

1957 ORDO MISSAE

Edited by the monks of Solesmes

Courtesy of Dr. William Mahrt

Including instructions for how to sing a High Mass and chants sung by Priest & People (Solemn & Ferial).

To learn about a new PEW BOOK for the Extraordinary Form, visit: ccwatershed.org/Campion/

Regarding their words about “three ancient readings” please see [this article](#).

* Notice how this text allows for added psalm verses at Introit & Communion, even though the document by Pope Pius XII—“De musica sacra et sacra liturgia” (*Instruction on Sacred Music and Sacred Liturgy*)—would not be issued until 3 September 1958.

THE ORDINARY OF THE MASS.

PART I.

Preparation for the Sacrifice.

The first of the sung pieces of the Mass is that which the old texts call "antiphona ad introitum", or "anthem on entering", which has become "Introit". Its purpose is shown clearly enough by its name; it is to be sung while the Celebrant and his attendants approach the altar, and serves as introduction to the Mass.

The priest, standing at the foot of the altar-steps, and signing himself with the sign of the holy Cross begins, the acolytes or other ministers responding :

The Priest : In nómine Pátris, et Fílii, et Spíritus Sáncti. Amen.

The Priest : In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Ant. Introibo ad altáre Déi.

Ant. I will go in to the altar of God.

The Servers : R̃. Ad Déum qui laetificat juventútem méam.

The Servers : R̃. To God who giveth joy to my youth.

Psalm 42.

Judica me Déus, et discérne cáusam méam de génte non sáncta : ab hómine iníquo et dolóso érue me.

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

S. Quia tu es Déus fortitúdo méa : quare me repulísti, et quare trístis incédo, dum affligit me inimícus?

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

P. Emítte lúcem túam, et veritátem túam : ipsa me deduxérunt, et adduxérunt in móntem sánctum túum et in tabernácula túa.

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

S. Et introibo ad altáre Déi : ad Déum qui laetificat juventútem méam.

S. And I will go in to the altar of God; to God who giveth joy to my youth.

P. Confitébor tíbi in cíthara, Déus, Déus méus : quare trístis es ánima méa, et quare contúrbas me?

P. To thee, O God, my God, I will give praise upon the harp : why art thou sad, O my soul, and why dost thou disquiet me?

S. Spéra in Déo, quóniam adhuc confitébor illi : salutáre vultus méi, et Déus méus.

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

P. Glória Pátri, et Fílio, et Spirítui Sancto.

S. Sicut érat in princípío, et nunc, et semper, et in saécula saeculórum. Amen.

Ant. P. Introíbo ad altáre Déi.

S. Ad Déum qui laetíficat juventútem méam.

¶ *In Masses for the Dead and in Masses of the Time from Passion Sunday to Holy Saturday exclusive, the Psalm Júdica me is omitted, and also the repetition of the Antiphon.*

P. Adjutórium, nóstrum in nómine Dómini.

S. Qui fécit caélum et térram.

P. Confíteor Déo omnipo-ténti, etc.

The Servers : Misereátur tui omnípotens Déus, et dimíssis peccátis tuis, perdúcat te ad vítam aetérnam.

P. Amen.

The Servers : Confíteor Déo omnípoténti, beátae Maríae semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptistae, sanctis Apóstolis Pétro et Páulo, ómnibus sánctis, et tíbi páter, quia peccávi nimis cogitatióne, vérbo et ópere : méa cúlpa, méa cúlpa, méa máxima cúlpa. Ideo précor beátam Maríam semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptistam, sánctos Apóstolos Pétrum et Páulum, omnes sánctos, et te páter, oráre pro me ad Dóminum Déum nóstrum.

The Priest : Misereátur véstri omnípotens Déus, et dimíssis peccátis véstris, perdúcat vos ad vítam aetérnam.

S. Amen.

P. Indulgéntiam, absoluti-
nem et remissionem peccatórum
nostrórum tríbuat nobis omnípo-
tens et miséricors Dóminus.

S. Amen.

P. Déus tu convérsus vivi-
ficábis nos.

S. Et plebs túa laetábitur in te.

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

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

Ant. P. I will go in to the altar of God.

S. To God who giveth joy to my youth.

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

S. Who made heaven and earth.

P. I confess to Almighty God.

The Servers : May Almighty God have mercy on thee and, having forgiven thee thy sins, bring thee to life everlasting.

P. Amen.

The Servers : 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 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 blessed Mary ever-virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and thee, Father, to pray to the Lord our God for me.

The Priest : May Almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting.

S. Amen.

P. May the almighty and merciful God grant us pardon, absolution, and remission of our sins.

S. Amen.

P. Thou wilt turn O God, and bring us to life.

S. And thy people will rejoice in thee.

P. Osténde nóbis, Dómine, misericórdiam túam.

S. Et salutáre túum da nóbis.

P. Dómine, exáudi oratiónem méam.

S. Et clámor méus ad te véniat.

P. Dóminus vobíscum.

S. Et cum spírítu tuo.

Orémus.

A Ufer a nobis, quaésumus, Dómine, iniquitátes nostras : ut ad Sancta sanctorum puris mereámur méntibus introíre. Per Christum Dóminum nostrum. Amen.

Orámus te, Dómine, per mérita sanctorum tuorum, quorum reliquiae hic sunt, et ómnium sanctorum : ut indulgére dignéris ómnia peccáta mea. Amen.

P. Show us, O Lord, thy mercy.

S. And grant us thy salvation.

P. O Lord hear my prayer.

S. And let my cry come unto thee.

P. The Lord be with you.

S. And with thy spirit.

Let us pray.

Take away from us our iniquities, we beseech thee, O Lord; that, being made pure in heart, we may be worthy to enter into the holy of holies. Through Christ our Lord. Amen.

We beseech thee, O Lord, by the merits of those of thy Saints whose relics are here, and of all the Saints, that thou wouldst vouchsafe to pardon me all my sins. Amen.

At High Mass, the celebrant blesses incense :

Ab illo benedicáris ✠ in cujus honóre cremáberis. Amen.

Mayest thou be blessed by him in whose honour thou shalt be burnt. Amen.

He censes the cross and the altar, is himself censed.

Then he reads the Introit at the Epistle side of the altar. Meanwhile the Choir, having finished the Introit, at once sings the Kyrie eleison.

Kýrie, eléison. Kýrie, eléison. Kýrie, eléison.

Chríste, eléison. Chríste, eléison. Chríste, eléison.

Kýrie, eléison. Kýrie, eléison. Kýrie, eléison.

Lord have mercy. Lord have mercy. Lord have mercy.

Christ have mercy. Christ have mercy. Christ have mercy.

Lord have mercy. Lord have mercy. Lord have mercy.

When the Kyrie is finished, the Celebrant intones the Gloria in excelsis. He continues it in a low voice while it is sung by the Choir. It is omitted in Masses for the Dead and whenever violet vestments are worn.

GLória in excélsis Déo. Et in térra pax homínibus bónae voluntátis. Laudámus te. Benedícimus te. Adorámus te. Glorificámus te. Grátias ágimus tibi propter mágnam glóriam túam. Dómine Déus, Rex cae-

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, King of heaven, God the Father almighty. O Lord the

léstis, Déus Páter omnipotens. Dómine Fili unigénite Jésu Chríste. Dómine Déus, Agnus Déi, Filius Pátris. Qui tóllis peccáta mún-di, miserére nóbis. Qui tóllis peccáta mún-di, súscipe deprecationem nóstram. Qui sédes ad dexteram Pátris, miserére nóbis. Quóniam tu sólus sánctus. Tu sólus Dóminus. Tu sólus altíssimus, Jésu Chríste. Cum Sáncto Spírítu, in glória Déi Pátris. Amen.

Ÿ. Dóminus vobíscum.

R̃. Et cum spírítu túo.

only-begotten Son Jesus Christ. O Lord God, Lamb of God, Son of the Father. Thou who takest away the sins of the world, have mercy on us. Thou who takest away the sins of the world, receive our prayer. Thou who sittest at the right hand of the Father, have mercy on us. For thou only art holy, thou only art Lord, thou only art most high, O Jesus Christ, with the Holy Ghost, in the glory of God the Father. Amen.


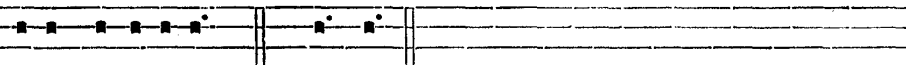
Ÿ. The Lord be with you.


R̃. And with thy spirit.

Collects. — Epistle. — Gradual.

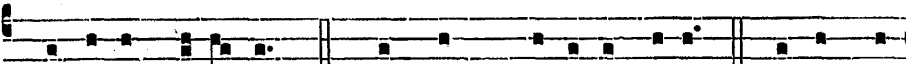
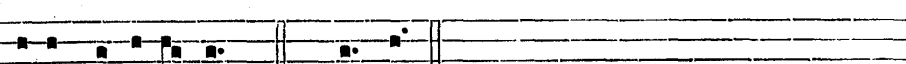
The first prayer is called a Collect, because in it the Priest offers to God the united prayers of the faithful : moreover it contains the special intentions of the Church in this particular Office. According to liturgical rules, there may be one or more Collects, and consequently one or more Secret Prayers and Post-Communions.


1. Festival or Ferial Tone.

D   Ominus vobíscum. R̃. Et cum spí-ri-tu tú-o. ... per ómni-

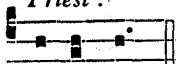
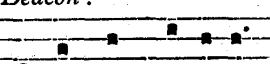
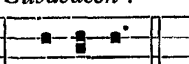
 a saécula saeculórum. R̃. Amen.

2. Ancient Solemn Tone.

D   Ominus vobíscum. R̃. Et cum spí-ri-tu tú-o. ... per ómni-

 a saécula saeculó-rum. R̃. Amen.

When the prayer is preceded by : Flectámus génu-a.

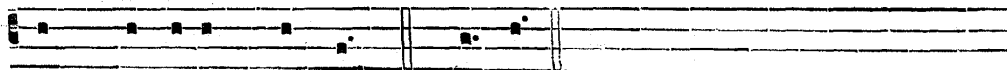
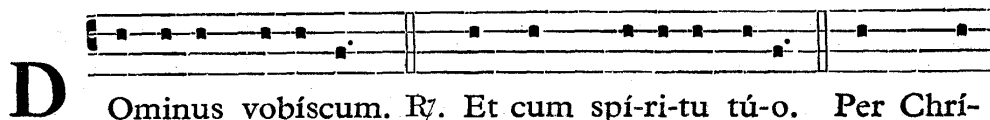
Priest :  Deacon :  Subdeacon : 

Orémus. Flectámus génu-a. Levá-te.

The Collect that follows is sung to the ferial tone.

3. Ancient Simple Tone.

(For the prayers of the Asperges, Blessings and Litanies.)



stum Dóminum nóstrum. R̃. Amen.

The Epistle is a reading from one of the letters (Epistles) of the Apostles; or it may be taken from the Acts, the Apocalypse, or the Old Testament. — At the end the Servers answer: Deo gr̃atias (Thanks be to God).

When the Epistle has been sung, the Choir sings the Gradual, and then the Alleluia, or in penitential seasons the Tract. In Paschal Time there is no Gradual, but two Alleluias are sung. On certain feasts the Alleluia is followed by a Sequence.

There is good reason to think that the first part of the Mass originally contained not two readings only, but three: the first from the Old Testament, the second from the Epistles, the third from the Gospels. The first was followed by a Respond (the Gradual), the second by Alleluia or Tract; which is strictly in keeping with liturgical custom. When the readings were reduced to two, the Gradual and Alleluia were left to follow one another in a haphazard way.

Gospel.

The Gospel is a reading from one of the four Evangelists: St Matthew, St Mark, St Luke and St John, who recorded the life and the very words of Jesus. The Gospel, therefore, after the Blessed Sacrament, is the Church's chief treasure; and the sacred Liturgy surrounds it with prayers and ceremonies and pays it special honours.

Out of respect for our Lord and his words, the faithful stand while the Gospel is read. When it begins, Priest and people make the sign of the Cross on forehead, lips and breast; where thought, speech and feeling reside.

Munda cor meum, ac lábia mea, omnípotens Deus, qui lábia Isaíae Prophétae cálculo mundásti igníto: ita me tua grata miseratióne dignáre mundáre, ut sanctum Evángélium tuum digne váleam nuntiáre. Per Christum Dóminum nóstrum. Amen.

Jube Dómine benedícere.

Dóminus sit in corde meo, et in lábiis meis: ut digne et competénter annúntiem Evángélium suum. Amen.

Cleanse my heart and my lips, O Almighty God, who didst cleanse with a burning coal the lips of the prophet Isaias; and vouchsafe in thy loving-kindness so to purify me that I may be enabled worthily to announce thy holy Gospel. Through Christ our Lord. Amen.

Vouchsafe, O Lord, to bless me.

The Lord be in my heart and on my lips that worthily and in a seemly manner I may announce his Gospel. Amen.

Introduction to the Gospel:

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

✠ *Inítium or Sequéntia* san-
cti Evangélíi secúndum *N.*


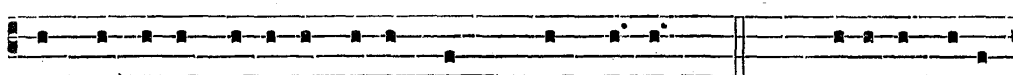
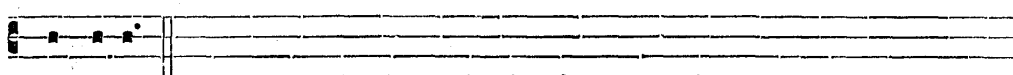
℞. Glória tíbi Dómine.

℣. The Lord be with you.


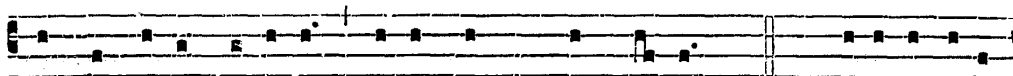
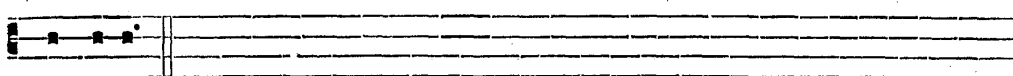
℞. And with thy spirit.

✠ The beginning *or* continuation
of the Holy Gospel according to *N.*

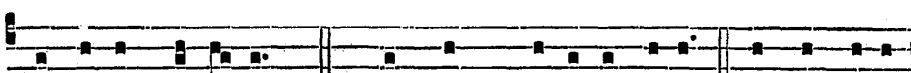
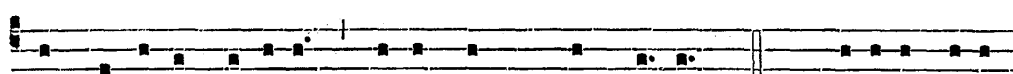

℞. Glory be to thee, O Lord.

D  Ominus vobíscum. ℞. Et cum spí-ri-tu tú-o. Sequénti-a
 sáncti Evangé-li-i secúndum Matthaé-um. ℞. Glóri-a tíbi
 Dómine.

2. Another Tone ad libitum.

D  Ominus vobíscum. ℞. Et cum spí-ri-tu tú-o. Sequénti-a
 sáncti Evangé-li-i secúndum Matthaé-um. ℞. Glóri-a tíbi
 Dómine.

3. Another more ancient Tone.

D  Ominus vobíscum. ℞. Et cum spí-ri-tu tú-o. Sequénti-a
 sáncti Evangé-li-i secúndum Matthaé-um. ℞. Glóri-a tíbi
 Dómine.

At the end of the Gospel, the Servers answer :

Laus tibi, Chríste.

| Praise be to thee, O Christ.

The priest kissing the words of the sacred text, says :

Per evangélica dicta deleántur
nóstra delícta.

| By the words of the Gospel may
our sins be blotted out.

Nicene Creed.

The Creed, said on all Sundays and on certain feasts, is the profession of faith drawn up by the Council of Nicea (325) and later given its final form by the Council of Constantinople (381).

The first part relates to God the Father and to creation ; the second to God the Son and redemption ; the third to God the Holy Ghost and sanctification.

CRédo in únum Déum, Pá-
trem omnipoténtem, factó-
rem caéli et térrae, visibílium
ómnium et invisibílium.

Et in únum Dóminum Jésum
Chrístum, Fílium Déi unigéni-
tum. Et ex Pátre nátum ante
ómnia saécula. Déum de Déo,
lúmen de lúmine, Déum vérum
de Déo véro. Génitum, non
fáctum, consubstantiálem Pátri :
per quem ómnia fácta sunt. Qui
propter nos hómines, et propter
nóstram salútem descéndit de
caélis. Et incarnátus est de
Spíritu Sáncto ex María Virgi-
ne : ET HOMO FACTUS EST. Cru-
cifíxus étiam pro nóbis : sub
Póntio Piláto pássus, et sepúl-
tus est. Et resurréxit tértia die,
secúndum Scriptúras. Et ascén-
dit in caélum : sédet ad dexte-
ram Pátris. Et íterum ventúrus est
cum glória judicáre vívos et mór-
tuos : cújus régni non érit fínis.

Et in Spíritum Sánctum, Dó-
minum, et vivificántem : qui ex
Pátre Filióque procédit. Qui
cum Pátre et Fílio simul adorá-
tur, et conglorificátur : qui
locútus est per Prophétas.

Et únam, sánctam, cathólicam
et apostólicam Ecclésiám. Confí-
teor únum baptísma in remis-
sióne peccatórum. Et exspécto
resurrectióne mortuórum. Et
vítam ventúri saéculi. Amen.

I Believe in one God, the Father
almighty, maker of heaven and
earth, of all things visible and invi-
sible.

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, con-
substantial with the Father : by
whom all things were made. Who
for us men and for our salvation de-
scended from heaven. And was in-
carnate by the Holy Ghost of the
Virgin Mary : AND WAS MADE MAN.
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 hand of the Father.

And again he shall come 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 life-giver ; who proceedeth from
the Father and the Son.

Who together with the Father and
the Son is adored and glorified :
who spake 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.

PART II.

The Sacrifice.

The Priest recalls the people's attention with the salutation:

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

P. The Lord be with you.

S. And with thy spirit.

The Priest sings Orémus (Let us pray); and the Choir at once begins the Offertory.

This chant, like the Introit, was once the accompaniment of a procession. The people went up in order to the altar to offer the matter of the sacrifice, the bread and wine. It consisted, as the Introit does to this day, of a verse of a psalm, sung to a more or less elaborate chant, as antiphon to the psalm itself which followed. When the people's offering was almost finished, Glória Patri was sung, and the antiphon repeated. At its close, the Priest, having received the offerings, washed his hands, and said the prayer now called the Secret, which then was the only Offertory prayer.

Now that the people have ceased to go up to the altar at the Offertory, the custom has remained of singing the antiphon alone, without the psalm from which it was taken.

The Priest, now-a-days, between Orémus and the Secret, says a series of prayers while the Choir is singing the Offertory.

Offering the Bread and Wine.

The Priest says as he offers the wine:

Suscipe sancte Pater, omnipotens aetérne Deus, hanc immaculatam hóstiam, quam ego indignus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerábilibus peccátis, et offensiónibus, et negligéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus cristiánis, vivis atque defúntis : ut mihi et illis proficiat ad salutem in vitam aetérnam. Amen.

Recieve, O holy Father, almighty and everlasting God, this spotless Host, which I, thine unworthy servant, offer unto thee my living and true God, for my countless sins, trespasses and omissions; likewise for all here present, and for all faithful Christians, whether living or dead, that it may avail me and them to salvation unto life eternal. Amen.

The Priest now pours wine into the chalice. He adds a few drops of water : these represent the faithful uniting themselves to Christ's offering, just as the water is mixed with and lost in the wine.

Deus, qui humánae substantiae dignitatem mirábiliter condidisti, et mirábiliter refor-

O God, who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst

másti : da nobis per hujus aquae et vini mystérium, ejus divinitátis esse consórtes, qui humanitátis nostrae fieri dignátus est párticeps, Jesus Christus Fílius tuus Dóminus noster : Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus : per ómnia saécula saeculórum. Amen.

Offérimus tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam : ut in conspéctu divínae majestátis tuae, pro nostra et totius mundi salúte cum odóre suavitátis ascéndat. Amen.

establish it anew; by the mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of him who has vouchsafed to share our manhood, Jesus Christ thy Son, our Lord; who lives and reigns with thee in the unity of the Holy Ghost, God, world without end. Amen.

We offer up to thee, O Lord, the chalice of salvation, beseeching thee that, of thy mercy, our sacrifice may ascend with an odour of sweetness in the sight of thy divine majesty, to avail for our own and for the whole world's salvation. Amen.

Let us humble ourselves while repeating with the Priest the beautiful prayer of the three children in the furnace :

In spíritu humilitátis, et in ánimo contríto suscipiámur a te, Dómine : et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

Humbled in mind, and contrite of heart, may we find favour with thee, O Lord; and may the sacrifice we this day offer up, be well-pleasing to thee, who art our Lord and our God.

He invokes the presence and the blessing of the Holy Ghost.

Veni sanctificátor omnípotens aetérne Deus : et bénedic hoc sacrificium tuo sancto nómini praeparátum.

Come, thou the sanctifier, God almighty and everlasting; bless this sacrifice set forth to the glory of thy holy name.

Incense in the Solemn Mass.

The offering of incense to God is a symbol of prayer, and at the same time an act of worship and a sacrifice by which we recognize his supreme dominion over every creature. It is thus that we offer it before the Blessed Sacrament.

The censuring of persons or of sacred things merely shows that they are consecrated to God. Thus the Priest at the Offertory censes the bread and wine, since they will become the Eucharistic Bread and Wine. Again, the Celebrant, Clergy and people are censed, to honour their sacred character as ministers and members of Jesus Christ.

The Priest blesses the incense :

PER intercessiónem beáti Michaélis Archángeli stantis a dextris altáris incénsi, et ómnium electórum suórum, incénsus istud dignétur Dóminus benedícere, et in odórem suavitátis accípere. Per Christum Dóminum nostrum. Amen.

BY the intercession of blessed Michael the Archangel, who stands at the right hand of the altar of incense, and of all his elect, may the Lord vouchsafe to bless this incense, and to receive it for an odour of sweetness. Through Christ our Lord. Amen.

He censes the bread and wine :

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

May this incense, blessed by thee, ascend before thee, O Lord, and may thy mercy descend upon us.

He censes the crucifix and the altar :

Dirigátur, Dómine, orátio mea; sicut incénsum in conspéctu tuo : elevátio mánuum meárum sacrificium vespertínium. Pone, Dómine, custódiam ori meo, et óstium circumstántiae lábiis meis : ut non declínet cor meum in verba malítiae, ad excusándas excusatiónes in peccátis.

Let my prayer be directed, O Lord, as incense, in thy sight; the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth : and a door round about my lips : that my heart may not incline to evil words : to make excuses in sins.

He returns the censer to the Deacon :

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

May the Lord enkindle in us the fire of his love and the flame of everlasting charity. Amen.

Washing of hands.

Although the Priest no longer receives offerings from the people, he still washes his hands, while reciting Ps. 25 :

LAvábo inter innocétes manus meas : et circúmdabo altáre tuum, Dómine.

Ut áudiam vocem laudis : et enárrem univérsa mirabília tua.

Dómine, diléxi decórem domus tuae : et locum habitatiónis glóriæ tuæ.

Ne perdas cum ímpiis, Deus, ánimam meam : et cum viris sánguinem vitam meam.

In quorum mánibus iniquitates sunt : dextera eórum repléta est munéribus.

Ego autem in innocéntia mea ingressus sum : rédime me, et miserére mei.

Pes meus stetit in dirécto : in ecclésiis benedícam te, Dómine.

Glória Patri.

Glória Pátri is omitted in Masses for the Dead.

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

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

O Lord, I have loved the beauty of thy house, and the place where thy glory dwelleth.

Take not away my soul, O God, with the wicked : nor my life with bloody men.

In whose hands are iniquities : their right hand is filled with gifts.

But as for me, I have walked in my innocence : redeem me, and have mercy on me.

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

Glory be to Father.

Returning to the middle of the altar, the Priest bows low and says:

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 caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Recieve, O Holy Trinity, this oblation offered up by us to thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of blessed Mary ever a Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of thy Saints whose relics are here, and of all thy Saints, that it may be to them for an increase of honour and to us of salvation; and may they whose memory we celebrate on earth vouchsafe to intercede for us in heaven. Through the same Christ our Lord. Amen.

The Priest kisses the altar, and turns to the people:

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

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.

Brethren, pray that this sacrifice, which is both mine and yours, may be well-pleasing to God the Father almighty.

R. May the Lord receive this sacrifice at thy hands, to the praise and glory of his name, to our good likewise, and to that of all his holy Church.

In a low voice the Priest replies Amen; and then says the Secrets or "Prayers over the Offerings". They will be found given for each Mass. As many Secrets are said as there were Collects at the beginning of the Mass. The conclusion of the last serves as introduction to the Preface.

Just as at the beginning of a book one finds a Preface, so at the start of the Canon or great Prayer of Consecration, which forms the central part of the Mass and ends with the Communion, a Preface is found.

First a dialogue between Priest and people:

PER omnia saecula saeculorum.
R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et iustum est.

World without end.
R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

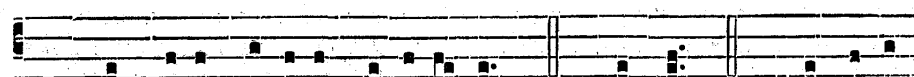
R. We have them lifted up unto the Lord.

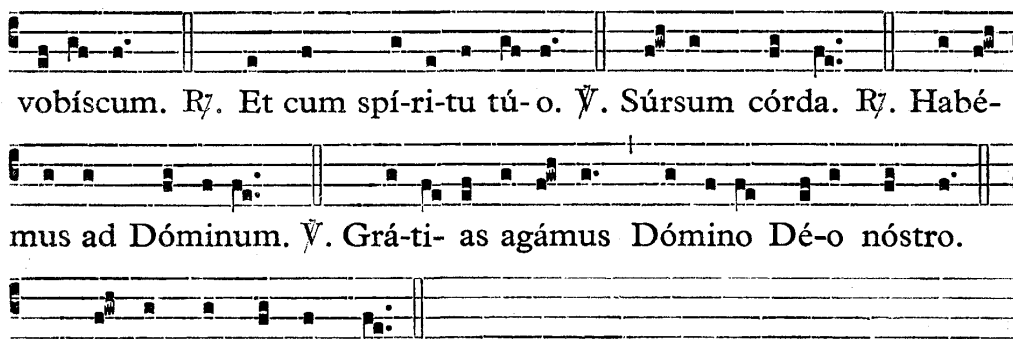
V. Let us give thanks to the Lord our God.

R. It is meet and just.

1. Solemn Tone.

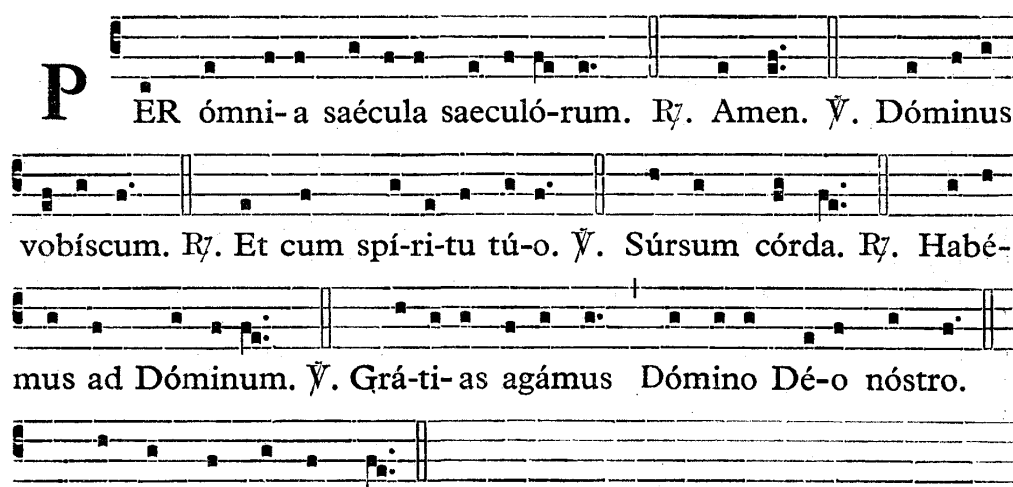
PER omni-a saecula saeculo-rum. **R.** Amen. **V.** Dominus





vobíscum. R̃. Et cum spí-ri-tu tú-o. Ṽ. Súrsum córda. R̃. Habé-
 mus ad Dóminum. Ṽ. Grá-ti-as agámus Dómino Dé-o nóstro.
 R̃. Dígnum et jústum est.

2. Ferial Tone.



PÉR ómni-a saécula saeculó-rum. R̃. Amen. Ṽ. Dóminus
 vobíscum. R̃. Et cum spí-ri-tu tú-o. Ṽ. Súrsum córda. R̃. Habé-
 mus ad Dóminum. Ṽ. Grá-ti-as agámus Dómino Dé-o nóstro.
 R̃. Dígnum et jústum est.

The Prefaces in most frequent use are given here. The rest will be found under their feasts.

Preface of the Blessed Trinity.

The following is said on all Sundays of the year, except those Seasons and Feasts that have a proper Preface.

VERE dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere : Dómine sancte, Pater omnípo-tens, aetérne Deus. Qui cum unigénito Fílio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus : non in uníus singu-laritaté persónae, sed in uníus Trinitáté substántiae. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spíritu Sancto, sine differéntia discretiónis sentímus.

IT is truly meet and just, right and profitable, for us, at all times and in all places, to give thanks to thee, O Lord, the Holy One, Father almighty, everlasting God. Who, together with thine only-begotten Son and the Holy Ghost, art one God, one Lord, not in the singleness of one Person but in the Trinity of one Substance. For all that we be-lieve of thy glory, because revealed by thee, the same we believe of thy Son, the same of the Holy Ghost, without difference or distinction; so

Ut in confessiōe verae, sempiternaēque Deitātis, et in persōnis proprietas, et in essētia unitas, et in majestāte adorētur aequalitas. Quam laudant Angeli atque Archāngeli, Chérubim quoque ac Sérāphim : qui non cessant clamāre quotidie, una voce dicētes :

Sanctus, *p.* 14.

that in the confession of one true and eternal Godhead there may be adored distinctness in Persons, oneness in essence and equality in majesty. Whom Angels and Archangels, Cherubim likewise and Seraphim do praise, nor cease, day by day with one voice crying out, to repeat :

Holy, *p.* 14.

Preface of our Blessed Lady.

At Votives Masses is said : Et te in Veneratione (in the Veneration).

VEre dignum et justum est, aequum et salutāre, nos tibi semper et ubique grātias āgere, Dōmine sancte, Pater omnīpotens, aetérne Deus. Et te in*** beātae Mariāe semper Virgīnis collaudāre, benedícere, et praedicāre. Quae et Unigénitum tuum Sancti Spíritus obumbratiōe concēpit : et virginitātis glória permanēte, lumen aetérnum mundo effūdīt, Jesum Christum Dōminum nostrum. Per quem Majestātem tuam laudant Angeli, adórant Dominationes, tremunt Potestātes. Caeli, caelórūque Virtútes, ac beāta Sérāphim sócia exultatiōe concēlebrant. Cum quibus et nostras voces, ut admitti jubeas deprecāmur, súpplici confessiōe dicētes :

Sanctus, *p.* 14.

IT is truly meet and just, right and profitable, for us, at all times, and in all places, to give thanks to thee, O Lord, the Holy One, Father almighty, everlasting God. Likewise that with one voice we should laud, bless and extol thee in the..... of blessed Mary ever a Virgin. For, the Holy Ghost overshadowing her, she conceived thine only-begotten Son, and the glory of her virginity abiding, shed forth upon the world light eternal, Jesus Christ our Lord. Through whom the Angels praise, the Dominations adore, the Powers with awe worship thy majesty. Which the heavens and the Forces of heaven together with the blessed Seraphim joyfully do magnify. And do thou command that it be permitted to our lowliness to join with them in confessing thee, and unceasingly to repeat :

Holy, *p.* 14.

Preface of the Apostles.

VEre dignum et justum est, aequum et salutāre, te Dōmine, suppliciter exorāre, ut gregem tuum, pastor aetérne, non déseras : sed per beātos Apóstolos tuos continúa protectiōe custódias. Ut íisdem rectóribus gubernētur, quos óperis tui vicários eídem contulísti praeesse pastóres. Et ideo cum Angelis et Archāngelis, cum Thronis et Dominationi-

IT is truly meet and just, right and profitable, humbly to beseech thee, O Lord, not to forsake the flock of which thou art the eternal Shepherd ; but through thy holy Apostles ever to guard and keep it, so that by those rulers it be governed whom thou didst set over it to be its pastors under thee. And therefore with the Angels and Archangels, with the Thrones and Dominations and with all the array of the heavenly host we sing a

bus, cumque omni milítia caeléstis exercitus, hymnum glóriæ tuæ cánimus, sine fine dicétes :

Sanctus, *as below.*

hymn to thy glory and unceasingly repeat :

Holy, *as below.*

Common Preface.

On feasts and ferias during the week, when there is no proper Preface.

VEre dignum et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere : Dómine sancte, Pater omnípotens, aetérne Deus : * per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominationés, tremunt Potestátes, Caeli, caelórúmque Virtútes, ac beáta Séraphim sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admitti jubeas deprecámur, súpplíci confessióne dicétes :

IT is truly meet and just, right and profitable, for us, at all times and in all places, to give thanks to thee, O Lord, the Holy One, Father almighty, everlasting God, through Christ our Lord : through whom the Angels praise, the Dominations adore, the Powers with awe worship thy majesty. Which the heavens and the Forces of heaven together with the blessed Seraphim joyfully do magnify. And do thou command that it be permitted to our lowliness to join with them in confessing thee, and unceasingly to repeat :

After the Preface, the Priest says the Sanctus in a low voice, while it is sung by all the people.

Sanctus, Sánctus, Sánctus Dóminus Déus Sábaoth. Pléni sunt caéli et térra glória túa. Hosánna in excélsis.

Benedíctus qui vénit in nómine Dómini. Hosánna in excélsis.

HOly, Holy, Holy, Lord God of Hosts.

The heavens and the earth are full of thy glory. Hosanna in the highest.

Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Canon.

TE igitur, clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum, súpplíces rogámus, ac pétimus, uti accépta hábeas, et benedícas haec dona, haec múnera, haec sancta sacrificia illibáta, in primis, quae tibi offéri-mus pro Ecclésia tua sancta cathólica : quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum : una cum fámulo tuo Papa nostro N. et Antístite nostro N. et ómnibus orthodoxis, atque cathólicae et apostólicae fidei cultóribus.

Wherefore, we humbly beg and beseech thee, most merciful Father, through Jesus Christ, thy Son, our Lord, to receive and to bless these gifts, these oblations, these holy and spotless sacrifices which we offer up unto thee for, in the first place, thy Holy Catholic Church. Do thou vouchsafe in all the earth to bestow upon her thy peace, to keep her, to gather her together, and to guide her; as likewise, thy servant N., our Pope, N., our Bishop, and all men who are orthodox in belief and who profess the Catholic and Apostolic Faith.

The Commemoration of the Living :

Meménto, Dómine, famulórum famularúmque tuárum, *N. et N.*; et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus : vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque ómnibus : pro redemptione animárum suárum, pro spe salútis, et incolumitátis suae : tibi que reddunt vota sua aetérno Deo, vivo et vero.

¶ Communicántes, et memóriam venerántes, in primis gloriósae semper Vírginis Maríae, Genitrícis Dei * et Dómini nostri

Be mindful, O Lord, of thy servants and of thine handmaidens, *N. and N.*; and of all here present, the faith of each one of whom is known to thee, nor is his devotion hidden from thee. For them we offer up to thee this sacrifice of praise; as they too, for themselves, for their households and all dear to them, for the salvation of their own souls, for the health and welfare they hope for, offer it up, and pay their vows to thee, God everlasting, living and true.

¶ Having communion with and venerating the memory in the first place of the glorious Mary ever a Virgin, Mother of Jesus Christ * our

¶ During the Octave of Christmas.

Communicántes et diem sacratíssimum (noctem sacratíssimam) celebrántes, quo (qua) beatae Maríae intemerata virgíntas huic mundo édídít Salvatórem : sed et memóriam venerántes, in primis ejúsdem gloriósae semper Vírginis Maríae, Genitrícis ejúsdem Dei * ...

Having communion in and celebrating the most sacred day (*at the Christmas midnight Mass only*, night) on which the stainless virginity of blessed Mary brought forth the Saviour of the world; venerating the memory in the first place of the same glorious Mary ever a Virgin, Mother of the same Jesus Christ * ...

During the Octave of the Epiphany.

Communicántes et diem sacratíssimum celebrántes, quo Unigénitus tuus in tua tecum glória coaetérnus, in veritate carnis nostrae visibíliter corporális appáruit : sed et memóriam venerántes, in primis gloriósae semper Vírginis Maríae, Genitrícis ejúsdem Dei * ...

Having communion in and celebrating the most sacred day on which thine only-begotten Son, co-eternal with thee in thy glory, in very truth visibly appeared in our bodily flesh; venerating the memory in the first place of the glorious Mary, ever a Virgin, Mother of the same Jesus Christ * ...

During the Octave of Easter.

Communicántes et diem sacratíssimum celebrántes Resurrectiónis Dómini nostri Jesu Christi secúndum cárnem : sed et memóriam venerántes, in primis gloriósae semper Vírginis Maríae, Genitrícis ejúsdem Dei * ...

Having communion in and celebrating the most sacred day of the Resurrection of our Lord Jesus Christ according to the flesh; venerating the memory in the first place of the glorious Mary, ever a Virgin, Mother of the same Jesus Christ * ...

During the Octave of the Ascension :

Communicántes et diem sacratíssimum celebrántes : quo Dóminus noster, Unigénitus Fílius tuus, unitam sibi fragilitátis nostrae substantíam, in glóriæ tuæ dextera

Having communion in and celebrating the most sacred day on which our Lord, thine only-begotten Son, established at thy right hand in glory that frail nature of ours which he had assumed; venerat-

collocávit : sed et memóriam venerántes, in primis gloriósae semper Vírginis Maríae, Genitricis ejúsdem Dei * ...

ing the memory in the first place of the glorious Mary ever a Virgin, Mother of the same Jesus Christ * ...

During the Octave of Pentecost :

Communicántes et diem sacratíssimum Pentecóstes celebrántes, quo Spíritus Sanctus Apóstolis innúmeris linguis appáruit : sed et memóriam venerántes, in primis gloriósae semper Vírginis Maríae Genitricis Dei * ...

Having communion in and celebrating the sacred day of Pentecost on which the Holy Ghost appeared to the Apostles, betokened by numberless tongues; venerating the memory in the first place of the glorious Mary ever a Virgin, Mother of the same Jesus Christ * ...

Jesu Christi : sed et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andréae, Jacóbi, Joánnis, Thomae, Jacóbi, Philíppi, Bartholomaei, Matthaei, Simónis et Thaddaei : Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmae et Damiáni : et ómnium sanctórum tuórum; quorum méritis, precibúsq; concédas, ut in ómnibus protectionis tuae muniámur auxílio. Per eúmdem Christum Dóminum nostrum. Amen.

God and our Lord; but also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddaeus; of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and all thy Saints : for the sake of whose merits and prayers do thou grant us to be in all things safeguarded by thy sure defence. Through the same Christ, our Lord. Amen.

With his hands spread over the offerings, the Priest continues the prayer :

Hanc ígitur oblatiónem servitútis nostrae, sed et cunctae famíliae tuae, ¶ quaésumus Dómi-

Wherefore, we beseech thee, O Lord, to be appeased by this oblation which we, thy servants, and with us

¶ *During the Octaves of Easter and Pentecost :*

quam tibi offérimus pro his quoque, quos regeneráre dignátus es ex aqua et Spíritu Sánto, tríbuens eis remissionem ómnium peccatórum,

offering it up in like manner for those also whom thou hast been pleased to make to be born again of water and the Holy Ghost, granting them the forgiveness of all their sins;

ne, ut placátus accípias : diésque nostros in tua pace dispónas, atque ab aetérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

thy whole family, offer up to thee, ¶ and graciously receive it : do thou establish our days in thy peace, nor suffer that we be condemned, but rather command that we be numbered in the flock of thine elect. Through Christ, our Lord. Amen.

The Priest once again blesses the offerings :

Quam oblatiónem tu, Deus, in ómnibus, quaésumus, benedí-

And moreover, do thou, O God, in all ways vouchsafe to bless this same

ctam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris : ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

oblation, to take it for thy very own, to approve it, to perfect it, and to render it well-pleasing to thyself, so that, on our behalf, it may become the Body and Blood of Jesus Christ, thy most dear Son, our Lord.

Consecration of the Bread.

QUI pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in caelum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, 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 having lifted up his eyes to heaven to thee, God, his almighty Father, giving thanks to thee, blessed it, broke it, and gave it to his disciples, saying : Take ye, and eat ye all of this;

FOR THIS IS MY BODY.

The Priest adores and elevates the Body of Christ to show it to the people.

Consecration of the Wine.

Simili modo postquam coenatum est, accipiens et hunc praeclarum 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 AETERNI TESTAMENTI : MYSTERIUM FIDEI : QUI PRO VOBIS ET PRO MULTIS EFFUNDATUR IN REMISSIONEM PECCATORUM.

Haec quotiescumque feceritis, in mei memoriam facietis.

IN like manner, after they had supped, taking also into his holy and venerable hands this goodly chalice, again giving thanks to thee, he blessed it, and gave it to his disciples, saying : Take ye, and drink ye all of this;

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND EVERLASTING TESTAMENT, THE MYSTERY OF FAITH, WHICH FOR YOU AND FOR MANY SHALL BE SHED UNTO THE REMISSION OF SINS.

As often as ye shall do these things, ye shall do them in memory of me.

The Priest adores and elevates the Precious Blood of Christ. Then he goes on :

UNde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatae passionis, nec non et ab inferis resurrectionis, sed et in caelos gloriosae ascensionis : offerimus praeclarae majestati tuae de tuis donis, ac datis, hostiam puram,

Wherefore, O Lord, bearing in mind the blessed Passion of the same Jesus Christ, thy Son, our Lord, his Resurrection likewise from the grave, and his glorious Ascension into heaven, we too, thy servants, as also thy holy people, offer up to thine excellent majesty from among the things thou hast given to

hóstiam sanctam, hóstiam immaculátam, Panem sanctum vitae aetérnae, et Cálicem salutis perpétuae.

Supra quae propítio ac seréno vultu respícere dignéris : et accépta habére, sicuti accépta habére dignátus es múnera púeri tui iusti Abel, et sacrificium Patriarchae nostri Abrahae : et quod tibi obtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

The Priest bows low.

Súpplíces te rogámus, omnipotens Deus : jube haec perférri per manus sancti Angeli tui in sublíme altáre tuum in conspéctu divínae majestátis tuae : ut quotquot, ex hac altáris participatióne, sacrosánctum Fílii tui Corpus, et Sánguinem sumpsérimus, omni benedictióne caeléstí et grátia repleámur. Per eúmdem Christum Dóminum nostrum. Amen.

Memory of the Departed.

Meménto étiam, Dómine, famulórum, famularúmque tuárum N. et N., qui nos praecessérunt cum signo fídei, et dórmiunt in somno pacis.

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigerií, lucis et pacis, ut indúlgeas, deprecámur. Per eúmdem Christum Dóminum nostrum. Amen.

The Priest strikes his breast.

Nobis quoque peccatóribus fámulis tuis, de multítudine miseratiónum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus : cum Joánnē, Stéphanō, Mat-thíā, Bárnabā, Ignátio, Alexán-

us and bestowed upon us, a Victim which is pure, a Victim which is holy, a Victim which is stainless, the holy Bread of life everlasting and the Cup of eternal salvation.

Vouchsafe to look upon them with a gracious and tranquil countenance, and to accept them, even as thou wast pleased to accept the offerings of righteous Abel, thy servant, the sacrifice of Abraham, our Patriarch, and that which Melchisedech, thy high priest, offered up to thee, a holy sacrifice, a victim without blemish.

Humbly we beseech thee, Almighty God, to command that by the hands of thy holy Angel, this our Sacrifice be uplifted to thine altar on high, into the very presence of thy divine majesty; and to grant that as many of us as, by partaking thereof from this altar, shall have received the adorable Body and Blood of thy Son, may from heaven be filled with all blessings and graces. Through the same Christ our Lord. Amen.

Be mindful also, O Lord, of thy servants, and of thine handmaidens, N. and N., who have gone before us with the sign of faith and who sleep the sleep of peace.

For them, O Lord, and for all who rest in Christ, do thou, we beseech thee, appoint a place of solace, of light, and of peace. Through the same Christ our Lord. Amen.

On ourselves too, who are sinners, but yet thy servants, and who put our trust in the multitude of thy tender mercies, vouchsafe to bestow some lot and fellowship with thy holy Apostles and Martyrs : with Stephen, John, Matthias, Barnabas, Ignatius, Alexander, Marcellinus,

dro, Marcellino, Petro, Felicitate, Perpétua, Agatha, Lúcia, Agnéte, Caecília, Anastásia, et omnibus Sanctis tuis : intra quorum nos consórtium, non aestimátor mériti, sed véniae, quaesumus, largítor admítte. Per Christum Dóminum nostrum.

Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cicely, Anastasia, and with all thy Saints. Into their company do thou, we beseech thee, admit us, not weighing our merits, but freely pardoning us our sins. Through Christ our Lord.

Conclusion of the Canon.

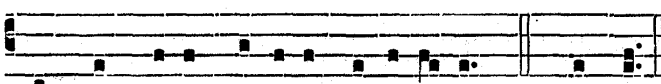
Per quem haec ómnia, Dómine, semper bona creas, sanctificas, vivificas, benedícis, et praestas nobis.

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipoténti, in unitáte Spíritus Sancti, omnis honor et glória.

By whom, O Lord, thou dost, at all times, create, hallow, quicken, bless, and bestow upon us all these good things.

Through him, and with him, and in him, is to thee, who art God, the Father almighty, in the unity of the Holy Ghost, all honour and all glory.

The Priest sings the final words in order that the people may share and ratify by their Amen all that he has said in silence.

P  World without end. R̃. Amen.

ÉR ómni-a saécula saeculó-rum. R̃. Amen.

Communion in the Sacrifice.

The priest begins the preparation for the Communion by singing the Our Father.

Orémus.

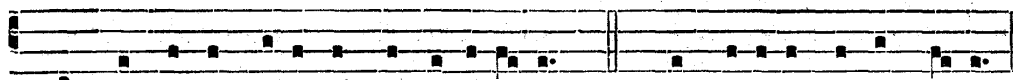
Praeceptis salutáribus móniti, et divína institutióne formáti, audémus dicere :

Pater nóster, qui es in caélis : Sanctificétur nómen túum : Advéniat régnum túum : Fíat volúntas túa, sicut in caélo, et in térra. Pánem nóstrum quotidíánum da nóbis hódie : et dimítte nóbis débíta nóstra, sicut et nos dimíttimus debitóribus nóstris.

Let us pray.

Thereto admonished by wholesome precepts, and in words taught us by God himself, 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 trespasses, as we forgive them that trespass against us. And lead us not into temptation. R̃. But deliver us from evil.

 **Ÿ.** Et ne nos indúcas in tenta-ti-ónem. R̃. Sed líbera nos a má-lo.

The Priest answers Amen in a low voice, and then goes on :

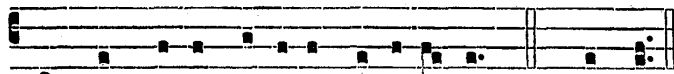
Líbera nos, quaesumus, Dómine, ab ómnibus malis, praeterítis, praeséntibus, et futúris :

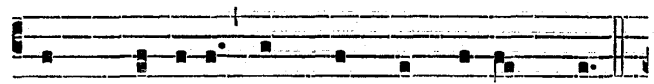
Deliver us, we beseech thee, O Lord, from all evils, past, present and to come, and by the intercession of the

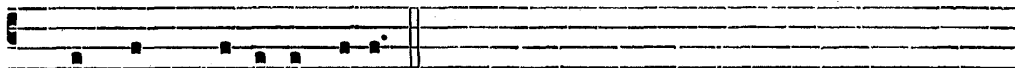
et intercedente beáta et gloriósa semper Vírgine Dei Genitríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andróa, et ómnibus Sanctis, da propítius pacem in diébus nostris : ut ope misericórdiae tuae adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum. Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus.

blessed and glorious Mary, ever a Virgin, Mother of God, of thy holy Apostles Peter and Paul, of Andrew, and of all thy Saints, of thy loving-kindness grant peace in our time; so that in the help thy mercy shall afford us, we may all the days of our life find both freedom from sin and assured safety in every trouble. Through the same Jesus Christ, thy Son, our Lord, who lives and reigns with thee in the unity of the Holy Ghost, God.

During this prayer the Priest breaks the Host. Then he sings:

P  World without end. R₇. Amen.
ÉR ómni- a saécula saeculó-rum. R₇. Amen.

 The peace of the Lord be ever with you.
V. Pax † Dómini sit † semper vobís- † cum. R₇. And with thy spirit.



R₇. Et cum spí-ri-tu tú-o.

Haec commíxtio et consecrátió Córporis et Sánguínis Dómini nostri Jesu Christi fiat accipiéntibus nobis in vitam aetérnam. Amen.

May this commingling and consecrating of the Body and Blood of our Lord Jesus Christ be to us who shall receive it, unto life everlasting. Amen.

Choir and people sing the Agnus Dei.

Agnus Déi, qui tóllis peccáta mún-di : miserére nóbis.

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

Agnus Déi, qui tóllis peccáta mún-di : miserére nóbis.

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

Agnus Déi, qui tóllis peccáta mún-di : dóna nóbis pácem.

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

During the singing of the Agnus Dei, the Priest says three prayers in preparation for the Communion. The first asks for peace and union; it is not said in a Mass of Requiem.

Domine Jesu Christe, qui dixísti Apóstolis tuis : Pacem relínquo vobis, pacem

O Lord Jesus Christ, who didst say to thine Apostles: Peace I leave you, my peace I give unto you; look

meam do 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.

not upon my sins but upon the faith of thy Church : do thou, for such is thy will, ensure to her peace, and the gathering together of all her children. Who livest and reignest, God, world without end. Amen.

At High Mass, the Clergy exchange the Kiss of Peace.

Dómine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spíritu 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 numquam separari permittas : qui cum eodem Deo Patre, et Spíritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

O Lord Jesus Christ, Son of the living God, who fulfilling the Father's will, with the cooperation of the Holy Ghost, by thy death hast given life to the world : for the sake of this thy sacred Body and Blood, free me from all my wickedness and from every evil. Make me to cleave to thy commandments, and suffer not that at any time I be separated from thee ; Who with the same God the Father and the Holy Ghost livest and reignest, God, world without end. Amen.

Percéptio Corporis tui, Dómine Jesu Christe, quod ego indignus sumere praesumo, non mihi provéniat in iudicium et condemnatióem : sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam : qui vivis et regnas cum Deo Patre in unitate Spíritus Sancti Deus, per omnia saecula saeculorum. Amen.

Let not the partaking of thy Body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation ; but, do thou, in thy loving-kindness, make it to avail me to my healing and safe keeping in body and soul. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

The Priest genuflects, and takes the Host into his hands.

Panem caelestem accipiam, et nomen Dómini invocábo.

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

Striking his breast three times he says :

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

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

He receives the Host.

Corpus Dómini nostri Jesu Christi custódiat ánimam meam in vitam aeternam. Amen.

May the Body of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

He remains in recollection for a few moments, and then says:

Quid retribuam Dómino pro
ómnibus quae retribuit mihi?
Cálicem salutáris accípíam, et
nomen Dómini invocábo. Lau-
dans invocábo Dóminum, et ab
inimícis meis salvus ero.

What shall I render unto the Lord
for all the things he has rendered
unto me? I will take the chalice of
salvation and will call upon the name
of the Lord. With high praises will
I call upon the Lord, and I shall be
saved from mine enemies.

He receives the Precious Blood.

Sanguis Dómini nostri Jesu
Christi custódiat ánimam meam
in vitam aetérnam. Amen.

May the Blood of our Lord Jesus
Christ keep my soul unto life ever-
lasting. Amen.

The Communion of the people now takes place. The Confiteor is recited; and then, holding up the Host, the Priest says: Behold the Lamb of God; behold him who takes away the sins of the world. He then repeats three times: Dómine, non sum dignus...; and gives Holy Communion, saying: May the Body of our Lord Jesus Christ keep thy soul unto life everlasting. Amen.

If none of the people communicates, as soon as the Priest has received the Precious Blood the Choir sings the Communion. Like the Introit and the Offertory, this accompanied a procession, lasting while the people went to the altar and received Holy Communion. It too was composed of an antiphon, followed by the psalm from which the antiphon was taken, and the repetition of the antiphon. Now, only the antiphon remains, sung to a more or less elaborate chant. But when Holy Communion is distributed at a sung Mass, there seems nothing to hinder the revival of the ancient custom.

While the Choir sings the Communion, the Priest purifies the chalice, saying:

Quod ore sumpsimus, Dómi-
ne, pura mente capiámus : et de
múnere temporáli fiat nobis
remédium sempitérnum.

Into a pure heart, O Lord, may we
receive the heavenly Food which has
passed our lips; bestowed upon us in
time, may it be the healing of our
souls for eternity.

He purifies his fingers.

Corpus tuum, Dómine, quod
sumpsi, et Sanguis, quem potá-
vi, adhaéreat viscéribus meis :
et praesta; ut in me non remá-
neat scélerum mácula, quem
pura et sancta refecérunt sacra-
ménta : Qui vivis et regnas in
saécula saeculórum. Amen.

May thy Body, O Lord, of which I
have eaten, and thy Blood, of which
I have drunk, cleave to my inmost
parts: and do thou grant that no stain
of sin may remain in me, whom thou
hast comforted with thy pure and
holy Sacraments. Who livest and
reignest world without end. Amen.

The Priest in a low voice reads the Communion antiphon. Then he turns to the people, saying:

Dóminus vobíscum.
R/. Et cum spíritu túo.

The Lord be with you.
R/. And with thy spirit.

Then the Priest says one or more prayers called Postcommunions (meaning, after the Communion). Almost all allude to the mysteries which have been received, and as it were complete the Eucharist or Thanksgiving. Then the Priest announces the ending of the holy Sacrifice.

Dóminus vobíscum.	The Lord be with you.
R̃. Et cum spírítu túo.	R̃. And with thy spirit.
Ite, Míssa est.	Go, the Mass has been said.
R̃. Déo grátias.	R̃. Thanks be to God.

In Masses where the Gloria in excelsis was not said:

Benedicámus Dómino.	Let us bless the Lord.
R̃. Déo grátias.	R̃. Thanks be to God.

In Masses for the Dead:

Requiescant in páce.	May they rest in peace.
R̃. Amen.	R̃. Amen,

The Celebrant invokes the most holy Trinity.

Pláceat tibi, sancta Trínitas, obséquium servitútis meae : et praesta; ut sacrificium, quod óculis tuae majestátis indígnus obtuli, tibi sit acceptábile, mihiq; et ómnibus, pro quibus illud obtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.	May the lowly homage of my service be pleasing to thee, O most holy Trinity: and do thou grant that the sacrifice which I, all unworthy, have offered up in the sight of thy majesty, may be acceptable to thee, and by thy loving-kindness, may avail to atone to thee for myself, and for all those for whom I have offered it up. Through Christ our Lord. Amen.
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Then he blesses the people in the name of the most holy Trinity.

Benedícat vos omnípotens Déus, Páter, et Fílius, ✠ et Spíritus Sántus. R̃. Amen.	May God almighty bless you, Father, Son, and Holy Ghost. R̃. Amen.
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The blessing is not given in Masses for the Dead.

The Pontifical Blessing.

S IT nómen Dómini benedíctum. The Lord's name be blessed.
R̃. Now and for evermore.
Our help is in the name of the Lord. R̃. Who made heaven and earth.

R̃. Ex hoc nunc et usque in sáeculum. Ṽ. Adjutó-ri-um nóstrum

in nómine Dómini. R̃. Quid fécit cælum et térram.

B Enedí-cat vos omnípotens Dé-us : Páter, et Fí-li-us, et

Spí-ri-tus Sánctus. R7. Amen.

Last Gospel.

Finally the Priest reads the beginning of the Gospel according to St John.

Dóminus vobíscum.

R7. Et cum spíritu túo.

✠ Inítium sancti Evangélli
secúndum Joánnem.

R7. Glória tíbí, Dómine.

IN princípío erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt : et sine ipso factum est nihil, quod factum est : in ipso vita erat, et vita erat lux hóminum : et lux in ténebris lucet, et ténebrae eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhiberet de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhiberet de lúmine. Erat lux vera, quae illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his qui credunt in nómine ejus : qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. **ET VERBUM CARO FACTUM EST,** et habitávit in nobis : et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis. R7. Deo grátias.

The Lord be with you,

R7. And with thy spirit.

✠ The beginning of the holy Gospel
according to St. John.

R7. Glory be to thee, O Lord.

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 bear witness of the light, that all men might believe through him. He was not the light, but was to bear witness of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to 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, the glory as of the only-begotten of the Father), full of grace and truth.

R7. Thanks be to God.

RULES FOR THE CHANT OF MASS.

(From the Preface to the Vatican Edition of the Graduale)

I. When the Priest goes towards the altar, the cantors begin the Introit. On Ferias and Simples the Intonation is to be sung by one cantor as far as the sign *: on other Feasts and Sundays, there should be two cantors: but on Solemn Feasts there should be four, if as many as four are available. The Choir continues until the Psalm. The first part of the Verse of the Psalm as far as the asterisk, and the *Ÿ. Gloria Patri* are sung by the cantors, the full choir taking up the rest of the verse. Afterwards, the Introit as far as the Psalm is repeated by the full choir.

At Solemn or Pontifical High Mass, it is quite legitimate to sing the Introit as it was sung in antiquity; namely to make use of several verses of the Psalm, alternately with the Antiphon, so that the singing of the Introit includes the whole time taken by the Celebrant between leaving the Sacristy and reaching the Altar.

II. When the Antiphon is over, the choir sings the *Kyrie eleison* thrice, the *Christe eleison* thrice, and again the *Kyrie eleison* thrice, alternately with the cantors, or with the other half of the choir. But the last *Kyrie eleison* is divided into two or three parts, marked by a single or double asterisk. If there be only two parts, and hence only a single asterisk, the first part is sung by the cantors or by the first half of the choir, the second part by the full choir. If there are three parts, the first being marked by the simple asterisk, and the second by the double one, then, the first part is sung by the same side as in the former case: but the second part, which repeats the melody of the first part, is sung by the other half of the choir: and the third part is by both sides together. Sometimes there are even five parts: then the manner of dividing the alternations in the chanting is marked by the single or double dividing sign being several times inserted; what has been said above sufficiently explains the execution.

III. The priest alone in a clear voice gives the Intonation of the *Gloria in excelsis Deo*, and then *Et in terra pax hominibus*, etc. is continued by the choir divided into two parts, which answer each other, or else the full choir sings in alternation with the cantors. Then follows the response of the choir to the *Dominus vobiscum*.

IV. After the Epistle or Lesson one or two cantors give the Intonation of the Responsory, which is called the Gradual, as far as the sign *, and all, or at any rate the cantors chosen, conclude the chant with due care. Two sing the Verse of the Gradual, and, after the final asterisk, the full choir finishes it; or else, if the responsorial method is preferred, the full choir repeats the first part of the Responsory after the Verse is finished by the cantors or cantor.

If *Alleluia*, *Alleluia*, is to be said with the Verse, the first *Alleluia* is sung by one or two voices as far as the asterisk *: and then the choir repeats the *Alleluia*, continuing with the neum or jubilus which prolongs the syllable *a*. The cantors next sing the Verse, which is finished by the full choir, as before, beginning at the asterisk. When the Verse is finished, the cantor or cantors repeat the *Alleluia*, and the full choir sings only the closing jubilus.

After Septuagesima, the *Alleluia* and the following Verse are left out, and the Tract is sung, its Versicles being chanted alternately by the two sides of the choir answering each other, or else by the cantors and the full choir.

In Paschal Time, the Gradual is omitted and in its place the *Alleluia*, *Alleluia* is sung with its Verse as above. Then one *Alleluia* immediately follows, which must be begun by one or two cantors until the jubilus is reached, when it is not repeated, but finished by the full choir. The Verse and one *Alleluia* are sung at the end, in the manner above described.

The Sequences are sung alternately, either by the cantors and the choir, or else by the alternate sides of the choir.

V. When the Gospel is finished, the priest gives the Intonation of the *Credo* (if it is to be sung), the choir continuing with the *Patrem omnipotentem*, the rest, according to custom, being sung either in full choir or alternately.

VI. The Offertory is begun by one, two or four cantors, in the same way as the Introit, and is finished by the full choir.

VII. When the Preface is finished, the choir goes on with the *Sanctus* etc., but exclusive of *Benedictus qui venit*. Then, and not earlier, comes the Elevation of the Blessed Sacrament. Meanwhile the choir is silent and adores with the rest. After the Elevation the choir sings *Benedictus*.

VIII. After the Response at the *Pax Domini*, the *Agnus Dei* is sung thrice: either by the full choir, the Intonation being given by one, two or four cantors each time: or alternately, but in such a way as to have the *Dona nobis pacem*, or the word *sempiternam* in the Mass of the Dead, sung by the full choir.

IX. After the Communion, the full choir sings the Communion Antiphon, the Intonation being sung by one, two or four cantors as in the case of the Introit¹.

The priest or the deacon sings the *Ite Missa est*, or the *Benedicamus Domino*, and the choir answers with the *Deo gratias* in the same tone.

In the Mass of the Dead, the choir answers *Amen* to the *Requiescant in pace*.

¹ If a Psalm is sung while Holy Communion is being given, it is that from which the Communion piece is taken. If however the Communion is not part of a Psalm, the Psalm is sung in the same Mode as the Communion, with the latter as Antiphon alternating with the verses of the Psalm.