

ORDO MISSAE

Excerpted from *The Crown Hymnal* (1911)

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THE MASS

The Sign of the Cross is very ancient, but the present form dates from the sixteenth century. It is made from the forehead to the breast, and from the left to the right shoulder. It puts us in mind of the two principal dogmas of our religion, the Blessed Trinity, and the Incarnation.

Standing at the foot of the altar, and facing it, the priest makes the Sign of the Cross, saying :

In nomine Patris, et Filii, et Spiritus Sancti. *Amen.*

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

(At a High Mass, the choir begins to sing the "Kyrie eleison.")

Priest. Introibo ad altare Dei.

P. I will go unto the altar of God.

*Assistant.*¹ Ad Deum, qui lætificat juventutem meam.

A. To God, who giveth joy to my youth.

Here follows the 42d Psalm, of which the recital was formerly optional, but that became obligatory in the time of Pope Pius V, in the sixteenth century. It was written by David when exiled from his home by Absalom, and it expresses the joy one feels in the hope of approaching the House of the Lord. It is omitted in Masses of the Dead, and in Passion time. The Doxology, or "Gloria Patri," with which the Psalm ends, is of very ancient date.

¹ The assistant represents the people, in whose name he responds.

PSALM XLII

P. Judica me, Deus, et discerne causam meam de gente non sancta; ab homine iniquo et doloso erue me.

A. Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo dum affligit me inimicus?

P. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

A. Et introibo ad altare Dei: ad Deum, qui laetificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea? et quare conturbas me?

A. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

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

P. Introibo ad altare Dei.

A. Ad Deum, qui laetificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

A. Qui fecit coelum et terram.

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

A. For thou, O God, art my strength: why hast thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

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

A. And I will go unto the altar of God: to God, who giveth joy to my youth.

P. I will praise thee on the harp, O God, my God: why art thou sorrowful, O my soul? and why dost thou disquiet me?

A. Hope in God, for I will still give praise to him, who is the salvation of my countenance, and my God.

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

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

P. I will go unto the altar of God.

A. To God, who giveth joy to my youth.

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

A. Who hath made heaven and earth.

THE CONFESSION

It is generally believed that the substance of the Confiteor is of Apostolic origin. About the eighth century it was introduced into the Mass, and its present form was probably adopted in 1314. It is prompted by the same spirit which caused the Jewish priests to confess their sins to the Lord before the offering of sacrifice. At the words "through my fault," which are repeated three times, the priest strikes his breast, as the publican did in the temple, in token of his sorrow for having offended God.

The priest, bowing down, says :

P. Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus sanctis, et vobis, fratres, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.

A. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam aeternam.

P. Amen.

P. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and you, brethren, to pray to the Lord our God for me.

A. May the almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

P. Amen.

the Introits, at least those taken from the Psalter, appears to be substantially due to St. Gregory the Great. Most of them are composed from the Psalms, others from various parts of Scripture, and a few from private compositions. The Introit gives the key to the entire Mass, as it is filled with the spirit of the feast, joy or sorrow, solemn exultation, or penitential feeling. In beginning the Introit the priest makes the sign of the Cross, to remind us of the practice of the early Christians of making the sign of the Cross at the beginning of every important work.

The following Introit is taken from the Mass of Christmas Night. It consists of the seventh verse of the 2d Psalm, which serves as an antiphon, of the first verse of the same Psalm, and of the Doxology. Some centuries ago it was the custom to recite the whole Psalm.

INTROIT

Dominus dixit ad me: Filius
meus es tu, ego hodie genui te.

Psalm. Quare fremuerunt
gentes: et populi meditati sunt
inania?

Gloria Patri, etc.

Dominus dixit ad me, etc.

The Lord hath said to me:
Thou art my son, this day have
I begotten thee.

Psalm. Why have the Gen-
tiles raged, and the people de-
vised vain things?

Glory be to the Father, etc.

The Lord hath said to me, etc.

(The antiphon is here repeated.)

KYRIE ELEISON

These invocations are recited in Greek, as a sign that unity of faith exists between the Latin and Greek churches. The practice of using the "Kyrie eleison" at the Mass antedates the sixth century, but until the time of St. Gregory the Great it seems to have been confined to the people. At present it

is recited alternately by the priest and the assistants. At the High Mass the choir sings the Introit, as well as the "Kyrie eleison."

<i>P.</i> Kyrie eleison.	<i>P.</i> Lord, have mercy.
<i>A.</i> Kyrie eleison.	<i>A.</i> Lord, have mercy.
<i>P.</i> Kyrie eleison.	<i>P.</i> Lord, have mercy.
<i>A.</i> Christe eleison.	<i>A.</i> Christ, have mercy.
<i>P.</i> Christe eleison.	<i>P.</i> Christ, have mercy.
<i>A.</i> Christe eleison.	<i>A.</i> Christ, have mercy.
<i>P.</i> Kyrie eleison.	<i>P.</i> Lord, have mercy.
<i>A.</i> Kyrie eleison.	<i>A.</i> Lord, have mercy.
<i>P.</i> Kyrie eleison.	<i>P.</i> Lord, have mercy.

GLORIA IN EXCELSIS

This beautiful form of prayer, called the major Doxology, whoever its author may have been, existed word for word as we have it now, before the year 325. Its use in the Mass was for many centuries restricted to certain days, Bishops reciting it on Sundays and festivals, and priests only at Easter, but about the middle of the eleventh century its use became general. The "Gloria in Excelsis" is never recited in Requiem Masses, nor on penitential days. At High Masses the priest sings the first words, continuing the rest in an undertone, while the choir chants it. The priest generally sits until the choir has finished.

Gloria in excelsis Deo; et in terra pax hominibus bonae voluntatis. Laudamus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex coelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe: Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata

Glory 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, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only-begotten Son: O Lord God, Lamb of God, Son of the Father, who

mundi, miserere nobis: qui tollis peccata mundi, suscipe deprecationem nostram: qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus: tu solus Dominus: tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. *Amen.*

takest away the sins of the world, have mercy on us: Thou who takest away the sins of the world, receive our prayers; Thou who sittest at the right hand of the Father, have mercy on us. For Thou only art holy; Thou only art the Lord, Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

At the conclusion of the "Gloria" the priest kisses the altar, and says or sings:

<i>P.</i> Dominus vobiscum.	<i>P.</i> The Lord be with you.
<i>A.</i> Et cum spiritu tuo.	<i>A.</i> And with thy spirit.

A Bishop does not say here "Dominus vobiscum," but "Pax vobiscum" (Peace with you). This is a survival of the custom which restricted the "Gloria in Excelsis" to Bishops.

THE COLLECTS

The priest passes to the Epistle side, and says or sings the Collects, which vary according to the feast or season of the year. The following Collect is taken from the Mass of Christmas Night. The priest prays with extended hands, according to an ancient custom. The ancient Christians were wont to pray thus.

P. Oremus.

P. Deus, qui hanc sacratissimam noctem veri luminis fecisti illustratione clarescere: da, quaesumus, ut cujus lucis mysteria in terra cognovimus, ejus quoque gaudiis in coelo

P. Let us pray.

P. O God, who didst make this most holy night to shine with the brightness of the true light, grant, we beseech Thee, that we may possess in heaven the joys of Him, the mysteries

perfruamur. Qui tecum vivit et regnat in unitate spiritus Sancti Deus, per omnia saecula saeculorum. *Amen.*

of whose light we have known on this earth. Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. *Amen.*

On some days there is more than one Collect,¹ especially when several feasts occur together, of which a commemoration is made.

THE EPISTLE

At a solemn High Mass the Epistle is said by the priest, while it is sung by the subdeacon. At a Low Mass the priest reads it. It varies with the feast and it is taken from different parts of Scripture, except the Gospels.

Lectio Epistolae Beati Pauli Apostoli ad Titum.

Charissime, Apparuit gratia Dei Salvatoris nostri omnibus hominibus erudiens nos, ut abnegantes impietatem, et saecularia desideria, sobrie, et juste, et pie vivamus in hoc saeculo, expectantes beatam spem, et adventum gloriae magni Dei, et Salvatoris nostri Jesu Christi: qui dedit semetipsum pro nobis, ut nos redimeret ab omni iniquitate, et mundaret sibi populum acceptabilem, sectatorem bonorum operum. Haec loquere, et exhortare: in Christo Jesu Domino nostro.

Reading of the Epistle of the Blessed Paul the Apostle to Titus. — Ch. ii, 11–15.

Most Beloved, "The grace of God our Saviour hath appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak, and exhort: *in Christ Jesus our Lord.*"

¹ The origin of the word "Collect" is from the Latin *collecta*, gathered together; because the wants of the people are, as it were, brought together and laid before God.

At the end of the Epistle the assistant answers "Deo Gratias" (Thanks be to God) as an expression of gratitude for the spiritual nourishment God has granted us by His Sacred Word.

THE GRADUAL

This follows the Epistle, and bears this name because in olden times it was sung on the "gradus," or steps of the "Ambo," or pulpit. The object of the Gradual was to occupy the attention of the people while the procession for the Gospel was forming. The priest always recites the Gradual, but in a High Mass the choir also sings it. It belongs to the variable portions of the Mass. The following, taken from the Mass of Christmas Night, consists of extracts from the 109th and from the 2d Psalms:

Tecum principium in die virtutis tue, in splendoribus Sanctorum: ex utero ante luciferum genui te. v. Dixit Dominus Domino meo: Sede a dextris meis: donec ponam inimicos tuos: scabellum pedum tuorum. Alleluia, alleluia. v. Dominus dixit ad me: Filius meus es tu, ego hodie genui te. Alleluia.

Ps. cix, 3. With thee is the principality in the day of thy strength, in the brightness of the saints: from the womb before the day-star I begot thee. *Verse 1.* The Lord said to my Lord: sit thou at my right hand, until I make thy enemies thy footstool. Alleluia, alleluia. Ps. ii, 7. The Lord hath said to me: Thou art my son, this day have I begotten thee. Alleluia.

Alleluia is omitted in the penitential seasons, and on occasions of mourning. In its stead, what is known as the Tract, is added to the Gradual. It is called thus from the Latin *trahere*, "to draw," because in olden times it was drawn out in a slow and measured tone. On certain festivals, such as that of Corpus Christi, and at Requiem Masses, rhythmical compositions are added to the Gradual, known as Sequences,

because they follow the Alleluia. In former centuries they were far more numerous than at present.

MUNDA COR MEUM

After the Epistle, the priest, bowing profoundly at the middle of the altar, recites a prayer in a low voice:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. *Amen.*

Jube, Domine, benedicere. Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. *Amen.*

Cleanse my heart, and my lips, O Almighty God, who didst cleanse the lips of the Prophet Isaias with a burning coal: deign by Thy gracious mercy thus to purify me, that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. *Amen.*

Command, O Lord, that the blessing be given. May the Lord be in my heart, and on my lips, that I may worthily and properly proclaim His Gospel. *Amen.*

While the priest is reciting this prayer the assistant removes the book to the opposite side of the altar. This is done to leave the Epistle side free for the elements to be prepared for Mass. In olden times the gifts of the people were placed on this side of the altar. The removal of the book signifies mystically the passing of the Word of God from the Jews to the Gentiles. The missal is slightly turned toward the Congregation to remind us of the ancient practice of reading the Gospel from the "Ambo," or pulpit. In a High Mass the priest sings the Gospel. When the High Mass is solemn, the priest, after reading the Gospel, puts incense into the censer, gives his blessing to the deacon, and the latter, partly turned toward the people, proceeds to sing the Gospel, after incensing the missal.

P. Dominus vobiscum.

A. Et cum spiritu tuo.

P. Sequentia Sancti Evangelii secundum Lucam.

A. Gloria tibi, Domine.

P. The Lord be with you.

A. And with thy spirit.

P. The continuation of the holy Gospel according to Luke.

A. Glory be to Thee, O Lord.

At the announcing of the Gospel the priest makes with his thumb the sign of the Cross on the missal, to remind us that the Gospel contains the words of Him who died upon the Cross; on his forehead, as an admonition that we must never be ashamed of the Word of God; and on his lips and breast, to show us that we ought to speak and act according to the Gospel, and treasure it in our heart. The people sign themselves in like manner. The congregation stands during the reading of the Gospel, to show respect for the Word of God, and readiness to live up to what the Gospel teaches.

GOSPEL OF THE NIGHT MASS OF THE NATIVITY

In illo tempore: Exiit edictum a Caesare Augusto, ut describeretur universus orbis. Haec descriptio prima facta est a praeside Syriae Cyrino: et ibant omnes ut profiterentur singuli in suam civitatem. Ascendit autem et Joseph a Galilaea de civitate Nazareth, in Judaeam in civitatem David, quae vocatur Bethlehem: eo quod esset de domo et familia David, ut profiteretur cum Maria desponsata sibi uxore praegnante. Factum est autem cum essent ibi, impleti sunt dies ut pareret. Et peperit Filium suum primogenitum: et pannis eum involvit, et reclinavit eum

Luke ii, 1. At that time: There went out a decree from Caesar Augustus that the whole world should be enrolled. This enrolling was first made by Cyrenus the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass that when they were there, her days were accomplished, that she should

in praeseptio: quia non erat eis locus in diversorio. Et pastores erant in regione eadem vigilantes, et custodientes vigilias noctis super gregem suum. Et ecce Angelus Domini stetit juxta illos, et claritas Dei circumfulsit illos, et timuerunt timore magno. Et dixit illis Angelus: Nolite timere: ecce enim evangelizo vobis gaudium magnum, quod erit omni populo: quia natus est vobis hodie Salvator, qui est Christus Dominus, in civitate David. Et hoc vobis signum: Invenietis infantem pannis involutum, et positum in praeseptio. Et subito facta est cum Angelo multitudo militiae caelestis, laudantium Deum, et dicentium: Gloria in altissimis Deo, et in terra pax hominibus bonae voluntatis.

be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger: because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night watches over their flock. And behold, an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not, for behold I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the Infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest, and on earth peace to men of good will.

When the priest has read the Gospel, the assistant responds "Laus tibi, Christe" (Praise be to Thee, O Christ), and the priest, out of respect for the words he has read, kisses the Gospel, and says:

Per Evangelica dicta deleantur nostra delicta.

May our sins be blotted out by the words of the Gospel.

The sermon is usually preached after the Gospel.

In olden times the catechumens left the church after the sermon, or after the Gospel if there was no sermon.

THE CREED

On Sundays and the more important feasts the Creed is recited, and at High Mass it is sung. This Creed is the one known as the Constantinopolitan, with the grammatical corrections made by the Council of Trent. The practice of reciting the Creed in the Mass, at least in the West, ascends to the end of the fifth century; but that of singing it is not more ancient than the eleventh.

At High Mass the priest sings the first words of it, continuing it in an undertone, and the choir finishes it, he meanwhile sitting.

Credo in unum Deum, Patrem omnipotentem, factorem coeli et terrae, visibilium omnium, et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo; lumen de lumine, Deum verum de Deo vero: Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de coelis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine:

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God; Light of Light; true God of true God; begotten, not made, consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and became incarnate by the Holy Ghost of the Virgin Mary:*

(Here all kneel.)

ET HOMO FACTUS EST. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in coelum: sedet ad dexteram Patris. Et iterum

AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He rose again, according to the Scriptures. And ascended into heaven; sitteth at the right

venturus est cum gloria iudicare vivos et mortuos: cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre, Filioque procedit. Qui cum Patre, et Filio simul adoratur et conglorificatur: qui locutus est per Prophetas. Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. *Amen.*

hand of the Father. And He is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son: who, together with the Father and the Son, is adored and glorified: who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. *Amen.*

THE OFFERTORY

It is at this point that the Mass proper begins. Until the thirteenth century the faithful were accustomed to bring their offerings to the altar, those intended for the Sacrifice being placed on the altar, and the rest on a side table. From this period the custom of taking up the collection through the church began. While the offering of gifts was proceeding, the choir sang certain selections from Scripture, and to-day the priest still recites such a passage known as the Offertory.

From the Night Mass of the Nativity

P. Dominus vobiscum.

A. Et cum spiritu tuo.

Laetentur coeli, et exultet terra ante faciem Domini, quoniam venit.

P. The Lord be with you.

A. And with thy spirit.

Ps. xcv, 11, 13. — Let the heavens rejoice, and let the earth be glad . . . before the face of the Lord, because he cometh.

The priest uncovers the chalice, and, taking the bread, offers it, saying :

Suscipe, sancte Pater, omnipotens, aeterne Deus, hanc immaculatam Hostiam, quam ego, indignus famulus tuus, offero tibi, Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis, ut mihi et illis proficiat ad salutem in vitam aeternam. *Amen.*

Accept, O Holy Father, almighty, eternal God, this immaculate host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offenses, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. *Amen.*

The priest goes to the Epistle side, pours wine into the chalice, and a few drops of water. This mixture commemorates what our Lord is believed to have done at the Last Supper, and it signifies our union with Christ, as well as the blood and water which issued from our Lord's side after His death. When pouring wine and water into the chalice the priest says :

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. *Amen.*

O God, who, in creating human nature, didst wonderfully dignify it, and hast still more wonderfully renewed it; grant that, by the mystery of this water and wine, we may be partakers of His divinity who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, forever and ever. *Amen.*

The priest returns to the center of the altar, and holding up the chalice, says the following prayer :

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinae Majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat.
Amen.

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that in the sight of Thy Divine Majesty it may ascend with the odor of sweetness, for our salvation and for that of the whole world.
Amen.

The priest inclines slightly, and, placing his hands united on the altar, he recites the following prayer :

In spiritu humilitatis, et in animo contrito, suscipiamur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

In a spirit of humility, and with a contrite heart, let us be received by Thee, O Lord, and grant that the sacrifice we offer in Thy sight this day may be pleasing to Thee, O Lord God.

He now straightens himself, raises, then lowers his hands, and invokes the Holy Ghost, saying :

Veni, Sanctificator, omnipotens, aeterne Deus, et benedic hoc sacrificium, tuo sancto nomini praeparatum.

Come, O Sanctifier, almighty, eternal God, and bless this sacrifice, prepared to Thy holy name.

At a Solemn High Mass the incensing of the offerings, the altar, the priest, and the people takes place now. The priest goes to the Epistle side, and washes his thumbs and index fingers, with which he is to touch the Blessed Sacrament. This washing signifies the purity of heart with which he ought to offer up the Sacred Mysteries. He recites the following prayer, which is the 25th Psalm :

Lavabo inter innocentes manus meas : et circumdabo altare tuum, Domine.

Ut audiam vocem laudis : et enarrem universa mirabilia tua.

I will wash my hands among the innocent : and will encompass thy altar, O Lord.

That I may hear the voice of praise : and tell of all thy marvelous works.

Domine, dilexi decorem domus tuae : et locum habitationis gloriae tuae.

Ne perdas cum impiis, Deus, animam meam : et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt : dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum : redime me, et miserere mei.

Pes meus stetit in directo : in ecclesiis benedicam te, Domine.

Gloria Patri, et Filio, et Spiritui Sancto, etc.

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.

As for me, I have walked in my innocence : redeem me, and have mercy upon me.

My foot hath stood in the right path : in the churches I will bless thee, O Lord.

Glory be to the Father, etc.

The priest returns to the middle of the altar, and, slightly bowing, repeats the following prayer, which is found in the Mass as far back as the seventh century :

Suscipe, sancta Trinitas, hanc oblationem quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri : et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum : ut illis proficiat ad honorem, nobis autem ad salutem ; et illi pro nobis intercedere dignentur in coelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. *Amen.*

Receive, O holy Trinity, this oblation, which we make to Thee in memory of the passion, resurrection, and ascension of 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 be available to their honor and our salvation ; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. *Amen.*

Turning toward the people, the priest says in a loud tone :

Orate Fratres.

Pray, brethren.

Continuing in a low tone, he adds :

Ut meum ac vestrum sacrificium
acceptabile fiat apud Deum Pa-
trem omnipotentem.

That my sacrifice and yours
may be acceptable to God the
Father Almighty.

The assistant answers :

A. Suscipiat Dominus sacri-
fium de manibus tuis, ad
laudem et gloriam nominis sui,
ad utilitatem quoque nostram,
totiusque Ecclesiae suae sanctae.

P. Amen.

A. May the Lord receive
the sacrifice from thy hands,
to the praise and glory of His
name, to our benefit, and to
that of all His holy Church.

P. Amen.

Now follow the prayers known as Secrets, probably because they are recited in a low tone of voice. They correspond to the number of Collects, and vary with the feast and season.

SECRET OF THE NIGHT MASS OF CHRISTMAS

Accepta tibi sit, Domine,
quaesumus, hodiernae festivi-
tatis oblatio: ut tua gratia lar-
gente, per haec sacrosancta
communia, in illius inveniamur
forma, in quo tecum est nostra
substantia. Qui tecum vivit.

We beseech Thee, O Lord,
that the offering of this day's
feast be acceptable to Thee,
that with the assistance of Thy
grace, by this sacred action,
we may be found in the form
of Him, who being with Thee,
possesses our nature. Who
liveth and reigneth, etc.

THE PREFACE

In ancient times, curtains were now drawn before the altar, separating it from the people. This custom still prevails in the East. As a vestige of this, the priest will no more turn toward the people, even when he greets them, until after the Communion. The Preface serves as a preparation for the more solemn portion of the Mass. The use of the Preface is said to date from the time of the apostles. Many of the ancient Prefaces are no longer in use, only

eleven being now generally employed. The most beautiful Preface is that of the Blessed Trinity. It is used on all Sundays that have no special Preface of their own, except in Lent.

PREFACE OF THE BLESSED TRINITY

P. Per omnia saecula saeculorum.

A. Amen.

P. Dominus vobiscum.

A. Et cum spiritu tuo.

P. Sursum corda.

A. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

A. Dignum et justum est.

P. Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeternae Deus. Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate Personae, sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietates, et in essentia unitas, et in maiestate adoretur aequalitas. Quam laudant angeli, atque archangeli, cherubim quoque ac seraphim, qui non cessant clamare quotidie, una voce dicentes:

P. World without end.

A. Amen.

P. The Lord be with you.

A. And with thy spirit.

P. Lift up your hearts.

A. We have them lifted up unto the Lord.

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

A. It is meet and just.

P. It is truly meet and just, right and salutary, that we should always and in all places give thanks to Thee, O holy Lord, Father Almighty, Eternal God. Who, together with Thy only-begotten Son and the Holy Ghost, art one God and one Lord, not in a singleness of one person, but in a trinity of one substance. For that which by Thy revelation we believe of Thy glory, the same we believe of Thy Son, and the same of the Holy Ghost, without any difference or distinction. That in confession of a true and eternal Deity, distinctness in the persons, unity in the essence, and equality in the majesty may be adored. Whom the angels and archangels, the cherubim also and seraphim do praise, who cease not daily to cry out with one voice, saying:

Here the bell rings the first time, and the priest says the Sanctus :

(At High Mass the choir sings the Sanctus, while the priest reads it.)

Sanctus, sanctus, sanctus
Dominus Deus Sabaoth ! Pleni
sunt coeli et terra gloria tua.
Hosanna in excelsis. Bene-
dictus qui venit in nomine Do-
mini. Hosanna in excelsis.

Holy, 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.

THE CANON

We have now reached the most sacred part of the Mass, which concerns itself directly with the Divine Sacrifice. It is called "Canon," from a similar word in Greek, meaning a rule or standard. It is probably thus designated on account of its superior excellence. It begins after the Sanctus and ends with the "Pater Noster." The Canon is one of the most ancient and venerable parts of the Liturgy. Substantially it probably ascends to Apostolic times, and this much is certain, that it has not been touched since the days of St. Gregory the Great in the early part of the seventh century. It formerly included the Preface, which now precedes it. The whole of the Canon is recited in a low tone of voice, on account of the deep respect due to the Divine Mysteries.

TE IGITUR

The priest, profoundly inclined, with hands resting on the altar, pronounces the first words of the prayer :

Te igitur, clementissime Pa-
ter, per Jesum Christum Filium
tuum Dominum nostrum, sup-
plices rogamus ac petimus, uti
accepta habeas et benedicas

We therefore humbly pray
and beseech Thee, most merci-
ful Father, through Jesus Christ
Thy Son, our Lord [*he kisses
the altar and stands erect*], that

haec dona, haec munera, haec sancta sacrificia illibata, in primis, quae tibi offerimus pro Ecclesia tua sancta Catholica, quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque Catholicae et Apostolicae Fidei cultoribus.

Thou wouldst vouchsafe to accept and bless these gifts; these presents; these holy unspotted sacrifices; [*he makes three crosses over the oblation,*] which, in the first place, we offer Thee for Thy, holy Catholic Church, to which vouchsafe to grant peace; as also to protect, unite, and govern it throughout the world, together with Thy servant, our Pope, N., our Bishop, N., as also all orthodox believers and professors of the Catholic and Apostolic Faith.

The three crosses are intended to remind us that the moment is approaching in which He who died upon the Cross will be present on our altar.

MEMENTO FOR THE LIVING

The priest, moving his hands slowly before his face, and uniting them, prays thus:

Memento, Domine, famulorum famularumque tuarum.

Be mindful, O Lord, of Thy servants, men and women.

Here he pauses and prays for whom he wishes among the living.

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibi que reddunt vota sua, aeterno Deo, vivo et vero.

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 hope of their safety and salvation, and who pay their vows to Thee, the eternal, living, and true God.

With uplifted hands, the following prayer is recited :

Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Jesu Christi : sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani, et omnium sanctorum tuorum ; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. *Amen.*

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

The saints mentioned in the foregoing prayer all suffered martyrdom before the close of the fourth century.

HANC IGITUR

The priest, spreading his hands over the chalice, recites this prayer, which is said to have been composed by Pope Leo the Great, and augmented by St. Gregory the Great. The custom of laying hands on the oblation does not appear to be more ancient than the fifteenth century. It is an imitation of a similar action performed by the priests of the Old Law when offering sacrifice.

Here the bell rings the second time, to remind the people of the approaching consecration.

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine,

We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also

ut placatus accipias; diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. *Amen.*

of Thy whole family; dispose our days in Thy peace, command us to be delivered from eternal damnation and to be numbered in the flock of Thine elect. Through Christ our Lord. *Amen.*

In reciting the following prayer the priest makes five crosses, three over the Host and chalice conjointly, and one over the Host and chalice singly.

Quam oblationem, tu Deus, in omnibus, quaesumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis corpus et sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Which oblation do Thou, O God, vouchsafe in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the body and blood of Thy most beloved Son, Jesus Christ our Lord.

THE CONSECRATION OF THE HOST

Taking the Host, he pronounces the words of consecration :

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in coelum, ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes. HOC EST ENIM CORPUS MEUM.

Who, the day before He suffered, took bread into His holy and venerable hands, and with His eyes lifted up towards heaven, to Thee, O God, His almighty Father, giving thanks to Thee, did bless, break, and give to His disciples, saying: Take, and eat ye all of this. FOR THIS IS MY BODY.

Then he adores the Consecrated Host, kneeling, elevating it, and kneeling again, while the bell rings the third time. Rising, he pronounces the words for

THE CONSECRATION OF THE WINE

Simili modo postquam coenatum est, accipiens et hunc praeclarum calicem in sanctas

In like manner, after He had supped, taking also this excellent chalice into His holy and

et venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite, et bibite, ex eo omnes; HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI; MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Haec quotiescumque feceritis, in mei memoriam facietis.

venerable hands, and giving Thee thanks, He blessed, and gave to His disciples, saying: Take, and drink ye all of this; FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

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

He adores, kneeling as before, and the bell rings the fourth time.

The custom of elevating the Sacred Species at the Consecration began about the eleventh century. Before that period, the elevation took place a little before the "Pater Noster," as it still does in what is known as the minor elevation. Until after Communion the priest will keep his thumb and index finger united, out of respect for the Sacred Host, which he is obliged to touch. The crosses made in the following prayer are not blessings, as the Body and Blood of Our Lord are present; they are symbolical, referring to the Sacrifice of the Cross.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatae passionis, necnon et ab inferis resurrectionis, sed et in coelos gloriosae ascensionis: offerimus praeclarae Majestati tuae, de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam

Wherefore, O Lord, we, Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ Thy Son, our Lord, His resurrection from hell, and glorious ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts and presents [*he makes five crosses over the Host and*

immaculatam, panem sanctum vitae aeternae, et calicem salutis perpetuae.

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

the chalice] a pure Host, a holy Host, an immaculate Host, the holy bread of eternal life, and the chalice of everlasting salvation.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wast graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which Thy high priest Melchisedech offered to Thee, a holy sacrifice, an immaculate Host.

Bowing profoundly, the priest says :

Supplices te rogamus, omnipotens Deus, jube haec perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinae Majestatis tuae, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui corpus, et sanguinem sumpserimus, omni benedictione coelesti et gratia repleamur. Per eundem Christum Dominum nostrum. *Amen.*

We most humbly beseech Thee, Almighty God, command these things to be carried by the hands of Thy Holy Angel to Thy altar on high, in the sight of Thy divine Majesty, that as many of us as by participation [*he kisses the altar*] at this altar shall receive the most sacred Body [*he makes the sign of the Cross over the Host and chalice*] and Blood of Thy Son [*he signs himself with the sign of the Cross*] may be filled with all heavenly benediction and grace. Through the same Christ our Lord. *Amen.*

MEMENTO FOR THE DEAD

Moving his hands toward his face, and joining them, the priest prays for the souls of the faithful departed thus :

Memento etiam, Domine, famulorum famularumque tuarum, qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis.

Be mindful, O Lord, of Thy servants and handmaids who are gone before us with the sign of faith, and sleep in the sleep of peace.

Here he pauses, and remembers those for whom he wishes to pray, continuing thus :

Ipsis, Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

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

The custom of praying for the dead in the Eucharistic Sacrifice is observed in all the liturgies of the East, as well as of the West. It goes back to Apostolic times.

NOBIS QUOQUE PECCATORIBUS

The first three words of the following prayer the priest pronounces with a loud voice, as he strikes his breast. By some, this raising of the voice is regarded as symbolical of the cry of the dying thief for mercy :

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus : cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus sanctis tuis ; intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum.

Per quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et praestas nobis.

And to us sinners, Thy servants, hoping 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 with all Thy saints ; into whose company we beseech Thee to admit us, not considering our merit, but freely pardoning our offenses. Through Christ our Lord.

By whom, O Lord, Thou dost always create, sanctify, quicken, bless, and give us all these good things.

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Through Him, and with Him, and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory.

The Saint John to whom reference is made in the foregoing prayer is the Baptist. By Saint Peter is meant, "Peter the Exorcist," who suffered martyrdom about the year 304. All of the saints here mentioned died before the year 306. In the last part of this prayer the priest makes three crosses with the Host over the chalice, and two between the chalice and himself. The frequent repetition of the number five when crosses are made, may refer to the Five Wounds of Our Blessed Saviour. The priest further raises the chalice and Host a few inches from the altar. This is called the minor elevation. The following words are the ending of the preceding prayer, and the conclusion of the Canon. In a High Mass they are sung.

P. Per omnia saecula saeculorum.

A. Amen.

P. World without end.

A. Amen.

The Canon of the Mass ends here. The part of the Mass begun by the Lord's Prayer is the Communion part and lasts till the end of Mass.

THE LORD'S PRAYER

(Sung at High Mass.)

P. Oremus.

Praeceptis salutaribus moniti et divina institutione formati, audemus dicere: Pater noster, qui es in coelis: sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in coelo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita

P. Let us pray.

Instructed by saving precepts and following a divine institution, we presume to say: Our Father, who art in heaven, hallowed be Thy name: Thy kingdom come: Thy will be done on earth, as it is in heaven. Give us this day our daily bread: and forgive us our

nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

A. Sed libera nos a malo.

P. Amen.

trespasses, as we forgive those that trespass against us. And lead us not into temptation.

A. But deliver us from evil.

P. Amen.

The following prayer is recited in an undertone :

Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus, et futuris : et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris : ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come : and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with Thy blessed apostles Peter and Paul and Andrew, and all the saints, mercifully grant peace in our days : [*he makes the sign of the Cross with the paten, and kisses it, because it is about to receive Our Divine Lord*] that by the assistance of Thy mercy [*he places the paten under the Host*] we may be always free from sin, and secure from all disturbance.

Here the priest breaks the Host into three parts, saying :

Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Through the same Jesus Christ, Thy Son, Our Lord, who with Thee in the unity of the Holy Ghost liveth and reigneth God.

Having placed the two larger portions of the Sacred Host on the paten and holding the small particle over the chalice, he says or sings :

P. Per omnia saecula saeculorum.

A. Amen.

P. World without end.

A. Amen.

Making a Cross three times with the particle of the Host over the chalice, he says or sings :

P. Pax Domini sit semper
vobiscum.

A. Et cum spiritu tuo.

P. May the peace of the
Lord be always with you.

A. And with thy spirit.

He drops the piece of the Sacred Host into the chalice, saying :

Haec commixtio et conse-
cratio Corporis et Sanguinis
Domini nostri Jesu Christi fiat
accipientibus nobis in vitam
aeternam. *Amen.*

May this mixture and con-
secration of the Body and Blood
of Our Lord Jesus Christ be to
us that receive it effectual to
eternal life. *Amen.*

The Host is broken in memory of what Our Lord did at the Last Supper. The three crosses commemorate the three days that Christ's body remained in the sepulchre, and the casting of the particle into the chalice signifies the union of Our Lord's soul and body after His resurrection.

Striking his breast three times, the priest says :

Agnus Dei, qui tollis peccata
mundi, miserere nobis.

Agnus Dei, qui tollis peccata
mundi, miserere nobis.

Agnus Dei, qui tollis peccata
mundi, dona nobis pacem.

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

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

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

In the early ages the "Agnus Dei" was sung only by the choir, but in the seventh century it was extended to the clergy, and it had generally assumed its present form, probably, in the fourteenth century. The following prayer is recited in an undertone :

Domine Jesu Christe, qui
dixisti apostolis tuis: *Pacem*
relinquo vobis, pacem meam

Lord Jesus Christ, who didst
say to Thy apostles, *Peace I*
leave with you, My peace I

dō vobis, ne respicias peccata mea, sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas Deus, per omnia saecula saeculorum. Amen.

give unto you, regard not my sins, but the faith of Thy Church; and vouchsafe to it that peace and unity which is agreeable to Thy will. Who livest and reignest God, forever and ever. Amen.

In a Solemn High Mass the priest now embraces the deacon, thus signifying the kiss of peace which passed in olden times, until the thirteenth century, among the congregation, the men being separated from the women. The priest says: "Peace be with you," and the deacon replies, "and with thy spirit." The *Pax*, or kiss of peace, is passed in the same form to the subdeacon and the rest of the clergy.

The following prayers are recited in an undertone:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhaerere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. *Amen.*

Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the coöperation 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 all evils; and make me always adhere to Thy commandments, and never suffer me to be separated from Thee: who with the same God the Father and Holy Ghost livest and reignest God forever and ever. *Amen.*

Perceptio Corporis tui, Domine Jesu Christi, quod ego indignus sumere praesumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad

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

medelam percipiendam. Qui
vivis et regnas cum Deo Patre,
in unitate Spiritus Sancti Deus,
per omnia saecula saeculorum.
Amen.

of soul and body. Who with
God the Father, in the unity
of the Holy Ghost, livest and
reignest God forever and ever.
Amen.

He kneels, rises, and says :

Panem coelestem accipiam,
et nomen Domini invocabo.

I will take the bread of
heaven, and call upon the name
of the Lord.

He says thrice, while the bell rings for the fifth time :

Domine, non sum dignus ut
intres sub tectum meum: sed
tantum dic verbo, et sanabitur
anima mea.

Lord, I am not worthy that
Thou shouldst enter under my
roof: say but the word, and
my soul shall be healed.

He receives the Sacred Host, saying :

Corpus Domini nostri Jesu
Christi custodiat animam meam
in vitam aeternam. *Amen.*

May the Body of our Lord
Jesus Christ preserve my soul
to life everlasting. *Amen.*

He remains for a few moments in silent meditation, then
he uncovers the chalice, kneels, rises, and takes the chalice,
saying :

Quid retribuam Domino pro
omnibus quae retribuit mihi?
Calicem salutaris accipiam, et
nomen Domini invocabo. Lau-
dans invocabo Dominum, et
ab inimicis meis salvus ero.

What shall I render to the
Lord for all He hath rendered
unto me? I will take the chalice
of salvation, and call upon the
name of the Lord. Praising, I
will call upon the Lord, and I
shall be saved from my enemies.

Making the sign of the Cross with the chalice, he says :

Sanguis Domini nostri Jesu
Christi custodiat animam meam
in vitam aeternam. *Amen.*

May the Blood of our Lord
Jesus Christ preserve my soul
to everlasting life. *Amen.*

He then receives the Precious Blood.

COMMUNION OF THE PEOPLE

Among the primitive Christians the people were accustomed to communicate every time they heard Mass, but as fervor diminished and great laxity began to prevail, a law was enacted making Communion obligatory on Sundays and festivals. At a later period this law was further relaxed, and the obligation restricted to Christmas, Easter, and Pentecost. Finally, in the thirteenth century, it was decreed, under penalty of excommunication, that all the faithful who had reached the age of discretion should communicate at least once a year within the Paschal time. It is thus that the law stands now.

Up to the twelfth century, Holy Communion was administered under both kinds; that is, under the elements or species of bread and wine. This practice still prevails among the Orientals, except when Communion is given outside of Mass. For wise reasons of expediency, as well as in opposition to those who maintained that the Church could not dispense in this matter, the Communion under both kinds, among the laity, was gradually abolished, until the Council of Constance settled this point of discipline definitely. Our Lord being entirely present under the appearance of bread as well as of wine, the Christian who communicates under one species, truly receives the Blood as well as the Body of the Lord. The priest in the Mass still communicates under both species, because both forms belong to the Sacrifice and the mystic immolation of the Divine Victim.

At the moment of Holy Communion a little bell gives the signal to the people. The communicants approach the altar rail, at which they kneel, covering their hands with the Communion cloth, to intercept the Sacred Host should it accidentally fall from the hands of the priest.

The assistant having recited the Confession (see p. xxvi), the priest turns to the communicants and says :

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam.

A. Amen.

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

A. Amen.

Making the sign of the Cross over them, he says :

P. Indulgentiam, absolutionem, et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

A. Amen.

P. May the almighty and merciful Lord give you pardon, absolution, and remission of your sins.

A. Amen.

Holding up a particle of the Holy Sacrament, he says :

Ecce Agnus Dei, ecce qui tollit peccata mundi.

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

He repeats three times :

Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo et sanabitur anima mea.

Lord, I am not worthy that Thou shouldst enter under my roof : say but the word and my soul shall be healed.

Administering Holy Communion, he says to each communicant :

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. *Amen.*

May the Body of Our Lord Jesus Christ preserve thy soul to life everlasting. *Amen.*

The priest now returns to the altar, and, having locked the ciborium in the tabernacle, he extends the chalice to the server, who pours wine into it, while the priest says :

Quod ore sumpsimus, Domine, pura mente capiamus ; et de munere temporali fiat nobis remedium sempiternum.

Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind ; and from a temporal gift, may it become to us an eternal remedy.

The priest having taken the first ablution, holding the chalice with both hands, proceeds to the Epistle side; where the assistant pours wine and water over his fingers into the chalice, while the priest recites the following prayer :

Corpus tuum, Domine, quod sumpsi, et sanguis quem potavi, adhaereat visceribus meis: et praesta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in saecula saeculorum. *Amen.*

May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been refreshed with pure and holy sacraments. Who livest and reignest world without end. *Amen.*

Returning to the center of the altar, he purifies the chalice, drinks the second ablution, as the wine and water are called, and, having wiped the chalice, puts the veil upon it, and returns to the Epistle side, to which the book has been removed. This second removal of the book means the final conversion of the Jews to Christianity. .

THE COMMUNION

This is a short antiphon, generally taken from the Psalms. It varies with the day. The following is taken from the Mass of Christmas Night. It is a part of the third verse of the 109th Psalm :

In splendoribus sanctorum,
ex utero ante luciferum genui te.

In the brightness of the
saints, from the womb before
the day-star I begot thee.

THE POST COMMUNION

Returning to the middle of the altar, the priest kisses it, and, with his face toward the people, says or sings :

P. Dominus vobiscum.
A. Et cum spiritu tuo.

P. The Lord be with you.
A. And with thy spirit.

At the Epistle side the priest says or sings the Post Communion, which is a prayer varying with the feast. The following is from the Mass of the Night of the Nativity :

Oremus.

Let us pray.

Da nobis, quaesumus, Domine Deus noster, ut qui Nativitatem Domini nostri Jesu Christi mysteriis nos frequentare gaudeamus, dignis conversationibus ad ejus mereamur pervenire consortium. Qui tecum vivit.

Grant us, we beseech Thee, O Lord, that having had the happiness of commemorating the nativity of Our Lord Jesus Christ in the holy mysteries, we may merit by a worthy conduct to reach His company. Who liveth and reigneth, etc.

The priest, closing the book, goes to the middle of the altar, and turning toward the people, says or sings :

P. Dominus vobiscum.

P. The Lord be with you.

A. Et cum spiritu tuo.

A. And with thy spirit.

He adds (in a High Mass he sings):

P. Ite, Missa est.

P. Go, the Mass is over.

A. Deo gratias.

A. Thanks be to God.

On penitential days in votive Masses, instead of the "Ite Missa est," he says, "Benedicamus Domino" (Let us bless the Lord).

In a solemn High Mass the deacon sings the "Ite Missa est," or "Benedicamus Domino." The practice is a vestige of the ancient custom of dismissing the people at the end of Mass. In Requiem Masses there is neither "Ite Missa est," nor "Benedicamus," but instead, "Requiescant in pace" (May they rest in peace) — the response to which is *Amen*.

The priest, turning toward the altar, and slightly inclined, says in a low voice :

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta ut sacrificium, quod

O Holy Trinity, let the performance of my homage be pleasing to Thee; and grant

oculis tue Majestatis indignus obtuli, tibi sit acceptabile, mihi-que, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum.

A. Amen.

that the sacrifice which I, unworthy, have offered up in the sight of Thy Majesty may be acceptable to Thee, and through Thy mercy be a propitiation for me, and for all those for whom I have offered it. Through Christ Our Lord.

A. Amen.

He turns and blesses the people (in Masses for the dead the blessing is omitted):

P. Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus.

A. Amen.

P. May Almighty God, the Father, Son, and Holy Ghost, bless you.

A. Amen.

This custom of blessing the people is not more ancient than the tenth century, for the Mass previously to that time terminated at the "Ite Missa est."

The priest goes to the Gospel side to read the last Gospel, which ends the Mass. Usually this is taken from John i, 1, and then the book remains on the Epistle side. If the Gospel varies from this, the book is brought over to the Gospel side.

Up to the time of Pope Pius V, in the sixteenth century, the Gospel of St. John was optional, but that Pontiff made it obligatory on days on which another Gospel is not prescribed.

THE LAST GOSPEL

P. Dominus vobiscum.

A. Et cum spiritu tuo.

P. Initium sancti Evangelii secundum Joannem.

A. Gloria tibi Domine.

P. In principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum: hoc erat in

P. The Lord be with you.

A. And with thy spirit.

P. The beginning of the holy Gospel according to John.

A. Glory be to Thee, O Lord.

P. In the beginning was the Word, and the Word was with God; and the Word was God;

principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebrae eam non comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux: sed ut testimonium perhiberet de lumine. Erat lux vera quae illuminat omnem hominem venientem in hunc mundum.

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

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 give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony 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,

(Here all kneel.)

et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

A. Deo gratias.

and dwelt among us; and we saw his glory, the glory as of the only-begotten of the Father, full of grace and truth.

A. Thanks be to God.