand the Scriptures, and He said to them, "Thus it is written, that the **Christ would suffer and rise again from the dead the third day**, and

that repentance for forgiveness of sins would be proclaimed in his name to all the nations, beginning from Jerusalem.” (Lk 24:46)

With his resurrection, Jesus fulfilled the Feast of First Fruits (1Cor 15:20).

7. Assumption and Coronation of Mary as Queen of Heaven

Our Father

On the third day after her burial the apostles went to the tomb and, at the request of St. Thomas, opened the tomb to find only fragrant lilies. Jesus did not permit the sinless body of his Mother to decay in the grave.

Hail Mary full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, who has brought you back to himself, to sit at his right hand as queen of heaven and earth. Holy Mary, mother of God pray for us sinners now and at the hour of our death. Amen.

It seems impossible to think of Mary, the one who conceived Christ, brought him forth, nursed him with her milk, held him in her arms, and clasped him to her breast, as being apart from him in body, even though not in soul, after this earthly life.

Since our Redeemer is the **Son of Mary**, He could not do otherwise, as the perfect observer of God's law, than to honor, not only his eternal Father, but also his most beloved Mother. And, since it was within his power to grant her this great honor, to preserve her

from the corruption of the tomb, we must believe that He really acted in this way.

“The Blessed Virgin Mary did not die; she ascended to Heaven with her body and soul”

was the message from Our Lady given to five-year-old Gilles Bouhours to be taken and given only to Pope Pius XII during a special private audience May 15th, 1950 exactly three months prior to Pius XII issuing the dogma of the Assumption.

It was the **mother of the king** who was the most influential female in the king's life and the mother had a throne at the right hand of the king (1Kng 2:19). She was the Queen. It is fitting then that Mary assumes her place as Queen since she is the mother of Christ the King.

Mary was sinless, the created Immaculate Conception, the spouse of the Holy Spirit, the site of the Incarnation, the Theotokos, the Mother of the Son of God, the Ark of the Covenant, and the Mediatrix of all grace and by her own words to Mirjana Soldo: “The first Tabernacle”.

As **Mary entered heaven**, the entire court of heaven greeted with joy this masterpiece of God's creation. More than we can ever know the hearts of Jesus and Mary overflow with joy at this reunion. Mary was crowned by her divine Son as **Queen of Heaven and Earth**.

In the Book of Revelations, John says he sees the Ark of the Covenant and then describes the great sign in the sky: **a woman clothed with the sun with the**

moon at her feet and on her head a crown of 12 stars (Rev 11:19-12:1).

The **angels and saints longed for the coming of her** whose heel crushes the head of the serpent. Mary pleads our cause as a most powerful queen and a most merciful and loving mother.

For the intentions of the Pope: Our Father, Hail Mary, Glory Be.

FOOTNOTES:

[1] Historian and theologian, born at Waterford, Ireland, 16 October, 1588; died at St. Isidore's College Rome, 18 November, 1657.

[2] With all due respect to the Franciscans and their traditions, If Mary had lived to 72 she would not have died until 55 AD and the apostle James died in 44 AD and per the Church tradition he was supposed to be with Mary when it was thought that she had died and was put into the tomb. The Eastern Church says she was 59. Which was before the death of the apostle James and thus more likely to be correct.

[3] An Our Father and Glory Be for the intentions of the pope along with reception of the Sacraments of Reconciliation and the Eucharist within one week are required for a plenary indulgence

[5] December 9th was also the date Mary chose to begin the apparitions under the name of our Lady of Guadalupe.

[6] The described sign made up of the constellation Virgo, with the moon at her feet, the sun shining through her dress, and crowned with the nine stars in the constellation Leo along with the planets Venus, Mercury, and Mars was in the sky over Jerusalem on 2017/09/23 at from 1 to 4pm.

The Seven Sorrows Devotion

The Blessed Virgin Mary grants **seven** graces to the souls who honour her daily by saying **seven Hail Mary's** and meditating on her tears and **dolors (sorrows)**.

Alternately, one can recite:

The Rosary of the Seven Sorrows,



as originally prayed by the **Servites**, is composed of **seven** sets of **seven beads**, separated by a medal, on which is depicted the particular Sorrow of Our Lady.

It is prayed in a similar way to the Holy Rosary, with one **Our Father**, followed by **seven Hail Mary's**. Before each septet, is a short reflection on the particular Sorrow prayed. The prayer concludes with **three Hail**

Mary's, incited to procure true sorrow and the intention to model one's life on Our Blessed Lady's.

HERE ARE THE SEVEN GRACES:

- I will grant peace to their families.
- They will be enlightened about the divine mysteries.
- I will console them in their pains and I will accompany them in their work.
- I will give them as much as they ask for as long as it does not oppose the adorable will of my divine Son or the sanctification of their souls.
- I will defend them in their spiritual battles with the infernal enemy and I will protect them at every instant of their lives.
- I will visibly help them at the moment of their death, they will see the face of their Mother.
- I have obtained from my divine Son, that those who propagate this devotion to my tears and dolors, will be taken directly from this earthly life to eternal happiness since all their sins will be forgiven and my Son and I will be their eternal consolation and joy.

The Seven Sorrows

- 1. The prophecy of Simeon. (St. Luke 2:34, 35)**
- 2. The flight into Egypt. (St. Matthew 2:13, 14)**

3. The loss of the Child Jesus in the temple. (St. Luke 2: 43-45)
4. The meeting of Jesus and Mary on the Way of the Cross.
5. The Crucifixion.
6. The taking down of the Body of Jesus from the Cross.
7. The burial of Jesus.

The Angelic Salutation (Hail Mary)

Hail Mary, full of grace, the Lord is with thee;
Blessed art thou amongst women, and blessed is
the fruit of thy womb, Jesus. Holy Mary, Mother
of God, pray for us sinners, now and at the hour
of our death. Amen.

Salutatio Angelica (Ave Maria)

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

1. The prophecy of Simeon: "And Simeon blessed them, and said to Mary his mother: Behold this child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted; And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed." – Luke II, 34-35.

Meditation: How great was the shock to Mary's Heart at hearing the sorrowful words, in which holy Simeon told the bitter Passion and death of her sweet Jesus, since in that same moment she realized in her mind all the insults, blows, and torments which the impious men were to offer to the Redeemer of the world. But a still sharper sword pierced her soul. It was the thought of men's ingratitude to her beloved Son. Now consider that because of your sins you are unhappily among the ungrateful.

Say one *Ave Maria* (Hail Mary)

2. The flight into Egypt: "And after they (the wise men) were departed, behold an angel of the Lord appeared in sleep to Joseph, saying: Arise and take the child and His mother and fly into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy Him. Who arose and took the child and His mother by night, and retired into Egypt: and He was there until the death of Herod." – Matt. II, 13-14.

Meditation: Consider the sharp sorrow which Mary felt when, St. Joseph being warned by an angel, she

had to flee by night in order to preserve her beloved Child from the slaughter decreed by Herod. What anguish was hers, in leaving Judea, lest she should be overtaken by the soldiers of the cruel king! How great her privations in that long journey! What sufferings she bore in that land of exile, what sorrow amid that people given to idolatry! But consider how often you have renewed that bitter grief of Mary, when your sins have caused her Son to flee from your heart.

Say one *Ave Maria* (Hail Mary)

3. The loss of the Child Jesus in the temple: "And having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem; and His parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him." Luke II, 43-45.

Meditation: How dread was the grief of Mary, when she saw that she had lost her beloved Son! And as if to increase her sorrow, when she sought Him diligently among her kinsfolk and acquaintance, she could hear no tidings of Him. No hindrances stayed her, nor weariness, nor danger; but she forthwith returned to Jerusalem, and for three long days sought Him sorrowing. Great be your confusion, O my soul, who has so often lost your Jesus by your sins, and has given no heed to seek Him at once, a sign that you

make very little or no account of the precious treasure of divine love.

Say one *Ave Maria* (Hail Mary)

4. The meeting of Jesus and Mary on the Way of the Cross: "And there followed Him a great multitude of people, and of women, who bewailed and lamented Him." – Luke XXIII, 27.

Meditation: Come, O ye sinners, come and see if ye can endure so sad a sight. This Mother, so tender and loving, meets her beloved Son, meets Him amid an impious rabble, who drag Him to a cruel death, wounded, torn by stripes, crowned with thorns, streaming with blood, bearing His heavy cross. Ah, consider, my soul, the grief of the blessed Virgin thus beholding her Son! Who would not weep at seeing this Mother's grief? But who has been the cause of such woe? I, it is I, who with my sins have so cruelly wounded the heart of my sorrowing Mother! And yet I am not moved; I am as a stone, when my heart should break because of my ingratitude.

Say one *Ave Maria* (Hail Mary)

5. The Crucifixion: "They crucified Him. Now there stood by the cross of Jesus, His Mother. When Jesus therefore had seen His Mother and the disciple standing whom he loved, He saith to His Mother: Woman: behold thy son. After that he saith to the disciple: Behold thy Mother." – John XIX, 18-25-27.

Meditation: Look, devout soul, look to Calvary, whereon are raised two altars of sacrifice, one on the body of Jesus, the other on the heart of Mary. Sad is the sight of that dear Mother drowned in a sea of woe, seeing her beloved Son, part of her very self, cruelly nailed to the shameful tree of the cross. Ah me! how every blow of the hammer, how every stripe which fell on the Saviour's form, fell also on the disconsolate spirit of the Virgin. As she stood at the foot of the cross, pierced by the sword of sorrow, she turned her eyes on Him, until she knew that He lived no longer and had resigned His spirit to His Eternal Father. Then her own soul was like to have left the body and joined itself to that of Jesus.

Say one *Ave Maria* (Hail Mary)

6. The taking down of the Body of Jesus from the Cross: "Joseph of Arimathea, a noble counsellor, came and went in boldly to Pilate, and begged the body of Jesus. And Joseph buying fine linen, and taking Him down, wrapped Him up in the fine linen." – Mark XV, 43-46.

Meditation: Consider the most bitter sorrow which rent the soul of Mary, when she saw the dead body of her dear Jesus on her knees, covered with blood, all torn with deep wounds. O mournful Mother, a bundle of myrrh, indeed, is thy Beloved to thee. Who would not pity thee? Whose heart would not be softened, seeing affliction which would move a stone? Behold John not to be comforted, Magdalen and the other

Mary in deep affliction, and Nicodemus, who can scarcely bear his sorrow.

Say one *Ave Maria* (Hail Mary)

7. The burial of Jesus: "Now there was in the place where He was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the preparation day of the Jews, they laid Jesus, because the sepulchre was nigh at hand." John XIX, 41-42.

Meditation: Consider the sighs which burst from Mary's sad heart when she saw her beloved Jesus laid within the tomb. What grief was hers when she saw the stone lifted to cover that sacred tomb! She gazed a last time on the lifeless body of her Son, and could scarce detach her eyes from those gaping wounds. And when the great stone was rolled to the door of the sepulchre, oh, then indeed her heart seemed torn from her body!

Say one *Ave Maria* (Hail Mary)

Mater Dolorosa Ora Pro Nobis!

VII

The Martinist Rosary



The Seven-Fold Rosary is a unique devotion to the Blessed Mother

It consists of 7 decades of Hail Mary's

Each decade begins with the Lord's Prayer followed by 10 Hail Mary's and ends in the Glory Be and the Fatima Prayer.

The Sign of the Cross:

In the name of the Father (+), of the Logos(+)

and of the Divine Spirit (+).

Amen

The Apostles' Creed:

I believe in God the Father Almighty,
Creator of heaven and earth; and in Jesus Christ,
His only Son, our Lord;

Who was conceived by the Holy Ghost,
born of the Virgin Mary,
suffered under Pontius Pilate, was crucified, died
and was buried.

He descended into hell.

On the third day He arose again;

He ascended into heaven and sits at the right
hand of God, the Father Almighty;

from thence He shall come to judge the living and the dead.

I believe in the Holy Ghost,
the Holy Catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.
Amen

The Our Father:

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.
Do not let us fall into temptation,
but deliver us from evil.

For Thine is The Kingdom,
The Power
And The Glory
Forever and ever on to all ages.
Amen.

The Hail Mary:

Hail Mary, full of grace, the Lord is with thee:
blessed art thou among women, and blessed is
the fruit of thy womb, Jesus.

Holy Mary, Mother of God,
pray for us sinners, now and at the hour of our
death.
Amen

Glory Be to the Father:

Glory be to the Father (+), and to the Logos (+)
and to the Divine Spirit (+).
As it was in the beginning, is now and ever shall
be, world without end.
Amen.

The Fatima Prayer:

"O my Jesus, forgive us our sins, save us from
the fires of hell, and lead all souls to Heaven,
especially those in most need of Your Mercy".
(Our Lady at Fatima, 13th July 1917)

Fatima prayer #2

"My God, I believe, I adore, I hope, and I love You.
I beg pardon of You for those who do not believe,
do not adore, do not hope, and do not love You."
(The Angel to three children of Fatima, spring
1916)

The Hail, Holy Queen:

Hail, holy Queen, Mother of Mercy!
Our life, our sweetness, and our hope!
To thee do we cry, poor banished children of Eve;
To thee do we send up our sighs, mourning and
weeping in this valley, of tears.
Turn, then, most gracious Advocate, thine eyes of
mercy toward us;
and after this our exile show unto us the blessed
fruit of thy womb, Jesus;

O clement, O loving, O sweet Virgin Mary.

**Pray for us that we may be worthy of the
promises of Christ**

There are 3 Themes with 7 mysteries each.

A recommended practice is to recite the first 3 mysteries in the morning; followed by the 4th mystery at lunch time, and the remaining 3 mysteries in the evening at compline time.

The Themes of The Seven-Fold Rosary

The **Seraphic Mysteries** are recited on Mondays, Thursdays, and on Sundays in Advent and Christmastide.

The **Sacrificial Mysteries** are recited on Tuesdays, Fridays, and Sundays in Lent.

The **Gnostic Mysteries** are recited on Wednesdays, Saturdays, and Sundays during Easter and Sundays after Pentecost.

How To Say The Seven-Fold Rosary

Visualise twin streams of White and Blue Light descending on you as you make the sign of the cross.

Visualise the light falling through your Chakras, from:

The Crown Chakra

The 3rd Eye Chakra

The Throat Chakra

The Heart Chakra

The Solar Plexus Chakra

The Reproduction Chakra

The Feet Chakra

Let the Energies mingle, form, and concentrate
in your heart .

Call on your Divine Spark.

Concentrated the Energy in a Ball of **Blue**
Energy that slowly expands to surround you.

Project this ball of mental energy around you as
you recite the Seven-Fold Rosary.

Feel the Peace surround you.

The Seraphic Mysteries

The Seraphic Mysteries call out to us on the Joy and Glory of the Logos incarnation on Earth. His mission, His Glory, and Mary the Sophia.

One day, we too will share in this Glory.

It is the gradual unveiling of the Christ Logos. In the **first** mystery the Incarnation of Christ Logos was revealed to Mary the Lightbearer. Only one person, the personification of Sophia/Wisdom was given the Good News.

In the **second** mystery, the Good News is given to the Herald, John the Baptist. The Joy is now multiplied! One plus one becomes Two plus two. (Mary and Jesus, Elizabeth and John).

The Joy becomes the reality of the Incarnation at the **third** mystery. Here the unveiling is done to the shepherds. It must be remembered that the shepherds were the poorest of the poor. Hence the beauty of the unveiling. The first people to get a glimpse of the Christ Logos were the people least likely to see someone Divine. However, God's logic is not the same as men's logic. Thus the lowest of the low and poorest of the poor had the first priority. This serves as a reminder to us how often we have served the great but ignored the lowly.

In the **fourth** mystery the Incarnation is unveiled to the peoples of the world. This is who the Magi represent. You and me. Led to the Christ Logos by Divine providence of the star (or something that stirs in our hearts).

In the **fifth** mystery the Christ Logos is unveiled to the religious authorities. He is a teacher and He is teaching the religious professionals. Sometimes we go through life with blinkers on. We think we know it all. We are the professionals but the reality is we are not. And this mystery challenges us to see who we really are. Notice the Christ Logos unveiled Himself last to the people whom we would expect to be the first to know. Food for thought.

In the **sixth** mystery we now come to the Glory part. This is a preview of what we can become. We see the Christ Logos divine glory in two parts the Resurrection and the Ascension. The Resurrection is the conquering of death. The Ascension is the Glory to come.

In the **seventh** mystery, we see a glimpse of the Glory reserved for us faithful ones. The Assumption of Mary as Wisdom back into the presence of God, is a foretaste of our destiny to someday return to God. From God we came to Him we return. The Crowning of Mary is the just reward.

First Mystery
The Annunciation
Reading
LK 1:26-38

In the sixth month, the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, "Hail, favoured one! The Lord is with you."

But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, "Do not be afraid, Mary, for you have found favour with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus.

He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end."

But Mary said to the angel, "How can this be, since I have no relations with a man?"

And the angel said to her in reply, "The holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God. And behold, Elizabeth, your relative, has also conceived a son in

her old age, and this is the sixth month for her who was called barren; for nothing will be impossible for God.”

Mary said, “Behold, I am the handmaid of the Lord. May it be done to me according to your word.” Then the angel departed from her.

Second Mystery
The Visitation
Reading
Proto-evangelium of James 10, 12

Then the priests held a council and said, “We should make a curtain for the Lord’s temple.” And the priest said, “Call to me the undefiled virgins from the tribe of David.” The servants went out looking for them and found seven virgins.

The priest then remembered that the child Mary was from the tribe of David, and that she was undefiled before God. The servants went out and led her back and brought her into the Lord’s temple.

And the priest said, “Cast lots before me to see who will spin the gold, the asbestos, the fine linen, the silk, the sapphire blue, the scarlet, and the true purple.” Mary drew the lot for the true purple and the scarlet, and taking them she returned home.

At that time Zacharias became silent. Samuel took his place, until Zacharias spoke again. But Mary took the scarlet and began to spin it. She made the purple

and the scarlet, and brought them to the temple. The priest took them and blessed her, "Mary, the Lord God has made your name great; you will be blessed among all the generations of earth."

Full of joy, Mary went off to her relative Elizabeth. She knocked on the door; and when Elizabeth heard, she cast aside the scarlet and ran to the door.

When she opened it she blessed Mary and said, "How is it that the mother of my Lord should come to me? For see, the child in me leapt up and blessed you."

But Mary forgot the mysteries that the archangel Gabriel had spoken to her, and gazed at the sky and said, "Who am I, Lord, that all the women of earth will bless me?"

She stayed with Elizabeth for three months. Day by day her own belly grew. Mary then returned home in fear, and hid herself from the sons of Israel. She was sixteen when these mysteries happened.

Third Mystery
The Nativity of Christ
Reading
LK 2:1-14

In those days a decree went out from Caesar Augustus that the whole world should be enrolled. This was the first enrolment, when Quirinius was governor of Syria. So, all went to be enrolled, each to his own town. And Joseph too went up from Galilee from the town of Nazareth to Judea, to the city of David that is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary, his betrothed, who was with child.

While they were there, the time came for her to have her child, and she gave birth to her firstborn son. She wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn. Now there were shepherds in that region living in the fields and keeping the night watch over their flock. The angel of the Lord appeared to them and the glory of the Lord shone around them, and they were struck with great fear.

The angel said to them,
“Do not be afraid; for behold, I proclaim to you good news of great joy that will be for all the people. For today in the city of David a saviour has been born for you who is Messiah and Lord. And this will be a sign for you: you will find an infant wrapped in swaddling clothes and lying in a manger.”

And suddenly there was a multitude of the heavenly host with the angel, praising God and saying:

“Glory to God in the highest
and on earth peace to those on whom
his favour rests.”

Fourth Mystery
The Adoration of the Magi
Reading
MT 2:1-12

When Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, magi from the east arrived in Jerusalem, saying, “Where is the newborn king of the Jews? We saw his star at its rising and have come to do him homage.”

When King Herod heard this, he was greatly troubled, and all Jerusalem with him. Assembling all the chief priests and the scribes of the people, he inquired of them where the Messiah was to be born.

They said to him,

“In Bethlehem of Judea, for thus it has
been written through the prophet:
‘And you, Bethlehem, land of Judah,
are by no means least among the rulers
of Judah;
since from you shall come a ruler,
who is to shepherd my people Israel.’”

Then Herod called the magi secretly and ascertained from them the time of the star’s appearance. He sent

them to Bethlehem and said, "Go and search diligently for the child. When you have found him, bring me word, that I too may go and do him homage."

After their audience with the king, they set out.

And behold, the star that they had seen at its rising preceded them, until it came and stopped over the place where the child was.

They were overjoyed at seeing the star, and on entering the house they saw the child with Mary his mother. They prostrated themselves and did him homage. Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh.

And having been warned in a dream not to return to Herod, they departed for their country by another way.

Fifth Mystery
The Teaching in The Temple
Reading
Gospel of Infancy 19: 1-5

When he was twelve years old his parents made their customary trip to Jerusalem, in a caravan, for the Passover feast. After the Passover they returned home. While they were returning, the child Jesus went back up to Jerusalem. But his parents thought he was in the caravan.

After their first day of travel, they began looking for him among their relatives and were upset not to find him. They returned again to the city to look for him. And after the third day they found him sitting in the Temple in the midst of the teachers, both listening and asking them questions. Everyone was attending closely, amazed that though a child, he questioned the elders and teachers of the people sharply, explaining the chief points of the Law and the parables of the prophets.

When his mother Mary came up to him she said, “Why have you done this to us, child? See, we have been distressed, looking for you.” Jesus replied to them, “Why are you looking for me? Don’t you know that I must be with those who are my Father’s?”

The scribes and Pharisees said, “Are you the mother of this child?” She replied, “I am.” They said to her, “You are most fortunate among women, because God has blessed the fruit of your womb. For we have never seen or heard of such glory, such virtue and wisdom. Jesus got up from there and followed his mother, and he was obedient to his parents. But his mother kept to herself all these things that had happened. And Jesus grew in wisdom and stature and grace.

To him be the glory forever and ever.
Amen.

Sixth Mystery
The Resurrection and Ascension of The
LORD
Reading 1
JN 20:1-18

On the first day of the week, Mary of Magdala came to the tomb early in the morning, while it was still dark, and saw the stone removed from the tomb. So she ran and went to Simon Peter and to the other disciple whom Jesus loved, and told them, "They have taken the Lord from the tomb, and we don't know where they put him."

So Peter and the other disciple went out and came to the tomb. They both ran, but the other disciple ran faster than Peter and arrived at the tomb first; he bent down and saw the burial cloths there, but did not go in. When Simon Peter arrived after him, he went into the tomb and saw the burial cloths there, and the cloth that had covered his head, not with the burial cloths but rolled up in a separate place. Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and believed. For they did not yet understand the scripture that he had to rise from the dead. Then the disciples returned home.

But Mary stayed outside the tomb weeping. And as she wept, she bent over into the tomb and saw two angels in white sitting there, one at the head and one at the feet where the body of Jesus had been. And they said to her, "Woman, why are you weeping?" She

said to them, “They have taken my Lord, and I don’t know where they laid him.”

When she had said this, she turned around and saw Jesus there, but did not know it was Jesus.

Jesus said to her, “Woman, why are you weeping? Whom are you looking for?”

She thought it was the gardener and said to him, “Sir, if you carried him away, tell me where you laid him, and I will take him.”

Jesus said to her, “Mary!”
She turned and said to him in Hebrew, “Rabbouni,” which means Teacher.

Jesus said to her, “Stop holding on to me, for I have not yet ascended to the Father. But go to my brothers and tell them, ‘I am going to my Father and your Father, to my God and your God.’”

Mary of Magdala went and announced to the disciples, “I have seen the Lord,” and what he told her.

Reading 2

Acts 1:6-12

When they had gathered together, they asked him, “Lord, are you at this time going to restore the kingdom to Israel?”

He answered them, “It is not for you to know the times or seasons that the Father has established by

his own authority. But you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.”

When he had said this, as they were looking on, he was lifted up, and a cloud took him from their sight. While they were looking intently at the sky as he was going, suddenly two men dressed in white garments stood beside them.

They said, “Men of Galilee, why are you standing there looking at the sky? This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven.”

Then they returned to Jerusalem from the mount called Olive, which is near Jerusalem, a sabbath day’s journey away.

Reading 3 **JN 16:19-28**

Jesus knew that they wanted to ask him, so he said to them, “Are you discussing with one another what I said, ‘A little while and you will not see me, and again a little while and you will see me’?”

Amen, amen, I say to you, you will weep and mourn, while the world rejoices; you will grieve, but your grief will become joy. When a woman is in labour, she is in anguish because her hour has arrived; but when she has given birth to a child, she no longer remembers the pain because of her joy that a child

has been born into the world. So you also are now in anguish.

But I will see you again, and your hearts will rejoice, and no one will take your joy away from you. On that day you will not question me about anything.

Amen, amen, I say to you, whatever you ask the Father in my name he will give you. Until now you have not asked anything in my name; ask and you will receive, so that your joy may be complete.

“I have told you this in figures of speech. The hour is coming when I will no longer speak to you in figures but I will tell you clearly about the Father. On that day you will ask in my name, and I do not tell you that I will ask the Father for you. For the Father himself loves you, because you have loved me and have come to believe that I came from God. I came from the Father and have come into the world. Now I am leaving the world and going back to the Father.”

Seventh Mystery
The Assumption and the Crowning of Our
Lady
Reading 1
Thunder (Perfect Mind)

I was sent out from the power
and have come to you who study me
and am found by you who seek me.
Look at me, you who study me,
and you who hear, hear me.

You waiting for me, take me into yourselves.
Don't banish me from your vision.
Don't let hatred enter your voice against me
or let anger enter your hearing.
In no place, in no time, be unknowing of me.
Be alert. Don't be ignorant of me.

I am the first and the last.
I am the honoured and scorned.
I am the whore and holy.
I am the wife and the virgin.
I am the mother and daughter.
I am the members of my mother
and the barren one with many sons.
I have had a grand wedding
and have not found a husband.
I am a midwife and do not give birth.
I am the solace of my labour pains.
I am bride and groom,
and my husband produced me.
I am the mother of my father
and sister of my husband,
and he is my offspring.

I am a slave of him who prepared me
and ruler of my offspring.
He produced me earlier yet on my birthday.
He is my offspring to come,
and from him is my power.
I am the staff of his power in his youth
and he the rod of my old age,
and whatever he wants happens to me.



Reading 2

Rev 12:1-18

A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was with child and wailed aloud in pain as she laboured to give birth. Then another sign appeared in the sky; it was a huge red dragon, with seven heads and ten horns, and on its heads were seven diadems. Its tail swept away a third of the stars in the sky and hurled them down to the earth. Then the dragon stood before the woman about to give birth, to devour her child when she gave birth.

She gave birth to a son, a male child, destined to rule all the nations with an iron rod. Her child was caught up to God and his throne. The woman herself fled into the desert where she had a place prepared by God, that there she might be taken care of for twelve hundred and sixty days.

Then war broke out in heaven; Michael and his angels battled against the dragon. The dragon and its angels fought back, but they did not prevail and there was no longer any place for them in heaven. The huge dragon, the ancient serpent, who is called the Devil and Satan, who deceived the whole world, was thrown down to earth, and its angels were thrown down with it.

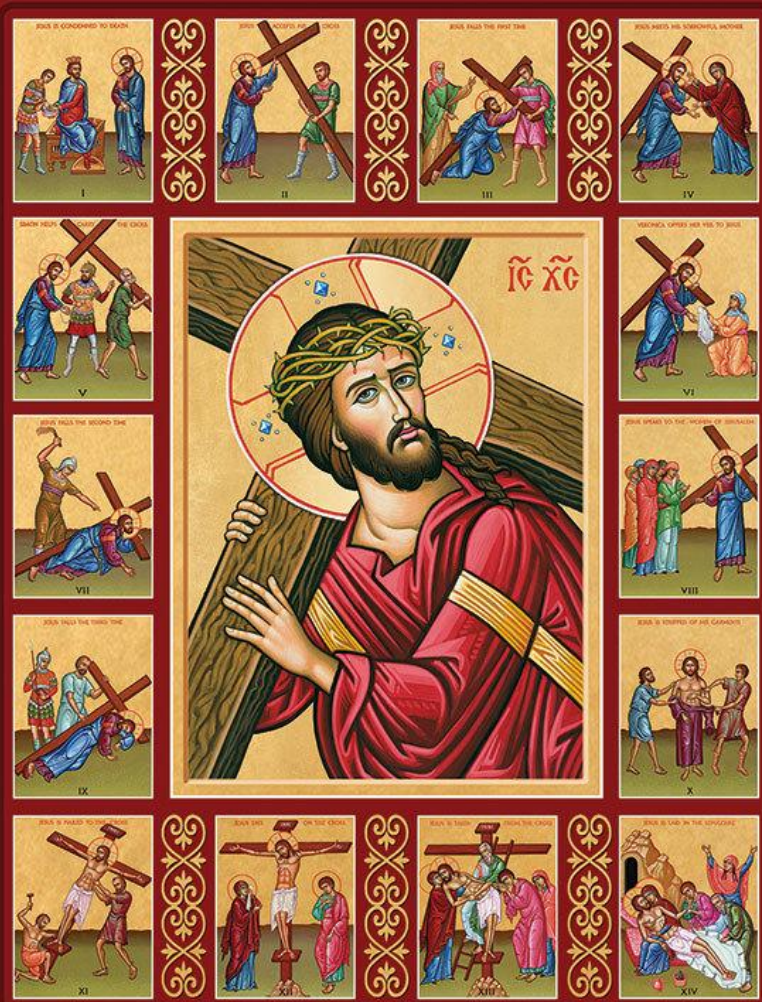
Then I heard a loud voice in heaven say:
“Now have salvation and power come,
and the kingdom of our God

and the authority of his Anointed.
For the accuser of our brothers is cast out, who
accuses them before our God day and night.
They conquered him by the blood of the
Lamb and by the word of their testimony;
love for life did not deter them from death.
Therefore, rejoice, you heavens,
and you who dwell in them.
But woe to you, earth and sea,
for the Devil has come down to you in great fury,
for he knows he has but a short time.”

When the dragon saw that it had been thrown down
to the earth, it pursued the woman who had given
birth to the male child. But the woman was given the
two wings of the great eagle, so that she could fly to
her place in the desert, where, far from the serpent,
she was taken care of for a year, two years, and a
half-year.

The serpent, however, spewed a torrent of water out
of his mouth after the woman to sweep her away with
the current. But the earth helped the woman and
opened its mouth and swallowed the flood that the
dragon spewed out of its mouth.

Then the dragon became angry with the woman and
went off to wage war against the rest of her offspring,
those who keep God’s commandments and bear
witness to Jesus. It took its position on the sand of
the sea.



The Sacrificial Mysteries

The Sacrificial Mysteries focus on final 3 days of the Logos. These mysteries focus on the Sacrifice of the Christ Logos in His human form.

The **first** mystery focuses on the act of betrayal. The first sin in a series of three sins. We often profess our loyalty to God, we profess loyalty to our families, our friends, our colleagues and to our cherished ideals, beliefs. But how loyal are we really? At the hint of a reward, are we ready to betray our cherished positions. Thus the Christ Logos faced betrayal. He who offered everything in creation was betrayed for 30 pieces of silver! (A month's wage).

The **second** mystery focuses on the denial of the Christ Logos. The second sin in the series of three sins. Having betrayed the Christ Logos, we top it up by denying Him. We often deny others by not seeing them as human, by avoiding them. We deny their humanity. We deny their existence. The same way the Christ Logos was denied by His followers.

The **third** mystery focuses the condemnation of the Christ Logos. The final sin. After a denial, we compound it by condemning Him. We condemn God. We often blame Him for our own mistakes, our own ambitions gone wrong, our own illusions.

We also condemn our families. We also condemn our neighbours. The only one we do not condemn is our own self. Sometimes we deserve to be condemned. However, we project our own failures, our own weaknesses on others and then condemn them. Thus the Christ Logos was condemned by the Roman authority, the Jewish priestly establishment and the common people.

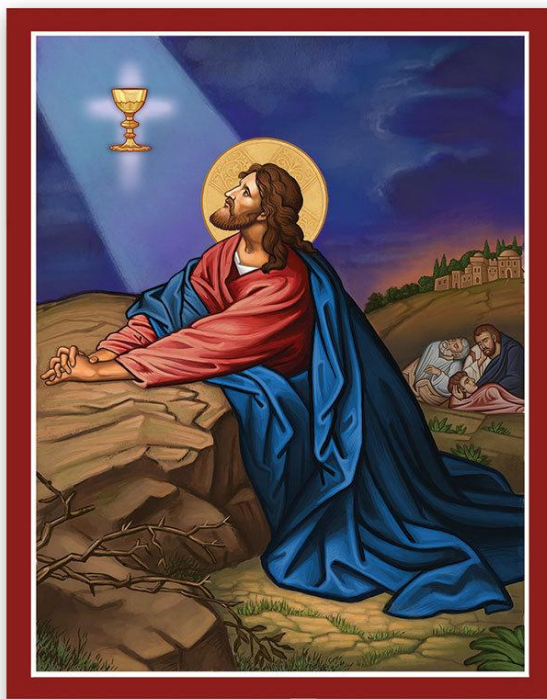
In the **fourth** mystery we reflect on the **way of sorrows**. Each Hail Mary represents a stop on the journey to Gethsemane. We too must pass through our sorrows on the way back to the Divine. We too must suffer but we too will return to God.

In the **fifth** mystery, we see the ultimate sacrilege. The crucifixion of the Christ Logos. The killing of God. He gave Himself up for us so we may learn that death is not the end. Death is only a phase. The physical world is only one facet of our existence. We come here for only awhile but we are eternal.

In the **sixth** mystery, we see the blood and water that flows from the side of the Christ Logos. It is reflected in the water and the wine. It is the gift of forgiveness and grace. By the blood and water flowing from the Christ Logos are we washed clean. **May the blood and water flowing from**

**the side of the Lamb wash away my sin and
cleanse my iniquity.**

In the **seventh** mystery, we see the body of the Christ Logos placed in a tomb. But a tomb can only hold physical remains. It cannot hold ideas. It cannot hold the Spirit. Ideas are free to expand. The spirit is free to move. The tomb cannot break the spirit. We are spirit. We are the Divine Spark. We are free. And so it is, the Christ Logos soon left the tomb. We too should leave the tombs we create for ourselves.



First Mystery
The Betrayal of Christ
Reading
JN 18:1-11

When he had said this, Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons.

Jesus, knowing everything that was going to happen to him, went out and said to them, “**Whom are you looking for?**” They answered him, “Jesus the Nazorean.”

He said to them, “**I AM.**” Judas his betrayer was also with them. When he said to them, “I AM,” they turned away and fell to the ground. So he again asked them, “**Whom are you looking for?**” They said, “Jesus the Nazorean.”

Jesus answered, “**I told you that I AM. So if you are looking for me, let these men go.**” This was to fulfil what he had said, “I have not lost any of those you gave me.”

Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, “**Put**

your sword into its scabbard. Shall I not drink the cup that the Father gave me?"

Second Mystery The Denial of Christ

**Reading
JN 18:12-27**

So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counselled the Jews that it was better that one man should die rather than the people.

Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in.

Then the maid who was the gatekeeper said to Peter, "You are not one of this man's disciples, are you?" He said, "I am not." Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him, **"I have spoken publicly to the world. I have always taught in**

a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said.”

When he had said this, one of the temple guards standing there struck Jesus and said, “Is this the way you answer the high priest?”

Jesus answered him,

“If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?”

Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm. And they said to him, “You are not one of his disciples, are you?” He denied it and said, “I am not.”

One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said, “Didn’t I see you in the garden with him?”

Again Peter denied it. And immediately the cock crowed.

Third Mystery
The Condemnation of Christ
Reading
JN 18:28-19:16

Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said, "What charge do you bring [against] this man?"

They answered and said to him, "If he were not a criminal, we would not have handed him over to you."

At this, Pilate said to them, "Take him yourselves, and judge him according to your law."

The Jews answered him, "We do not have the right to execute anyone," in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die.

So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?"

Jesus answered, "**Do you say this on your own or have others told you about me?**"

Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?"

Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants [would] be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here."

So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

Pilate said to him, "What is truth?"

When he had said this, he again went out to the Jews and said to them, "I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?"

They cried out again, "Not this one but Barabbas!" Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, "Hail, King of the Jews!" And they struck him repeatedly.

Once more Pilate went out and said to them, "Look, I am bringing him out to you, so that you may know that I find no guilt in him."

So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, "Behold, the man!"

When the chief priests and the guards saw him they cried out, "Crucify him, crucify him!"

Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him."

The Jews answered, "We have a law, and according to that law he ought to die, because he made himself the Son of God."

Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus, "Where are you from?"

Jesus did not answer him. So Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?"

Jesus answered [him], "You would have no power over me if it had not been given to you from above. For this reason, the one who handed me over to you has the greater sin."

Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar."

When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon.

And he said to the Jews, "Behold, your king!"

They cried out, "Take him away, take him away! Crucify him!"

Pilate said to them, "Shall I crucify your king?"

The chief priests answered, "We have no king but Caesar."

Then he handed him over to them to be crucified.

Fourth Mystery **The Way of Sorrows**

*Each Hail Mary represents a station on the way
of Sorrows*

- 1. Jesus Accepts His Cross**
- 2. Jesus Falls The First Time**
- 3. Jesus Meets HIS Mother**
- 4. Simon of Cyrene Carries The Cross of Christ**
- 5. Jesus Receives The Veil of Veronica**
- 6. Jesus Falls The Second Time**
- 7. Jesus Speaks To The Daughters of Jerusalem**
- 8. Jesus Falls The Third Time**
- 9. Jesus Is Stripped Of HIS Garments**

10. Jesus Is Nailed To The Cross

Fifth Mystery The Crucifixion of Christ Reading JN 19:17-30

So they took Jesus, and carrying the cross himself he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read, “Jesus the Nazorean, the King of the Jews.”

Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate, “Do not write ‘The King of the Jews,’ but that he said, ‘I am the King of the Jews.’”

Pilate answered, “What I have written, I have written.”

When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another, “Let’s not tear it, but cast lots for it to see whose it will be,” in order that the passage of scripture might be fulfilled [that says]: “They divided my garments among them,

and for my vesture they cast lots.”

This is what the soldiers did.

Standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, “**Woman, behold, your son.**” Then he said to the disciple, “**Behold, your mother.**” And from that hour the disciple took her into his home.

After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, “**I thirst.**” There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, “**It is finished.**” And bowing his head, he handed over the spirit.

Sixth Mystery
The Piercing of Christ
Reading
JN 19:31-37

Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side,

and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may [come to] believe. For this happened so that the scripture passage might be fulfilled:

“Not a bone of it will be broken.”

And again another passage says:

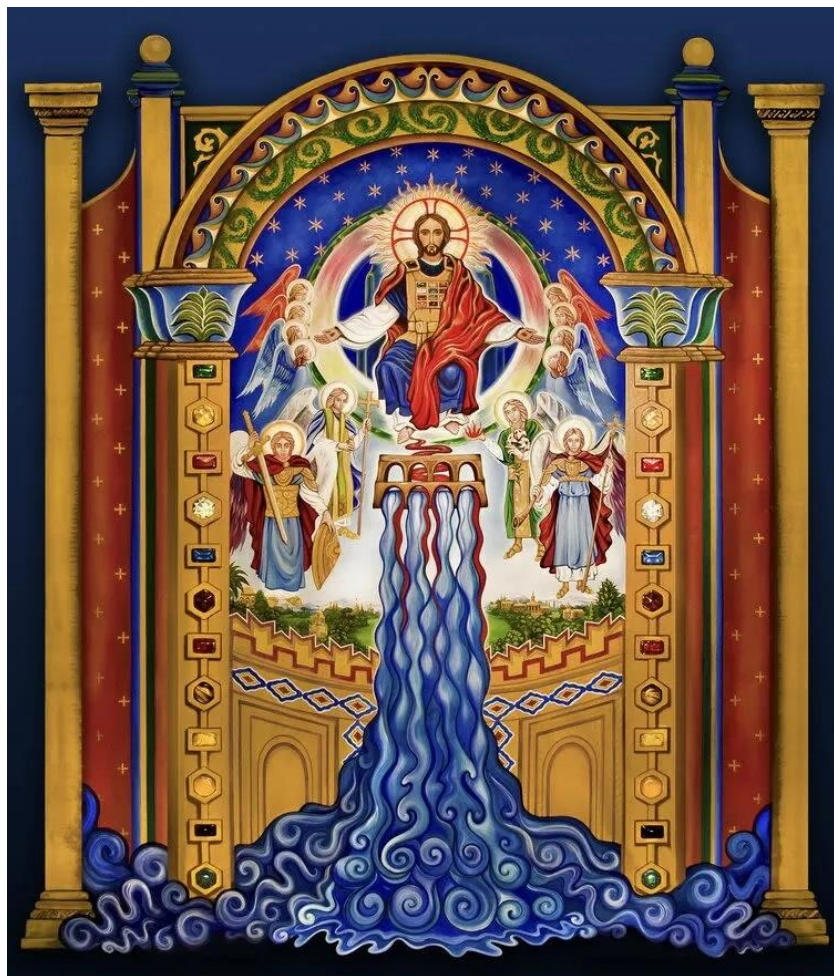
“They will look upon him whom they have pierced.”

Seventh Mystery
The Three Days in The Tomb
Reading
JN 19:38-42

After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body.

Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom.

Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.



The Gnostic Mysteries

The Gnostic Mysteries are about the gradual revelation of the true nature of the Christ Logos.

The **first** mystery reveals the **prophetic** nature of the Christ Logos. It is the reverse order of the Israelite journey from Egypt. The Baptism represents the end of the Israelite journey to the promised land. At the edge of the promised land the Israelites waited to cross over. Here the “old” generation died out and only Joshua and Caleb remained. Here the great leader of the Israelites, Moses died. Now the Israelites were on their own. They had to cross the river Jordan. It was their baptism. And so the Christ Logos also named Jesus (Joshua) was baptised in the Jordan and let the way into the promised land.

The **second** mystery reveals the **kingly** nature of the Christ Logos. In the reverse order of the Israelite journey from Egypt, the Transfiguration represents the giving of the law at Mount Sinai. Here the Majestic Glory of the Christ Logos is shown to 3 apostles. Only 3 - the inner circle of apostles. Why the exclusivity? Because the world was not ready for the news just yet. Soon enough it would be shouted about from rooftops.

The **third** mystery reveals the **priestly** nature of the Christ Logos. In the reverse order of the

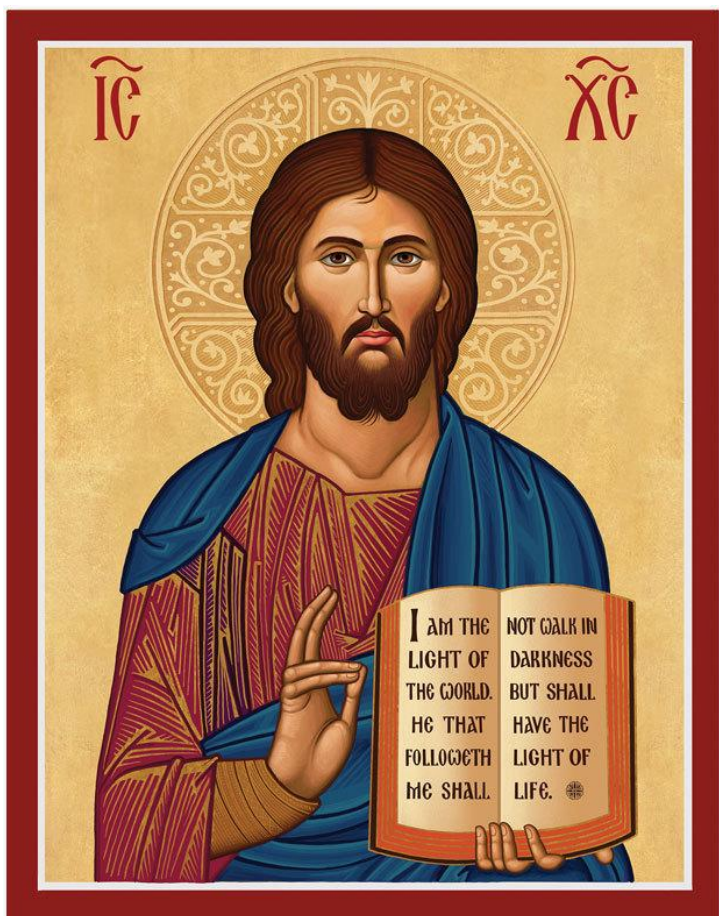
Israelite journey from Egypt, the Eucharist represents the Passover and the Flight from Egypt. Here the Christ Logos is offering Himself as the Passover sacrifice for all time. One sacrifice united across time and space. Wherever the Eucharist is celebrated, it is the one same sacrifice.

The **fourth** mystery reveals the tearing of the barriers and gates to God. On that Good Friday, the spiritual veil from man and God was torn. Henceforth man is connected to God directly without the need of human intermediaries (like the Jewish high priest). At the same moment the body of the Christ Logos was torn and given to all. And finally the physical veil of the Temple was torn. Henceforth God lives among His people and no longer in the confines of the temple.

The **fifth** mystery reveals the coming of the Divine Spirit. Here comes to power of God. The gift of Himself to mankind.

The **sixth** mystery is reveals the gathering of the faithful. Awaiting the Christ Logos and ready to go with the Christ Logos into battle. We should also aspire to be numbered among the faithful. Indeed a Martinist has no greater honour than to be numbered among the faithful.

The **seventh** mystery is a beautiful revelation the God wants to be united with us. We all came from the Divine. We all have a little spark in us from the Divine. And the Divine will unite with us. We shall all go back to God. No matter how far we wonder from Him.



First Mystery
The Baptism of Christ
Reading
JN 1:19-39

And this is the testimony of John. When the Jews from Jerusalem sent priests and Levites to ask him, “Who are you?” he admitted and did not deny it, but admitted, “I am not the Messiah.”

So they asked him, “What are you then? Are you Elijah?”

And he said, “I am not.”

“Are you the Prophet?” He answered, “No.”

So they said to him, “Who are you, so we can give an answer to those who sent us? What do you have to say for yourself?”

He said:

“I am ‘the voice of one crying out in the desert,
“Make straight the way of the Lord,” ’ as Isaiah the prophet said.”

Some Pharisees were also sent. They asked him, “Why then do you baptize if you are not the Messiah or Elijah or the Prophet?”

John answered them, “I baptize with water; but there is one among you whom you do not recognize, the one who is coming after me, whose sandal strap I am not worthy to untie.” This happened in Bethany across the Jordan, where John was baptizing.

The next day he saw Jesus coming toward him and said, “Behold, the Lamb of God, who takes away the sin of the world. He is the one of whom I said, ‘A man is coming after me who ranks ahead of me because he existed before me.’ I did not know him, but the reason why I came baptizing with water was that he might be made known to Israel.”

John testified further, saying, “I saw the Spirit come down like a dove from the sky and remain upon him. I did not know him, but the one who sent me to baptize with water told me, ‘On whomever you see the Spirit come down and remain, he is the one who will baptize with the holy Spirit.’ Now I have seen and testified that he is the Son of God.”

The next day John was there again with two of his disciples, and as he watched Jesus walk by, he said, “Behold, the Lamb of God.”

The two disciples heard what he said and followed Jesus. Jesus turned and saw them following him and said to them, “What are you looking for?”

They said to him, “Rabbi” (which translated means Teacher), “where are you staying?”

He said to them, “Come, and you will see.” So they went and saw where he was staying, and they stayed with him that day. It was about four in the afternoon.

Second Mystery
The Transfiguration of Christ
Reading
LK 9:28-36

About eight days after he said this, he took Peter, John, and James and went up the mountain to pray. While he was praying his face changed in appearance and his clothing became dazzling white. ³And behold, two men were conversing with him, Moses and Elijah, who appeared in glory and spoke of his exodus that he was going to accomplish in Jerusalem.

Peter and his companions had been overcome by sleep, but becoming fully awake, they saw his glory and the two men standing with him. As they were about to part from him, Peter said to Jesus, "Master, it is good that we are here; let us make three tents, one for you, one for Moses, and one for Elijah." But he did not know what he was saying.

While he was still speaking, a cloud came and cast a shadow over them, and they became frightened when they entered the cloud. Then from the cloud came a voice that said, "**This is my chosen Son; listen to him.**" After the voice had spoken, Jesus was found alone. They fell silent and did not at that time tell anyone what they had seen.

Third Mystery
The Eucharist
Reading
LK 22:14-20

When the hour came, he took his place at table with the apostles. He said to them, “I have eagerly desired to eat this Passover with you before I suffer, for, I tell you, I shall not eat it [again] until there is fulfilment in the kingdom of God.”

Then he took a cup, gave thanks, and said, “Take this and share it among yourselves; for I tell you from this time on I shall not drink of the fruit of the vine until the kingdom of God comes.”

Then he took the bread, said the blessing, broke it, and gave it to them, saying, “**This is my body, which will be given for you; do this in memory of me.**” And likewise the cup after they had eaten, saying, “**This cup is the new covenant in my blood, which will be shed for you.**”

Fourth Mystery
The Tearing of The Veil
Reading
MT 27:45-56

From noon onward, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried out in a loud voice, “*Eli, Eli, lema sabachthani?*” which means, “My God, my God, why

have you forsaken me?" Some of the bystanders who heard it said, "This one is calling for Elijah."

Immediately one of them ran to get a sponge; he soaked it in wine, and putting it on a reed, gave it to him to drink. But the rest said, "Wait, let us see if Elijah comes to save him." But Jesus cried out again in a loud voice, and gave up his spirit. And behold, the veil of the sanctuary was torn in two from top to bottom. The earth quaked, rocks were split, tombs were opened, and the bodies of many saints who had fallen asleep were raised. And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many.

The centurion and the men with him who were keeping watch over Jesus feared greatly when they saw the earthquake and all that was happening, and they said, "Truly, this was the Son of God!"

There were many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him. Among them were Mary Magdalene and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

Fifth Mystery
The Coming of The Paraclete
Reading
Acts 2:1-13

When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came

from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim.

Now there were devout Jews from every nation under heaven staying in Jerusalem. At this sound, they gathered in a large crowd, but they were confused because each one heard them speaking in his own language.

They were astounded, and in amazement they asked, “Are not all these people who are speaking Galileans? Then how does each of us hear them in his own native language? We are Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travellers from Rome, both Jews and converts to Judaism, Cretans and Arabs, yet we hear them speaking in our own tongues of the mighty acts of God.”

They were all astounded and bewildered, and said to one another, “What does this mean?” But others said, scoffing, “They have had too much new wine.

Sixth Mystery
The Lamb and the 144,000
Reading
Rev 14:1-5, Rev 19:11-21

Then I looked and there was the Lamb standing on Mount Zion, and with him a hundred and forty-four thousand who had his name and his Father's name written on their foreheads. I heard a sound from heaven like the sound of rushing water or a loud peal of thunder. The sound I heard was like that of harpists playing their harps. They were singing a new hymn before the throne, before the four living creatures and the elders. No one could learn this hymn except the hundred and forty-four thousand who had been ransomed from the earth.

These are they who were not defiled with women; they are virgins and these are the ones who follow the Lamb wherever he goes. They have been ransomed as the first fruits of the human race for God and the Lamb. On their lips no deceit has been found; they are unblemished.

Then I saw the heavens opened, and there was a white horse; its rider was called "**Faithful and True.**" He judges and wages war in righteousness. His eyes were like a fiery flame, and on his head were many diadems. He had a name inscribed that no one knows except himself. He wore a cloak that had been dipped in blood, and his name was called the Word of God.

The armies of heaven followed him, mounted on white horses and wearing clean white linen. Out of his mouth came a sharp sword to strike the nations. He will rule them with an iron rod, and he himself will tread out in the wine press the wine of the fury and wrath of God the almighty. He has a name written on his cloak and on his thigh, "King of kings and Lord of lords."

Then I saw an angel standing on the sun. He cried out [in] a loud voice to all the birds flying high overhead, "Come here. Gather for God's great feast, to eat the flesh of kings, the flesh of military officers, and the flesh of warriors, the flesh of horses and of their riders, and the flesh of all, free and slave, small and great."

Then I saw the beast and the kings of the earth and their armies gathered to fight against the one riding the horse and against his army. The beast was caught and with it the false prophet who had performed in its sight the signs by which he led astray those who had accepted the mark of the beast and those who had worshiped its image. The two were thrown alive into the fiery pool burning with sulphur. The rest were killed by the sword that came out of the mouth of the one riding the horse, and all the birds gorged themselves on their flesh.

Seventh Mystery
The Wedding of the Lamb and Bride
Reading
Rev 21:9-22:7

One of the seven angels who held the seven bowls filled with the seven last plagues came and said to me, "Come here. I will show you the bride, the wife of the Lamb." He took me in spirit to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. It gleamed with the splendour of God. Its radiance was like that of a precious stone, like jasper, clear as crystal. It had a massive, high wall, with twelve gates where twelve angels were stationed and on which names were inscribed, [the names] of the twelve tribes of the Israelites.

There were three gates facing east, three north, three south, and three west. The wall of the city had twelve courses of stones as its foundation, on which were inscribed the twelve names of the twelve apostles of the Lamb. The one who spoke to me held a gold measuring rod to measure the city, its gates, and its wall. The city was square, its length the same as [also] its width. He measured the city with the rod and found it fifteen hundred miles in length and width and height. He also measured its wall: one hundred and forty-four cubits according to the standard unit of measurement the angel used.

The wall was constructed of jasper, while the city was pure gold, clear as glass. The foundations of the city

wall were decorated with every precious stone; the first course of stones was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, and the twelfth amethyst. The twelve gates were twelve pearls, each of the gates made from a single pearl; and the street of the city was of pure gold, transparent as glass.

I saw no temple in the city, for its temple is the Lord God almighty and the Lamb. The city had no need of sun or moon to shine on it, for the glory of God gave it light, and its lamp was the Lamb. The nations will walk by its light, and to it the kings of the earth will bring their treasure. During the day its gates will never be shut, and there will be no night there. The treasure and wealth of the nations will be brought there, but nothing unclean will enter it, nor any [one] who does abominable things or tells lies. Only those will enter whose names are written in the Lamb's book of life.

Then the angel showed me the river of life-giving water, sparkling like crystal, flowing from the throne of God and of the Lamb down the middle of its street. On either side of the river grew the tree of life that produces fruit twelve times a year, once each month; the leaves of the trees serve as medicine for the nations. Nothing accursed will be found there anymore. The throne of God and of the Lamb will be in it, and his servants will worship him. They will look upon his face, and his name will be on their foreheads. Night will be no more, nor will they need

light from lamp or sun, for the Lord God shall give them light, and they shall reign forever and ever.

And he said to me, “These words are trustworthy and true, and the Lord, the God of prophetic spirits, sent his angel to show his servants what must happen soon.”

“Behold, I am coming soon.”



Stations of The Cross

Before beginning the Stations, An Opening Hymn may be sung. Then let the leader of the devotion kneel before the High Altar (a lay leader kneels at the lectern), and all shall form their intentions, saying this Act of Contrition:*

Act of Contrition Before the Stations

My Lord Jesus Christ, Thou hast made this journey to die for love of me with love unutterable, and I have so many times unworthily abandoned Thee; but now I love Thee with my whole heart, and because I love Thee, I repent sincerely for ever having offended Thee. Pardon me, my God, and permit me to accompany Thee on this journey. Thou dost go to die for love of me; I wish also, my beloved Redeemer, to die for love of Thee. My Jesus, I will live and die always united to Thee.

Then shall all sing the first stanza of the Stabat Mater:

1. Sta – bat ma – ter do – lo – ró – sa, Ju – xta cru –
cem la – cri – mó – sa, Dum pen – dé – bat Fí – li – us.

1. At the cross her station keeping, Stood the
mournful Mother weeping, close to Jesus to the last.

** The references to “leader” and “all” refer to group settings, where one person officiates and guides the group through the meditation. When praying this liturgy alone, you say all the parts yourself.*

First Station: Christ is Condemned By Pilate

V. We adore You, O Christ, and we praise You. (*Genuflect*)

R. Because, by Your holy cross, You have redeemed the world.

Priest:

CONSIDER HOW JESUS CHRIST, after being scourged and crowned with thorns, was unjustly condemned by Pilate to die on the cross.

All say:

MY ADORABLE JESUS, it was not Pilate; no, it was my sins that condemned You to die. I beseech You, by the merits of this sorrowful journey, to assist my soul on its journey to eternity. I love You, beloved Jesus; I love You more than I love myself. With all my heart I repent of ever having offended You. Grant that I may love You always; and then do with me as You will.
Our Father...

Cuius animam geméntem,
contristátam et doléntem
pertransívit gladius

*Through her heart, His sorrow sharing
All His bitter anguish bearing
Now at length the sword has passed*

Second Station: Jesus Accepts His Cross

V. We adore You, O Christ, and we praise You. (*Genuflect*)

R. Because, by Your holy cross, You have redeemed the world.

Priest:

CONSIDER JESUS as He walked this road with the cross on His shoulders, thinking of us, and offering to His Father in our behalf, the death He was about to suffer.

All say:

MY MOST BELOVED JESUS, I embrace all the sufferings You have destined for me until death. I beg You, by all You suffered in carrying Your cross, to help me carry mine with Your perfect peace and resignation. I love You, Jesus, my love; I repent of ever having offended You. Never let me separate myself from You again. Grant that I may love You always; and then do with me as You will.

Hail Mary...

O quam tristis et afflicta
fuit illa benedicta,
mater Unigéniti!

*O, how sad and sore depressed
Was that Mother highly blessed
Of the sole Begotten One*

Third Station: Jesus Falls The First Time

V. We adore You, O Christ, and we praise You. (*Genuflect*)

R. Because, by Your holy cross, You have redeemed the world.

Priest:

CONSIDER THE FIRST FALL OF JESUS. Loss of blood from the scourging and crowing with thorns had so weakened Him that He could hardly walk; and yet He had to carry that great load upon His shoulders. As the soldiers struck Him cruelly, He fell several times under the heavy cross.

All Say:

MY BELOVED JESUS, it was not the weight of the cross but the weight of my sins which made You suffer so much. By the merits of this first fall, save me from falling into mortal sin. I love You, O my Jesus, with all my heart; I am sorry that I have offended You. May I never offend You again. Grant that I may love You always; and then do with me as You will.

Glory be...

Quae moerébat et dolébat,
pia Mater, dum vidébat
nati poenas índlyti.

*Christ above in torment hangs
She beneath beholds the pangs
Of her dying, glorious Son.*

Fourth Station: Jesus Meets HIS Mother

V. We adore You, O Christ, and we praise You. (*Genuflect*)

R. Because, by Your holy cross, You have redeemed the world.

Priest:

CONSIDER HOW THE SON met his Mother on His way to Calvary. Jesus and Mary gazed at each other and their looks became as so many arrows to wound those hearts which loved each other so tenderly

All Say:

MY MOST LOVING JESUS, by the pain You suffered in this meeting grant me the grace of being truly devoted to Your most holy Mother. And You, my Queen, who was overwhelmed with sorrow, obtain for me by Your prayers a tender and a lasting remembrance of the passion of Your divine Son. I love You, Jesus, my Love, above all things. I repent of ever having offended You. Never allow me to offend You again. Grant that I may love You always; and then do with me as You will. *Our Father...*

Quis est homo qui non fletet,
matrem Christi si vidéret
in tanto supplicio?

*Is there one who would not weep,
'whelmed in miseries so deep
Christ's dear Mother to behold.*

Fifth Station: Simon of Cyrene Carries The Cross of Christ

V. We adore You, O Christ, and we praise You. (*Genuflect*)

R. Because, by Your holy cross, You have redeemed the world.

Priest:

CONSIDER HOW WEAK and weary Jesus was. At each step He was at the point of expiring. Fearing that He would die on the way when they wished Him to die the infamous death of the cross, they forced Simon of Cyrene to help carry the cross after Our Lord.

All Say:

MY BELOVED JESUS I will not refuse the cross as Simon did: I accept it and embrace it. I accept in particular the death that is destined for me with all the pains that may accompany it. I unite it to Your death and I offer it to You. You have died for love of me; I will die for love of You and to please You. Help me by Your grace. I love You, Jesus, my Love; I repent of ever having offended You. Never let me offend You again. Grant that I may love You always; and then do with me as You will.

Hail Mary...

Quis non posset contristari
Christi Matrem contemplari
dolentem cum Filio?

*Can the human heart refrain
From partaking in her pain
In that Mother's pain untold?*

Sixth Station: Jesus Receives The Veil of Veronica

V. We adore You, O Christ, and we praise You. (*Genuflect*)

R. Because, by Your holy cross, You have redeemed the world.

Priest:

CONSIDER THE COMPASSION of the holy woman, Veronica. Seeing Jesus in such distress, His face bathed in sweat and blood, she presented Him with her veil. Jesus wiped His face, and left upon the cloth the image of his sacred countenance.

All Say:

MY BELOVED JESUS, Your face was beautiful before You began this journey; but, now, it no longer appears beautiful and is disfigured with wounds and blood. Alas, my soul also was once beautiful when it received Your grace in Baptism; but I have since disfigured it with my sins. You alone, my Redeemer, can restore it to its former beauty. Do this by the merits of Your passion; and then do with me as You will.

Glory be...

Pro peccātis suæ gentis
vidit Iesum in tormētis,
et flagellis subditum.

*For the sins of His own nation,
She saw Jesus wracked with torment,
All with scourges rent.*

Seventh Station: Jesus Falls The Second Time

V. We adore You, O Christ, and we praise You. (*Genuflect*)

R. Because, by Your holy cross, You have redeemed the world.

Priest:

CONSIDER HOW the second fall of Jesus under His cross renews the pain in all the wounds of the head and members of our afflicted Lord.

All Say:

MY MOST GENTLE JESUS, how many times You have forgiven me; and how many times I have fallen again and begun again to offend You! By the merits of this second fall, give me the grace to persevere in Your love until death. Grant, that in all my temptations, I may always have recourse to You. I love You, Jesus, my Love with all my heart; I am sorry that I have offended You. Never let me offend You again. Grant that I may love You always; and then do with me as You will.

Our Father...

Vidit suum dulcem Natum
moriendo desolatum,
dum emisit spiritum.

*She beheld her tender Child,
Saw Him hang in desolation,
Till His spirit forth He sent.*

Eighth Station: Jesus Speaks To The Daughters of Jerusalem

V. We adore You, O Christ, and we praise You. (*Genuflect*)

R. Because, by Your holy cross, You have redeemed the world.

Priest:

CONSIDER HOW the women wept with compassion seeing Jesus so distressed and dripping with blood as he walked along. Jesus said to them, "Weep not so much for me, but rather for Your children."

All Say:

MY JESUS, laden with sorrows, I weep for the sins which I have committed against You because of the punishment I deserve for them; and, still more, because of the displeasure they have caused You who have loved me with an infinite love. It is Your love, more than the fear of hell, which makes me weep for my sins. My Jesus, I love You more than myself; I am sorry that I have offended You. Never allow me to offend You again. Grant that I may love You always; and then do with me as You will.

Hail Mary...

Eia, Mater, fons amóris
me sentire vim dolóris
fac, ut tecum lúgeam.

*O thou Mother! fount of love!
Touch my spirit from above,
make my heart with thine accord.*

Ninth Station: Jesus Falls The Third Time

V. We adore You, O Christ, and we praise You. (*Genuflect*)

R. Because, by Your holy cross, You have redeemed the world.

Priest:

CONSIDER HOW JESUS CHRIST fell for the third time. He was extremely weak and the cruelty of His executioners was excessive; they tried to hasten His steps though He hardly had strength to move.

All Say:

MY OUTRAGED JESUS, by the weakness You suffered in going to Calvary, give me enough strength to overcome all human respect and all my evil passions which have led me to despise Your friendship. I love You, Jesus my Love, with all my heart; I am sorry for ever having offended You. Never permit me to offend You again. Grant that I may love You always; and then do with me as You will. *Glory be...*

Fac, ut árdeat cor meum
in amándo Christum Deum
ut sibi compláceam.

*Make me feel as thou hast felt;
make my soul to glow and melt
with the love of Christ my Lord.*

Tenth Station: Jesus Is Stripped Of HIS Garments

V. We adore You, O Christ, and we praise You. (*Genuflect*)

R. Because, by Your holy cross, You have redeemed the world.

Priest:

CONSIDER HOW JESUS was violently stripped of His clothes by His executioners. The inner garments adhered to his lacerated flesh and the soldiers tore them off so roughly that the skin came with them. Have pity for your Savior so cruelly treated and tell Him:

All Say:

MY INNOCENT JESUS, by the torment You suffered in being stripped of Your garments, help me to strip myself of all attachment for the things of earth that I may place all my love in You who are so worthy of my love. I love You, O Jesus, with all my heart; I am sorry for ever having offended You. Never let me offend You again. Grant that I may love You always; and then do with me as You will.

Our Father...

Sancta Mater, istud agas,
crucifigi fige plagas
cordi meo valide.

*Holy Mother! pierce me through,
in my heart each wound renew
of my Savior crucified.*

Eleventh Station: Jesus Is Nailed To The Cross

V. We adore You, O Christ, and we praise You. (*Genuflect*)

R. Because, by Your holy cross, You have redeemed the world.

Priest:

CONSIDER JESUS, thrown down upon the cross, He stretched out His arms and offered to His eternal Father the sacrifice of His life for our salvation. They nailed His hands and feet, and then, raising the cross, left Him to die in anguish.

All Say:

MY DESPISED JESUS, nail my heart to the cross that it may always remain there to love You and never leave You again. I love You more than myself; I am sorry for ever having offended You. Never permit me to offend You again. Grant that I may love You always; and then do with me as You will.

Hail Mary...

Tui Nati vulnerāti,
tam dignāti pro me pati,
poenas mecum dívide.

*Let me share with you His pain,
Who for all our sins was slain,
Who for me in torments died.*

Twelfth Station: Jesus Dies On The Cross

V. We adore You, O Christ, and we praise You. (*Genuflect*)

R. Because, by Your holy cross, You have redeemed the world.

Priest:

CONSIDER HOW, after Our Lord had died, He was taken down from the cross by two of His disciples, Joseph and Nicodemus, and placed in the arms of His afflicted Mother. She received Him with unutterable tenderness and pressed Him close to her bosom.

All Say:

OMOTHER OF SORROWS, for the love of Your Son, accept me as Your servant and pray to Him for me, And You, my Redeemer, since you have died for me, allow me to love You, for I desire only You and nothing more. I love You, Jesus my Love, and I am sorry that I have offended You. Never let me offend You again. Grant that I may love You always; and then do with me as You will. *Glory be...*

Juxta Crucem tecum stare,
et me tibi sociare
in planctu desidero.

*By the cross with you to stay
There with you to weep and pray
Is all I ask of you to give.*

Thirteenth Station: Jesus Taken Down From The Cross

V. We adore You, O Christ, and we praise You. (*Genuflect*)

R. Because, by Your holy cross, You have redeemed the world.

Priest:

CONSIDER HOW, after Our Lord had died, He was taken down from the cross by two of His disciples, Joseph and Nicodemus, and placed in the arms of His afflicted Mother. She received Him with unutterable tenderness and pressed Him close to her bosom.

All Say:

MOTHER OF SORROWS, for the love of Your Son, accept me as Your servant and pray to Him for me, And You, my Redeemer, since you have died for me, allow me to love You, for I desire only You and nothing more. I love You, Jesus my Love, and I am sorry that I have offended You. Never let me offend You again. Grant that I may love You always; and then do with me as You will. *Glory be...*

Juxta Crucem tecum stare,
et me tibi sociare
in planctu desidero.

*By the cross with you to stay
There with you to weep and pray
Is all I ask of you to give.*

Fourteenth Station: Jesus Is Placed In The Sepulchre

V. We adore You, O Christ, and we praise You. (*Genuflect*)

R. Because, by Your holy cross, You have redeemed the world.

Priest:

CONSIDER HOW the disciples carried the body of Jesus to its burial, while His holy Mother went with them and arranged it in the sepulcher with her own hands. They then closed the tomb and all departed.

All Say:

O H, MY BURIED JESUS, I kiss the stone that closes You in. But You gloriously did rise again on the third day. I beg You by Your resurrection that I may be raised gloriously on the last day, to be united with You in heaven, to praise You and love You forever. I love You, Jesus, and I repent of ever having offended You. Grant that I may love You always; and then do with me as You will.

Our Father...

Virgo virginum præclára,
mihi iam non sis amára,
fac me tecum plângere.

*Virgin of all virgins blest!
Listen to my fond request:
Let me share your grief divine.*



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SPECIAL PRAYERS

For the Sick

O GOD, who art the strength of all them that put their trust in Thee, without whom nothing is strong, nothing is holy, we commend to Thy fatherly goodness all who are (or Thy servant *N* . who is) in sickness and suffering: that so far as may be expedient for them, they may be restored to bodily health and serve Thee in virtue of the same; through Christ our Lord.
Amen.

During Common Sickness

ALMIGHTY God, who art the strength of all them that put their trust in Thee, without whom nothing is strong, nothing is holy, we commend to Thy fatherly goodness those who are afflicted with sickness in our midst: and we pray Thee to strengthen and bless those who minister to them; through Christ our Lord.
Amen

Prayer of a Dying Person

I pray to thee, O true and living God. I believe in thee, O eternal Truth. My hopes are fixed on thee, thou endless Good and Mercy. I love thee with my whole heart above all things, O my kindest Father, my highest Good. I repent of all my sins. O God, have mercy on me, for thy beloved Son Jesus' sake.

O Jesus, have pity on thy servant, whom thou hast redeemed by thy blood. I die trusting in thy boundless merit.

Jesus, I believe in thee;
Jesus, I hope in thee;
Jesus, I love thee above everything.

Come, O Jesus, deliver me; come, O Jesus, strengthen
me; come, O Jesus, and bear me into thy kingdom.
Father, into thy hands I commend my spirit.
Lord Jesus, receive my spirit.

Prayers on Behalf of a Dying Person

Almighty, everlasting God, who art nigh to help all
that are in danger and necessity, we beseech thee, in
deep humility, that thou would come to help this thy
servant in his extreme need; strengthen him in his
death agony, and convey his soul into everlasting
happiness.

Look, O most merciful Creator, with the eye of pity
upon our dying brother, and
comfort the soul which thou hast made; that being
cleansed from all its sins, it may be received into
eternal glory.

Merciful God, who loves the souls of men, and for
their good dost chasten them with
temporal punishment, we beseech thee let thy
fatherly love and divine consolation be
imparted to the soul of thy servant, now wrestling
with the pangs of death; that being purified at his
decease, he may be borne by the hands of holy angels
to thee, his Creator.

O God, receive thy servant into the dwelling-place of
joy, as he hath hoped, trusting in thy mercy.

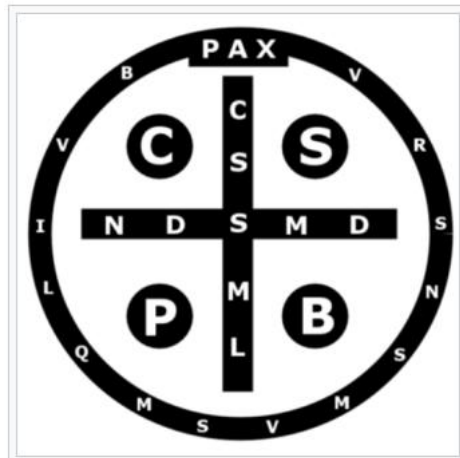
Amen

Prayers after Death

We commend to thee, O Lord, the soul of thy servant;
that now being dead to this world, he may live unto
thee, and that in thy boundless goodness and pity
thou mayest forgive him those sins which out of
human weakness he hath committed during his life
on earth; through Christ our Lord.

Amen.

Prayer of St Benedict
Against Satan



Latin Abbreviation ↕	Latin Text ↕	English Text ↕	Location ↕
PAX	<i>PAX</i>	Peace	Top
C S P B	<i>Crux Sancti Patris Benedicti</i>	The Cross of [our] Holy Father Benedict	Four quadrants made by centre cross
C S S M L	<i>Crux Sancta Sit Mihi Lux!</i>	May the holy cross be my light!	Center cross, vertical bar
N D S M D	<i>Non [Nunquam] Draco Sit Mihi Dux!</i>	"May the dragon never be my overlord!" "Let the devil not be my leader."	Center cross, horizontal bar
V R S	<i>Vade Retro Satana!</i>	"Begone satan!" "Step back satan"	Clockwise around disk
N S M V	<i>Numquam Suade Mihi Vana!</i>	"Never tempt me with your vanities!" "Don't persuade me of wicked things."	Clockwise around disk
S M Q L	<i>Sunt Mala Quae Libas.</i>	"What you offer me is evil." "What you are showing me is bad."	Clockwise around disk
I V B	<i>Ipse Venena Bibas!</i>	"Drink the poison yourself!" "Drink your poisons yourself."	Clockwise around disk

Prayer to St Michael for Protection Against Evil Spirits

PRINCEPS gloriosissime caelestis militiae, Sancte Michael Archangele, defende nos in proelio et colluctatione, quae nobis adversus principes et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitiae, in caelestibus. Veni in auxilium hominum, quos Deus creavit inexterminabiles, et ad imaginem similitudinis suae fecit, et a tyrannide diaboli emit pretio magno. Proeliare hodie cum beatorum Angelorum exercitu proelia Domini, sicut pugnasti contra ducem superbiae luciferum, et angelos eius apostaticos: et non valuerunt, neque locus inventus est eorum amplius in caelo. Sed proiectus est draco ille magnus, serpens antiquus, qui vocatur diabolus et satanas, qui seducit universum orbem; et proiectus est in terram, et angeli eius cum illo missi sunt.

En antiquus inimicus et homicida vehementer erectus est. Transfiguratus in angelum lucis, cum tota malignorum spirituum caterva late circuit et invadit terram, ut in ea deleat nomen Dei et Christi eius, animasque ad aeternae gloriae coronam destinatas furetur, mactet ac perdat in sempiternum interitum. Virus nequitiae suae, tamquam flumen immundissimum, draco maleficus transfundit in homines depravatos mente et corruptos corde; spiritum mendacii, impietatis et blasphemiae; halitumque mortiferum luxuriae, vitiorum omnium et iniquitatum.

Ecclesiam, Agni immaculati sponsam,
vaferri hostes repleverunt amaritudinibus,
inebriarunt absinthio; ad omnia desiderabilia eius
impias miserunt manus. Ubi sedes beatissimi Petri et
Cathedra veritatis ad lucem gentium constituta est,
ibi thronum posuerunt
abominationis et impietatis suae; ut percusso Pastore,
et gregem disperdere valeant.

Adesto itaque, Dux invictissime, populo Dei contra
irrupentes spirituals nequitas, et fac victoriam. Te
custodem et patronum sancta veneratur Ecclesia; te
gloriatur defensore adversus terrestrium et
infernorum nefarias potestates; tibi tradidit Dominus
animas redemptorum in superna felicitate locandas.
Deprecare Deum pacis, ut conterat satanam sub
pedibus nostris, ne ultra valeat captivos tenere
homines, et Ecclesiae nocere. Offer nostras preces in
conspectus Altissimi, ut cito anticipent nos
misericordiae Domini, et apprehendas
draconem, serpentem antiquum, qui est
diabolus et satanas, ac ligatum mittas in abyssum, ut
non seducat amplius gentes. Hinc tuo confisi
praesidio ac tutela, sacri ministerii nostri auctoritate
[si fuerit laicus, vel clericus qui ordinem exorcistatus
nondum suscepit, dicat:
sacra sanctae Matris Ecclesiae auctoritate], ad
infestationes diabolicae fraudis repellendas in nomine
Iesu Christi

Dei et Domini nostri fidentes et securi
aggredimur.

V. Ecce Crucem Domini, fugite partes

adversae.

R. Vicit Leo de tribu Iuda, radix David

V. Fiat misericordia tua, Domine, super nos.

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam

R. Et clamor meus ad te veniat.

Si fuerit saltem diaconus subiungat

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus

Deus, et Pater Domini nostri Iesu Christi,
invocamus nomen sanctum tuum, et clementiam
tuam supplices exposcimus ut, per intercessionem
immaculatae semper Virginis Dei Genetricis Mariae,
beati Michaelis Archangeli, beati Ioseph eiusdem
beatae Virginis Sponsi,
beatorum Apostolorum Petri et Pauli et omnium
Sanctorum, adversus satanam, omnesque alios
immundos spiritus, qui ad nocendum humano generi
animasque perdendas pervagantur in mundo, nobis
auxilium praestare digneris. Per eundem Christum
Dominum nostrum. Amen.

GLORIOUS Prince of the heavenly host, Saint Michael the Archangel, defend us in the battle and fearful warfare that we are waging against the principalities and powers, against the rulers of this world of darkness, against the evil spirits. Come thou to the assistance of men, whom Almighty God created immortal, making them in His own image and likeness and redeeming them at a great price from the tyranny of Satan. Fight this day the battle of the Lord with thy legions of holy Angels, even as of old thou didst fight against Lucifer, the leader of the proud spirits and all his rebel angels, who were powerless to stand against thee, neither was their place found any more in heaven. And that great dragon was cast forth, the ancient serpent, who is called the devil and satan, who seduces the whole world; and he was cast forth upon Earth, and his angels were sent with him.

But behold! the ancient enemy of mankind and a murderer from the beginning has been fiercely aroused. Changing himself into an angel of light, he goes about with the whole multitude of the wicked spirits to invade the earth and blot out the Name of God and of His Christ, to plunder, to slay, and to consign to eternal damnation the souls that have been destined for a crown of everlasting life. This wicked serpent, like an unclean torrent, pours into men of depraved minds and corrupt hearts the poison of his malice, the spirit of lying, impiety and blasphemy, and the deadly breath of impurity and every form of vice and iniquity.

Be favourable to Thy Church, the Bride of the Lamb without spot, whose enemies have filled to overflowing with gall and inebriated with wormwood. They have laid profane hands upon Her most sacred treasures. Where the See of the most blessed Peter and the Chair of Truth has been constituted as a light to the nations, there they have placed a throne of their abomination and impiety; so that with the Pastor struck, they may prevail to disperse the flock.

Therefore, most invincible Leader, be with the people of God against this spiritual wickedness and bring about victory. Thou art venerated by Holy Church as Her guard and patron; Thou art glorified as our defender against the impious powers of earth and of hell. Unto thee the Lord hath handed over the souls of the redeemed to be placed in happiness above. Entreat the God of peace, to obliterate satan beneath our feet, lest he prevail further to hold men captive, and to injure the Church. Offer our prayers in the sight of the Most High, so that the mercy of the Lord may swiftly overtake us, and apprehend the dragon, the ancient serpent, who is the devil and satan, and send him bound into the abyss, so that he may seduce the nations no more.

Henceforth having been confided to thy escort and protection, we sacred ministers by our authority [if recited by a layman, or cleric who has not yet taken up the order of exorcist, say instead, "by the authority of Holy Mother Church], do undertake to repel the infestations of diabolical deceit in the Name of Jesus Christ, Our God and Lord.

V. Behold the Cross of the Lord, depart from us, our adversaries.

R. The Lion of the tribe of Juda, root of David, has conquered.

V. Let Thy mercy be upon us Lord.

R. As much as we hope in Thee.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

If recited by at least a deacon add the following

V. The Lord be with you all.

R. And with thy spirit.

Let us pray

O God, and Father of Our Lord Jesus Christ, we invoke Thy Holy Name, and we humbly implore Thy clemency so that, through the intercession of Mary, the Immaculate ever-Virgin Mother of God, of blessed Michael the Archangel, of blessed Joseph, the Spouse of the same blessed Virgin, of the blessed Apostles Peter and Paul, and of all the Saints,

Thou may deign to offer us aid against satan, and all the other unclean spirits, who wander through the world to injure the human race and to destroy souls.

We ask this through Christ Our Lord.

Amen.

Shorter Version

O Glorious Prince of the heavenly host,
Saint Michael the Archangel,
defend us in the battle and in the fearful warfare
that we are waging against the principalities and
powers,
against the rulers of this world of darkness,
against the evil spirits.
Come thou to the assistance of men,
whom Almighty God created immortal,
making them in His own image and likeness,
and redeemed at a great price from the tyranny
of the devil.

Fight this day the battle of the Lord,
together with the holy angels,
as already thou hast fought the leader of the
proud angels, Lucifer,
and his apostate host, who were powerless to
resist thee,
nor was there place for them any longer in
Heaven.

That cruel, ancient serpent who is called the
devil or Satan,
who seduces the whole world,
was cast into the abyss with his angels,
and now he goes about the world seeking the
ruin of souls.

On this enemy and destroyer of men,
do thou lay thy hand.
Transported with pride, he attempts to seize the
earth
and enthrone himself as God.

Pour out upon him, we beseech Thee, O Lord,
Thy mighty power,
that he and his fallen angels may speedily be
conquered,
and that they may no longer enslave the souls of
men,
and hurt the Church.

Offer our prayers in the sight of the Most High,
that they may quickly find mercy in the sight of
the Lord;
and defeating the dragon, the ancient serpent,
thou mayest again make him captive in the abyss,
that he may no longer seduce the nations.

Amen.

Very Short Version

St. Michael the Archangel,
defend us in battle,
be our protection against the wickedness and
snares of the devil.
May God rebuke him, we humbly pray;
and do thou, O Prince of the heavenly host,
by the power of God,
cast into hell Satan and all the evil spirits
who prowl about the world seeking the ruin of
souls.
Amen.

EXORCISM

This is a prayer against Satan and his rebellious angels. It was published by the Order of His Holiness Pope Leo XIII.

This simple prayer must be said by a priest only. The term "exorcism"" does NOT always denote a solemn exorcism involving a person possessed by the devil. In general, the term denotes prayers to "curb the power of the devil and prevent him from doing harm." As St. Peter had written in Holy Scripture, "your adversary the devil, as a roaring lion, goes about seeking whom he may devour." [1 St.Pet. 5:8]

The Holy Father exhorts priests to say this prayer as often as possible, as a simple exorcism to curb the power of the devil and prevent him from doing harm. The faithful also may say it in their own name, for the same purpose, as any approved prayer. Its use is recommended whenever action of the devil is suspected, causing malice in men, violent temptations and even storms and various calamities. It could be used as a solemn exorcism (an official and public ceremony, in Latin), to expel the devil. It would then be said by a priest, in the name of the Church and only with a Bishop's permission.

Prayer to St. Michael the Archangel

**In the Name of the Father,
and of the Son,
and of the Holy Ghost.
Amen.**

**Most glorious Prince of the Heavenly
Armies,
Saint Michael the Archangel,
defend us in "our battle against
principalities and powers,
against the rulers of this world of darkness,
against the spirits of wickedness in the high
places"
[Eph., 6:12].**

**Come to the assistance of men whom God
has created to His likeness
and whom He has redeemed at a great price
from the tyranny of the devil.
The Holy Church venerates you as her
guardian and protector;
to you, the Lord has entrusted the souls of
the redeemed to be led into heaven.
Pray therefore the God of Peace to crush
Satan beneath our feet,**

**that he may no longer retain men captive
and do injury to the Church.**

**Offer our prayers to the Most High,
that without delay they may draw His
mercy down upon us;
take hold of "the dragon, the old serpent,
which is the devil and Satan,"
bind him and cast him into the bottomless
pit "that he may no longer seduce the
nations." [Rev. 20:2-3]**

Exorcism

**In the Name of Jesus Christ,
our God and Lord,
strengthened by the intercession of the
Immaculate Virgin Mary,
Mother of God,
of Blessed Michael the Archangel,
of the Blessed Apostles Peter and Paul and
all the Saints.
and powerful in the holy authority of our
ministry,
we confidently undertake to repulse the
attacks and deceits of the devil.
God arises;
His enemies are scattered**

and those who hate Him flee before Him.
As smoke is driven away,
so are they driven;
as wax melts before the fire,
so the wicked perish at the presence of God.


**V. Behold the Cross of the Lord, flee bands
of enemies.**

**R. The Lion of the tribe of Judah, the
offspring of David, hath conquered.**

V. May Thy mercy, Lord, descend upon us.

R. As great as our hope in Thee.

We drive you from us,
whoever you may be,
unclean spirits,
all satanic powers,
all infernal invaders,
all wicked legions,
assemblies and sects.

In the Name and by the power of Our Lord
Jesus Christ,  may you be snatched away
and driven from the Church of God and
from the souls made to the image and
likeness of God and redeemed by the
Precious Blood of the Divine Lamb.

✚ Most cunning serpent, you shall no more dare to deceive the human race, persecute the Church, torment God's elect and sift them as wheat.

✚ The Most High God commands you, ✚ He with whom, in your great insolence, you still claim to be equal.

"God who wants all men to be saved and to come to the knowledge of the truth." [1 Tim. 2:4)

God the Father commands you. ✚ God the Son commands you. ✚ God the Holy Ghost commands you.

✚ Christ, God's Word made flesh, commands you; ✚ He who to save our race outdone through your envy, "humbled Himself, becoming obedient even unto death" [Phil. 2:8); He who has built His Church on the firm rock and declared that the gates of hell shall not prevail against Her, because He will dwell with Her "all days even to the end of the world." [Mt. 28:20]

**The sacred Sign of the Cross commands you,
✚ as does also the power of the mysteries
of the Christian Faith.**

**✚ The glorious Mother of God, the Virgin
Mary, commands you; ✚ she who by her
humility and from the first moment of her
Immaculate Conception crushed your
proud head.**

**The faith of the holy Apostles Peter and
Paul, and of the other Apostles commands
you.**

**✚ The blood of the Martyrs and the pious
intercession of all the Saints command you.
✚**

**Thus, cursed dragon, and you, diabolical
legions, we adjure you by the living God, ✚
by the true God, ✚ by the holy God, ✚ by
the God "who so loved the world that He
gave up His only Son, that every soul
believing in Him might not perish but have
life everlasting;" [St. Jn. 3:16] stop deceiving
human creatures and pouring out to them**

the poison of eternal damnation; stop harming the Church and hindering her liberty.

Begone, Satan, inventor and master of all deceit, enemy of man's salvation.

Give place to Christ in Whom you have found none of your works; give place to the One, Holy, Catholic and Apostolic Church acquired by Christ at the price of His Blood.

Stoop beneath the all-powerful Hand of God; tremble and flee when we invoke the Holy and terrible Name of Jesus, this Name which causes hell to tremble, this Name to which the Virtues, Powers and Dominations of heaven are humbly submissive, this Name which the Cherubim and Seraphim praise unceasingly repeating: Holy, Holy, Holy is the Lord, the God of Hosts.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the Lord be with thee.

R. And with thy spirit.

Let us pray.

God of heaven,
God of earth,
God of Angels,
God of Archangels,
God of Patriarchs,
God of Prophets,
God of Apostles,
God of Martyrs,
God of Confessors,
God of Virgins,
God who has power to give life after death
and rest after work:
because there is no other God than Thee
and there can be no other,
for Thou art the Creator of all things,
visible and invisible,
of Whose reign there shall be no end,
we humbly prostrate ourselves before Thy
glorious Majesty
and we beseech Thee to deliver us by Thy
power from all the tyranny of the infernal
spirits,
from their snares,
their lies and their furious wickedness.

Deign, O Lord,
to grant us Thy powerful protection
and to keep us safe and sound.

We beseech Thee through Jesus Christ Our Lord.

Amen.

V. From the snares of the devil,

R. Deliver us, O Lord.

V. That Thy Church may serve Thee in peace and liberty:

R. We beseech Thee to hear us.

V. That Thou may crush down all enemies of Thy Church:

R. We beseech Thee to hear us.

(Holy water is sprinkled in the place where we may be.)