

The following document contains a special translation of the Extraordinary Form Mass Ordinary published by Solesmes in 1903 (*A Manual of Gregorian Chant*).

If you are interested in the Traditional Latin Mass, you will want to explore the *St. Edmund Campion Missal & Hymnal for the Traditional Latin Mass*, which contains (among other things) more than 100 full color photographs of the Latin Mass.

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The Ordinary of the Mass.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I unite myself, O my God, with thy holy Church, who thrills with joy at the approach of Jesus Christ thy Son, who is the true *Altar*.

Like her, I beseech thee to defend me against the malice of the enemies of my salvation.

It is in thee that I have put my hope; yet do I feel sad and troubled at being in the midst of the snares which are set for me.

Send me, then, him who is *light and truth*: it is he that will open to us the way to thy holy mount, to thy heavenly tabernacle.

He is the Mediator, and the living Altar; I will draw nigh to him, and be filled with joy.

When he shall have come, I will sing in my gladness. Be not sad, O my soul! Why wouldst thou be troubled?

Hope in Him, who will soon show himself unto thee, as thy *Saviour*, and thy *God*.

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

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

I am to go to the altar of God, and feel the presence of him who desires to give me a new life!

This my hope comes not from any merits of my own, but from the all-powerful help of my Creator.

The thought of his being about to appear before his God, excites, in the soul of the Priest, a lively sentiment of compunction. He cannot go further in the holy Sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen, with respect, to this confession of God's Minister, and earnestly ask our Lord to show mercy to him; for the Priest is your Father;

IN nomine Patris, et Filii, et Spiritus Sancti. Amen.

Ÿ. Introibo ad altare Dei.

Ŕ. Ad Deum qui lætificat juventutem meam.

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

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

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

Et introibo ad altare Dei : ad Deum qui lætificat juventutem meam.

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

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

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper : et in sæcula sæculorum. Amen.

Ÿ. Introibo ad altare Dei.

Ŕ. Ad Deum qui lætificat juventutem meam.

Ÿ. Adjutorium nostrum in nomine Domini.

Ŕ. Qui fecit cælum et terram.

he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the Servers, or the Sacred Ministers, in this prayer :

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

May Almighty God have mercy
on thee, and, forgiving thy sins,
bring thee to everlasting life.

The Priest having answered *Amen*, make your confession, saying with a contrit spirit :

Confiteor Deo omnipotenti, bea-
tæ Mariæ semper Virgini, beato
Michaeli Archangelo, beato Joanni
Baptistæ, sanctis Apostolis Petro
et Paulo, omnibus sanctis, et tibi,
Pater, quia peccavi nimis cogitatio-
ne, verbo, et opere : mea culpa,
mea culpa, mea maxima culpa.
Ideo precor beatam Mariam sem-
per Virginem, beatum Michaellem
Archangelum, beatum Joannem
Baptistam, sanctos Apostolos Pe-
trum et Paulum, omnes sanctos, et
te Pater, orare pro me ad Domi-
num Deum nostrum.

I confess to Almighty God, to
blessed Mary ever Virgin, to
blessed Michael the Archangel, to
blessed John Baptist, to the holy
Apostles Peter and Paul, to all the
Saints, and to thee, Father, 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 Arch-
angel, blessed John Baptist, the
holy Apostles Peter and Paul, and
all the Saints, and thee, Father, to
pray to our Lord God for me.

Receive with gratitude the paternal wish of the Priest, who says to you :

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

℟. Amen.

Indulgentiam, absolutionem, et
remissionem peccatorum nostro-
rum tribuat nobis omnipotens et
misericors Dominus.

℟. Amen.

May Almighty God be merciful
to you, and, forgiving your sins,
bring you to everlasting life.

℟. Amen.

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

℟. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ.

℣. Deus tu conversus vivificabis
nos.

℟. Et plebs tua lætabitur in te.

℣. Ostende nobis Domine mi-
sericordiam tuam.

℟. Et salutare tuum da nobis.

℣. Domine exaudi orationem
meam.

℟. Et clamor meus ad te veniat.

℣. O God, it needs but one look
of thine to give us life.

℟. And thy people shall rejoice
in thee.

℣. Show us, O Lord, thy mercy.

℟. And give us to know and love
the Saviour whom thou hast sent
unto us.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

The Priest here leaves you to ascend to the altar; but first he salutes you :

℣. The Lord be with you. | ℟. Dominus vobiscum.

Answer him with reverence :

℣. And with thy spirit. | ℟. Et cum spiritu tuo.

He ascends the steps, and comes to the Holy of Holies. Ask, both for him and yourself, the deliverance from sin :

Let us pray.

Take from our hearts, O Lord, all those sins, which make us unworthy to appear in thy presence; we ask this of thee by thy divine Son, our Lord.

Oremus.

Aufer a nobis, quæsumus Domine, iniquitates nostras : ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

When the Priest kisses the altar, out of reverence for the relics of the Martyrs which are there, say :

Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us that our sins may be forgiven : that so we may, like you, approach unto God.

Oramus te, Domine, per merita sanctorum tuorum, quorum reliquie hic sunt, et omnium sanctorum : ut indulgere digneris omnia peccata mea. Amen.

If it be a High Mass at which you are assisting, the Priest incenses the Altar in a most solemn manner; and this white cloud, which you see ascending from every part of the Altar, signifies the prayer of the Church, who addresses herself to Jesus Christ; and which this Divine Mediator then causes to ascend, united with his own, to the throne of the majesty of his Father.

The Priest then says the Introit. It is a solemn opening-anthem, in which the Church, at the very commencement of the Holy Sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations, which are even more earnest,—for they ask for mercy. In addressing them to God, the Church unites herself with the nine choirs of Angels, who are standing round the altar of Heaven, one and the same as this before which you are kneeling.

To the Father :

Lord, have mercy on us!		Kyrie eleison.
Lord, have mercy on us!		Kyrie eleison.
Lord, have mercy on us!		Kyrie eleison.

To the Son :

Christ, have mercy on us!		Christe eleison.
Christ, have mercy on us!		Christe eleison.
Christ, have mercy on us!		Christe eleison.

To the Holy Ghost :

Kyrie eleison.
Kyrie eleison.
Kyrie eleison.

| Lord, have mercy on us!
| Lord, have mercy on us!
| Lord, have mercy on us!

Then mingling his voice with that of the heavenly host, the Priest intones the sublime Canticle of Bethlehem, which announces *glory to God, and peace to men*. Instructed by the revelations of God, the Church continues, in her own words, the Hymn of the Angels.

THE ANGELIC HYMN.

Gloria in excelsis Deo. Et in terra pax hominibus bonæ voluntatis.

Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriâ tuam.

Domine Deus, Rex cælestis, Deus Pater omnipotens.

Domine Fili unigenite, Jesu Christe.

Domine Deus, Agnus Dei, Filius Patris.

Qui tollis peccata 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.

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

Who takest away the sins of the world, receive our humble prayer.

Who sittest at the right hand of the Father, have mercy on us.

For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Priest then turns towards the people, and again salutes them, as it were to make sure of their pious attention to the sublime act, for which all this is but the preparation.

Then follows the *Collect* or *Prayer*, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being celebrated. You may unite in this prayer, by reciting with the Priest the Collects which you will find in their proper places : but on no account omit to join with the server of the Mass in answering *Amen*.

After this comes the *Epistle*, which is, generally, a portion of one or other of the Epistles of the Apostles, or a passage from some Book of the Old Testament. Whilst it is being read, give thanks to that God, who not satisfied with having

spoken to us, at sundry times, by his Messengers, deigned, at last, to speak unto us by his well-beloved Son.¹

The *Gradual* is an intermediate formula of prayer between the Epistle and the Gospel. Most frequently, it again brings before us the sentiments already expressed in the Introit. Read it devoutly, that so you may more and more enter into the spirit of the mystery proposed to you this day, by the Church.

The song of praise, the *Alleluia*, is next heard. Let us, whilst it is being said, unite with the holy Angels, who are, for all eternity, making heaven resound with that song, which we on earth are permitted to attempt.

The time is now come for the Gospel to be read. The Gospel is the written word; our hearing it will prepare us for the Word, who is our Victim and our Food.

If it be a *High Mass*, the Deacon, meanwhile, prepares to fulfil his noble office,—that of announcing the *Good Tidings* of salvation. He prays God to cleanse his heart and lips. Then kneeling before the Priest, he asks a blessing; and, having received it, at once goes to the place where he is to sing the Gospel.

As a preparation for hearing it worthily, you may thus pray, together with both Priest and Deacon :

Alas! these ears of mine are but too often defiled with the world's vain words : cleanse them, O Lord, that so I may hear the words of eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

Grant to thy ministers thy grace, that they may faithfully explain thy law; that so all, both pastors and flock, may be united to thee for ever. Amen.

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

Dominus sit in corde meo, et in labiis meis : ut digne et competenter annuntiem Evangelium suum. In nomine Patris, et Filii, et Spiritus Sancti. Amen.

You will stand during the Gospel, as though you were waiting the orders of your Lord; and at the commencement, make the sign of the Cross on your forehead, lips, and breast; and then listen to every word of the Priest or Deacon. Let your heart be ready and obedient. *Whilst my beloved was speaking*, says the Spouse in the Canticle, *my soul melted within me.*² If you have not such love as this, have at least the humble submission of Samuel, and say : *Speak, Lord! thy servant heareth!*³

¹ Heb. i. 2.

² Cantic. i. 6.

³ 1 Kings, iii. 10.

After the Gospel, if the Priest says the Symbol of Faith, the *Credo*, you will say it with him. Faith is that gift of God, without which we cannot please him. It is Faith that makes us see *the Light which shineth in darkness*, and which *the darkness of unbelief did not comprehend*. Let us, then, say with the Catholic Church, our Mother :

THE NICENE CREED.

Credo in unum Deum, Patrem omnipotentem, factorem cæli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula, 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 cælis. Et incarnatus est de Spiritu Sancto ex Maria Virgine : ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato : passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cælum : sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare 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 expecto resurrectionem mortuorum. Et vitam venturi sæculi. Amen.

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. And born of the Father before all ages ; God of God ; Light of light ; true God of true God. Begotten, not made ; consubstantial to 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 ; AND WAS MADE MAN. He was crucified also for us, under Pontius Pilate, suffered, and was buried. And the third day he rose again, according to the Scriptures. And ascended into heaven, sitteth at the right 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 Priest and the people should, by this time, have their hearts ready : it is time to prepare the offering itself. And here we come to the second part of the Holy Mass, which is called the *Oblation*, and immediately follows that which was named the *Mass of Catechumens*, on account of

its being formerly the only part, at which the candidates for Baptism had a right to be present.

See, then, dear Christians! bread and wine are about to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and even that is only a poor material image of what they are destined to become in our Christian Sacrifice. Their substance will soon give place to God himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being, that God may take its place! We, too, are to undergo a like transformation, when, as the Apostle expresses it, *that which is mortal, will be swallowed up by life.*¹ Until that happy change shall be realised, let us offer ourselves to God, as often as we see the bread and wine presented to him in the Holy Sacrifice; and let us glorify him, who, by assuming our human nature, has made us *partakers of the divine nature.*²

The Priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him, and when he offers the Host to God, let us unite with him in saying :

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But how wonderful art thou in the inventions of thy immense love! This bread which we are offering to thee is to give place, in a few moments, to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts which long to live by thee, and to cease to live their own life of self.

Suscipe sancte Pater, omnipotens æterne 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 æternam. Amen.

When the Priest puts the wine into the chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which is the source of our hope and our salvation; and say :

O Lord Jesus, who art *the true Vine*, and whose Blood, like a generous wine, has been poured forth under the pressure of the Cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of

Deus, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti : da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Fi-

¹ 2 Cor. v. 4.

² St. Peter, i. 4.

lius tuus Dominus noster : Qui tecum vivit et regnat in unitate Spiritus Sancti Deus : per omnia sæcula sæculorum. Amen.

water. O come and make us partakers of thy divinity, by showing thyself to us in thy sweet and wondrous visit.

The Priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, which is so soon to be changed into the reality, of which it is now but the figure, Meanwhile, say, in union with the Priest :

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam : ut in conspectu divinæ majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them, from being mere offerings of created things, the instrument of the world's salvation.

After having thus held up the sacred gifts towards heaven, the Priest bows down : let us, also, humble ourselves, and say :

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.

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the Blessed Virgin Mary, in the divine mystery of the Incarnation :

Veni sanctificator omnipotens æterne Deus : et benedic hoc sacrificium tuo sancto nomini præparatum.

Come, O Divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts him whom they desire.

If it be a High Mass, the Priest before proceeding any further with the Sacrifice, takes the thurible a second time. He first incenses the bread and wine which have just been offered, and then the altar itself ; hereby inviting the faithful to make their prayer, which is signified by the incense, more and more fervent, the nearer the solemn moment approaches. Saint John tells us that the incense he beheld burning on the Altar in heaven is made up of the *prayers of the Saints* ; let us take a share in those *prayers*, and with all the ardour of holy desires.

But the thought of his own unworthiness becomes more intense than ever in the heart of the Priest. The public confession, which he made at the foot of the altar, is not enough ; he would now, at the altar itself, express to the

people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity, wherewith he should approach to God. He washes his *hands*. Our hands signify our *works*; and the Priest, though by his priesthood he bear the office of Jesus Christ, is, by his works, but man. Seeing your Father thus humble himself, do you also make an act of humility, and say with him these verses of the Psalm :

PSALM 25.

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to come near thy altar, and hear thy sacred Canticles, and then go and proclaim to the world the wonders of thy godness. I love the beauty of thy House, which thou art about to make the dwelling place of thy glory. Leave me not, O God, in the midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence and was restored to thy grace; but have pity on my weakness still; redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

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

Ut audiam vocem laudis : et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuæ : et locum habitationis gloriæ tuæ.

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 misereere mei.

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

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

The Priest, taking encouragement from the act of humility he has just made, returns to the middle of the altar, and bows down full of respectful awe, begging of God to receive graciously the Sacrifice which is about to be offered to him, and expresses the intentions for which it is offered. Let us do the same.

O Holy Trinity, graciously accept the Sacrifice we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever glorious Virgin Mary, the Blessed Baptist John, the holy Apostles Peter and Paul, the Martyrs whose relics lie here under our

Suscipe sancta Trinitas hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum : ut illis proficiat ad honorem, nobis autem ad salutem : et illi pro no-

bis intercedere dignentur in cælis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

altar awaiting their resurrection, and the Saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The Priest again turns to the people ; it is for the last time before the sacred Mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him ; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them :

Orate fratres : ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my Sacrifice, which is yours also, may be acceptable to God, our Almighty Father.

This request made, he turns again to the altar, and you will see his face no more, until our Lord himself shall have come down from heaven upon that same altar. Assure the Priest that he has your prayers, and say to him :

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

May our Lord accept this Sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Here the Priest recites the prayers called the *Secrets*, in which he presents the petition of the whole Church for God's acceptance of the Sacrifice, and then immediately begins to fulfil that great duty of religion,—*Thanksgiving*. So far he has adored God, and has sued for mercy ; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, the chief of which is his having sent us his own Son. The blessing of a new visit from this divine Word is just upon us ; and in expectation of it, and in the name of the whole Church, the Priest is about to give expression to the gratitude of all mankind. In order to excite the Faithful to that intensity of gratitude which is due to God for all his gifts, he interrupts his own and their silent prayer by terminating it aloud, saying :

Per omnia sæcula sæculorum.

| For ever and ever.

In the same feeling, answer your *Amen!* Then he continues :

Ÿ. Dominus vobiscum.
R. Et cum spiritu tuo.
Ÿ. Sursum corda.

Ÿ. The Lord be with you.
R. And with thy spirit.
Ÿ. Lift up your hearts!

Let your response be sincere :

℟. We have them fixed on God. | ℟. Habemus ad Dominum.

And when he adds :

℣. Let us give thanks to the Lord | ℣. Gratias agamus Domino Deo
our God. | nostro.

Answer him with all the earnestness of your soul :

℟. It is meet and just. | ℟. Dignum et justum est.

Then the Priest :

THE PREFACE.

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O Holy Lord, Father Almighty, Eternal God; through Christ our Lord; by whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the Heavens and the Heavenly Virtues, and the blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech thee, that we may be admitted to join our humble voices, saying :

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere : Domine sancte, Pater omnipotens, æterne Deus: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cæli, cælorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes.

Here unite with the Priest, who, on his part, unites himself with the blessed Spirits in giving thanks to God for the unspeakable Gift : bow down and say :

Holy, Holy, Holy, Lord God of hosts!

Heaven and earth are full of thy glory.

Hosanna in the highest!

Blessed be the Saviour who is coming to us in the name of the Lord who sends him.

Hosanna be to him in the highest!

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth.

Pleni sunt cæli et terra gloria tua.

Hosanna in excelsis.

Benedictus qui venit in nomine Domini.

Hosanna in excelsis.

After these words commences the *Canon*,—that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the Priest is no longer heard; yea, even at the altar all is silence. It was thus, says the Book of Wisdom, *in the quiet of silence, and while the night was in the midst of her course, that the Almighty Word came down from his royal throne.*¹ Let a profound respect stay all distractions, and keep our senses

¹ Wisd. XVIII. 14, 14.

in submission to the soul. Let us respectfully fix our eyes on what the Priest does in the Holy Place.

THE CANON OF THE MASS.

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing Priest is for the Catholic Church, his and our Mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, uti accepta habeas, et benedicas, hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis, quæ 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 catholicæ et apostolicæ fidei cultoribus.

O God, who manifestest thyself unto us by means of the mysteries which thou hast intrusted to thy holy Church, our Mother; we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our Holy Father the Pope, thy Vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic, Apostolic, Roman Church.

Here pray, together with the Priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum famularumque tuarum *N.* et *N.*; 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 suæ: tibi que reddunt vota sua æterno Deo, vivo et vero.

Permit me, O God, to intercede with thee for special blessings upon such of thy servants for whom thou knowest that I have a special obligation to pray: * * * Apply to them the fruits of this divine Sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the Saints: they are that portion of the Body of our Lord Jesus Christ, which is called the *Church Triumphant*.

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi:

But the offering of this Sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also who are already in possession of heaven. Therefore it is, that we wish to honour, by it, the memory of the glorious and ever

Virgin Mary, of whom Jesus was born to us; of the Apostles, Confessors, Virgins, and of all the Saints; that they may assist us, by their powerful intercession, to be worthy of this thy visit, and of contemplating thee, as they themselves now do, in the mansion of thy glory.

Lini, Cleti, Clementis, Xysti, Cornelli, Cypriani, Laurentii, Chrysgoni, Joannis et Pauli, Cosmæ et Damiani : et omnium sanctorum tuorum; quorum meritis, precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

The Priest, who up to this time has been praying with his hands extended, now joins them, and holds them over the Bread and Wine, as the High Priest of the Old Law was wont to do over the figurative victim : he thus expresses his intention of bringing these gifts more closely under the notice of the Divine Majesty, and of marking them as the material offering whereby we express our *dependence*, and which, in a few instants, is to yield its place to the living Host, upon whom are laid all our iniquities.

Vouchsafe, O God, to accept the offering, which this thine assembled family presents to thee as the homage of its most happy servitude. In return, give us peace, save us from thy wrath, and number us among thine elect, through Him who is coming to us,—thy Son, our Saviour!

Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but bring us into the presence of this divine Son, our Saviour!

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias : diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem tu Deus in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris : ut nobis Corpus, et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

And here the Priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with its power and efficacy. Prostrate yourself in profound adoration, for the Emmanuel, that is, *God with us*, is coming upon our altar.

What, O God of heaven and earth, my Jesus, the long expected Messiah! what else can I do, at this solemn moment, but adore thee in silence, as my sovereign Master, and open to thee my whole heart, as to its dearest King? Come then, O Lord Jesus, come!

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cælum, 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.

The Divine Lamb is now lying on our Altar! Glory and love be to him for ever! But, he is come that he may be immolated. Hence the Priest, who is the minister of the designs of the Most High, immediately pronounces, over the Chalice, the sacred words which follow, that will produce the great mystical immolation, by the separation of the Victim's Body and Blood. After those words, the substances of both bread and wine have ceased to exist; the species alone are left, veiling, as it were, the Body and Blood of our Redeemer, lest fear should keep us from a mystery, which God gives us for the very purpose of infusing confidence into our hearts. Whilst the Priest is pronouncing those words, let us associate ourselves to the Angels, who tremblingly gaze upon this deepest wonder.

Simili modo postquam cœnatum est, accipiens et hunc præclarum Calicem in sanctas ac 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 ÆTERNI TESTAMENTI : MYSTERIUM FIDEI : QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Hæc quotiescumque feceritis, in mei memoriam facietis.

O Precious Blood! thou price of my salvation! I adore thee! Wash away my sins, and make me whiter than snow. O Lamb ever slain, yet ever living, thou comest to take away the sins of the world! Come, also, and reign in me by thy power and by thy love.

The Priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father, that the oblation, now on the altar, is no longer an earthly material offering, but the Body and Blood, the whole Person, of his divine Son.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, nec non et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis : offerimus præclaræ majestati tuæ de tuis donis, ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam, Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

Supra quæ propitio ac sereno vultu respicere digneris : et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ

Father of infinite holiness! the Host so long expected is here before thee. Behold this thine eternal Son, who suffered a bitter Passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host, Host pure and spotless,—our Meat and Drink of everlasting life.

Heretofore, thou acceptedst the sacrifice of the innocent lambs offered unto thee by Abel; and the sacrifice which Abraham made thee of his son Isaac, who, though

immolated, yet lived; and, lastly, the sacrifice, which Melchisedech presented to thee, of bread and wine. Receive our Sacrifice, which surpasses all those others: it is the Lamb, of whom all others could be but figures; it is the undying Victim; it is the Body of thy Son, who is the Bread of Life, and his Blood, which, whilst a drink of immortality for us, is a tribute adequate to thy glory.

nostri Abrahæ: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

The Priest bows down to the altar, and kisses it as the throne of love, on which is throned the Saviour of men.

But, O God of infinite power! these sacred gifts are not only on this altar here below: they are, also, on that sublime Altar in heaven, which is before the throne of thy divine Majesty. These two Altars are one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body and Blood of the august Victim, from whom flow every grace and blessing.

Supplices te rogamus, omnipotens Deus: jube hæc perferri per manus sancti Angeli tui in sublime altare tuum in conspectu divinæ majestatis tuæ: ut quotquot, ex hac altaris participatione sacrosanctum Filii tui Corpus, et Sanguinem sumpserimus, omni benedictione cælesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

Nor is the moment less favourable for our making supplication for the Church Suffering. Let us, therefore, ask the divine Liberator, who has come down among us, that he mercifully visit, by a ray of his consoling light, the dark abode of Purgatory; and permit his Blood to flow, as a stream of mercy's dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them, who have a claim upon our suffrages.

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect, in the holy City; even our mortal eyes can see thee beneath the veil of our delighted faith; ah! hide not thyself from those brethren of ours, who are imprisoned in the abode of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

Memento etiam, Domine, famulorum, famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

This duty of charity fulfilled, let us pray for ourselves,—sinners, alas! and who profit so little by the visit which our

Saviour pays us. Let us, together with the Priest, strike our breast, saying :

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, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti omnis honor et gloria.

Alas! we are poor sinners, O God of all sanctity! yet do we hope that thine infinite mercy will grant us to share thy kingdom; not indeed, by reason of our works, which deserve little else than punishment,—but because of the merits of this Sacrifice, which we are offering unto thee. Remember, too, the merits of thy holy Apostles, of thy holy Martyrs, of thy holy Virgins, and of all thy saints. Grant us, by their intercession, grace in this world, and glory eternal in the next: which we ask of thee, in the name of our Lord Jesus Christ, thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification; and, by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

Whilst saying the last of these words, the Priest has taken up the Sacred Host, which was upon the altar; he has held it over the Chalice: thus reuniting the Body and Blood of the divine Victim, in order to show that he is now immortal. Then raising up both Chalice and Host, he offers to God the noblest and most perfect homage which the divine Majesty could receive.

This sublime and mysterious rite ends the Canon. The silence of the Mysteries is interrupted. The Priest concludes his long prayers, by saying aloud, and so giving the Faithful the opportunity of expressing their desire, that his supplications be granted:

Per omnia sæcula sæculorum. | For ever and ever!

Answer him with faith, and in a sentiment of union with your holy Mother, the Church:

Amen.

Amen! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is now time to recite the *Prayer*, taught us by our Saviour himself. Let it ascend up to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when he himself who drew

it up for us is in our very hands now whilst we say it? As this *Prayer* belongs in common to all God's children, the Priest recites it aloud, and begins by inviting us all to join in it; he says :

Let us pray.

Having been taught by a saving precept, and following the form given us by divine instruction, we thus presume to speak :

Oremus.

Præceptis salutaribus moniti, et divina institutione formati, aude-
mus dicere :

THE LORD'S PRAYER.

Our Father, who art in heaven, hallowed be thy name : thy kingdom come : thy will be done on earth as it is in heaven. Give us this day our daily bread : and *forgive us our trespasses*, as we forgive them that trespass against us, and lead us not into temptation.

Pater noster, qui es in cælis : Sanctificetur nomen tuum : Adveniat regnum tuum : Fiat voluntas tua, sicut in cælo, et in terra. Panem nostrum quotidianum da nobis hodie : et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris Et ne nos inducas in tentationem.

Let us answer with deep feeling of our misery :

But deliver us from evil.

Sed libera nos a malo.

The Priest falls, once more, into the silence of the holy Mysteries. His first word is an affectionate *Amen* to your last petition—*deliver us from evil*—on which he forms his own next prayer : and, could he pray for anything more needed? *Evil* surrounds us everywhere; and the Lamb on our altar has been sent to expiate it, and *deliver* us from it.

How many, O Lord, are the *evils* which beset us! Evils *past* which are the wounds left on the soul by her sins, and strengthen her wicked propensities. Evils *present*, that is, the sins now, at this very time, upon our soul; the weakness of this poor soul; and the temptations which molest her. There are, also, *future* evils, that is, the chastisement which our sins deserve from the hand of thy justice. In presence of this Host of our Salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of the holy Apostles, Peter and Paul and Andrew : Liberate us, break our chains, give us peace : through Jesus Christ, thy Son, who with thee, liveth and reigneth God.

Libera nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus 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 misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

The Priest is anxious to announce the Peace, which he has asked and obtained; he, therefore, finishes his prayer aloud, saying :

Per omnia sæcula sæculorum.
R. Amen.

World without end.
R. Amen.

Then he says :

Pax Domini sit semper vobiscum.

May the peace of our Lord be ever with you.

To this paternal wish, reply :

R. Et cum spiritu tuo.

R. And with thy spirit.

The Mystery is drawing to a close; God is about to be united with man, and man with God, by means of Communion. But first, an imposing and sublime rite takes place at the altar. So far, the Priest has announced the death of Jesus; it is time to proclaim his Resurrection. To this end, he reverently breaks the sacred Host; and, having divided it into three parts, he puts one into the Chalice, thus re-uniting the Body and Blood of the immortal Victim. Do you adore, and say :

Hæc commixtio et consecratio
Corporis et Sanguinis Domini nostri
Jesu Christi, fiat accipientibus
nobis in vitam æternam.

Amen.

Glory be to thee, O Saviour of the world ! who didst, in thy Passion, permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayer to the ever-living Lamb, whom St. John saw, on the Altar of Heaven, *standing though slain* :¹ say to this your Lord and King, who has taken upon himself all our iniquities, in order to wash them away by his Blood :

Agnus Dei, qui tollis peccata
mundi : miserere nobis.

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

Agnus Dei, qui tollis peccata
mundi : miserere nobis.

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

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

Lamb of God, who takest away the sins of the world, give us Peace !

Peace is the grand object of our Saviour's coming into the world : he is the *Prince of Peace*.² The divine Sacrament of the Eucharist ought, therefore, to be the mystery of *Peace* and the bond of Catholic Unity ; for, as the Apostle says,

¹ Apoc. v. 6.

² Is. ix. 6.

*all we who partake of one Bread, are all one Bread and one Body.*¹ It is on this account that the Priest, now that he is on the point of receiving, in Communion, the Sacred Host, prays that fraternal Peace may be preserved in the Church, and more especially in this portion of it, which is assembled around the altar. Pray with him, and for the same blessing.

Lord Jesus Christ, who saidst to thine Apostles, "My peace I leave with you, my peace I give unto you:" regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God, for ever and ever. Amen.

Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiæ tuæ: eamque secundum voluntatem tuam pacificare et coadunare digneris: qui vivis et regnas Deus per omnia sæcula sæculorum. Amen.

If it be a High Mass, the Priest here gives the kiss of peace to the Deacon, who gives it to the Subdeacon, and he to the Choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies, if you have any. Then continue to pray with the Priest:

Lord Jesus Christ, Son of the living God, who according to the will of the Father, through 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 mine 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 the Holy Ghost, livest and reignest God for ever and ever. Amen.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris co-operante 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 inhærere mandatis, et a te nunquam separari permittas: qui cum eodem Deo Patre, et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

If you are going to Communion at this Mass, say the following Prayer; otherwise, prepare yourself for a Spiritual Communion:

Let not the participation 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 a safeguard and remedy, both to my soul and body. Who with God the Father, in the

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi prove-niat in judicium et condemnatio-nem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: qui vivis et regnas cum

¹ I Cor. x. 17.

Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.	unity of the Holy Ghost, livest and reignest God, for ever and ever. Amen.
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When the Priest takes the Host into his hands, in order to his receiving it in Communion, say :

Panem cælestem accipiam, et nomen Domini invocabo.	Come, my dear Jesus, come!
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When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same dispositions as the Centurion of the Gospel, who first used them :

Domine, non sum dignus ut intres sub tectum meum : sed tantum dic verbo, et sanabitur anima mea.	Lord ! I am not worthy that thou enter under my roof ; say it, only with one word of thine, and my soul shall be healed.
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Whilst the Priest is receiving the sacred Host, if you also are to communicate, profoundly adore your God, who is ready to take up his abode within you ; and again say to him with the Bride : *Come, Lord Jesus, come!*¹

But should you not intend to receive sacramentally, make here a Spiritual Communion. Adore Jesus Christ, who thus visits your soul by his grace, and say to him :

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.	I give thee, O Jesus, this heart of mine, that thou mayest dwell in it, and do with me what thou wilt.
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Then the Priest takes the Chalice, in thanksgiving, and says :

Quid retribuam Domino pro omnibus quæ retribuit mihi ? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.	What return shall I make to the Lord for all he hath given to me ? I will take the Chalice of salvation, and will call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from mine enemies.
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But if you are to make a Sacramental Communion, you should at this moment of the Priest's receiving the precious Blood, again adore the God who is coming to you, and keep to your prayer : *Come, Lord Jesus, come!*

If you are going to communicate only spiritually, again adore your divine Master, and say to him :

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.	I unite myself to thee, my beloved Jesus ! do thou unite thyself to me and never let us be separated.
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It is here that you must approach to the altar, if you are going to Communion.

¹ Apoc. xxii. 20.

The Communion being finished, whilst the Priest is purifying the Chalice the first time, say :

Thou hast visited me, O God, in these days of my pilgrimage : give me grace to treasure up the fruits of this visit, and to make it tell upon my eternity.

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

Whilst the Priest is purifying the Chalice the second time, say :

Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity thou hast imparted to them, and I be thus rendered less unworthy of thy divine visit.

Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhæreat visceribus meis : et præsta ; ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta : Qui vivis et regnas in sæcula sæculorum. Amen.

The Priest, having read the Anthem, called the *Communion*, which is the first part of his Thanksgiving for the favour just received from God, whereby he has renewed his divine presence among us,—turns to the people, greeting them with the usual salutation ; and then recites the Prayer, called the *Postcommunion*, which is the continuation of the Thanksgiving. You will join him here also, and thank God for the unspeakable gift he has just lavished upon you, of admitting you to the celebration and participation of mysteries so divine.

As soon as these Prayers have been recited, the Priest again turns to the people ; and, full of joy at the immense favour he and they have been receiving, he says :

The Lord be with you.

| Dominus vobiscum.

Answer him :

And with thy spirit.

| Et cum spiritu tuo.

The Deacon, or (if it be not a High Mass), the Priest himself, then says :

Go, the Mass is finished.

| Ite missa est.

℟. Thanks be to God.

| ℟. Deo gratias.

The Priest makes a last Prayer, before giving you his blessing ; pray with him :

Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me, in permitting me to assist at this divine Sacrifice. Pardon me the negligence and coldness wherewith I have received so great a favour ; and deign to confirm the Blessing, which thy Minister is about to give me in thy Name.

Placeat tibi, sancta Trinitas, obsequium servitutis meæ : et præsta ; ut sacrificium, quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihi que, et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

The Priest raises his hand, and blesses you thus :

Benedicat vos omnipotens Deus,
Pater, et Filius, et Spiritus Sanctus. *ñ.* Amen.

May the Almighty God, Father,
Son, and Holy Ghost, bless you!
ñ. Amen.

He then concludes the Mass, by reading the first fourteen verses of the Gospel according to St. John, which tell us of the eternity of the Word, and of the mercy which led him to take upon himself our *flesh*, and to *dwell among us*. Pray that you may be of the number of those who *received him*, when he *came unto his own people*, and who, thereby, were made *Sons of God*.

ÿ. Dominus vobiscum.
ñ. Et cum spiritu tuo.

ÿ. The Lord be with you.
ñ. And with thy spirit.

THE LAST GOSPEL.

Initium sancti Evangelii secundum
Joannem. *Cap. I.*

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in 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 tenebræ 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, quæ 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, et habitavit in nobis : et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

ñ. Deo gratias.

The beginning of the Holy Gospel
according to John. *Ch. I.*

In 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 give testimony of the light, that all men might believe through him. He was not the light, but was 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 be made 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, as it were the glory of the Only-Begotten of the Father, full of grace and truth.

ñ. Thanks be to God.

This document has been an example of a “dynamic equivalence” translation of the 1962 Missal.

In the *St. Edmund Campion Missal & Hymnal*, we use the elegant literal translations of Fr. Lasance.

The St. Edmund Campion Missal & Hymnal

for the Traditional Latin Mass



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