

SOLEMN PONTIFICAL MASS WITH  
**ORDINATION**  
TO THE  
**SACRED PRIESTHOOD**



*Raphael The Small Cowper Madonna, c. 1505*



*Iconographie Chretienne - St GREGORY BARBARIGO*

BY HIS EXCELLENCY,  
THE MOST REV MALCOLM McMAHON, O.P.,  
ARCHBISHOP OF LIVERPOOL

Those to be ordained Priests:

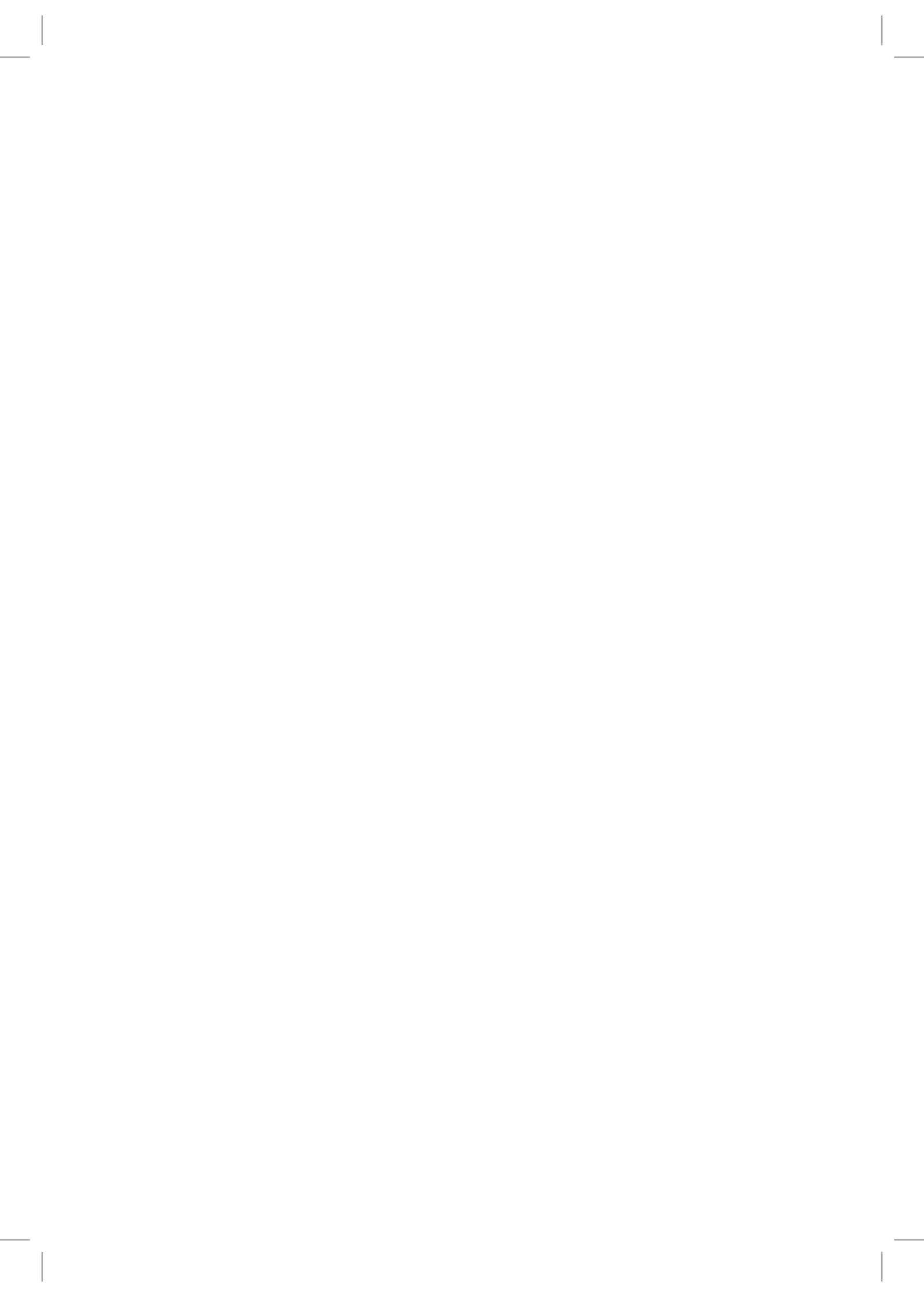
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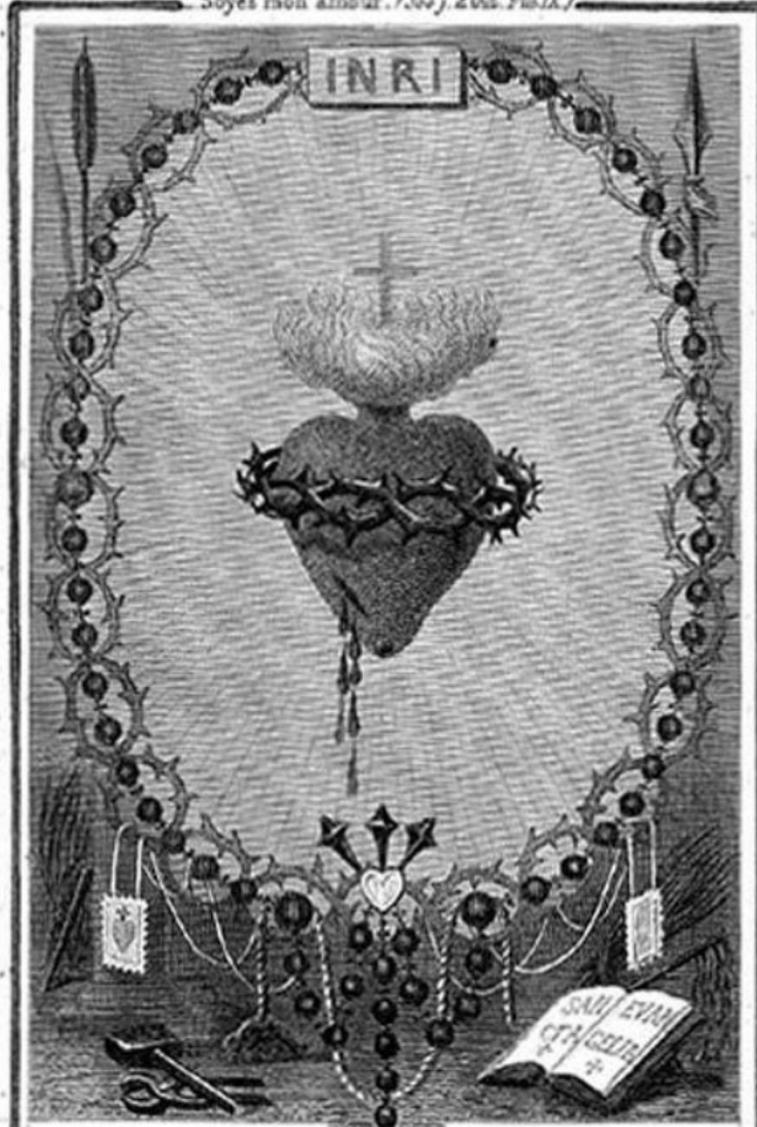
*June 17th, 2017. Feast of Saint Gregory Barbarigo, Confessor and Bishop.*



The Priestly Fraternity of Saint Peter  
St Mary's Warrington



DOUX CŒUR DE JÉSUS.  
*Soyez mon amour. / See J. & vol. P. 10. /*



Qu'il est bon qu'il est miséricordieux  
le Cœur de Jésus!  
Qu'il nous est doux de l'aimer, et de posséder  
ses bienfaits!

*(Off. du Sacra-Cœur)*





The Priestly Fraternity of Saint Peter, in service to the Church, has as its aim the sanctification of the priesthood through a zealous fidelity to the celebration of Holy Mass and the traditional liturgical books of the Latin Rite. Its members, nourished through the spiritual riches of the Church's ancient Roman Liturgy, strive to sanctify the seminarians, religious and faithful entrusted to their pastoral care.

We wish to thank you for being here with us to share in this joyous day. We appreciate your past support, and we ask for your continued prayers, especially for our newly ordained Priests.

THE IMAGES AT THE *TE IGITUR* AND THE CONSECRATION OF THE SACRED BLOOD, ARE COURTESY OF DANIEL MITSUI.

# PRIESTHOOD

“Divine,” says St. Cyril of Alexandria, “are the offices confided to priests.” The entire Church cannot give to God as much honor, nor obtain so many graces, as a single priest by celebrating a single Mass; for the greatest honor that the whole Church without priests could give to God would consist in offering to him in sacrifice the lives of all men. By a single Mass, he gives greater honor to God than all the angels and saints, along with the Blessed Virgin Mary, have given or shall give to him; for their worship cannot be of infinite value, like that which the priest celebrating on the altar offers to God.

But our wonder should be far greater when we find that in obedience to the words of his priests *HOC EST CORPUS MEUM* God himself descends on the altar, that he comes wherever they call him, and as often as they call him, and places himself in their hands, even though they should be his enemies. And after having come, he remains, entirely at their disposal; they move him as they please, from one place to another; they may, if they wish, shut him up in the tabernacle, or expose him on the altar, or carry him outside the church; they may, if they choose, eat his flesh, and give him for the food of others.

And God himself is obliged to abide by the judgment of his priests, and either not to pardon or to pardon, according as they refuse or give absolution, provided the penitent is capable of it. Were the Redeemer to descend into a church, and sit in a confessional to administer the sacrament of penance, and a priest to sit in another confessional, Jesus would say over each penitent, “Ego te absolve,” the priest would likewise say over each of his penitents, “Ego te absolve,” and the penitents of each would be equally absolved.

St. Bernardine of Sienna has written: “Holy Virgin, excuse me, for I speak not against thee: the Lord has raised the priesthood above thee.” The saint assigns the reason of the superiority of the priesthood over Mary; she conceived Jesus Christ only once; but by consecrating the Eucharist, the priest, as it were, conceives him as often as he wishes, so that if the person of the Redeemer had not as yet been in the world, the priest, by pronouncing the words of consecration, would produce this great person of a Man-God. “O wonderful dignity of the priests,” cries out St. Augustine; “in their hands, as in the womb of the Blessed Virgin, the Son of God becomes incarnate.”

The priest must labor during his whole life, and with his whole strength, not to acquire riches, honors, and worldly goods, but to inspire all with the love of God. The business, then, of every priest is to attend, not to the things of the world, but to the things of God: He is ordained in the things that appertain to God. (Heb. 5:1) Hence St. Silvester ordained that for ecclesiastics the days of the week should be called *Feriae*, or vacant or free days; and he says: “It is every day that the priest, free from earthly occupations, should occupy himself entirely with God.” By this he meant that we, who are ordained priests, should seek nothing but God and the salvation of souls. St. Antonine says that the meaning of “*sacerdos*” is “*sacra docens*”, one that teaches sacred things. And Honorius of Autun says that “*presbyter*” signifies “*præbens iter*”, one that shows the way.

(Taken from: *Dignities and Duties of the Priest*, by Saint Alphonsus Maria de Liguori)

*The postures of the congregation will not always match those of the clergy. Please follow the directions given in this booklet.*

✠ *Stand*

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## PROCESSIONAL

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✠ *Kneel*    *Kneel when the sacred Ministers begin the prayers at the foot of the altar*

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### INTROIT

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*Sung by Schola (Heb 4:16)*

**T**HE Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him forever. (Ps. 131. 1). O Lord, remember David: and all his meekness.

Statuit ei Dominus testamentum pacis, et principem fecit eum: ut sit illi sacerdotii dignitas in aeternum. Ps 131:1: Memento Domine David et omnis mansuetudinis ejus.

☩ Glory be to the Father, and to the Son, and to the Holy Ghost.

☩ Glória Patri, et Fílio, et Spirítui Sancto.

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

℞. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

**T**HE Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him forever. (Ps. 131. 1). O Lord, remember David: and all his meekness.

Statuit ei Dominus testamentum pacis, et principem fecit eum: ut sit illi sacerdotii dignitas in aeternum. Ps 131:1: Memento Domine David et omnis mansuetudinis ejus.

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## KYRIE

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✠ *Sit*    *(When the Sacred Ministers sit)*

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

Kýrie eléison.

Lord have mercy.

Kýrie eléison.

Lord have mercy.

Kýrie eléison.

Lord have mercy.

Christe eléison.

Christ have mercy.

Christe eléison.

Christ have mercy.

Christe eléison.

Christ have mercy.

Kýrie eléison.

Lord have mercy.

Kýrie eléison.

Lord have mercy.

Kýrie eléison.

Lord have mercy.

✠ *Stand*

## GLORIA

*The Celebrant intones the Gloria which is continued by the Schola:*

✠ *Sit* (When the Sacred Ministers sit)

**G**LORY be to God on high. And on earth peace to men of good will. We praise Thee. We bless Thee. We adore Thee. We glorify Thee. We give Thee thanks for Thy great glory. Lord God, heavenly King, God the Father Almighty. Lord Jesus Christ, Only-begotten Son, Lord God, Lamb of God, Son of the Father. Thou Who takest away the sins of the world have mercy on us. Thou who takest away the sins of the world, receive our prayer. Thou Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy. Thou alone art the Lord. Thour alone, O Jesus Christ, art most high. With the Holy Ghost, in the glory of God the Father. Amen.

✠ Peace be with you.

✠ **And with thy spirit.**

✠ *Stand*

## COLLECT

Let us pray

**G**OD, Who have willed that Blessed Gregory, Your Confessor and Bishop, be renowned for the care of his flock and compassion for the poor; favorably grant that we who honor his merits may imitate the example of his charity.

*Ordination Commemoration*

**W**E beseech Thee, O Lord, to hear the prayers of those who humbly pray together, and guard those who with devout hearts worship Thee, that we may not be hindered by any disturbance but may always freely serve Thee. Through our Lord.

✠ Amen.

GLORIA in excelsis Deo et in terra pax hominibus bonæ voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus, Rex cœlestis, Deus Pater omnipotens. Dómine Fili unigénite, Iesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, súscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserére nobis. Quóniam tu solus Sanctus. Tu solus Dóminus. Tu solus Altíssimus, Iesu Christe. Cum Sancto Spíritu in glória Dei Patris. Amen.

✠ Pax vobis.

✠ **Et cum spíritu tuo.**

Oremus

Deus, qui beátum Gregórium Confessórem tuum atque Pontíficem pastoráli sollicitúdine, et páuperum miseratióne claréscere voluísti: concéde propítius; ut, cujus mérita celebrámus, caritátis imitémur exéempla.

Exaudi, quæsumus, Domine, supplicum preces, et devoto tibi pectore famulantes perpetua defensione custodi: ut, nullus perturbationibus impediti liberam servitutem tuis semper exhibeamus officiis. Per Dominum nostrum.

✠ Amen.

*The Subdeacon then sings the Epistle:*

**B**EHOLD, a great priest, who in his days pleased God, and was found just; and in the time of wrath he was made a reconciliation. There was not found the like to him, who kept the law of the Most High. Therefore, by an oath, the Lord made him to increase among his people. He gave him the blessing of all nations, and confirmed His covenant upon his head. He acknowledged him in His blessings; He preserved for him His mercy; and he found grace before the eyes of the Lord. He glorified him in the sight of kings, and gave him a crown of glory. He made an everlasting covenant with him, and gave him a great priesthood; and made him blessed in glory. To execute the office of the priesthood, and to have praise in His name, and to offer Him a worthy incense for an odor of sweetness.

✠ Thanks be to God.

Ecce sacerdos magnus, qui in diebus suis placuit Deo, et inventus est iustus: et in tempore iracundiae factus est reconciliatio. Non est inventus similis illi, qui conservavit legem Excelsi. Ideo iureiurando fecit illum Dominus crescere in plebem suam. Benedictionem omnium gentium dedit illi, et testamentum suum confirmavit super caput eius. Agnovit eum in benedictionibus suis: conservavit illi misericordiam suam: et invenit gratiam coram oculis Domini. Magnificavit eum in conspectu regum: et dedit illi coronam gloriae. Statuit illi testamentum aeternum, et dedit illi sacerdotium magnum: et beatificavit illum in gloria. Fungi sacerdotio, et habere laudem in nomine ipsius, et offerre illi incensum dignum in odorem suavitatis.

✠ Deo Gratias.

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### GRADUAL

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*Sung by Schola (Eccles. 44:16; 44:20; Psalm 109:4)*

**B**EHOLD, a great priest, who in his days pleased God. There was not found the like to him, who kept the law of the Most High.

Ecce sacerdos magnus, qui in diebus suis placuit Deo. Non est inventus similis illi, qui conservaret legem Excelsi.

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### ALLELUIA

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*Sung by Schola (Psalm 109:4)*

**A** LLELUIA, alleluia. You are a priest forever, according to the order of Melchisedec. Alleluia.

Alleluia, alleluia. Tu es sacerdos in aeternum, secundum ordinem Melchisedech. Alleluia.

## ADMONITION TO ORDINANDI

*The Assistant Priest calls the Deacons to be ordained to the sacred priesthood:*

Let those to be ordained approach

Accédant qui ordinándi sunt.

*The Deacons to be ordained rise and then kneel.*

*The Assistant Priest reads the following admonition:*

**T**HE most Reverend Father in Christ, His Lordship Bishop N. by the grace of God and the favor of the Apostolic See, Bishop of the diocese of N., orders and commands, under penalty of excommunication, all and each here present for receiving Orders, that none of those who may perchance be irregular or excommunicated by the Canons or by his Superior, or under interdict, or suspended, illegitimate, infamous, or otherwise excluded by the Canons, or who may be from another diocese by birth, and lacks the permission of his Bishop, and none of those who has not been registered, examined, approved and called by name, shall, on any account, dare to come forward to receive Orders. He commands also that none of those ordained shall leave until Mass is ended and they have received the Episcopal Benediction.

Reverendíssimus in Christo Pater, et Dóminus, Dóminus N. Dei et Apostólicæ Sedis grátia Epíscopus N. sub excommunicationis poena præcipit et mandat ómnibus, et síngulis, pro suscipiéndis Ordínibus hic præsentibus, nequis forsan eórum irregularis aut álias a iure, vel ab hómine excommunicátus, interdíctus, suspénsus, spúrius, infámis, aut álias a iure prohibitus, sive ex aliéna Dioecési oriúndus, sine licéntia sui Epíscopi, aut non descríptus, examinátus, approbátus et nominátus, ullo pacto áudeat ad suscipiéndos Órdines accédere. Et quod nullus ex ordinátis discédet, nisi Missa finíta, et benedictióne Pontíficis accépta.

*The Assistant Priest then calls them forward to present themselves to the Bishop:*

**L**ET all who are to be ordained to the Priesthood approach.

Accédant qui ordinándi sunt ad Ordinem Presbyterátus.

*When he is called, each deacon answers: **Adsum** (Present). As Deacons, they are vested in amice, alb, cincture, stole and maniple. Carrying a folded chasuble over the left forearm and bearing a lighted candle in the right hand, together with a white cloth to bind their hands, they go before the Bishop and kneel in a semicircle.*

## THE ORDINATION TO THE SACRED PRIESTHOOD

*The Assistant Priest presents the Ordinandi to the Bishop, saying:*

**M**OST Reverend Father, our Holy Mother the Catholic Church prays that Thou wouldst ordain these Deacons here present to the office of the Priesthood.

Reverendissime Pater, póstulat sancta Mater Ecclésia cathólica, ut hos præ-séntes Diáconos ad onus Presbytérii ordinétis.

*The Bishop asks:*

Doſt Thou know them to be worthy?

Scis illos dignos esse?

*The Assistant Priest replies:*

So far as human frailty allows me to know, I do both know and attest that they are worthy of the burden of this office.

Quantum humana fragilitas nosse sinit, et scio, et testíficor ipsos dignos esse ad huius onus officii.

*The Bishop answers:*

Thanks be to God.

Deo grátias.

*Then he addresses the Clergy and people as follows:*

**D**EARLY beloved brethren, as all on a ship, both the captain and the passengers, have the same reasons for confidence or for fear, they should act together with one mind, seeing that their interests are the same. The Fathers, therefore, decreed with reason that the people should be consulted in the election of those who are to minister at the altar. Even should their life and conduct be unknown to the greater number, they may be known to some; and all will necessarily yield a more ready obedience to a priest to whose Ordination they have signified their assent.

Quóniam, fratres caríssimi, rectori navis, et navígio deferéndis, eádem est vel securitátis rátio, vel commúnis timóris, par eórum debet esse senténtia, quórum causa commúnes exístit. Neque enim fuit frustra a Pátribus institútum, ut de electióne illórum, qui ad régimen altáris adhibéndi sunt, consulátur étiam pópulus, quia de vita et conversatióne præsentánda, quod nonnúmquam ignorátur a plúribus, scítur a páucis; et necesse est, ut facílius ei quis obediéntiam exhibeat ordináto, cui assénsus præbúerit Ordinándo.

**N**ow the conduct of these Deacons whom, by God's help, we are about to ordain Priests, is (as far as we can tell) exemplary, pleasing to God, and deserving, in our opin-

Horum síquidem Diaconórum in Presbýteros, auxiliánte Dómino, ordinándórum conversátio (quantum mihi vidétur) probáta et Deo plácita exístit, et

ion, of a higher ecclesiastical dignity. But as the judgment of one person, or even of several, may be affected and misled by favor or partiality, it is well to ascertain the general opinion. Wherefore, set forth freely what you may know of the actions or behavior of these men, and what you think of their worth. And testify to their fitness for the Priesthood on account of their deserts, rather than from any partiality to them.

**I**F, then, anyone has aught to their prejudice, for God's sake and in God's name, let him boldly come forward and speak; nevertheless, let him be mindful of his own condition.

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

**D**EARLY beloved sons, as you are now about to be consecrated to the office of the Priesthood, endeavor to receive it worthily and, when you have received it, fulfil its duties blamelessly. The Priest is ordained to offer Sacrifice, to bless, guide, preach and baptize. With great awe, then, should one advance to so high a state, and care must be taken that they who are chosen should be commended for their heavenly wisdom, their blameless life and their persevering practice of virtue. Thus, when the Lord commanded Moses to choose seventy men of all Israel to be his helpers, to whom He would impart the gifts of the Holy Ghost, He added: "Whom thou knowest to be the elders of the people." You, indeed, are foreshadowed by these seventy men and elders, if through the sevenfold Spirit you keep the Ten Commandments of the Law, and show yourselves blameless and mature, both in your knowledge and in your work. The same mystical

digna (ut árbítror) Ecclesiástici honóris augménto. Sed ne unum fortásse, vel paucos, aut decípiat assénsio, vel fallat afféctio, senténtia est expeténda multórum. Itaque quid de eórum áctibus aut móribus novéritis, quid de mérito sentiátis, líbera voce pandátis; et his testímónium Sacerdótii magis pro mérito quam affectióne áliqua, tribuátis.

Si quis ígitur habet áliquid contra illos, pro Deo, et propter Deum, cum fiducia éxeat, et dicat; verúmtamen memor sit condiciónis suæ.

Consecrándi, filii dilectíssimi, in Presbyterátus offícium, illud digne suscípere, ac suscéptum laudabíliter éxsequi studeátis. Sacerdótem étenim opórtet offerre, benedícere, præesse, prædicáre et baptizáre. Cum magno quippe timóre ad tantum gradum ascendéndum est, ac providéndum ut cæléstis sapiéntia, probi mores, et diuturna iustítie observátio ad id eléctos comméndent. Unde Dóminus præcípiens Moysi, ut septuagínta viros de univérso Israél in adiutórium suum elígeret, quibus Spíritus Sancti dona dívideret, suggéssit: Quos tu nósti, quod senes pópuli sunt. Vos síquidem in septuagínta viris et sénibus signátí estis: si per Spíritum septiformem, Decálogum legis custódiétes, probi et matúri in sciéntia simíliter et ópere éritis. Sub eódem quoque mystéριο et eádem figura in novo Testaménto Dóminus septuagínta duos elégit, ac binos ante se in prædicatiónem

meaning and the same type are found in the New Testament when the Lord chose the seventy-two, and sent them forth in pairs to preach before Him, thus teaching, both by word and deed, that the Ministers of His Church should be perfect in faith and action; that is, well grounded in the virtue of the twofold love of God and neighbor.

Strive, then, to be such as may rightly be chosen by God's grace to assist Moses and the twelve Apostles, that is, the Catholic Bishops who are represented by Moses and the Apostles. For, indeed, Holy Church is served, adorned and governed by an admirable variety of Ministers: first the Bishops, under them the Priests, then the Deacons and the Subdeacons, each consecrated in his own degree; and all these members, though differing in dignity, forming one body of Christ. Wherefore, dearly beloved sons, whom the voice of our brethren has chosen that you may be consecrated as our helpers, let your conduct at all times be the outcome of a chaste and holy life. Consider what you do, imitate that which you handle; and as you celebrate the Mysteries of the Lord's Death, be earnest in ridding your members by mortification of all vices and lusts.

Let your teaching be a spiritual remedy for God's people; let the fragrance of your lives be a delight to the Church of God, that by both your preaching and example you may build up the house, that is the family, of God, so that neither we may deserve to be condemned by the Lord for promoting you to so sublime an office, nor you for taking it upon yourselves; but rather that He may reward us all. May He of His grace grant us this.

℞ Amen.

misit; ut doceret verbo simul et facto, ministros Ecclesiae suae fide et opere debere esse perfectos, seu geminae dilectionis, Dei scilicet et proximi, virtute fundatos.

Tales itaque esse studeatis, ut in adiutorium Moysi et duodecim Apostolorum, Episcoporum videlicet catholicorum, qui per Moysen et Apostolos figurantur, digne, per gratiam Dei, eligi valeatis. Hac certe mira varietate Ecclesia sancta circumdatur, ornatur et regitur; cum alii in ea Pontifices, alii minoris ordinis Sacerdotes, Diaconi et Subdiaconi, diversorum ordinum viri consecrantur; et ex multis, et alternae dignitatis membris unum corpus Christi efficitur. Itaque, filii dilectissimi, quos ad nostrum adiutorium, fratrum nostrorum arbitrium consecrandos elegit, servate in moribus vestris castae et sanctae vitae integritatem. Agnoscite quod agitis; imitami quod tractatis; quatenus mortis Dominae mysterium celebrantes, mortificare membra vestra a vitiis et concupiscentiis omnibus procuratis.

Sit doctrina vestra spiritalis medicina populo Dei. Sit odor vitae vestrae delectamentum Ecclesiae Christi; ut praedicatione atque exemplo aedificetis domum, id est, familiam Dei; quatenus nec nos de vestra promotione, nec vos de tanti officii susceptione damnari a Domino, sed remunerari potius mereamur. Quod ipse nobis concedat per gratiam suam.

℞ Amen.

**LITANY OF THE SAINTS**

*Those to be ordained Priests take a step forward signifying their willingness and desire to receive the order, and all candidates then prostrate themselves while the Bishop kneels at the faldstool.*

*The litany is then sung:*

Kyrie, eleison.	<b>Kyrie, eleison.</b>	Lord, have mercy on us (2).	
Christe, eleison.	<b>Christe, eleison.</b>	Christ, have mercy on us (2).	
Kyrie, eleison.	<b>Kyrie, eleison.</b>	Lord, have mercy on us (2).	
Christe, audi nos.	<b>Christe, audi nos.</b>	Christ, hear us (2).	
Christe, exaudi nos.	<b>Christe, exaudi nos.</b>	Christ, graciously hear us (2).	
Pater de caelis, Deus,	<b>miserere nobis.</b>	God the Father of heaven,	<b>have mercy on us.</b>
Fili, Redemptor mundi, Deus,	<b>miserere.</b>	God the Son, Redeemer of the world,	
Spiritus Sancte, Deus,	<b>miserere.</b>	God the Holy Ghost,	
Sancta Trinitas, unus Deus,	<b>miserere.</b>	Holy Trinity, one God,	
Sancta Maria,	<b>ora pro nobis.</b>	Holy Mary,	<b>pray for us.</b>
Sancta Dei Genetrix,	<b>ora.</b>	Holy Mother of God,	
Sancta Virgo virginum,	<b>ora.</b>	Holy Virgin of virgins,	
Sancte Michael,	<b>ora.</b>	St. Michael,	
Sancte Gabriel,	<b>ora.</b>	St. Gabriel,	
Sancte Raphael,	<b>ora.</b>	St. Raphael,	
Omnes sancti Angeli et Archangeli,		All holy Angels	
	<b>orate pro nobis.</b>	and Archangels,	
Omnes sancti beatorum Spirituum ordines,		All holy orders	
	<b>orate.</b>	of blessed Spirits,	
Sancte Ioannes Baptista,	<b>ora pro nobis</b>	St. John the Baptist,	
Sancte Ioseph,	<b>ora.</b>	St. Joseph,	
Omnes sancti Patriarchae et Prophetae,	<b>orate.</b>	All holy Patriarchs and Prophets,	
Sancte Petre,	<b>ora pro nobis.</b>	St. Peter,	
Sancte Paule,	<b>ora.</b>	St. Paul,	
Sancte Andrea,	<b>ora.</b>	St. Andrew,	
Sancte Iacobe,	<b>ora.</b>	St. James,	
Sancte Ioannes,	<b>ora.</b>	St. John,	
Sancte Thoma,	<b>ora.</b>	St. Thomas,	
Sancte Iacobe,	<b>ora.</b>	St. James,	
Sancte Philippe,	<b>ora.</b>	St. Philip,	
Sancte Bartolomaeae,	<b>ora.</b>	St. Bartholomew,	

Sancte Matthaee,	<b>ora.</b> St. Matthew,
Sancte Simon,	<b>ora.</b> St. Simon,
Sancte Thaddae,	<b>ora.</b> St. Thaddeus,
Sancte Matthia,	<b>ora.</b> St. Matthias,
Sancte Barnaba,	<b>ora.</b> St. Barnabas,
Sancte Luca,	<b>ora.</b> St. Luke,
Sancte Marce,	<b>ora.</b> St. Mark,
Omnes sancti Apostoli et Evangelistae,	All holy Apostles
	<b>oráte pro nobis.</b> and Evangelists,
Omnes sancti discipuli Domini,	<b>oráte.</b> All holy Disciples of the Lord,
Omnes sancti Innocentes,	<b>oráte.</b> All holy Innocents,
Sancte Stephane,	<b>ora.</b> St. Stephen,
Sancte Laurenti,	<b>ora.</b> St. Lawrence,
Sancte Vincenti,	<b>ora.</b> St. Vincent,
Sancti Fabiane et Sebastiane,	<b>oráte.</b> SS. Fabian and Sebastian,
Sancti Iohannes et Paule,	<b>oráte.</b> SS. John and Paul,
Sancti Cosma et Damiane,	<b>oráte.</b> SS. Cosmas and Damian,
Sancti Gervasi et Protasi,	<b>oráte.</b> SS. Gervase and Protase,
Omnes sancti martyres,	<b>oráte.</b> All holy Martyrs,
Sancte Sylvester,	<b>ora.</b> St. Sylvester,
Sancte Gregori,	<b>ora.</b> St. Gregory,
Sancte Ambrosi,	<b>ora.</b> St. Ambrose,
Sancte Augustine,	<b>ora.</b> St. Augustine,
Sancte Hieronymy,	<b>ora.</b> St. Jerome,
Sancte Martine,	<b>ora.</b> St. Martin,
Sancte Nicolae,	<b>ora.</b> St. Nicholas,
Omnes sancti Pontifices et Confessores,	<b>oráte.</b> All holy Bishops and Confessors,
Omnes sancti Doctores,	<b>oráte.</b> All holy Doctors,
Sancte Antoni,	<b>ora.</b> St. Anthony,
Sancte Benedicte,	<b>ora.</b> St. Benedict,
Sancte Bernarde,	<b>ora.</b> St. Bernard,
Sancte Dominice,	<b>ora.</b> St. Dominic,
Sancte Francisce,	<b>ora.</b> St. Francis,
Omnes sancti Sacerdotes et Levitae,	<b>oráte.</b> All holy Priests and Levites,
Omnes sancti Monachi et Eremitae,	<b>oráte.</b> All holy Monks and Hermits,
Sancta Maria Magdalena,	<b>ora.</b> St. Mary Magdalen,
Sancta Agatha,	<b>ora.</b> St. Agatha,
Sancta Lucia,	<b>ora.</b> St. Lucy,
Sancta Agnes,	<b>ora.</b> St. Agnes,

Sancta Caecilia,	<b>ora.</b>	St. Cecilia,
Sancta Catharina,	<b>ora.</b>	St. Catherine,
Sancta Anastasia,	<b>ora.</b>	St. Anastasia,
Omnes sanctae Virgines et Viduae,		All holy Virgins and Widows,
	<b>orate pro nobis.</b>	
Omnes Sancti et Sanctae Dei,		All holy Saints of God,
	<b>intercedite pro nobis.</b>	<b>Intercede for us.</b>
Propitius esto,	<b>parce nos, Domine.</b>	Be merciful, <b>Spare us, O Lord.</b>
Propitius esto,	<b>exaudi nos, Domine.</b>	Be merciful, <b>Hear us, O Lord.</b>
Ab omni malo,	<b>libera nos, Domine.</b>	From all evil, <b>Deliver us, O Lord.</b>
Ab omni peccato,	<b>libera.</b>	From all sin,
Ab ira tua,	<b>libera.</b>	From Thy wrath,
A subitanea et improvisa morte,	<b>libera.</b>	From sudden and unlooked for death,
Ab insidiis diaboli,	<b>libera.</b>	From the snares of the devil,
Ab ira et odio et omni mala voluntate,	<b>libera.</b>	From anger, and hatred, and every evil will,
A spiritu fornicationis,	<b>libera.</b>	From the spirit of fornication,
A fulgure et tempestate,	<b>libera.</b>	From lightning and tempest,
A flagello terraemotus,	<b>libera.</b>	From the scourge of earthquakes,
A peste, fame et bello,	<b>libera.</b>	From plague, famine and war,
A morte perpetua,	<b>libera.</b>	From everlasting death,
Per mysterium sanctae Incarnationis tuae,	<b>libera.</b>	Through the mystery of Thy holy Incarnation,
Per adventum tuum,	<b>libera.</b>	Through Thy Coming,
Per nativitatem tuam,	<b>libera.</b>	Through Thy Birth,
Per baptismum et sanctum ieiunium tuum,	<b>libera.</b>	Through Thy Baptism and holy Fasting,
Per crucem et passionem tuam,	<b>libera.</b>	Through Thy Cross and Passion,
Per mortem et sepulturam tuam,	<b>libera.</b>	Through Thy Death and Burial,
Per sanctam resurrectionem tuam,	<b>libera.</b>	Through Thy holy Resurrection,
Per admirabilem ascensionem tuam,	<b>libera.</b>	Through Thine admirable Ascension,
Per adventum Spiritus Sancti Paracliti,	<b>libera.</b>	Through the coming of the Holy Ghost, the Paraclete.
In die iudicii,	<b>libera.</b>	In the day of judgment.
Peccatores,	<b>Te rogamus, audi nos.</b>	We sinners, <b>we beg you hear us.</b>
Ut nobis parcas,	<b>Te rogamus.</b>	That Thou wouldst spare us,
Ut nobis indulgeas,	<b>Te rogamus.</b>	That Thou wouldst pardon us,
Ut ad veram paenitentiam nos		That Thou wouldst bring us

perducere digneris, Ut Ecclesiam tuam sanctam regere et conservare digneris,	<b>Te rogámus.</b> <b>Te rogámus.</b>	to true penance, That Thou wouldst vouchsafe to govern and preserve Thy holy Church,
Ut domum Apostolicum et omnes ecclesiasticos ordines in sancta religione conservare digneris,	<b>Te rogámus.</b>	That Thou preserve our Holy Father and all ranks in the Church in holy Religion,
Ut inimicos sanctae Ecclesiae humiliare digneris,	<b>Te rogámus.</b>	That Thou humble the enemies of thy holy Church,
Ut regibus et principibus christianis pacem et veram concordiam donare digneris,	<b>Te rogámus.</b>	That Thou give peace and true concord to all Christian monarchs and rulers,
Ut cuncto populo christiano pacem et unitatem largiri digneris,	<b>Te rogámus.</b>	That Thou give peace and unity to the whole Christian world,
Ut omnes errantes ad unitatem Ecclesiae revocare, et infideles universos ad Evangelii lumen perducere digneris,	<b>Te rogámus.</b>	That Thou restore to the unity of the Church all who have strayed from the truth, and lead all unbelievers to the light of the Gospel,
Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,	<b>Te rogámus.</b>	That Thou confirm and preserve us in Thy holy service,
Ut mentes nostras ad caelestia desideria erigas,	<b>Te rogámus.</b>	That Thou lift up our minds to heavenly desires,
Ut omnibus benefactoribus nostris sempiterna bona retribuas,	<b>Te rogámus.</b>	That Thou grant everlasting blessings to all our benefactors,
Ut animas nostras, fratrum, propinquorum et benefactorum nostrorum ab aeterna damnatione eripias,	<b>Te rogámus.</b>	That Thou deliver our souls and the souls of our brethren, relatives, and benefactors from everlasting damnation,
Ut fructus terrae dare et conservare digneris,	<b>Te rogámus.</b>	That Thou give and preserve the fruits of the earth,
Ut omnibus fidelibus defunctis requiem aeternam donare digneris,	<b>Te rogámus.</b>	That Thou grant eternal rest to all the faithful departed,



*✠Stand* The Bishop turns to the Ordinands. The Ordinands kneel in turn before the Bishop, who silently lays both hands on the head of each Ordinand. This imposition of the hands by the Bishop constitutes the matter of the sacrament. All Priests present then do likewise.

The Bishop and the Priests keep their right hands extended over the Ordinands while the Bishop, standing, says:

**D**EARLY beloved brethren, let us implore God the Father almighty to increase His heavenly gifts in these His servants whom He has chosen for the office of the Priesthood, that by His help they may attain to what they now undertake through His gracious call. Through Christ our Lord.

℞ Amen.

Oremus, fratres carissimi, Deum Patrem omnipotentem, ut super hos fámulos suos, quos ad Presbyterii munus elégit, cæléstia dona múltiplicet; et quod eius dignatióne suscípunt, ipsíus consequántur auxílio. Per Christum Dóminum nostrum.

℞ Amen.

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

Let us pray.

Orémus.

And the Ministers say:

Let us kneel.

✠Kneel

Flectámus génuá.

Arise.

✠Stand

Leváte.

Turning to the Ordinands, he continues:

**H**EARKEN to us, we beseech Thee, O Lord our God, and pour down on these Thy servants the blessing † of the Holy Ghost, and the power of priestly grace, that they whom we now present to Thy loving kindness for consecration may ever enjoy the unfailing abundance of Thy favor. Through our Lord Jesus Christ...

Ÿ World without end.

℞ Amen.

Ÿ The Lord be with you.

℞ And with thy spirit.

Ÿ Lift up your hearts.

℞ We have lifted them up to the Lord.

Exáudi nos, quæsumus, Dómine Deus noster, et super hos fámulos tuos bene † dictiónem Sancti Spíritus, et grátiae sacerdotális infúnde virtútem, ut quos tuæ pietátis aspéctibus offérimus consecrándos, perpétua múnereis tui largitate prosequáris. Per Dóminum nostrum Iesum Christum...

Ÿ Per omnia sæcula sæculórum.

℞ Amen.

Ÿ Dóminus vobíscum.

℞ Et cum spírítu tuo.

Ÿ Sursum corda.

℞ Habémus ad Dóminum.

*The Bishop chants the Preface:*

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

Vere dignum et iustum est, æquum et salutare, nos tibi semper et ubique gratias agere, Dómine sancte, Pater omnipotens, ætérne Deus, honorum auctor et distributor ómnium dignitatum; per quem proficiunt univérsa, per quem cuncta firmántur, amplificátis semper in mélius naturæ rationalis incrementis, per órđinem cóngrua ratióne dispositum. Unde et sacerdotáles gradus atque officia Levítarum, Sacraméntis mýsticis institúta crevérunt: ut cum Pontífices summos regéndis pópulis præfecisses, ad eórum societátis et óperis adiuméntum, sequéntis órđinis viros et secundæ dignitátis elígeres. Sic in erémo per septuagínta virórum prudéntium mentes, Moysi spíritum propagásti; quibus ille adiutóribus usus, in pópulo innúmeras multitudines fáçile gubernávit. Sic et in Eleázarum et Ithamarum fílios Aaron patérnæ plenitúdinis abundántiam transfudísti, ut ad hóstias salutáres et frequentióris officii Sacraménta, ministérium suffíceret Sacerdotum. Hac providéntia, Dómine, Apóstolis Fílii tui Doctóres fídei cómites addidísti, quibus illi orbem totum secúndis prædicatió nibus implevérunt. Quaprópter infirmitáti quoque nostræ, Dómine, quæsumus, hæc adiumenta largíre, qui quanto fragilióres sumus, tanto his plúribus indigémus.



*Extending both hands over the Ordinands, the Bishop pronounces the form of the sacrament:*

GRANT, WE BESEECH THEE, ALMIGHTY FATHER, TO THESE THY SERVANTS THE DIGNITY OF THE PRIESTHOOD; RENEW WITHIN THEM THE SPIRIT OF HOLINESS, THAT THEY MAY KEEP THE RANK IN THY SERVICE WHICH THEY HAVE RECEIVED FROM THEE, AND BY THEIR CONDUCT MAY AFFORD A PATTERN OF HOLY LIVING.

DA, QUÆSUMUS, OMNÍPOTENS PATER, IN HOS FÁMULOS TUOS PRESBYTÉRII DIGNITÁTEM; ÍNNOVA IN VISCÉRIBUS EÓRUM SPÍRITUM SANCTITÁTIS; UT ACCÉPTUM A TE, DEUS, SECÚNDI MÉRITI MUNUS OBTÍNEANT, CENSURÁMQUE MORUM EXÉMPLO SUÆ CONVERSATIÓNIS INSÍNUENT.

*The Bishop then chants the remainder of the Preface:*

**M**AY they be worthy fellowworkers of our Order, and may every kind of righteousness shine forth in them, so that hereafter, giving a good account of the stewardship committed to them, they may obtain the reward of never ending bliss.

Sint próvidi cooperatóres Ordinis nóstri; elúceat in eis totíus forma iustítiaë, ut bonam ratióne[m] dispensatiónis sibi creditæ redditúri, ætérnæ beatitúdinis præmia consequántur.

*What follows is said in an undertone:*

**T**hrough the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

Per eundem Dóminum nóstrum Iesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

*℞ Sit*     *The Bishop, sitting and wearing his mitre, brings the Deacon's stole over the right shoulder, and crosses it over the breast, saying to each Ordinatus:*

**T**AKE thou the yoke of the Lord, for His yoke is sweet and His burden light.

Accipe iugum Dómini; iugum enim eius suáve est, et onus eius leve.

*He next vests each one with the chasuble, which remains folded at the back, saying:*

**T**AKE thou the priestly vestment whereby charity is signified, for God is well able to give thee an increase of charity and its perfect works.

Accipe veſtem Sacerdotálem, per quam cãritas intelligitur; potens est enim Deus, ut áugeat tibi caritátem, et opus perféctum.

*The Ordinatus answers:*

**℞ Thanks be to God.**

**℞ Amen.**



✠ *Stand* Rising without his mitre, the Bishop says:

**G**OD, the source of all holiness, of whom are true consecration and the fullness of blessing, pour down, O Lord, on these Thy servants whom we now call to the honor of the Priesthood, the grace of Thy † blessing; that by the gravity of their actions and the example of their lives, they may show themselves to be elders formed by the rule that Paul gave to Titus and Timothy; that meditating on Thy law day and night, they may believe what they read, teach what they believe, conform to what they teach, giving proof in themselves and setting an example of justice, steadfastness, mercy, fortitude as well as all the other virtues; and by their admonition confirm others in the same, keeping the gift of their ministry pure and undefiled. May their holy blessing change for the service of Thy people bread and wine into the Body and Blood of Thy Son; and having attained through persevering charity unto mature manhood; and in old age received the fullness of Christ, may they rise again on the Day of the just and everlasting Judgment of God with a good conscience, faith unfeigned, and imbued with the Holy Ghost. Through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

Deus, sanctificationum omnium auctor, cuius vera consecratio, plenaque benedictio est, tu Domine, super hos famulos tuos, quos ad Presbyterii honorem dedicamus, munus tuæ bene † dictionis infunde; ut gravitate actuum, et censura vivendi probent se seniores, his instituti disciplinis, quas Tito et Timotheo Paulus exposuit; ut in lege tua die ac nocte meditantes, quod legerint, credant; quod crediderint, doceant; quod docuerint, imitentur; iustitiam, constantiam, misericordiam, fortitudinem, ceterasque virtutes in se ostendant; exemplo praebeant; admonitione confirment; ac purum et immaculatum ministerii sui donum custodiant; et in obsequium plebis tuæ, panem et vinum in corpus et sanguinem Filii tui immaculata benedictione transforment; et inviolabili caritate in virum perfectum, in mensuram ætatis plenitudinis Christi, in die iusti et æterni iudicii Dei, conscientia pura, fide vera, Spiritu Sancto pleni resurgant. Per eundem Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitate eiusdem Spiritus Sancti Deus, per omnia sæcula sæculorum.

✠ *Kneel*

## VENI CREATOR SPIRITUS

*Turning to the altar and kneeling without his mitre, the Bishop intones the Veni Creator Spiritus which the Choir continues. After the first verse the Bishop rises to perform the anointing etc. described below.*

*Verses 1-6 are repeated during the ceremonies. When all is finished, Verse 7 is sung.*

Hymn.  
8.

V  
Eni Cre- á-tor Spí-ri-tus, Mentis tu-ó-  
rum ví-si-ta: Imple su-pérna grá-ti- a Quæ tu  
cre- ásti pécto-ra.

✠ *Sit*

2. O gift of God, Thine is the sweet  
Consoling name of Paraclete  
And spring of life and fire of love  
And unction flowing from above.

2. Qui dícis Paráclitus,  
Altíssimi donum Dei,  
Fons vivus, ignis, caritas,  
Et spiritalis únctio.

3. The mystic sevenfold Gifts are Thine,  
Finger of God's right hand Divine;  
The Father's promise sent to teach  
The tongue a rich and heavenly speech.

3. Tu septifórmis múnere  
Dígitus patérnæ dexteræ,  
Tu rite promíssum Patris,  
Sermóne ditans gúttura.

4. Kindle with fire brought from above each  
Sense, and fill our hearts with love:  
And grant our Flesh, so weak and frail,  
The strength of Thine which cannot fail.

4. Accénde lumen sénsibus:  
Infúnde amórem córdibus  
Infírma nóstri córporis  
Virtúte firmans pérpeti.

5. Drive far away our deadly foe,  
And grant us Thy true peace to know;  
So we, led by Thy guidance still,  
May safely pass through every ill.

5. Hostem repéllas lóngius,  
Pacémque dones prótinus:  
Ductóre sic te prævio  
Vitémus omne nóxium.

6. To us, through Thee, the grace be shown  
To know the Father and the Son  
And Spirit of them both; may we  
Forever rest our faith in Thee.

6. Per te sciámus da Patrem,  
Noscámus atque Fílium,  
Teque utriúsque Spíritum  
Credámus omni témpore.

7. To God the Father let us sing,  
To God the Son, our risen King,  
And equally let us adore  
The Spirit, God forevermore.  
Amen.

7. Deo Patri sit glória,  
Et Fílio, qui a mórtuis  
Surréxit, ac Paráclito  
In sæculórum sæcula.  
Amen.

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

*While anointing each Ordinatus, he says:*

**B**E pleased, O Lord, to consecrate and  
hallow these hands by this anointing,  
and our † blessing.

**R Amen.**

Consecráre et sanctificáre dignéris,  
Dómine, manus ístas per ístam uncti-  
nem, et nostram bene†dictiónem.

**R Amen.**

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

**T**HAT whatsoever they bless may be  
blessed, and whatsoever they conse-  
crate may be consecrated and hallowed, in  
the name of our Lord Jesus Christ.

**R Amen.**

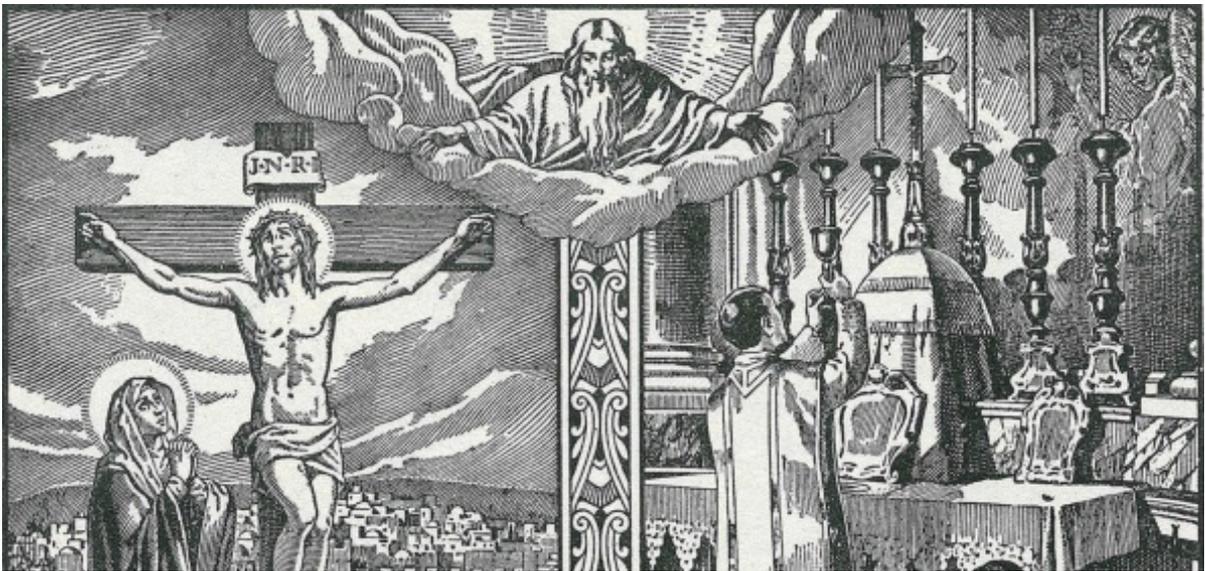
Ut quæcúmque benedíxerint, benedi-  
cántur; et quæcúmque consecráverint,  
consecréntur et sanctificéntur, in nómi-  
ne Dómini nostri Iesu Christi.

**R Amen.**

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

**R**ECEIVE the power to offer sacrifice to God, and to celebrate Mass, both for the living and the dead, in the name of the Lord.  
**R Amen.**

Accipe potestatem offerre sacrificium Deo, Missasque celebrare tam pro vivis quam pro defunctis, in nomine Domini.  
**R Amen.**



The Bishop washes his hands and then returns to the throne and sits down. The Ordinati cleanse their hands and return to their seats in the Sanctuary. The Schola then sings the final Alleluia.

While the Schola is singing, the Deacon prepares for the Gospel. He first receives a blessing from the Bishop and then processes to the Gospel side of the sanctuary where he proceeds to sing the Gospel:

**Stand**

### **GOSPEL (ST. MATTHEW 25:14-23)**

**V** The Lord be with you.

**R And with thy spirit.**

**V** A continuation of the holy Gospel according to saint Matthew.

**R Glory be to Thee, O Lord.**

**V** Dominus vobiscum.

**R Et cum spiritu tuo.**

**V** Sequentia sancti Evangelii secundum Matthæum.

**R Glória tibi, Domine.**

**A**T that time, Jesus spoke this parable to His disciples: A man going into a far country called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey. And he that had received the five talents, went his way, and traded with the same, and gained other five. And in like manner he that had received the two, gained other two. But he that had received the one, going his way dug into the earth, and hid his lord's money. But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me: behold I have gained other two. His lord said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.

**R Praise be to Thee, O Christ.**

In illo tempore: Dixit Jesus discipulis suis parabola hanc: Homo peregre proficiscens vocavit servos suos, et tradidit illis bona sua. Et uni dedit quinque talenta, alii autem duo, alii vero unum, unicuique secundum propriam virtutem, et profectus est statim. Abiit autem, qui quinque talenta acceperat, et operatus est in eis, et lucratus est alia quinque. Similiter et, qui duo acceperat, lucratus est alia duo. Qui autem unum acceperat, abiens fodit in terram, et abscondit pecuniam domini sui. Post multum vero temporis venit dominus servorum illorum, et posuit rationem cum eis. Et accedens qui quinque talenta acceperat, obtulit alia quinque talenta, dicens: Domine, quinque talenta tradidisti mihi, ecce, alia quinque superlucratus sum. Ait illi dominus ejus: Euge, serve bone et fidelis, quia super pauca fuisti fidelis, super multa te constituam: intra in gaudium domini tui. Accessit autem et qui duo talenta acceperat, et ait: Domine, duo talenta tradidisti mihi, ecce, alia duo lucratus sum. Ait illi dominus ejus: Euge, serve bone et fidelis, quia super pauca fuisti fidelis, super multa te constituam: intra in gaudium domini tui.

**R Laus tibi, Christe.**

*Sit*

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### OFFERTORY (PS 88: 21-22)

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**V** The Lord be with you.

**R** And with thy spirit.

**V** Dominus vobiscum.

**R** Et cum spiritu tuo.

**V** Let us pray

**V** Oremus

**I**HAVE found David My servant, with My Holy oil I have anointed him: for My hand shall help him, and My arm shall strengthen him.

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum.

## OFFERING OF CANDLES

*Wearing the mitre, the Bishop takes his seat and receives the offering of all who have been ordained. They kneel one by one before him and present to him their lighted candles, kissing his ring as they do so. They then return to kneelers placed in the Sanctuary with the text of the Mass in front of them and an Assistant Priest beside each. Henceforth, the newly ordained Priests - **and only the newly ordained Priests** - concelebrate the Mass with the Bishop.*

*Accordingly, the parts of the Mass normally said quietly are now spoken out loud to enable the new Priests to hear the Bishop. Taking the paten, the Bishop offers the host, saying:*

**A**CCEPT, O Holy Father, almighty and eternal God, this spotless Host which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offenses, and failings, and for all here present: as also for all faithful Christians, both living and dead; that it may avail both me and them unto life everlasting. Amen.

Súscipe, sancte Pater, omnipotens æterne Deus, hanc immaculátam hóstiam, quam ego indignus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerábilibus peccátis, et offensiónibus, et negligéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus Christiánis vivis atque defúnctis: ut mihi, et illis proficiat ad salútem in vitam ætérnam. Amen.

*Making the sign of the cross with the paten, the Bishop places the host upon the corporal. The deacon and subdeacon prepare the chalice. Blessing the water before it is poured, the Bishop says:*

**G**OD, † Who, in creating human nature hast wonderfully dignified it, and still more wonderfully reformed it; grant that by the mystery of this water and wine, we may be made partakers of His divine nature Who vouchsafed to become partaker of our human nature, even Jesus Christ Thy Son, our Lord; Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Deus † qui humánæ substántiæ dignitatem mirábiliter condidísti, et mirábilius reformásti: da nobis per huius aquæ et vini mystérium, eius divinitátis esse consórtes, qui humanitátis nostræ fieri dignátus est párticeps, Iesus Christus Fílius tuus Dóminus noster: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. Amen.

*The Bishop offers the chalice, saying:*

**W**E offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that it may ascend before Thy divine Majesty as a sweet odor, for our salvation and that of the whole world. Amen.

Offérimus tibi, Dómine, cálicem salutaris, tuam deprecántes cleméntiam: ut in conspéctu divínæ maies-tátis tuæ, pro nostra, et totíus mundi salúte cum odóre suavitátis ascéndat. Amen.

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

**A**CCEPT us, O Lord, in the spirit of humility and contrition of heart; and grant that the sacrifice we offer this day in Thy sight, may be pleasing to Thee, O Lord God.

In spírítu humilitátis, et in ánimo contríto suscipiámur a te, Dómine; et sic fiat sacrificium nóstrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

*Looking up to heaven, extending and then joining his hands, he makes the sign of the cross over the host and chalice, saying:*

**C**OME, O Almighty and Eternal God, the Sanctifier, and bless † this sacrifice prepared for the glory of Thy holy name.

Veni sanctificátor omnípotens ætérne Deus: et béne†dic hoc sacrificium, tuo sancto nómini præparátum.

*The Bishop now blesses the incense, saying:*

**M**AY the Lord, by the intercession of blessed Michael the Archangel, standing at the right hand of the altar of incense, and of all His elect, vouchsafe to bless † this incense and receive it as an odor of sweetness. Through Christ our Lord. Amen.

Per intercessiónem beáti MiCHAÉLIS Archángeli, stantis a dextris altáris incénsi, et ómnium electórum suórum, incénsum istud dignétur Dóminus bene†dicere, et in odórem suavitátis accípere. Per Christum Dóminum nóstrum. Amen.

*Receiving the thurible from the Deacon, he incenses the host and chalice, saying:*

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

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

*He incenses the altar, saying:*

**L**ET my prayer be directed as incense in Thy sight; the lifting up of my hands, as evening sacrifice. Set a watch, O Lord, before my mouth: and a door round about my lips. Incline not my heart to evil words, to make excuses in sins.

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

*✠ Stand*

## INCENSATION

*Passing the thurible to the Deacon, the Bishop recites the following words:*

**M**AY the Lord enkindle in us the fire of His love, and the flame of everlasting Charity. Amen.

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

*The Deacon incenses first the Bishop, then the Ministers and Clergy. Afterwards, the thurifer incenses the Servers and faithful. Meanwhile, the Bishop goes to the epistle side of the altar to wash his fingers, saying:*

**I** WILL wash my hands among the innocent; and will encompass Thy altar, O Lord. That I may hear the voice of Thy praise, and tell all Thy wondrous works. I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth. Take not away my soul, O God, with the wicked, nor my life with bloody men. In whose hands are iniquities: their right hand is filled with gifts. But I have walked in my innocence: redeem me, and have mercy on me. My foot hath stood in the direct way; in the churches I will bless Thee, O Lord. Glory be to the Father.

Lavábo inter innocéntes manus meas: et circúmdabo altáre tuum, Dómine. Ut áudiam vocem laudis: et enárrem univérsa mirabíla tua. Dómine, diléxi decórem domus tuæ: et locum habitatiónis glóriæ tuæ. Ne perdas cum ímpiis, Deus ánimam meam: et cum viris sanguinum vitam meam: in quorum mánibus iniquitátes sunt: dextera eórum repléta est munéribus. Ego autem in innocéntia mea ingrèssus sum: rédime me, et miserére mei. Pes meus stetit in directo: in ecclésiis benedícam te, Dómine. Glória Patri.

*Returning and bowing before the middle of the altar, he joins his hands and says:*

**R**ECEIVE, O Holy Trinity, this oblation which we make to Thee in memory of the Passion, Resurrection and Ascension of

Súscipe, sancta Trínitas, hanc oblatiÓNem, quam tibi offérimus ob memóriam passiÓNis, resurrectiÓNis, et ascen-

our Lord Jesus Christ, and in honor of the blessed Mary, ever Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, of these and of all the saints: that it may redound to their honor and our salvation; and that they may vouchsafe to intercede for us in heaven whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

siónis Iesu Christi Dómini nostri: et in honórem beátæ Maríæ semper Vírginis, et beáti Ioánnis Baptístæ et sanctorum Apostolorum Petri et Pauli, et istorum, et ómnium Sanctorum: ut illis proficiat ad honórem, nobis autem ad salútem: et illi pro nobis intercédere dignéntur in coelis, quórum memóriam ágimus in terris. Per eúmdem Christum Dóminum nostrum. Amen.

*The Bishop turns toward the people and says the first two words in a raised tone and the rest inaudibly:*

**P**RAY, brethren, that my Sacrifice and yours may be acceptable to God the Father Almighty.

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

*The Assistant Priest responds:*

**R** May the Lord accept the Sacrifice from thy hands, to the praise and glory of His Name, for our benefit and for that of all His holy Church.

**R** Suscípiat Dóminus sacrificium de má-nibus tuis ad láudem et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsq; Ecclésiæ suæ sanctæ.

*The Bishop says "Amen" in a low voice and continues inaudibly with the Secret:*

*✠ Sit*

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## SECRET

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**M**AY Your Saints, we beseech You, O Lord, everywhere make us joyful: so that, while we reflect upon their merits, we may enjoy their help.

Sancti tui, quaesumus, Dómine, nos ubique lætíficant: ut, dum eórum mérita recólimus, patrocínia sentiámus.

*Ordination Commemoration*

**W**E beseech Thee, O Lord, so to act through Thy mysteries that we may offer Thee these gifts with pure minds. Through Jesus Christ.

Tuis, quæsumus, Domine, operare mysteriis: ut hæc tibi munera dignis mentibus offeramus. Per Dominum nostrum.

**R Amen.**

**R Amen.**

Ÿ World without end.

℞ **Amen.**

Ÿ The Lord be with you.

℞ **And with thy spirit.**

Ÿ Lift up your hearts.

℞ **We have lifted them up to the Lord.**

Ÿ Let us give thanks to the Lord our God.

℞ **It is right and just.**

Ÿ Per ómnia sæcula sæculórum.

℞ **Amen.**

Ÿ Dóminus vobíscum.

℞ **Et cum spírítu tuo.**

Ÿ Sursum corda.

℞ **Habémus ad Dóminum.**

Ÿ Grátias agámus Dómino Deo nóstro

℞ **Dígnum et jústum est.**

**I**T is truly meet and just, and profitable unto salvation, that we should at all times, and in all places, give thanks to thee, O Holy Lord, Father Almighty, eternal God, through Christ, our Lord. Though whom the angels praise thy majesty, the dominions adore it, the powers are in awe. Which the heavens and the hosts of heaven together with the blessed seraphim joyfully do magnify. And do thou command that it be permitted to us join with them in confessing thee, while we say with lowly praise:

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias agere: Dómine sancte, Pater omnípotens, ætérne Deus: per Christum, Dóminum nostrum. Per quem maiestatem tuam laudant Angeli, adórant Dominatiónes, tremunt Poteštátes. Coeli coelórúmque Virtútes ac beáta Séraphim sócia exultatióne concélebrant. Cum quibus et nostras voces ut admitti iubeas, deprecámur, súpplíci confessione dicéntes:

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**SANCTUS**

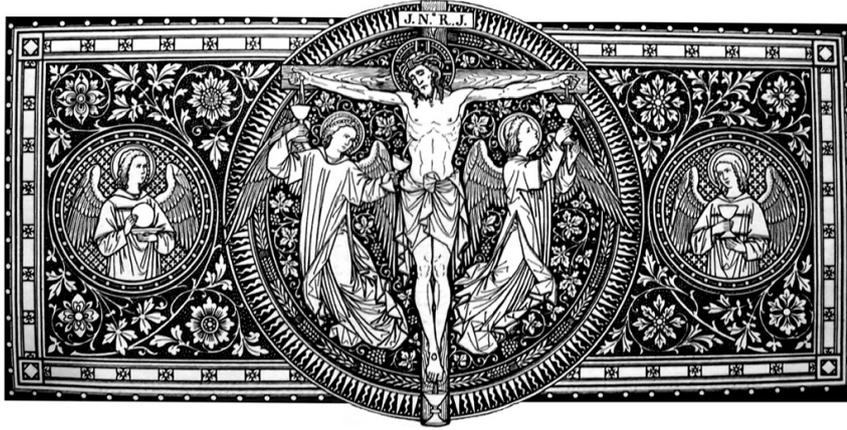


**H**OLY, Holy, Holy, Lord God of Sabaoth! Heaven and earth are full of Thy glory! Hosanna in the highest! Blessed is He that cometh in the Name of the Lord! Hosanna in the highest!

Sanctus, Sanctus, Sanctus Dóminus, Deus Sábaoth. Pleni sunt coeli et terra glória tua. Hosánna in excélsis. Benedíctus, qui venit in nómine Dómini. Hosánna in excélsis.







✠ *Kneel*

## CANON

*The Bishop bows low, kisses the altar, and asks God through Jesus Christ to accept our offerings.*

**M**OST merciful Father, we humbly pray and beseech Thee, through Jesus Christ Thy Son, Our Lord, to accept and to bless these † gifts, these † presents, these † holy unspotted Sacrifices,

TE ÍGITUR, clementíssime Pater, per Iesum Christum, Fílium tuum, Dóminum nostrum, súpplíces rogámus ac pétimus uti accépta hábeas, et benedícas hæc † dona, hæc † múnera, hæc † sancta sacrificia illibáta;

*The Bishop prays for the Church and ecclesiastical authorities.*

Which in the first place, we offer up to Thee for Thy holy Catholic Church, that it may please Thee to grant her peace, to protect, unite, and govern her throughout the world, together with Thy servant Pope N., and me Thy unworthy servant, and all true believers and professors of the Catholic and Apostolic Faith. Be mindful, O Lord, of Thy servants and handmaids, N. and N., and of all here present, whose faith and devotion are known unto Thee, for whom we offer or who offer up to Thee this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to Thee, the eternal, living and true God.

In primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro N., et me indigno fámulo tuo, et ómnibus orthodoxis, atque cathólicæ, et apostólicæ fidei cultóribus. Meménto, Dómine, famulórum famulárumque tuárum, N. et N., et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrificium laudis, pro se, suisque ómnibus: pro redemptione animárum suárum, pro spe salutis, et incolumitátis suæ: tibi que reddunt vota sua ætérno Deo, vivo et vero.

*The Bishop likewise commemorates the Church Triumphant.*

**I**N communion with and honoring, in the first place, the memory of the glorious ever Virgin Mary, Mother of our Lord and God, Jesus Christ; and also of blessed Joseph her virginal spouse, the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints; through whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Communicantes et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Iesu Christi: sed et beati Ioseph, eiusdem Virginis Sponsi, et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andréæ, Iacobi, Ioannis, Thomæ, Iacobi, Philippi, Bartholomæi, Matthæi, Simónis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornélii, Cypriani, Laurentii, Chrysogoni, Ioannis et Pauli, Cosmæ et Damiáni: et omnium Sanctorum tuorum; quorum méritis, precibusque concédas, ut in omnibus protectionis tuæ muniámur auxílio. Per eúmdem Christum Dóminum nostrum. Amen.

*The Bishop extends his hands over the offering.*



**W**E therefore beseech Thee, O Lord, graciously to accept this oblation of our servitude, as also of Thy whole family, and to dispose our days in Thy peace; preserve us from eternal damnation, and rank us in the number of Thine elect. Through Christ our Lord. Amen.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab æténa damnatione nos éripi et in electórum tuorum iúbeas grege numerári. Per Christum Dóminum nostrum. Amen.

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

**H**UMBLY we pray Thee, O God, be pleased to make this same offering wholly blessed †, to consecrate † it and approve † it, making it reasonable and acceptable, so that it may become for us the Body † and Blood † of Thy dearly beloved Son, our Lord Jesus Christ.

QUAM oblationem tu, Deus, in ómnibus, quæsumus, bene † díctam, adscrí † ptam, raftam, rationábilem, acceptabílemque fácere dignéris: ut nobis Cor † pus, et Sán†guis fiat dilectíssimi Fílii tui, Dómini nostri Iesu Christi.



**W**HO, the day before He suffered, took bread into His Holy and venerable hands, and having lifted up His eyes to heaven, to Thee, God, His Almighty Father, giving thanks to Thee, blessed it †, broke it, and gave it to His disciples, saying: Take and eat ye all of this.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in caelum ad te Deum Patrem suum omnipotentem, tibi gratias agens, bene†dixit, fregit, dedítque discipulis suis, dicens: Accípite, et manducáte ex hoc omnes.

**FOR THIS IS MY BODY.**

**HOC EST ENIM  
CORPUS MEUM.**

*The Bishop genuflects and adores the Blessed Sacrament.*



*Upon seeing the Host let us realize the profound mystical Sacrifice that is under way..*



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

Símili modo postquam cænátum est, accípiens et hunc præclárum Cálicem in sanctas, ac venerábiles manus suas: item tibi grátias agens, bene † díxit, dedítque discíplis suis, dicens: Accípíte, et bíbite ex eo omnes.

**FOR THIS IS THE CHALICE OF  
MY BLOOD, OF THE NEW  
AND ETERNAL TESTAMENT:  
THE MYSTERY OF FAITH:  
WHICH WILL BE SHED FOR YOU  
AND FOR MANY UNTO THE  
REMISSION OF SINS.**

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

*The Bishop genuflects and adores the Precious Blood.*



*The Bell rings again thrice. All gaze upon the Chalice and adore the Precious Blood.*

**A**s often as ye shall do these things, ye shall do them in remembrance of me.

Hæc quotiescúmque fecéritis, in mei memóriam faciétis.

*After genuflecting and covering the Chalice, the Bishop continues:*

**A**ND now, O Lord, we, Thy servants, and with us all Thy holy people, calling to mind the blessed Passion of this same Christ, Thy Son, our Lord, likewise His Resurrection from the grave, and also His glorious Ascension into heaven, do offer unto Thy most sovereign Majesty out of the gifts Thou hast bestowed upon us, a Victim † which is pure, a Victim † which is holy, a Victim † which is spotless, the holy Bread † of life eternal, and the Chalice † of everlasting Salvation.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, eiusdem Christi Filii tui, Domini nostri, tam beatae passionis, nec non et ab inferis resurrectionis, sed et in caelos gloriosae ascensionis: offerimus praeclearae maiestati tuae de tuis donis ac datis, hostiam † puram, hostiam † sanctam, hostiam † immaculatam, Panem † sanctum vitae aeternae, et Calicem † salutis perpetuae.

*The Bishop continues the Canon, invoking the sacrifices of Abel, Abraham, and Melchisedech, all of which anticipated the Holy Sacrifice of the Mass.*

**D**EIGN to look upon them with a favorable and gracious countenance, and to accept them as Thou didst accept the offerings of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high priest Melchisedech offered up to Thee, a holy Sacrifice, an immaculate Victim.

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

**H**UMBLY we beseech Thee, almighty God, to command that these our offerings be carried by the hands of Thy holy Angel to Thine Altar on high, in the sight of Thy divine Majesty, so that those of us who shall receive the most sacred Body † and Blood † of Thy Son by partaking thereof from this Altar may be filled with every grace and heavenly blessing: Through the same Christ our Lord. Amen.

Supplices te rogamus, omnipotens Deus, iube haec perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae maiestatis tuae: ut quotquot osculatur Altare, ex hac altaris participatione sacrosanctum Filii tui † Corpus et Sanguinem † sumpsérimus, omni benedictione caelesti et gratia repléamur. Per eundem Christum Dominum nostrum. Amen.

*The Bishop prays for the Church Suffering.*

**B**E mindful, also, O Lord, of Thy servants and handmaids N... and N... who are gone before us with the sign of faith and who sleep the sleep of peace.

To these, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

Meménto étiam, Dómine, famulórum famularúmque tuárum N. et N. qui nos præcessérunt cum signo fídei, et dórmiunt in somno pacis. Ipsi, Dómine, et ómnibus in Christo quiescéntibus, locum refrigérii, lucis et pacis, ut indulgeas, deprecámur. Per eúndem Christum Dóminum nóstrum. Amen.

*Striking his breast and saying the first three words audibly, the Bishop adds to the commemoration of the Church Suffering that of the Church Militant and Triumphant:.*

**T**O us also Thy sinful servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy Saints. Into their company we beseech Thee admit us, not considering our merits, but freely pardoning our offenses. Through Christ our Lord.

Nobis quoque peccatóribus fámulis tuis, de multítudine miseratiónum tuárum sperántibus, partem áliquam et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus: cum Ioánne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anaståsia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed vénia, quæsumus, largítor admítte. Per Christum Dóminum nóstrum.

**B**Y whom, O Lord, Thou dost always create, sanctify †, quicken †, bless †, and bestow upon us all these good things.

Per quem hæc ómnia, Dómine, semper bona creas sanctíficas, vivíficas, benedícis, et præstas nobis.

*To finish the Canon the Bishop makes the sign of the cross with the consecrated Host three times over the corporal and twice over the Chalice, slightly elevating the Host and Chalice together at the final words: omnis honor et gloria.*

**T**HROUGH Him †, and with Him †, and in Him †, is unto Thee, God the Father † Almighty, in the unity of the Holy † Ghost, all honor and glory.

Per ip̄sum, et cum ip̄so, et in ip̄so, cum ipsa hostia est tibi Deo Patri † omnipoténti, in unitate † Spíritus Sancti, omnis honor et glória.

*At the conclusion of the Canon, he sings:*

Ÿ World without end.

℞ Amen.

Ÿ Per ómnia sæcula sæculorum.

℞ Amen.

✠ *Stand*

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## PATER NOSTER

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*The Subdeacon then sings the Epistle:*

Ÿ Let us pray.

Admonished by Thy saving precepts and following Thy divine instruction, we make bold to say:

Ÿ Oremus.

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

*The Bishop alone sings the Pater Noster.*

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

Pater nóſter, qui es in cælis: Sanctificétur nomen tuum: Advéniat regnum tuum: Fiat volúntas tua, ſicut in cælo, et in terra. Panem nóſtrum quotidiánum da nobis hódie: Et dimítte nobis débíta nóſtra, ſicut et nos dimíttimus debitóribus nóſtris. Et ne nos indúcas in tentatiónem.

℞ **But deliver us from evil.**

Ÿ Amen.

℞ **Sed líbera nos a malo.**

Ÿ Amen.

*The Bishop says "Amen" in a low voice.*

*He continues inaudibly:*

**D**ELIVER us, we beseech Thee, O Lord, from all evils, past, present and to come, and by the intercession of the Blessed and glorious ever Virgin Mary, Mother of God, together with Thy blessed apostles Peter and Paul, and Andrew, and all the Saints, mercifully grant peace in our days, that through the bounteous help of Thy mercy we may be always free from sin, and safe from all disquiet.

Líbera nos, quæſumus Dómine, ab ómnibus malis, prætéritis, præſéntibus et futúris: et intercedénte beáta et glorióſa ſemper Vírgine Dei Genitríce María, cum beátis Apóstolis tuis Petro et Páulo, atque Andréa, et ómnibus Sanctis da propítius pacem in diébus nóſtris: *patenam osculatur*, ut, ope miſericórdiæ tuæ adiúti, et a peccáto ſimus ſemper líberi et ab omni perturbatióne ſecúri.

*Fractioning the Host, he says:*

**T**HROUGH the same Jesus Christ, Thy Son our Lord. Who is God living and reigning with Thee in the unity of the Holy Spirit,

Per eúndem Dóminum nostrum Iesum Christum, Fílium tuum.

Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus.

*The Bishop concludes by singing aloud:*

Ÿ World without end.

Ÿ Per ómni sæcula sæculorum.

℞ **Amen**

℞ **Amen.**

Ÿ May the peace † of the Lord be † always with † you.

Ÿ Pax † Dómini sit † semper vobis†cum.

℞ **And with thy spirit.**

℞ **Et cum spíritu tuo.**

*He places a particle of the Host into the Chalice, saying:*

**M**AY this mingling and hallowing of the Body and Blood of our Lord Jesus Christ be for us who receive it a source of eternal life. Amen.

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

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## AGNUS DEI

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*The Bishop strikes his breast three times as he says the Agnus Dei inaudibly. Meanwhile the Choir chants the Agnus Dei.*

**L**AMB OF GOD, Who takest away the sins of the world, have mercy on us.

AGNUS DEI, qui tollis peccáta mundi: miserére nobis.

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

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

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

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

✠ *Kneel* (The Clergy remain standing for the *Kiss of Peace.*)

**L**ORD, Jesus Christ, Who didst say to Thine Apostles: Peace I leave you, My peace I give to you: look not upon my sins, but upon the faith of Thy Church; and deign

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

to give her that peace and unity which is agreeable to Thy will: God Who livest and reignest world without end. Amen.

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

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

**G**LORD Jesus Christ, Son of the living God, Who, by the will of the Father and the co-operation of the Holy Ghost, hast by Thy death given life to the world: deliver me by this, Thy most sacred Body and Blood, from all my iniquities and from every evil; make me cling always to Thy commandments, and permit me never to be separated from Thee. Who with the same God the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

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

**L**ET not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through Thy mercy may it be unto me a safeguard and a healing remedy both of soul and body. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

Percéptio Córporis tui, Dómine Iesu Christe, quod ego indignus súmeré præsumo, non mihi provéniat in iudícium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. Amen.

*Taking the Host in his hands, he says:*

**I** WILL take the Bread of Heaven, and will call upon the name of the Lord.

Panem cæléstem accípíam, et nomen Dómini invocábo.

*Striking his breast, he repeats thrice, saying the first four words audibly:*



**L**ORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

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

*Before receiving the Host, he says:*

**M**AY the Body † of Our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

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

*Taking the Chalice, he says:*

**W**HAT return shall I make to the Lord for all the things that He hath given unto me? I will take the chalice of salvation, and call upon the Name of the Lord. I will call upon the Lord and give praise: and I shall be saved from mine enemies.

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

*Before receiving the Precious Blood, he says:*

**M**AY the Blood of Our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

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

## **COMMUNION OF THE NEWLY ORDAINED PRIESTS**

*The newly ordained Priests approach the altar and receive Holy Communion from the hand of the Bishop.*

*One of the Bishop's attendants stands at the Epistle side of the Altar with a chalice, other than that which has served for the Mass, containing wine for the ablutions. He holds in his hands a smal napkin and gives the chalice to the ordained Priests, who each drinks, wipes his mouth, and withdraws to his place.*

*The Deacon chants the Confiteor on behalf of the people.*

**C**ONFESS to Almighty God, to the blessed Mary, ever-Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought word and deed, through my fault, through my fault, through my own most grievous fault. Therefore I beseech the blessed Mary, ever-Virgin, blessed Michael the Archangel,

Confíteor Deo omnipoténti, beátæ Maríæ semper Vírgini, beáto Michaéli Archángelo, beáto Ioánni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus sanctis et tibi Pater, quia peccávi nimis, cogitatióne verbo et ópere: mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Maríam semper Vírginem, beátum Michaélem Archángelum, beátum Ioánnem Bapt í s t am, s anc tos

blessed John the Baptist, the holy Apostles Peter and Paul, all the saints and you, Father, to pray for me to the Lord our God.

Apóstolos Petrum et Paulum, omnes sanctos, et te Pater, oráre pro me ad Dóminum Deum nostrum.

*The Bishop then replies:*

**M**AY Almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

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

**R Amen.**

**R Amen.**

Ÿ May the Almighty and Merciful Lord grant you pardon, absolution, and remission of your sins.

Ÿ Indulgéntiam absolutiónem, et remissionem peccatórum vestrórum, tríbuat vobis omnipotens et miséricors Dóminus.

**R Amen.**

**R Amen.**

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

Ÿ Behold the Lamb of God, behold Him Who taketh away the sins of the world.

Ÿ Ecce Agnus Dei, ecce qui tollit peccáta mundi.

*Then he alone says three times:*

**L**ORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed. (repeated three times)

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

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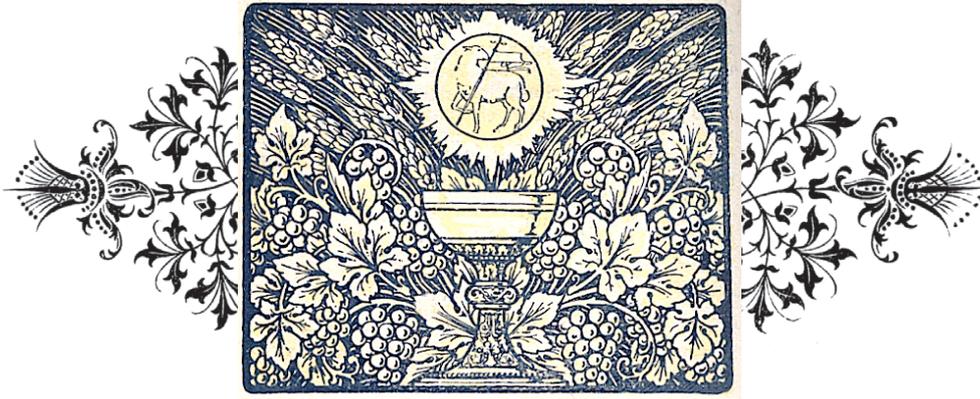
## COMMUNION

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### COMMUNION OF THE DEACONS AND SEMINARIANS

*Seminarians ascend into the Sanctuary to receive at the footpace.*





## COMMUNION OF THE FAITHFUL

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

*General norms for receiving Holy Communion in the Catholic Church*

*Those who receive should:*

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

*In the Extraordinary Form of the Roman Rite, the communicant receives the Sacred Host on the tongue while kneeling (or standing if unable to kneel). The “Amen” is said by the priest.*

**MAY the Body of Our Lord Jesus Christ** **Corpus Dómini nostri Jesu Christi**  
**preserve your soul unto life ever-** **custódíat ánimam tuam in vitam**  
**lasting. Amen.** **æternam. Amen.**

✠ *Sit*

## IAM NON DICAM

*The Bishop then stands at the Epistle side facing the altar and intones the *Iam non dicam* (below), which the Schola continues:*

**N**o longer will I call you servants, but My friends, because you have known all things I have wrought in the midst of you, alleluia. Receive the Holy Ghost, the Comforter, within you. He it is whom the Father will send to you. alleluia.

*Iam non dicam vos servos, sed amícos meos, quia ómnia cognovístis quæ operátus sum in médio vestri, allelúia. Accípíte Spíritum Sanctum in vobis Paráclitum. Ille est quem Pater mittet vobis, allelúia.*

**D**E are My friends, if ye do the things that I command you. Receive the Holy Ghost, the Comforter, within you. Glory be to the Father, and to the Son, and to the Holy Ghost. He it is whom the Father will send to you, alleluia.

Vos amici mei estis, si feceritis quae ego praecipio vobis. Accipite Spiritum Sanctum in vobis Paraclitum. Gloria Patri, et Filio, et Spiritui Sancto. Ille est quem Pater mittet vobis, alleluia.

*While the Schola chants, the Bishop puts on his mitre and turns to the new Priests to receive their Profession of Faith. Reciting the Apostles' Creed, the Priests profess the rule of faith, the measure of all they will preach. Then the Bishop sits on the faldstool and lays his hands on the head of each kneeling before him, saying:*

**R**ECEIVE the Holy Ghost: whose sins thou shalt forgive, they are forgiven them; and whose sins thou shalt retain, they are retained.

Accipe Spiritum Sanctum: quorum remiseris peccata, remittuntur eis; et quorum retinueris retenta sunt.

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

**T**HE Lord clothe thee with the robe of innocence.

Stola innocentiae induat te Dominus.

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

**D**OST thou promise to thy Prelate, thy Ordinary, reverence and obedience?

Promittis Prelato Ordinario tuo pro tempore existenti reverentiam et obedientiam?

*The Priest answers:*

I promise. Promitto.

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

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

*When this is ended and all have returned to their places, the Bishop, wearing his mitre and holding his crozier, charges them thus:*

Dearly beloved sons, as that which you will now have to do is not free from risk, I warn you that, before you attempt to celebrate the Mass, you diligently learn from experi-

Quia res quam tractaturi estis satis periculosa est, filii dilectissimi, moneo vos, ut diligenter totius Missae ordinem, atque Hostiae consecrationem ac fractio-

enced Priests the ceremonies of the whole Mass, and all that regards the Consecration and Breaking of the Host, and the Communion.

nem, et communionem, ab aliis iam doctis Sacerdotibus discatis, priusquam ad celebrandum Missam accedatis.

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

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

Benedictio Dei omnipotentis, Patris, et Filii, et Spiritus † Sancti, descendat super vos; ut sitis benedicti in ordine Sacerdotali, et offeratis placabiles Hostias pro peccatis atque offensionibus populi, omnipotenti Deo, cui est honor et gloria, per omnia saecula saeculorum. Amen.

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### COMMUNION ANTIPHON

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*Sung by Schola (Luke 12:42)*

**T**HIS is the faithful and wise steward, whom his lord setteth over his family: to give them their measure of wheat in due season.

Fidelis servus et prudens, quem constituit dominus super familiam suam: ut det illis in tempore tritici mensuram.

*Stand*

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### POSTCOMMUNION

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*The Bishop then stands at the Epistle side facing the altar and intones the Iam non dicam (below), which the Schola continues:*

**Y** The Lord be with you.

**Y** Dominus vobiscum.

**R** And with thy spirit.

**R** Et cum spiritu tuo.

Let us pray  
Grant, we beseech You, almighty God, that as we thank Thee for the favors we have received, we may, by the intercession of blessed Gregory, Thy Confessor and Bishop, obtain still greater blessings.

Oremus  
Praesta, quaesumus, omnipotens Deus: ut, de perceptis muneribus gratias exhibentes, intercedente beato Gregorio Confessore tuo atque Pontifice, beneficia potiora sumamus.

*Ordination Commemoration*

**M**ERCIFULLY, O Lord, lift up by Thy abiding help those whom Thou dost refresh by Thy sacraments, so that we may receive the fruit of Thy redemption both in these mysteries and in the conduct of our lives: Who livest and reignest.

℞ **Amen.**

Quos tuis, Domine, reficis sacramentis, continuis attolle benignus auxiliis: ut tuæ redemptionis effectum, et mysteriis capiamus et moribus. Qui vivis et regnas.

℞ **Amen.**

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### DISMISSAL

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℣ The Lord be with you.

℞ **And with thy spirit.**

℣ Go, the Mass is ended.

℞ **Thanks be to God.**

℣ Blessed be the name of the Lord.

℞ **From henceforth now and forever.**

℣ Our help is in the name of the Lord.

℞ **Who made heaven and earth.**

℣ Dóminus vobíscum.

℞ **Et cum spírítu tuo.**

℣ Ite, Missa est.

℞ **Deo grátias.**

℣ Sit nomen Dómini benedíctum.

℞ **Ex hoc nunc et usque in saéculum.**

℣ Adiutórium nostrum in nómine Dómini.

℞ **Qui fecit cælum et terram.**

May almighty God bless you: the Father, † the Son, † and the Holy † Ghost.

℞ **Amen.**

Benedícat vos omnípotens Deus: Pater, † et Fílius, † et Spírítus † Sanctus.

℞ **Amen.**

✠ *Sit*

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### FINAL ADMONITION

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*After the blessing, those who have been ordained are addressed by the Bishop thus:*

**D**EARLY beloved sons, consider attentively the Order you have taken, and the burden laid on your shoulders. Endeavor to lead a holy and godly life, and to please almighty God, that you may obtain His grace, which may He of His mercy be pleased to grant you. You that have been ordained Priests, after your first Mass shall say three other Masses, namely, one of the Holy Ghost, a second of the blessed Mary ever Virgin, and a third for the faithful departed, and pray also to almighty God for me.

℞ **Gladly.**

℣ The Lord be with you.

Fílii dilectíssimi, diligénter consideráte Ordinem per vos susceptum, ac onus húmeris vestris impósitum; studéte sancte et religiósé vívere, atque omnipoténti Deo placére, ut grátiam suam possítis acquirere; quam ipse vobis per suam misericórdiam concédere dignétur. Singuli ad Presbyterátum vero ordináti, post primam vestram Missam, tres álias Missas, vidélicet unam de Spírítu Sancto, áliam de beáta María semper Vírgine, tértiam pro fidélibus defúncis dícite, et omnipoténtem Deum étiam pro me oráte.

℞ **Libenter.**

## LAST GOSPEL

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℞ **And with thy spirit.**

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

℞ **Glory be to Thee, O Lord.**

**I**N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the Light of men: and the Light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light, that all men through Him might believe. He was not the Light, but was to bear witness of the Light. That was the true Light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God; to them that believe in His name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **AND THE WORD WAS MADE FLESH**, and dwelt among us, and we saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth.

℞ **Thanks be to God.**

℣ Dóminus vobíscum.

℞ **Et cum spírítu tuo.**

℣ Inítium sancti Evangéllii secúndum Ioánnem.

℞ **Glória tibi, Dómine.**

In princípío erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Ioánnes. Hic venit in testimónium, ut testimónium perhiberet de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhiberet de lúmine. Erat lux vera, quæ illuminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In propria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem fílios Dei fieri, his, qui crédunt in nómine eius: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. Et Verbum caro factum est, et habitávit in nobis: et vídimus glóriam eius, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis.

℞ **Deo grátias.**

Hymn.

**T**

E De-um laudá-mus: \* te Dóminum confi-té-

mur. Te æ-térnum Patrem omnis terra vene-rá-tur.

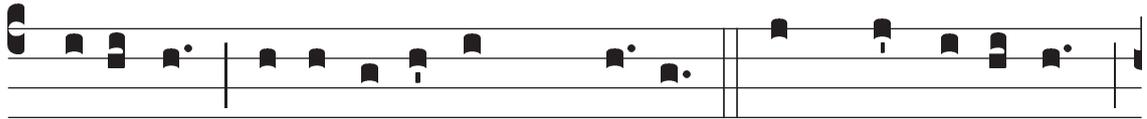
Ti-bi omnes Ange-li, ti-bi Cæ-li et uni-vér-

sæ Po-testá-tes: Ti-bi Ché-ru-bim et Sé-raphim

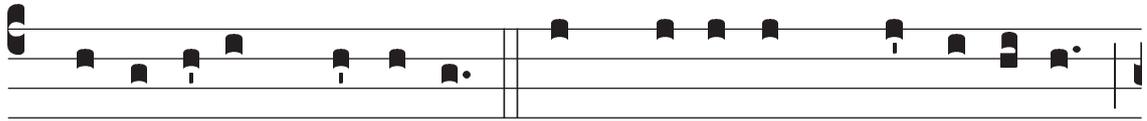
incessá-bi-li vo-ce proclá-mant: Sanctus: Sanctus:

San-ctus Dóminus De-us Sába-oth. Ple-ni sunt cæ-

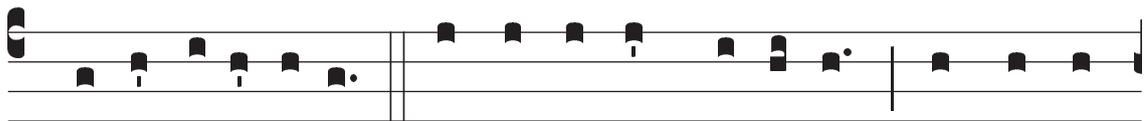
li et terra ma-jestá-tis gló-ri-æ tu-æ. Te glo-



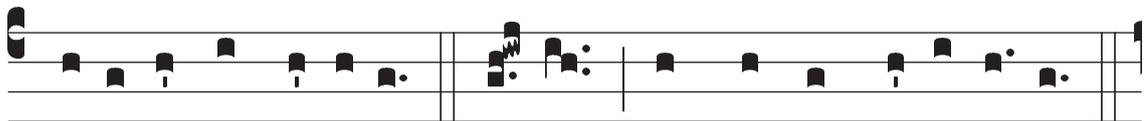
ri- ó-sus Aposto-ló-rum cho-rus: Te Prophe-tá-rum



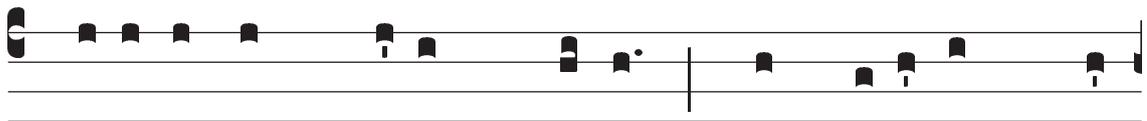
laudá-bi-lis nú-me-rus: Te Márty-rum candi-dá-tus



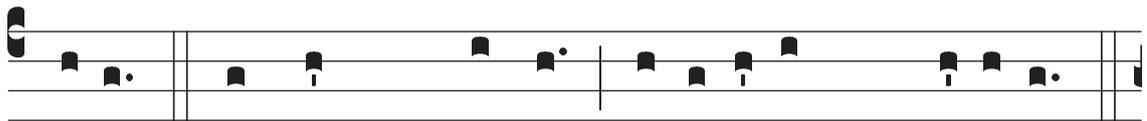
laudat exérci-tus. Te per orbem terrá-rum sancta con-



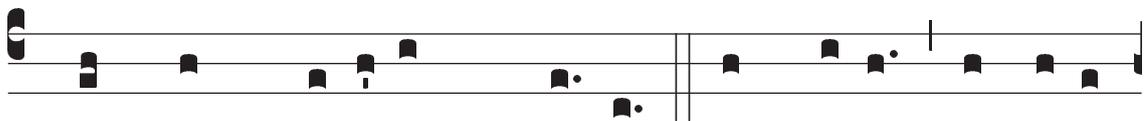
fi-té-tur Ecclé-si-a: Pa-trem imménsæ ma-jestá-tis:



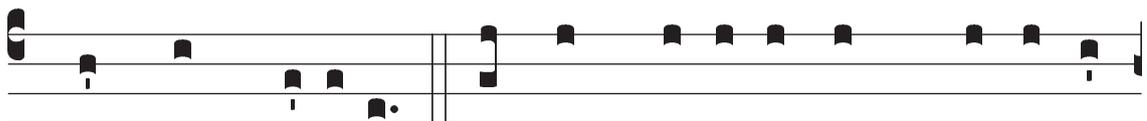
Vene-rándum tu-um ve-rum, et úni-cum Fí-



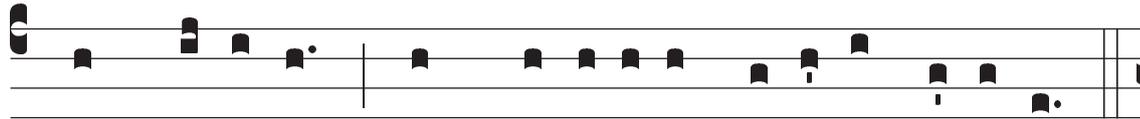
li-um: Sanctum quoque Pa-rácli-tum Spí-ri-tum.



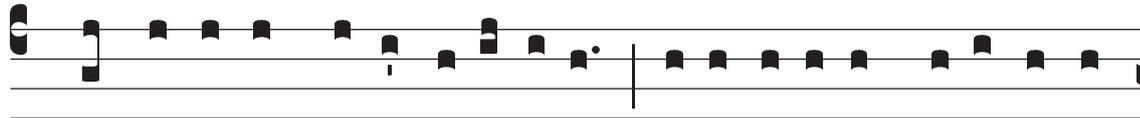
Tu Rex gló-ri-æ, Chri-ste. Tu Patris sempi-tér-



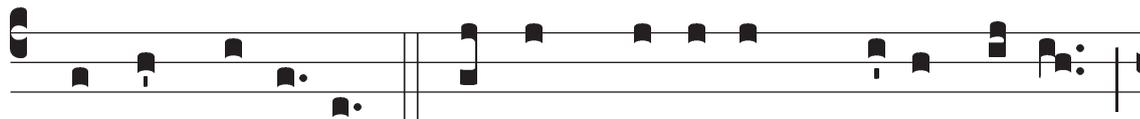
nus es Fí-li-us. Tu ad li-be-rándum susceptú-



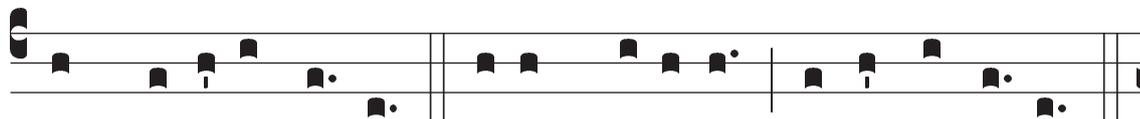
rus hómi-nem, non ho-ru-ísti Vírgi-nis ú-te-rum.



Tu de-vícto mortis acú-le-o, ape-ru-ísti credé-nti-bus



regna cæ-ló-rum. Tu ad dèxte-ram De-i se-des,

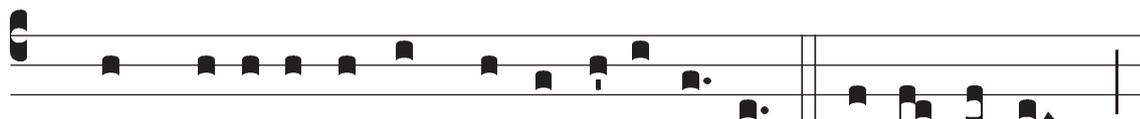


in gló-ri-a Pa-tris. Judex cré-de-ris esse ven-tú-rus.

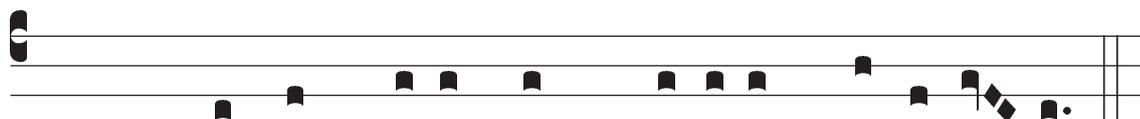
*All kneel while this verse is sung.*



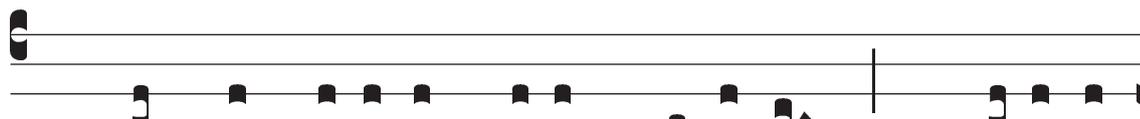
Te ergo quæsumus, tu-is fámu-lis súbve-ni,



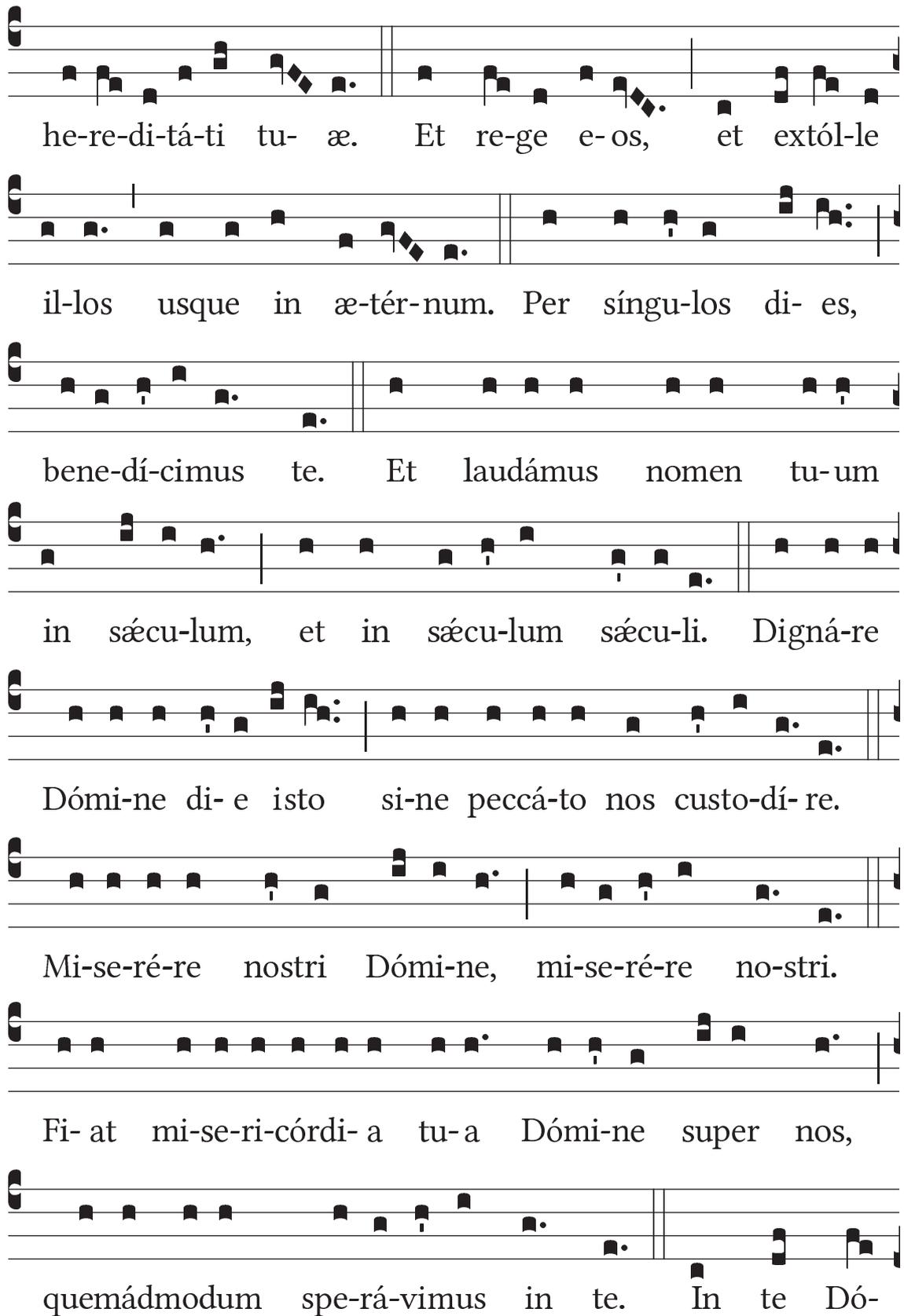
quos pre-ti-ó-so sán-gui-ne redemí-sti. Æ-térna fac



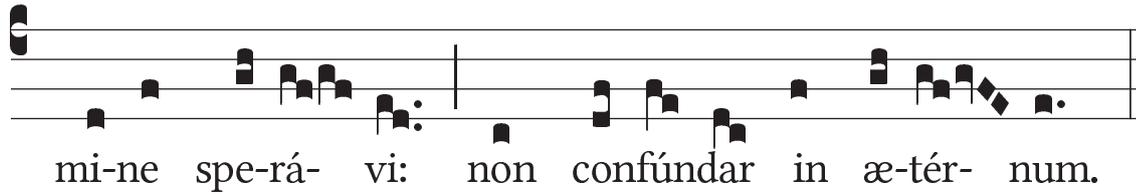
cum Sanctis tu-is in gló-ri-a nume-rá-ri.



Salvum fac póp-u-lum tu-um Dó-mi-ne, et bé-ne-dic



he-re-di-tá-ti tu- æ. Et re-ge e-os, et extól-le  
il-los usque in æ-tér-num. Per síngu-los di- es,  
bene-dí-cimus te. Et laudámus nomen tu-um  
in sáecu-lum, et in sáecu-lum sáecu-li. Digná-re  
Dómi-ne di-e isto si-ne peccá-to nos custo-dí-re.  
Mi-se-ré-re nostri Dómi-ne, mi-se-ré-re no-stri.  
Fi-at mi-se-ri-córdi-a tu-a Dómi-ne super nos,  
quemádmódum spe-rá-vimus in te. In te Dó-



*Translation of the hymn:*

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 cry 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 Ghost : the Comforter.  
Thou art the King of Glory : O Christ.  
Thou art the everlasting Son : of the Father.  
When thou tookest upon thee to deliver man : thou didst not  
abhor the Virgin's womb.

When thou hadst overcome the sharpness of death :  
thou didst open the Kingdom of Heaven to all believers.  
Thou sittest at the right hand of God :  
in the glory of the Father.

We believe that thou shalt come : to be our Judge.  
We therefore pray thee, help thy servants :  
whom thou hast redeemed with thy precious blood.  
Make them to be numbered with thy Saints :  
in glory everlasting.

O Lord, save thy people : and bless thine heritage.  
Govern them : and lift them up for ever.  
Day by day : we magnify thee;  
And we worship thy Name : ever world without end.  
Vouchsafe, O Lord : to keep us this day without sin.  
O Lord, have mercy upon us : have mercy upon us.  
O Lord, let thy mercy lighten upon us :  
as our trust is in thee.  
O Lord, in thee have I trusted :  
let me never be confounded.





Assisting at the First Solemn Mass of a newly ordained priest is a work worthy of a plenary indulgence under the usual conditions:

1. Receive Sacramental Absolution within 21 days
2. Receive Holy Communion
3. Be in a state of detachment from Sin
4. Pray for the intentions of the Holy Father

## ACKNOWLEDGEMENTS:

We thank all those who contributed to this event in one way or another.

First our local Ordinary, His Grace Malcolm McMahon, O.P., Metropolitan Archbishop of Liverpool.

Our local Dean, Canon Christopher Cunningham, who acted as Deacon of Honour today, and who celebrated last month his 50th anniversary of ordination.

Our Parish Priest, Fr Dave Heywood, present in choir today, who supports our presence and ministry through his friendship and dedication.

The many priests, deacons and seminarians from our Fraternity but also diocesan, some of whom travelled great distances to pray with us and give thanks.

The families and friends of the two new priests who supported them in their journey towards the Altar of God.

Our talented musicians and singers, led by St Mary's Shrine Music Director Michael Wynne

Our generous local parishioners who helped in so many ways to clean the church, do the flowers, prepare tables, coordinate the parking and security, etc.

All of you who came to this ceremony.

The Latin Mass Society who helped finance the formation of our priests and requests prayers on their behalf.

All of those who were unable to come, but prayed with us and for our new priests.

## FURTHER EVENTS:

Please note the following events this weekend:

This afternoon at 5pm, Solemn Vespers

**The First Solemn Mass of Fr Alex Stewart, FSSP,** will take place at St Mary's Church (same address) on Sunday 18 June at 11am, on the External Solemnity of Corpus Christi.

A picnic will follow in the Priory garden (please bring and share)

Fr Stewart will lead the Eucharistic Procession at 3pm. We will walk (during 30 minutes) to St Alban's Church (93 Bewsey St, Warrington WA2 7JQ), where Canon Cunningham will welcome us.

**The First Solemn Mass of Fr Krzysztof Sanetra, FSSP,** will take place at St Augustine Shrine Church, St Augustine's Road, Ramsgate, CT11 9PA, Kent, on Sunday 18 June at 12noon, on the External Solemnity of Corpus Christi.

***Fr Sanetra will lead the Eucharistic Procession at 3pm.***

A Plenary Indulgence can be gained on the usual conditions by those attending a First Mass.

**First Blessings will be given by the new priests.**

On Friday 23rd June, feast of the Sacred Heart, at 7:30pm at St Mary Moorfields, (4-5 Eldon St, London EC2M 7LS), Fr Stewart will offer Mass for the young adults of the Juventutem – all are welcome to the Mass, regardless of the age.

Map from Church to Salvation Army:

<https://goo.gl/maps/ViYkfvZQ5sL2>

All attending the Ordination are welcome to join us

- right after Mass in the Priory Garden outside the

church for drinks while the new priests give First Blessings inside the church

- from 1:30pm at the Salvation Army Centre for a buffet lunch, 4 minutes walk. Turn left on Buttermarket St, then left again on Academy St, destination is on the left.

**Map to the Lunch Venue:**

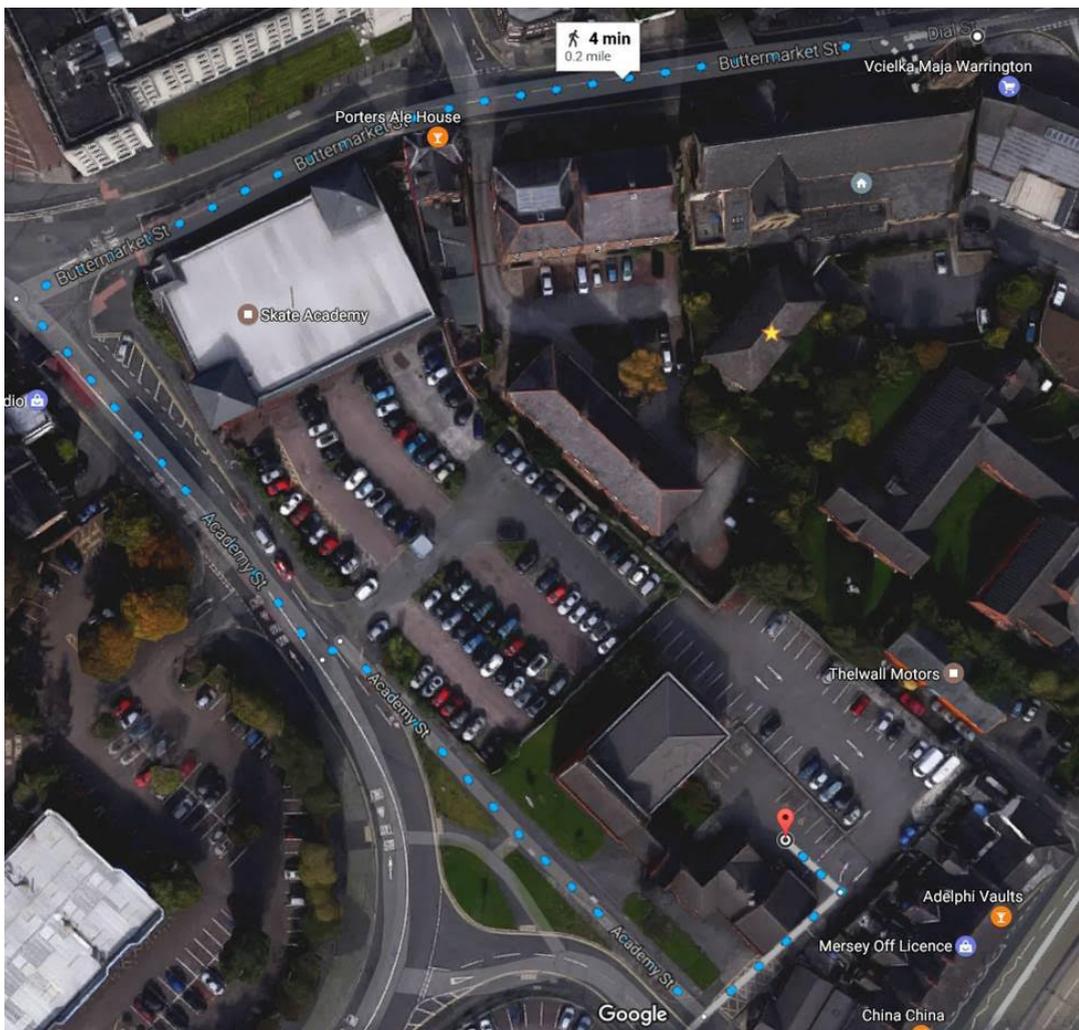
Salvation Army Centre, Academy St.

No road to cross – just keep walking for 4mins along the same block as St Mary’s.

Walk out of church through narrow gates and left into Buttermarket St.

Turn left into Academy Street.

Venue is your left. Enter through REAR DOORS, accessed via Centre car park to the RIGHT of the building



**We thank you in advance for your generosity to help us cover the costs of the reception (drink plus lunch amount to £9/person); and of the Ordination Weekend.**

Cheques made payable to FSSP Warrington.

Bank details: FSSP LTD - Warrington Current.

Account number: 30993368. Sort Code 30-80-27.

Lloyds Bank, Palmerston Road Branch.

Ask us for Gift Aid forms and envelopes:

warrington@fssp.org

## WHO WE ARE:

The Priestly Fraternity of St Peter (FSSP) is a Roman Catholic priestly community founded in 1988 through direct intervention of the Holy See.

We number 425 members, including 270 priests, with an average age of 37.

Our prayer network for vocations number 5231.

Worldwide, we serve in 124 dioceses on 4 continents, spread in 226 Mass centres.

We run two international seminaries in Bavaria and Nebraska, with 70 seminarians in each.

In England, we are canonically established in the Archdiocese of Liverpool and in the Dioceses of Portsmouth and of Northampton; and a registered charity number 1129964.

In Scotland, the FSSP is also canonically established in the Archdiocese of St Andrews & Edinburgh.

Daily Holy Masses at St Mary's Priory Church, Buttermarket Street, Warrington, WA1 2NS: Sunday 11:00AM & 6PM; Mon. to Sat. included: 12:10PM. Confessions 30mn before every Mass and on Saturdays from 10:00AM-11:45AM during Eucharistic Adoration.

## VOCATIONS:

Please pray for our two new priests: Fr Alex Stewart will be assigned at St Paul, Minnesota; and Fr Krzysztof Sanetra in Calgary, Alberta in August.

In total the Priestly Fraternity of St Peter will have ordained 19 priests in 2017, well above our average of 12 per year.

Please pray for our seminarians from the UK & Ireland. Make your prayer for vocations more fruitful through our international prayer network, the Confraternity of St Peter: [www.fssp.org/en/confraternite.htm](http://www.fssp.org/en/confraternite.htm)

## EIGHT FREQUENTLY ASKED QUESTIONS:

Can I still join the Confraternity of Saint Peter if...

**1) If I can't travel easily and I would not have the time to attend events with the Confraternity?**

– Yes, you may join. Provided you say the daily decade and Prayer, and have the Mass offered once a year by any priest in good standing, you are not required to do anything more, even on the day of your enrolment.

**2) If I do not intend to be part of the Priestly Fraternity of St Peter?**

– Yes, you may join. The Confraternity of St Peter (CSP) is formally distinct from the Priestly Fraternity of St Peter (FSSP). Any Catholic can join the former; but only priests and future priests can join the latter. Confraternity members retain full liberty and can decide to leave at any time.

**3) If I already have spiritual commitments?**

– Yes, you may join. For instance, if you are already committed to praying one decade of the rosary daily,

you can apply it to the Confraternity's intentions, added to your other intentions. If those were meant to exclude any other, you simply say a further decade.

**4) If I normally attend the Ordinary Form of the Roman Rite, not the Extraordinary Form.**

– Yes, you may join. Your prayers for priestly vocations and ministry as a committed Catholic are always valued.

**5) If I want to pray for vocations not exclusively to the Priestly Fraternity of St Peter?**

– Yes, you may join. As a member of the Confraternity, you intend your prayer to benefit principally our seminarians and priests, but you may include others at your discretion.

**6) If I am a seminarian / deacon / priest / bishop / religious / sister?**

– Yes, you may join. The Confraternity is not for lay persons only. Any clerics and consecrated persons in good standing are welcome.

**7) If I am not able to give any money?**

– Yes, you may join. Your commitment is purely spiritual, and we do not expect you to contribute financially. Financial support to the formation of our seminarians and to the ministry of our priests is gratefully received, irrespective of Confraternity membership.

**8) If I can't conveniently recite the daily decade and Prayer in Latin, nor have the yearly Mass offered in the Extraordinary Form?**

– Yes, you may join. You may say the decade in your preferred language and use any approved translation of the Prayer. While it is fitting to have the yearly Mass offered according to the Extraordinary Form of the Roman rite, any other rite authorised by the Catholic Church may be used as an alternative.

Priestly Fraternity of Saint Peter  
[www.fssp.co.uk](http://www.fssp.co.uk)

**St. Mary's Shrine Church**

St Mary's, Smith Street, Warrington,  
Cheshire, WA1 2NS

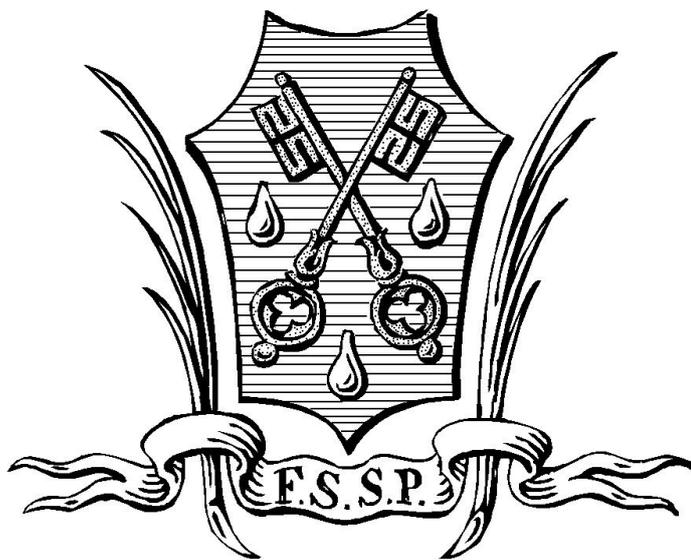
Phone: 01925 635664 (Shrine Office)  
[www.stmaryswarrington.org.uk](http://www.stmaryswarrington.org.uk)

**LIVEMASS:**

St Mary's Shrine is now equipped with cameras for live broadcast of the liturgies. Please visit [www.livemass.net/LiveMass/home.html](http://www.livemass.net/LiveMass/home.html) to watch our daily Holy Masses and hear the homilies.







FRATERNITAS SACERDOTALIS SANCTI PETRI  
[www.fssp.org](http://www.fssp.org)

[www.fssp.co.uk](http://www.fssp.co.uk)  
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