

THE DOMINICAN MISSAL

in Latin and English, Revised Edition, Blackfriars Publications, Oxford, 1948

THE ORDINARY OF THE MASS

On coming to the altar the priest unfolds the corporal and prepares the chalice by pouring in wine and water. When presenting the water, the server says:

S. Benedicite.	S. Bless.
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The priest blesses the water with the formula:

P. In nomine Patris et Filii et Spiritus Sancti.	P. In the name of the Father and of the Son and of the Holy Ghost.
S. Amen.	S. Amen.

This blessing is not given in Masses for the Dead. At a sung Mass (Missa Cantata) the priest does not uncover the chalice until the Responsory. At a Solemn Mass the chalice is carried by the subdeacon to the priest who is seated on the Epistle side of the altar.

A. MASS OF THE CATECHUMENS

This part of the Mass is so called because the public penitents and catechumens were allowed to be present at it.

1. PREPARATION.

(FROM THE ASPERGES TO THE COLLECT)

The priest says in a low voice:

Actiones nostras, quaesumus Domine, aspirando praeveni et adjuvando proseguere; ut cuncta nostra operatio a te semper incipiat, et	Prevent, O Lord, we beseech thee, our actions by thy inspiration, and continue them by thine assistance; that every one of our works may
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per te coepta finiatur. Per Christum Dominum nostrum. Amen.

begin always from thee, and through thee be ended. Through Christ our Lord. Amen.

Then the priest descends to the foot of the altar, makes a profound inclination, and begins with the sign of the cross:

P. In nomine Patris et Filii et Spiritus Sancti.

P. In the name of the Father and of the Son and of the Holy Ghost.

S. Amen.

S. Amen.

P. Confitemini Domino quoniam bonus.

P. Praise the Lord for He is good.

S. Quoniam in saeculum misericordia ejus.

S. For His Mercy endureth for ever.

P. Confiteor Deo omnipotenti, et beatæ Mariæ semper virgine, et beato Dominico patri nostro, et omnibus sanctis, et vobis, fratres, quia peccavi nimis, cogitatione, locutione, opere et omissione, mea culpa; precor vos orare pro me.

P. I confess to almighty God, to blessed Mary ever a virgin, to blessed Dominic our father, to all the saints and to you, brethren, that I have sinned exceedingly by thought, word, deed and omission, through my fault: I beseech you to pray for me.

S. Misereatur tui omnipotens Deus et dimittat tibi omnia peccata tua: liberet te ab omni malo, salvet et confirmet te in omni opere bono, et perducatur te ad vitam æternam.

S. May almighty God have mercy on thee and forgive thee all thy sins: may he free thee from all evil, strengthen and confirm thee in every good work, and bring thee to life everlasting.

P. Amen.

P. Amen.

S. Confiteor Deo omnipotenti, et beatæ Mariæ semper virgini, et beato Dominico patri nostro, et omnibus sanctis, et tibi pater, quia peccavi nimis, cogitatione, locutione, opere et omissione, mea culpa; precor te orare pro me.

S. I confess to almighty God, to blessed Mary ever a virgin, to blessed Dominic our father, to all the saints and to you father, that I have sinned exceedingly by thought, word, deed and omission, through my fault: I beseech you to pray for me.

P. Misereatur vestri, omnipotens Deus, et dimittat vobis omnia peccata vestra: liberet vos ab omni malo, salvet, et confirmet vos in omni opere bono, et perducatur vos ad vitam æternam.

P. May almighty God have mercy upon you and forgive you all your sins: may he free you from all evil, strengthen and confirm you in every good work, and bring you to life everlasting.

S. Amen.

S. Amen.

P. Absolutionem et remissionem omnium peccatorum vestrorum, tribuat vobis omnipotens et misericors Dominus.

S. Amen.	P. May the almighty and merciful Lord grant you absolution and remission of all your sins.
P. Adjutorium nostrum in nomine Domini.	S. Amen.
S. Qui fecit caelum et terram.	P. Our help is in the name of the Lord.
	S. Who made heaven and earth.

The priest goes up to the altar, and inclining says:

Aufer a nobis, Domine, iniquitates nostras, ut ad Sancta Sanctorum, puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.	Take away from us all our iniquities, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.
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After making the sign of the cross on the altar the priest kisses it; then signing himself, he goes to the missal to read the office.

P. Kyrie eleison.	P. Lord have mercy on us.
S. Kyrie eleison.	S. Lord have mercy on us.
P. Kyrie eleison.	P. Lord have mercy on us.
S. Christe eleison.	S. Christ have mercy on us.
P. Christe eleison.	P. Christ have mercy on us.
S. Christe eleison.	S. Christ have mercy on us.
P. Kyrie eleison.	P. Lord have mercy on us.
S. Kyrie eleison.	S. Lord have mercy on us.
P. Kyrie eleison.	P. Lord have mercy on us.

Then follows the Gloria:

Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi, propter magnam gloriam tuam. Domine Deus, rex caelestis, Deus Pater omnipotens, Domine, Fili Unigenite	Glory to God in the highest, 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
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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.	Lord God, Lamb of God, Son of the Father: who takest away the sins of the world, have mercy upon us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For thou only art holy. Thou only art Lord. Thou only, O Jesus Christ, art Most High, together with the Holy Ghost, in the glory of God the Father. Amen.
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The Gloria is omitted during Advent, from Septuagesima to Holy Saturday exclusively (except on Maundy Thursday), on Ferial days and in Masses for the Dead.

2. INSTRUCTION.

The priest turns to the people, and says:

P. Dominus vobiscum.	P. The Lord be with you.
S. Et cum spiritu tuo.	S. And with thy spirit.

He then reads the Collect.

At the end of the Collect the server answers: Amen.

Then follow the Epistle and the Responsory, after which, going to the Gospel side of altar he says in a low voice:

P. Dominus sit in corde meo et in labiis meis ad pronuntiandum sanctum evangelium pacis.	P. May the Lord be in my heart and on my lips, that I may announce the gospel of peace.
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He begins the Gospel by saying:

P. Dominus vobiscum.	P. The Lord be with you.
S. Et cum spiritu tuo.	S. And with thy spirit.
P. Sequentia sancti evangelii secundum ...	P. The continuation of the holy gospel according to ...
S. Gloria tibi Domine.	S. Glory be to thee, O Lord.

While saying this he signs himself with the thumb on forehead, lips and heart, and then blesses himself with the ordinary sign of the cross. The faithful sign themselves in the same way as the priest.

After the Gospel the priest first blesses himself in the ordinary way, and then the missal: after which he kisses the book, saying:

P. Per evangelica dicta deleantur nostra delicta.	P. May our sins be washed away by the words of the gospel.
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The priest now begins the Creed (if the rubric orders it) in the middle of the altar, continuing it at the missal:

<p>Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum Filium Dei unigenitum et ex Patre natum ante omnia saecula; Deum de Deo, lumen de lumine, Deum verum de Deo vero, genitum, non factum; consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de caelis (<i>hic genuflectitur</i>) 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 caelum, 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 in unam, sanctam, catholicam, et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi saeculi. Amen.</p>	<p>I believe in one God, the Father, almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages; God of God, light of light, true God of true God; begotten not made; consubstantial with the Father: by whom all things were made. Who for us men, and for our salvation, came down from heaven (<i>here all kneel</i>); and was incarnate by the Holy Ghost, of the virgin Mary: AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again according to the scriptures; and ascended into heaven. He sitteth at the right hand of the Father; and he shall come again with glory to judge the living and the dead: and his kingdom shall have 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 await the resurrection of the dead, and the life of the world to come. Amen.</p>
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B. MASS OF THE FAITHFUL.

1. FROM THE OFFERTORY TO THE PREFACE.

P. Dominus vobiscum.	P. The Lord be with you.
S. Et cum spiritu tuo.	S. And with thy spirit.
P. Oremus.	P. Let us pray.

The Offertory now follows.

P. Quid retribuam Domino pro omnibus quae retribuit mihi?	P. What shall I render to the Lord for all that he hath rendered to me?
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Taking up the chalice with the paten and host thereon, he says:

P. Calicem salutaris accipiam et nomen Domini invocabo.	P. I will take the chalice of salvation and will call upon the name of the Lord.
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While offering the chalice he says:

P. Suscipe sancta Trinitas hanc oblationem, quam tibi offero in memoriam passionis Domini nostri Jesu Christi: et praesta, ut in conspectu tuo tibi placens ascendat, et meam et omnium fidelium salutem operetur aeternam.	P. Receive, O holy Trinity, this offering, which I present to thee in memory of the passion of our Lord Jesus Christ: and grant that it may ascend to thee worthily in thy sight, and may bring about my eternal salvation and that of all the faithful.
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In Solemn Masses the incense is used here.

He now washes his fingers, saying at the same time:

Lavabo inter innocentes manus meas, et circumdabo altare tuum Domine: ut audiam vocem laudis, et enarrem universa mirabilia tua. Domine dilexi decorem domus tuae, et locum habitationis gloriae tuae.	I will wash my hands among the innocent, and will compass thine altar, O Lord, that I may hear the voice of thy praise, and tell of all thy wondrous works. I have loved, O Lord the beauty of thy house, and the place where thy glory dwelleth.
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Bowing down in the middle of the altar he says:

In spiritu humilitatis, et in animo contrito, suscipiamur Domine a te: et sic fiat sacrificium nostrum, ut a te suscipiatur hodie, et placeat tibi Domine Deus.	In humble Spirit and with a contrite heart may we be received by thee, O Lord: and may our sacrifice be so performed that it be received by thee this day, and be pleasing to thee, O Lord God.
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He turns to the people inviting them to unite themselves with him in the mass:

Orate fratres, ut meum ac vestrum pariter in conspectu Domini sit acceptum sacrificium.	Pray, brethren, that my sacrifice and yours may be pleasing in the sight of the Lord.
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Turning back to the altar he says:

Domine exaudi orationem meam: et clamor meus ad te veniat.	O Lord hear my prayer: and let my cry come unto thee.
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After the Secret prayers he says aloud:

P. Per omnia saecula saeculorum.	P. World without end.
S. Amen.	S. Amen.

2. THE PREFACE OF THE CANON OF THE MASS.

P. Dominus vobiscum.	P. The Lord be with you.
S. Et cum spiritu tuo.	S. And with thy spirit.
P. Sursum corda.	P. Be your hearts on high.
S. Habemus ad Dominum.	S. We have them with the Lord.
P. Gratias agamus Domino Deo nostro.	P. Let us give thanks to the Lord our God.
S. Dignum et justum est.	S. It is meet and just.

No. 1. PREFACE OF THE NATIVITY

This Preface is said from Christmas Day to the Epiphany, even in Masses of the Saints and during their Octaves. Also on the Feast of the Holy Name of Jesus; in all Masses of Our Lady occurring between Christmas Day and the Purification; on the Feast of the Purification; as also on the Feast of Corpus Christi and during the Octave, unless a Feast occurs having its own proper Preface; on the Feast of the Sacred Heart, of Jesus, and in votive Masses of the Blessed Sacrament.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeternae Deus. Quia per incarnati verbi mysterium, nova mentis nostrae oculis lux tuae claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes: Sanctus, etc.	It is truly meet and just, right and salutary, that we should always and in all thanks to thee, O holy Lord, Father almighty, eternal God. For by the mystery of the word made flesh, a new ray of thy brightness hath shone upon the eyes of our mind: so that seeing God in visible form we may be drawn by him to the love of things unseen. And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing a hymn to thy glory, saying without ceasing: Holy, etc.
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INFRA CANONEM (WITHIN THE CANON)

*The following is said in all Masses until the Octave Day.
In the first Mass on Christmas Day is said: noctem Sacratissimam.*

Communicantes, et diem (<i>vel</i> noctem) sacratissimus celebrantes, quo beatæ Mariæ intemerata virginitas huic mundo edidit Salvatorem: sed 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, Andreae, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis, et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, 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.	In communion with, and celebrating the most holy day (<i>or</i> night) on which the stainless virginity of the blessed Mary brought forth a Saviour to this world: and also venerating first of all the victory of the glorious Mary, ever a virgin, mother of the same God and Lord Jesus Christ: also of thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints: by whose merits and prayers grant that we may be defended in all things by thy protecting help. Through the same Christ our Lord. Amen.
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No. 2. PREFACE OF THE EPIPHANY

The following Preface is said on the Feast of the Epiphany, and during the Octave:

Vere dignum et justum est, aequum et salutare nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus. Quia cum Unigenitus tuus in substantia nostrae mortalitatis apparuit, nova nos immortalitatis suae luce reparavit. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia caelestis exercitus hymnum gloriae tuae canimus sine fine dicentes: Sanctus, etc.	It is truly meet and just, right and salutary, that we should always and in all places give thanks to thee, O holy lord, Father almighty, eternal God. Because when thine only-begotten Son appeared in the substance of our mortal flesh he restored us by the new light of his own immortality. And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing a hymn to thy glory, saying without ceasing: Holy, etc.
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INFRA CANONEM (WITHIN THE CANON)

This is said during the whole Octave.

Communicantes, et diem sacratissimum celebrantes, quo Unigenitus tuus in tua tecum gloria coaeternus, in veritate carnis nostrae visibiliter corporalis apparuit: sed et memoriam venerantes, in primis gloriosae semper virginis Mariae, genitricis Dei, et Domini nostri Jesu Christi: sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis, et Thaddaei, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani, et omnium sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.	In communion with, and celebrating the most holy day on which thine only-begotten Son, co-eternal with the in thy glory, visibly appeared in the truth of our corporal nature: and also venerating first of all the memory of the glorious Mary, ever a virgin, mother of the same God and Lord Jesus Christ: also of thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints: by whose merits and prayers grant that we may be defended in all things by thy protecting help. Though the same Christ our Lord. Amen.
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No. 3. PREFACE FOR LENT

This preface is said from Ash Wednesday, until the Saturday before Passion Sunday, except on those Feasts which have a proper Preface.

<p>Vere dignum et justum est, aequum et salutare nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus. Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et praemia, per Christum Dominum nostrum. Per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates; caeli caelorumque virtutes, ac beata seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes: Sanctus etc.</p>	<p>It is truly meet and just, right and salutary, that we should always and in all places give thanks to thee O holy Lord, Father almighty, eternal God, Who by bodily fasting dost restrain our vices, lift up our minds, and give us virtue and reward, though Christ our Lord. Through whom the angels praise thy majesty, the dominations adore it, and the powers are in awe; the heavens and the virtues of heaven and the blessed seraphim celebrate it with united joy. With these we pray thee join our voices also, while we say with lowly praise: Holy, etc.</p>
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No. 4. PREFACE OF THE PASSION AND CROSS

The following Preface is said from Passion Sunday till Maundy Thursday inclusive, except on Feasts which have a proper Preface; and on the Feasts of the Cross and in votive Masses of the Cross and Passion.

<p>Vere dignum et justum est, aequum et salutare nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus. Qui salutem humani generis in ligno crucis constituisti, ut unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur; per Christum Dominum nostrum. Per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates; caeli caelorumque virtutes, ac beata seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes: Sanctus, etc.</p>	<p>It is truly meet and just, right and salutary, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God. Who didst place the salvation of mankind upon the tree of the cross, that whence came death, thence life might come: and he that overcame by the tree, on the tree also might be overcome; through Christ our Lord. Through whom angels praise thy majesty, the dominations adore it, and the powers are in awe; the heavens and the virtues of heaven and the blessed seraphim celebrate it with united joy. With these we pray thee join our voices also, while we say with lowly praise: Holy, etc.</p>
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No. 5. PREFACE FOR EASTER

This Preface is said from Holy Saturday till the Vigil of the Ascension, except in Feasts which have a proper Preface. In the Mass of Holy Saturday is said: in hac potissimum nocte (more especially on this night); on Easter Sunday and during the Octave: in hoc potissimum die (more especially on this day); and during Paschal time: in hoc potissimum (especially at this time).

<p>Vere dignum et justum est, aequum et salutare, te quidem Domine omni tempore, sed in hoc potissimum die (vel in hoc potissimum) gloriosus praedicare, cum Pascha nostra immolatus est Christus. Ipse enim verus est agnus, qui abstulit peccata mundi; qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes: Sanctus, etc.</p>	<p>It is truly meet and just, right and salutary, to praise thee, O Lord, at all times, but more especially on this day (or at this time) when Christ out Pasch was sacrificed. For he is the true lamb that hath taken away the sins of the world; who by dying destroyed our death, and by rising again hath restored our life. And therefore with the angels and archangels, the thrones and dominations, and with all the heavenly host, we sing a hymn to thy glory, saying without ceasing: Holy, etc.</p>
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INFRA CANONEM (WITHIN THE CANON)

This is said from the Vigil until Low Sunday, inclusive.

<p>Communicantes, et diem sacratissimum celebrantes (in Missa Sabbati Sancti dicatur: noctem sacratissimam) resurrectionis Domini nostri Jesu Christi secundum carnem; sed et memoriam venerantes, in primis gloriosae semper virginis Mariae, genitricis Dei, et Domini nostri Jesu Christi: sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis, et Thaddaei, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani, et omnium sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.</p> <p>Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua et Spiritu Sancto, tribuens eis remissionem omnium peccatorum, quaesumus Domine, ut placatus accipias, diesque nostros in tua pace disponas; atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege</p>	<p>In communion with, and celebrating, the most holy day (on Holy Saturday is said: the most holy night) of the resurrection of our Lord Jesus Christ according to the flesh; and also venerating first of all the memory of the glorious Mary, ever a virgin, mother of the same God and Lord Jesus Christ; also of thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints: by whose merits and prayers grant that we may be defended in all things by thy protecting help. Through the same Christ our Lord. Amen.</p> <p>We therefore beseech thee, O Lord, favourably to accept this offering of our service and that of all thy family, which we present to thee for all those whom thou hast deigned to regenerate by water and the Holy Ghost, granting them remission of all their sins; and to dispose our days in peace, and bid us be delivered from eternal damnation and be numbered among the company of thine elect. Through Christ our</p>
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numerari. Per Christum Dominum nostrum.
Amen.

Lord. Amen.

No. 6. PREFACE OF THE ASCENSION

Said on Ascension Day and during the Octave, except on Feasts which have a proper Preface.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte Pater omnipotens, aeternae Deus, per Christum Dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in caelum, ut nos divinitatis suae tribueret esse participes. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes: Sanctus, etc.

It is truly meet and just, right and salutary, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God, through Christ our Lord. Who after his resurrection appeared openly to all his disciples, and in their sight ascended into heaven, to make us partakers of his divinity. And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing a hymn to thy glory, saying without ceasing: Holy, etc.

INFRA CANONEM (WITHIN THE CANON)

Said during the Octave.

Communicantes, et diem sacratissimum celebrantes, quo Dominus noster, unigenitus Filius tuus, unitam sibi fragilitas nostrae substantiam in gloria tuae dextera collocavit; sed et memoriam venerantes, in primis gloriosae semper virginis Mariae, genitricis Dei, et Domini nostri Jesu Christi: sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis, et Thaddaei, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani, et omnium sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

In communion with, and celebrating the most holy day on which our Lord, thine only-begotten Son, set at the right hand of thy glory the substance of our frail nature, which he had united in to himself: and also venerating first of all the memory of the glorious Mary, ever a virgin mother of the same God and Lord Jesus Christ; also, of thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, John and Paul, Cosmas and Damian and of all thy saints: by whose merits and prayers grant that we may be defended in all things by thy protecting help. Through the same Christ our Lord. Amen.

No. 7. PREFACE FOR PENTECOST

This is said on the Vigil, the Feast, and during the Octave. Also in Votive Masses of the Holy Ghost (with the omission, however, of the words: hodierna die).

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeternae Deus, per Christum Dominum nostrum. Qui ascendens super omnes caelos, sedensque ad dexteram tuam, promissum Spiritum Sanctum (hodierna die) in filios adoptionis effudit. Quapropter profusis gaudiis totus in orbe terrarum mundus exsultat; sed et supernae virtutes, atque angelicae potestates hymnum gloriae tuae concinunt, sine fine dicentes: Sanctus, etc.

It is truly meet and just, right and salutary, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God, through Christ our Lord. Who ascending above all the heavens and sitting at thy right hand sent down the promised Holy Spirit (this day) upon the children of adoption. Wherefore the whole world rejoices with exceeding great joy all the earth over; and the heavenly virtues with the angelic powers join in singing to thy glory, saying without ceasing: Holy, etc.

INFRA CANONEM (WITHIN THE CANON)

Said on the Feast and until the following Saturday, inclusively.

Communicantes, et diem sacratissimum Pentecostes celebrantes, quo Spiritus Sanctus apostolis in igneis linguis apparuit: sed et memoriam venerantes, in primis gloriosae semper virginis Mariae, genitricis Dei, et Domini nostri Jesu Christi: sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis, et Thaddaei, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani, et omnium sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua et Spiritu Sancto, tribuens eis remissionem omnium peccatorum, quaesumus Domine, ut placatus accipias, diesque nostros in tua pace disponas; atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

In communion with, and celebrating, the most holy day of Pentecost, on which the Holy Spirit appeared to the apostles in tongues of fire: and also venerating first of all the memory of the glorious Mary, ever a virgin, mother of the same God and Lord Jesus Christ; also of thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian and of all thy saints: by whose merits and prayers grant that we may be defended in all things by thy protecting help. Through the same Christ our Lord. Amen.

We therefore beseech thee, O Lord, favourably to accept this offering of our service and that of all thy family, which we present to thee for all those whom thou hast deigned to regenerate by water and the Holy Ghost, granting them remission of all their Sins; and to dispose our days in peace, and bid us be delivered from eternal damnation and be numbered among the company of thine elect. Through Christ our Lord. Amen.

No. 8. PREFACE OF THE HOLY TRINITY

It is said on the Feast, and on the three days following (except on Feasts which have a proper Preface); on the Feast of the Transfiguration, and on all Sundays throughout the year which have no proper Preface.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeternae Deus. Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae, sed in unius trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus.

It is truly meet and just, right and salutary, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God. Who with thine only-begotten Son and Holy Ghost art one God and one Lord: not in the oneness of a single person but in the trinity of one substance. For that which by thy revelation we believe of thy glory, the same we believe of thy Son, and the same of the Holy

Ut in confessione sempiternaeque Deitatis, et in personis proprietates, et in essentia unitas, et in maiestate adoretur aequalitas. Quam laudant angeli, atque archangeli, cherubim quoque, ac seraphim, qui non cessant clamare quotidie, una voce dicentes: Sanctus, etc.	Ghost, without difference or distinction. So that in confessing the true and everlasting Deity we adore distinction of persons, unity of essence, and equality in majesty. Which the angels and arch angels, the cherubim also and the seraphim praise, who cease not daily to cry out with united voice, saying: Holy, etc.
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No. 9. PREFACE OF OUR BLESSED LADY

It is said on Feasts of B. V. M. , except the Purification; during their Octaves, unless there occur a Feast with its own Preface; in Votive Masses of our Lady, but not those occurring between Christmas and the Purification. According to the name of the Feast is said: Et te in conceptione immaculata, or Compassione, Annuntiatione, Visitatione, Nativitate, Presentatione; and on other Feasts: Solemnitate; on the Vigils of the Immaculate Conception, and of the Assumption and in Votive Masses: Veneratione.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere Domine sancte, Pater omnipotens, aeternae Deus. Et te in . . . beatæ Mariæ semper virginis exsultantibus animis laudare, benedicere, et praedicare. Quae et Unigenitum tuum Sancti Spiritus obumbratione concepit, et virginitatis gloria permanente, mundo lumen aeternum effudit, Jesum Christum Dominum nostrum. Per quem maiestatem tuam laudant angeli, adorant dominationes, tremunt potestates; caeli, caelorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplicii confessione dicentes: Sanctus, etc.	It is truly meet and just, right and salutary that we should always and in all places give thee thanks, O holy Lord, Father almighty, eternal God. And that we should with glad hearts praise, bless and glorify thee on the . . . of the blessed Mary, ever a virgin. Who by the overshadowing of the Holy Spirit conceived thine only-begotten Son, and without losing the glory of her virginity gave to the world the eternal light, Jesus Christ our Lord. Through whom the angels praise thy majesty, the dominations adore it, and the powers are in awe; the heavens and the virtues of heaven and the blessed seraphim celebrate it with united joy. With these we pray thee join our voices also, while we say with lowly praise: Holy, etc.
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No. 10. PREFACE OF S. JOSEPH

It is said on all Feasts of S. Joseph, and during their Octaves, except in Masses having a proper Preface.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeternae Deus. Et te in festiuitate beati Joseph debitis magnificare	It is truly meet and just, right and salutary, that we should always and in all places give thee thanks, O holy Lord, Father almighty, eternal God. And with due praises magnify, bless and
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praeconiis, benedicere et praedicare. Qui et vir justus, a te Deiparae virgini sponsus est datus, et fidelis servus ac prudens, super familiam tuam est constitutus, ut Unigenitum tuum Sancti Spiritus obumbratione conceptum, paterna vice custodiret, Jesum Christum Dominum nostrum. Per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates; caeli caelorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes: Sanctus, etc.

glorify thee on the feast of blessed Joseph. For he is the just man whom thou gavest as spouse to the virgin mother of God and who, a faithful and prudent servant, was set over thy family, that with fatherly care he might guard thine only-begotten Son, who was conceived by the overshadowing of the Holy Ghost, Jesus Christ our Lord. Through whom the angels praise thy majesty, the dominations adore it, and the powers are in awe; the heavens and the virtues of heaven and the blessed seraphim celebrate it with united joy. With these we pray thee join our voices, while we say with lowly praise: Holy, etc.

No. 11. PREFACE OF THE APOSTLES

It is said on Feasts of the Apostles and Evangelists, except S. John; during their Octaves, save on Feasts which have a proper Preface; in Votive Masses of the Apostles.

Vere dignum et justum est, aequum et salutare, te Domine suppliciter exorare, ut gregem tuum pastor aeternae non deseras, sed per beatos apostolos tuos continua protectione custodias; ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti praeesse pastores. Et ideo cum angelis et archangelis, cum thronis et dominationibus; cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes: Sanctus, etc.

It is truly meet and just, right and salutary, humbly to beseech thee, O Lord, the eternal shepherd, not to forsake thy flock, but through thy blessed apostles to keep a continual watch over it; that it may be governed by those same rulers, whom, as vicars of thy work, thou hast appointed to be shepherds over it. And therefore with the angels and archangels, the thrones and dominations; and with all the heavenly host, we sing a hymn to thy glory, saying without ceasing: Holy, etc.

No. 12. PREFACE OF S. DOMINIC

It is said on his Feasts, during the Octaves, and in Votive Masses.

Vere dignum et justum est, aequum et salutare nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeternae Deus. Qui in tuae sanctae Ecclesiae decorem ac tutamen apostolicam vivendi formam per beatissimum patriarcham Dominicum, renovare voluisti. Ipse enim, genitricis Filii tui semper ope

It is truly meet and just, right and salutary, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God, Who for the honour and defence of thy church didst wish to revive through the blessed patriarch Dominic the apostolic form of life. For he, supported always by the power of thy

<p>suffultus, praedicatione sua compescuit haereses, fidei pugiles gentium in salutem instituit, et innumeras animas Christo lucrificet. Sapientiam ejus narrant populi, ejusque laudes nuntiat ecclesia. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus sine fine dicentes: Sanctus, etc.</p>	<p>Son's mother, overcame heresy by his preaching, established an order of champions of the faith for the salvation of the nations, and won innumerable souls for Christ. The nations speak of his wisdom, and the church declares his praise. And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing a hymn to thy glory, saying: Holy, etc.</p>
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No. 13. PREFACE OF S. THOMAS AQUINAS

To be said on all Feasts of S. Thomas, and in Votive Masses.

<p>Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus. Qui beatum Thomam Doctorem, vitae innocentia et ingenii sublimitate vere angelicum, in Ecclesia tua suscitare voluisti, ut eam saluberrima et firmissima communiret doctrina, et solis instar illustraret: cujus sapientiam, omnibus praecipue commendatam, totus admiratur orbis terrarum. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes: Sanctus, etc.</p>	<p>It is truly meet and just, right and salutary, that we should always and in all places give thanks to thee, O Holy Lord, Father Almighty, eternal God. Who hast willed to raise up as a Doctor in thy Church the blessed Thomas, an Angel in purity of life and elevation of mind: Who should everywhere establish sound and saving doctrine, and like a star light up the Heavens, and whose wisdom, extolled by all, should win the admiration of the world. And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing a hymn to thy glory, saying: Holy, etc.</p>
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No. 14. PREFACE OF OUR HOLY FATHER S. FRANCIS

<p>Vere dignum et justum est, aequum et salutare nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus. Qui venerandum Confessorem famulum tuum beatum Franciscum, tua, Deus, altissima bonitate et clementia, Sanctorum tuorum meritis et virtutibus sublimasti. Mentemque ipsius, Sancti Spiritus operatione, amor ille Seraphicus ardentissime incendit interius; cujusque corpus sacris stigmatibus insignivit exterius, signo Crucifixi Jesu Christi Domini nostri. Per quem majestatem tuam laudant angeli, adorant dominationes, tremunt</p>	<p>It is truly meet and just, right and salutary, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God. Who, by thy most high goodness and mercy, O God, through the merits and virtues of thy saints, hast exalted thy servant the blessed Francis as a Confessor for our veneration. Whose mind that seraphic love, by the working of the Holy Spirit, inwardly enkindled most ardently; and marked his body outwardly with the bodily stigmata, the sign of Jesus Christ Our Lord Crucified. Through whom the angels praise thy majesty, the dominations adore it,</p>
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<p>potestates; caeli caelorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes: Sanctus, etc.</p>	<p>and the powers are in awe; the choirs and the virtues of heaven and the blessed seraphim celebrate it with united joy. With these we pray thee join our voices also, while we say with lowly praise: Holy, etc.</p>
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No. 15. MASSES FOR THE DEAD

<p>Vere dignum et justum est, aequum et salutare nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus, per Christum Dominum nostrum. In quo nobis spes beatae resurrectionis effulsit, ut quos contristat certa moriendi conditio, eosdem consoletur futurae immortalitatis promissio. Tuis enim fidelibus, Domine, vita mutatur, non tollitur; et dissoluta terrestri hujus incolatus domo, aeterna in caelis habitatio comparatur. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes: Sanctus, etc.</p>	<p>It is truly meet and just, right and salutary, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God, through Christ our Lord. For in him the hope of a blessed resurrection hath shone upon us, so that those whom the certainty of death saddeneth may be consoled by the promise of future immortality. For to those who believe in thee, Lord, life is only changed, not taken away; and in exchange for the dissolution of this earthly dwelling place they receive an eternal home in heaven. And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing a hymn to thy glory, saying without ceasing: Holy, etc.</p>
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No. 16. COMMON PREFACE

Said on all Feasts and Ferias having no proper Preface.

<p>Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus, per Christum Dominum nostrum. Per quem majestatem tuam laudant angeli adorant dominationes tremunt potestates; caeli caelorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes:</p>	<p>It is truly meet and just, right and salutary, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God through Christ our Lord. Through whom the angels praise thy majesty the dominations adore it and the powers are in awe; the heavens and the virtues of heaven and the blessed seraphim celebrate it with united joy. With these we pray thee join our voices also, while we say with lowly praise:</p>
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THE SANCTUS

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua: Hosanna in excelsis.	Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of thy glory: Hosanna in the highest.
Benedictus qui venit in nomine Domini. Hosanna in excelsis.	Blessed is he that cometh in the name of the Lord: Hosanna in the highest.

3. THE CANON OF THE MASS.

He bows low before the altar.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, uti accepta	We therefore humbly pray and beseech thee, most merciful Father, through Jesus Christ thy Son our Lord; that thou wouldst deign to accept
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Rising, he makes the sign of the cross over the offerings three times.

habeas, et benedicas haec + dona, haec + munera, haec + sancta sacrificia illibata: in primis quae tibi offerimus pro ecclesia tua sancta catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum Papa nostro N. , et antistite nostro N. , et omnibus orthodoxis, atque catholicae et apostolicae fidei cultoribus.	and bless these + gifts, these + offerings, these + holy and unspotted sacrifices: which in the first place we offer thee for thy holy catholic church; deign to grant her peace, to protect, unite and govern her throughout the whole world: together with thy servant our Pope, N. , and our bishop, N. , and all orthodox believers and worshippers of the catholic and apostolic faith.
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THE COMMEMORATION OF THE LIVING.

He joins his hands and calls to mind the living for whom he wishes to pray.

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 redemptionem animarum suarum, pro spe salutis et incolumitatis suae, tibi que reddunt vota sua aeterno Deo, vivo et vero.	Be mindful, O Lord, of thy servants and handmaids, N. , and N. , and of all here present whose faith and devotion are known to thee: for whom we offer, or who offer up to thee, this sacrifice of praise for themselves and theirs; for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to thee, the eternal, living and true God.
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With hands extended he now says:

<p>Communicantes, et memoriam venerantes, in primis gloriosae semper virginis Mariae, genitricis Dei, et Domini nostri Jesu Christi: sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis, et Thaddaei, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani, et omnium sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.</p>	<p>In communion with and venerating in the first place the memory of the glorious Mary, ever a virgin, mother of our God and Lord, Jesus Christ: as also of thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints: by whose merits and prayers grant that we may be defended in all things by thy protecting help. Through the same Christ our Lord. Amen.</p>
<p>Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus Domine, ut placatus accipias, diesque nostros in tua pace disponas; atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.</p>	<p>We therefore beseech thee, O Lord, favourably to accept this offering of our service and that of all thy family, and to dispose our days in thy peace; and bid us be delivered from eternal damnation and be numbered among the company of thine elect. Through Christ our Lord. Amen.</p>

He makes the sign of the cross three times over the offerings.

<p>Quam oblationem tu Deus in omnibus, quaesumus, bene + dictam, adscri + ptam, ra + tam, rationabilem, acceptabilemque facere digneris, ut</p>	<p>Which oblation, we beseech thee, O God, deign to make + blessed, + enrolled, + established, reasonable and acceptable, that it may become</p>
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He makes the sign of the cross once over the host and once over the chalice.

<p>nobis Cor + pus, et San + guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.</p>	<p>for us the + Body and + Blood of thy most beloved Son, our Lord Jesus Christ.</p>
<p>Qui, pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas; et elevatis oculis suis in caelum ad te, Deum Patrem suum omnipotentem,</p>	<p>Who the day before he suffered took bread into his holy and adorable hands; and with eyes lifted to thee, O God, his almighty Father, giving</p>

He makes the sign of the cross over the host.

tibi gratias agens, bene + dixit, fregit, deditque discipulis suis, dicens, ACCIPITE, ET MANDUCATE EX HOC OMNES: HOC EST ENIM CORPUS MEUM.	thanks to thee, did + bless, break, and give to his disciples saying TAKE AND EAT YE ALL OF THIS: FOR THIS IS MY BODY.
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He kneels and adores the Body. He rises, lifts the Body for the people to adore; kneels again, placing the Body on the corporal. Then uncovering the chalice, he says:

Simili modo, postquam cenatum est, accipiens et hunc praeclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens,	In like manner after he had supped, taking also this chalice into his holy and adorable hands, and giving thanks to thee,
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He makes the sign of the cross over the chalice.

bene + dixit, deditque discipulis suis, dicens: ACCIPITE, ET BIBITE EX EO OMNES: HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI, MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.	he blessed and gave to his disciples, saying: TAKE AND DRINK YE ALL OF THIS: FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.
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He adores the Blood, raises the chalice for the people, and again kneels. Rising, he says:

Haec quotiescumque feceritis, in mei memoriam facietis.	As often as ye shall do these things ye shall do them in remembrance of me.
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He extends his arms in the form of a cross, saying:

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,	Wherefore, O Lord, we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son, our Lord, and also his resurrection from hell and glorious ascension into heaven, offer unto thy most excellent majesty, of thy
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He makes the sign of the cross over body and blood three times.

hostiam + puram, hostiam + sanctam, hostiam + immaculatam, panem + sanctae vitae aeternae, et calicem + salutis perpetuae.	presents and gifts, a pure + host, a holy + host, a spotless + host, the holy bread + of eternal life, and the chalice + of everlasting salvation.
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He extends his arms saying:

Supra quae propitio ac sereno vultu respicere digneris, et accepta habere sicuti accepta habere dignatus es munera pueri justi Abel, et sacrificium patriarchae nostri Abrahae, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.	Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as thou wert graciously pleased to accept the gifts of thy righteous servant Abel and the sacrifice of our patriarch Abraham and that which thy high priest Melchisedech offered to thee, a holy sacrifice, a spotless host.
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He now inclines profoundly.

Supplices te rogamus omnipotens Deus, jube haec perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinae majestatis tuae; ut quotquot ex hac altaris participatione sacrosancti Filii tui corpus, et	We most humbly beseech thee, almighty God, command these things to be carried by the hands of thy holy angel to thine altar on high, in the sight of thy divine majesty; that as many of us, as by participation at this altar shall receive the most sacred body
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He makes the sign of the cross over the Body, then over the Blood, then on himself.

san + guinem sumpserimus, omni bene + dictione caelesti, et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.	and + blood of thy Son, may be filled with all heavenly + blessing and grace. Through the same Christ our Lord. Amen.
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THE COMMEMORATION OF THE DEAD.

Memento etiam, Domine, famulorum, famularumque tuarum, qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis, N. et N.	Be mindful, also, O Lord, of thy servants and handmaids who are gone before us with the sign of faith, and sleep in the sleep of peace, N. and N.
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He pauses to think of the dead for whom he wishes to pray.

Ipsis, Domine et omnibus in Christo quiescentibus locum refrigerii lucis et pacis ut indulgeas deprecamur. Per eundem Christum Dominum nostrum. Amen.	To these, O Lord, and to all that rest in Christ, grant, we beseech thee, place of refreshment, light and peace. Through the same Christ our Lord. Amen.
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Raising his voice and striking his breast he says:

Nobis quoque peccatoribus: famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Agnete, Caecilia, et omnibus sanctis tuis: intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum.	And to us sinners: thy servants, trusting in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all thy saints: into whose company we beseech thee to admit us, not considering our merit, but freely pardoning our offences. Through Christ our Lord.
Per quem haec omnia, Domine, semper bona creas,	By whom, O Lord, thou dost always create,

He makes the sign of the cross three times.

Then after genuflecting he holds the Body in his fingers while making the sign of the cross three times over the chalice, once at its lip, and finally at its base.

sancti + ficas, vivi + ficas, bene + dicis, et praestas nobis.	+ sanctify, + quicken, + bless, and give us these good things.
Per + ipsum, et cum + ipso, et in + ipso est tibi Deo Patri + omnipotenti in unitate Spiritus + Sancti, omnis honor et gloria:	By + him, and with + him, and in + him, is to thee God, + the Father almighty, in the unity of the + Holy Ghost, all honour and glory:

Raising his voice he says:

P. Per omnia saecula saeculorum.	P. For ever and ever.
S. Amen.	S. Amen.

<p>OREMUS.</p> <p>Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:</p> <p>Pater noster, qui es in caelis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua, sicut in coelo et in terra. Panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne inducas in tentationem.</p> <p>S. Sed libera nos a malo.</p> <p>P. Amen.</p>	<p>LET US PRAY.</p> <p>Taught by thy saving precepts and following thy divine directions, we presume to say:</p> <p>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.</p> <p>S. But deliver us from evil.</p> <p>P. Amen.</p>
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He joins his hands.

<p>Libera nos, quaesumus Domine, ab omnibus malis, praeteritis, praesentibus, et futuris; et intercedente beata et gloriosa semper virgine Dei genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, propitius pacem in diebus nostris: ut ope misericordiae tuae 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.</p>	<p>Deliver us, we beseech thee, O Lord, from all evils, past, present and to come; and by the intercession of the blessed and glorious Mary, ever a virgin, mother of God, together with thy blessed apostles Peter and Paul, and Andrew, and all the saints, graciously grant peace in our days: that by the help of thy mercy we may be always free from sin, and secure from disturbance. Through the same Jesus Christ thy Son, our Lord, who with thee in the unity of the holy Ghost liveth and reigneth, God.</p>
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After dividing the Body, raising his voice, he says:

<p>P. Per omnia saecula saeculorum.</p> <p>S. Amen.</p>	<p>P. World without end.</p> <p>S. Amen.</p>
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He makes the sign of the cross three times with a particle of the Body.

P. Pax Domini sit semper vobiscum.	P. May the peace of the Lord be always with you.
S. Et cum spiritu tuo.	S. And with thy spirit.

4. THE AGNUS DEI AND COMMUNION.

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, grant us peace.

He now drops the particle into the chalice.

Haec sacrosancta commixtio corporis et sanguinis Domini nostri Jesu Christi fiat mihi, et omnibus sumentibus, salus mentis et corporis; et ad vitam aeternam promerendam atque capessendam praeparatio salutaris. Per eundem Christum Dominum nostrum. Amen.	May this most sacred commingling of the Body and Blood of our Lord Jesus Christ be to me and to all who receive it, health of mind and body; and a salutary preparation for meriting and obtaining eternal life. Through the same Jesus Christ our Lord. Amen.
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Bowing down he says:

Domine Jesu Christe Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis; et fac me tuis semper inhaerere mandatis, et a te nunquam separari permittas: Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.	O 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 holy Body and Blood from all my iniquities and from all evils, and make me ever cling to thy command, 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.
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Receiving the Body and Blood the priest says:

Corpus et sanguis Domini nostri Jesu Christi custodiat me in vitam aeternam. Amen.	May the Body and Blood of our Lord Jesus Christ keep me unto eternal life. Amen.
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After the priest has received the Precious Blood the server recites the Confiteor for those who wish to receive Communion. The priest gives the Absolution, and then lifting the sacred host says:

Ecce Agnus Dei: ecce qui tollit peccata mundi.	Behold the Lamb of God: behold him who taketh away the sins of the world.
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Then he says three times:

Domine non sum dignus ut intres sub tectum meum, sed tantum dic verbo et sanabitur anima mea.	Lord, I am not worthy that thou shouldst enter under my roof: say but the word and my soul shall be healed.
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Then he communicates the faithful saying:

Corpus Domini nostri Jesu Christi custodiat te in vitam aeternam. Amen.	May the Body of our Lord Jesus Christ keep thee unto eternal life. Amen.
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He then washes his fingers saying:

Quod ore sumpsimus, Domine, pura mente capiamus; ut de corpore et sanguine Domini nostri Jesu Christi fiat nobis remedium sempiternum. Amen.	May we receive in a pure heart, O Lord, what we have received with our lips; so that of the Body and Blood of our Lord Jesus Christ there may be made for us an everlasting healing. Amen.
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When the priest has purified and covered the chalice, he reads the Communion Antiphon, and then salutes the people.

P. Dominus vobiscum.	P. The Lord be with you.
S. Et cum spiritu tuo.	S. And with thy spirit.

Then he reads the Postcommunion, to which the server replies: Amen.

He again turns towards the people, saying:

5. THE DISMISSAL.

P. Dominus vobiscum.	P. The Lord be with you.
S. Et cum spiritu tuo.	S. And with thy spirit.
P. Ite, missa est.	P. Go, you are dismissed.
S. Deo gratias.	S. Thanks be to God.

When the Gloria has been omitted he says:

P. Benedicamus Domino.	P. Let us bless the Lord.
S. Deo gratias.	S. Thanks be to God.

In Masses for the dead he says:

P. Requiescant in pace.	P. May they rest in peace.
S. Amen.	S. Amen.

Bowing before the altar he says:

Placeat tibi sancta Trinitas obsequium servitutis meae; et praesta ut sacrificium, quod oculis tuae majestatis indignus obtuli tibi sit acceptabile, mihi que, et omnibus pro quibus illud obtuli, sit te miserante propitiabile. Per Christum Dominum nostrum. Amen.	May the performance of my homage be pleasing to thee O holy Trinity; and grant that the sacrifice which I, unworthy as I am, have offered up in the sight of thy majesty may be acceptable to thee, and through thy mercy be propitiation for me, and for all for whom I have offered it. Through Christ our Lord. Amen.
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6. THE BLESSING.

The priest then kisses the altar, and turning to the people gives them his blessing:

Benedictio Dei omnipotentis, Patris et Filii, et Spiritus Sancti, descendat super te et maneat semper.	May the blessing of almighty God, Father, the Son, and Holy Ghost descend upon you and remain with you always.
S. Amen.	S. Amen.

Turning towards the Gospel side of the altar he says:

P. Dominus vobiscum.	P. The Lord be with you.
S. Et cum spiritu tuo.	S. And with thy spirit.

While signing himself he says:

P. Initium sancti evangelii ... <i>vel:</i> Sequentia sancti evangelii	P. The beginning of the holy gospel ... <i>or:</i> The continuation of the holy gospel ...
S. Gloria tibi Domine.	S. Glory be to thee, O Lord.

He then reads the Gospel of S. John, if no other be appointed:

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 tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut	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
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<p>testimonium perhiberet de lumine. Erat lux vera quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri sed ex Deo nati sunt. <i>(Hic genuflectitur).</i> ET VERBUM CARO FACTUM EST, et habitavit in nobis, et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre plenum gratiae et veritatis.</p> <p>S. Deo gratias.</p>	<p>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, he gave them power to become the sons of God: to them that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. <i>(Here kneel down.)</i> AND THE WORD WAS MADE FLESH and dwelt among us: and we saw his glory, the glory as it were of the Only-begotten of the Father, full of grace and truth.</p> <p>S. Thanks be to God.</p>
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PRAYERS FOR THE KING.

In England the following prayers are said for the King after High Mass on Sundays:

ANTIPHON.

<p>Domine, salvum fac regem nostrum N. ; et exaudi nos in die qua invocaverimus te. Gloria Patri.</p> <p>OREMUS.</p> <p>Quaesumus, omnipotens Deus, ut famulus tuus, N. , Rex noster, qui tua miseratione suscepit regni gubernacula virtutum etiam omnium percipiat incrementum: quibus decenter ornatus, et vitiorum monstra devitare (<i>tempore belli: hostes superare</i>), et ad te, qui via, veritas et vita es, cum regina consorte et prole regia, gratiosus valeat pervenire. Per Christum Dominum nostrum. Amen.</p>	<p>O Lord, save N. , our king; and hear us in the day that we shall call upon thee. Glory be.</p> <p>LET US PRAY.</p> <p>We beseech thee, almighty God, that thy servant N. , our king, who in thy merciful providence has been called to rule over this kingdom, may also receive from thee an increase of all virtues: thus becomingly adorned may he avoid all evil doing (<i>in time of war: overcome his enemies</i>), and by thy grace attain, together with the queen consort and their royal offspring, to thee, who art the way, the truth and the life. Through Christ our Lord. Amen.</p>
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PRAYERS TO BE SAID AFTER LOW MASS

<p>Ave Maria, gratia plena, Dominus tecum; benedicta tu in mulieribus et benedictus fructus ventris tui Jesus. Sancta Maria, mater Dei, ora pro nobis peccatoribus nunc et in hora mortis nostrae. Amen.</p>	<p>Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women and blessed is the fruit of thy womb Jesus. Holy Mary, mother of God, pray for us sinners now and at the hour of our death. Amen.</p>
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This is repeated a second and a third time.

<p>Salve Regina, mater misericordiae, vita, dulcedo et spes nostra, salve. Ad te clamamus, exsules filii Hevae, ad te suspiramus, gementes et flentes in hoc lacrymarum valle. Eia, ergo, advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum, benedictum fructum ventris tui, nobis post hoc exsilium ostende. O clemens, O pia, O dulcis virgo Maria.</p> <p>V. Ora pro nobis, Sancta Dei Genetrix.</p> <p>R. Ut digni efficiamur promissionibus Christi.</p> <p>OREMUS.</p> <p>Deus, refugium nostrum et virtus, propulum ad te clamantem propitius re spice; et intercedente gloriosa et immaculata virgine Dei genitrice Maria, cum beato Joseph ejus sponso, ac beatis apostolis tuis Petro et Paulo, et omnibus sanctis, quas pro conversione peccatorum, pro libertate et exaltatione sanctae matris ecclesiae, preces effundimus, misericors et benignus exaudi. Per Christum Dominum nostrum. Amen.</p> <p>Sancte Michael archangele, defende nos in praelio, contra nequitiam et insidias diaboli esto praesidium. Imperet illi Deus, supplices deprecamur: tuque, princeps militiae caelestis, satanam aliosque spiritus malignos, qui ad perditionem animarum pervagantur in mundo, divina virtute in infernum detrude. Amen.</p> <p>Cor Jesu sacratissimum, miserere nobis.</p>	<p>Hail, holy Queen, mother, of mercy, hail, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb Jesus. O clement, O loving, O sweet virgin Mary.</p> <p>V. Pray for us, O holy mother of God.</p> <p>R. That we may be made worthy of the promises of Christ.</p> <p>LET US PRAY.</p> <p>O God, our refuge and our strength, look down in mercy on thy people who cry to thee; and by the intercession of the glorious and immaculate virgin Mary, mother of God, of S. Joseph her spouse, of thy blessed apostles Peter and Paul, and of all the saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our holy mother the church. Through the same Christ our Lord. Amen.</p> <p>Holy Michael archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, prince of the heavenly host, by the power of God thrust down to hell satan and all wicked spirits, who wander</p>
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	through the world for the ruin of souls. Amen.
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	Most sacred heart of Jesus, have mercy upon us.
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This aspiration is repeated three times.
