

The Ordinary of the Mass¹

When the priest enters the Sanctuary, stand until he begins the prayers at the foot of the altar. Then kneel.²

Bowing before the altar, the priest makes the sign of the cross, saying:

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

IN nómine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

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

P. Introíbo ad altáre Dei.

R. To God, Who giveth joy to my youth.

R. Ad Deum qui lætíficat juventútem meam.

The priest and server say alternately:

Psalm 42

In Passion-tide and in Masses for the Dead, this Psalm is omitted as far as *Adjutórium* at★

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

P. **J**UDICA me Deus, et discérne causam meam de gente non sancta: ab hómine iníquo et dolóso érue me.

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

R. Quia tu es Deus fortitúdo mea: quare me repulísti, et quare tristis incédo, dum affligit me inimícus?

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

P. Emítte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua.

R. And I will go in to the altar of God: to God Who giveth joy to my youth.

R. Et introíbo ad altáre Dei; ad Deum qui lætíficat juventútem meam.

¹The Ordinary of the Mass here given is that for Low Mass. The variations for Solemn High Mass or Requiem Mass are given at the foot of their respective pages.

²The directions given throughout this Ordinary of the Mass when to kneel, stand or sit are the general custom for Low Mass. Consult the "Ceremonies for the Laity," page 68. However, frequently it is the rule to kneel all through Low Mass and stand at the two Gospels.

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

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

P Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio et nunc, et semper, et in secula seculorum. Amen.

P Introibo ad altare Dei.

R Ad Deum qui lætificat juventutem meam.

★ **P** Adjutorium nostrum in nomine Domini.

R Qui fecit cælum et terram.

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?

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

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

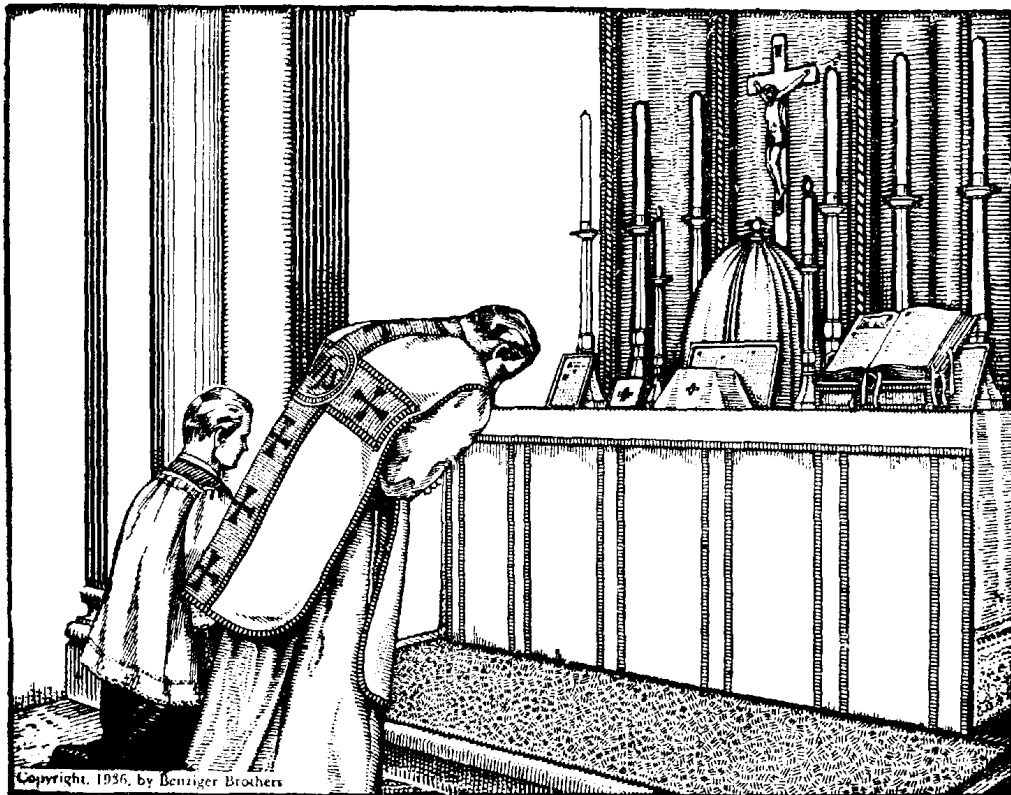
R As it was in the beginning, is now, and ever shall be, world without end. Amen.

P I will go in to the altar of God.

R To God, Who giveth joy to my youth.

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

R Who made heaven and earth.



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THE PREPARATORY PRAYERS AT THE FOOT OF THE ALTAR.
THE PRIEST SAYS THE "CONFITEOR."

Bowing down low, the priest says:

I CONFESS to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed; (*The priest strikes his breast three times, saying:*) through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

R. May almighty God have mercy on thee and, having forgiven thee thy sins, bring thee to life everlasting.

P. Amen.

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: (*Now strike your breast three times, saying:*) through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael

QONFÍTEOR Deo omnípoténti, beátæ Mariæ semper vírgini, beáto Michaéli archángelo, beáto Joánni Baptistæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis et vobis fratres, quia peccávi nimis cogitatione, verbo, et ópere: (*Percútit sibi pectus ter, dicens:*) mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariam semper víginem, beátum Michaélem archángelum, beátum Joán-nem Baptistam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et vos fratres, oráre pro me ad Dóminum Deum nostrum.

R. Misereátur tui omnípotens Deus, et dimíssis peccátis tuis, perdúcat te ad vitam ætérnam.

P. Amen.

QONFÍTEOR Deo omnípoténti, beátæ Mariæ semper vírgini, beáto Michaéli archángelo, beáto Joánni Baptistæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi, Pater, quia peccávi nimis cogitatione, verbo, et ópere: (*Percúte tibi pectus ter, dicens:*) mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariam semper víginem, beátum Michaélem archángelum, beátum Joán-

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

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.

P. Misereátur vestri omnipotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam ætérnam.

P. May almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting.

R. Amen.

R. Amen.

The priest signs himself, saying:

P. Indulgéntiam, ✠ absolutionem et remissionem peccatórum nostrórum, tríbuat nobis omnipotens et miséricors Dóminus.

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

R. Amen.

R. Amen.

Again bowing slightly, the priest goes on:

P. Deus tu convérsus vivificábis nos.

P. Thou wilt turn again, O God, and quicken us.

R. Et plebs tua lætábitur in te.

R. And Thy people will rejoice in Thee.

P. Osténde nobis, Dómine, misericórdiam tuam.

P. Show us, O Lord, Thy mercy.

R. Et salutáre tuum da nobis.

R. And grant us Thy salvation.

P. Dómine exáudi orationem meam.

P. O Lord, hear my prayer.

R. Et clamor meus ad te véniat.

R. And let my cry come unto Thee.

P. Dóminus vobiscum.

P. The Lord be with you.

R. Et cum spíritu tuo.

R. And with thy spirit.

P. Orémus.

P. Let us pray.

Going up to the altar, the priest prays silently:

AUFER a nobis, **M**AKE away from us our quæsumus Dómine, iniquitátes nostras: ut ad Thee, O Lord; that, being Sancta Sanctórum puris made pure in heart we may mereámur méntibus introíre. Per Christum Dóminum nostrum. Amen. Christ our Lord. Amen.

He bows down over the altar, which he kisses, saying:

WE BESEECH Thee, O **O** RAMUS te, Dómine, 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.¹

O per mérita sanctorum tuorum, quorum reliquiæ hic sunt et omnium sanctorum: ut indulgére dignéris ómnia peccáta mea. Amen.¹



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The Introit



Standing at the Epistle side of the altar, he reads the *Introit*, which varies according to the Mass being celebrated, and which will be found in its proper place in each Mass.

In Masses for the Season, pages 102 to 752, or in Masses of the Saints, pages 830 to 1298, or in Masses for the dead, pages 1501 to 1534.

¹At Solemn High Mass the priest before reading the *Introit*, blesses incense, saying:

Mayest thou be blessed ✠ Ab illo bene✠dicáris, in
by Him in Whose honor thou cujus honóre cremáberis.
art to be burnt. Amen. Amen.

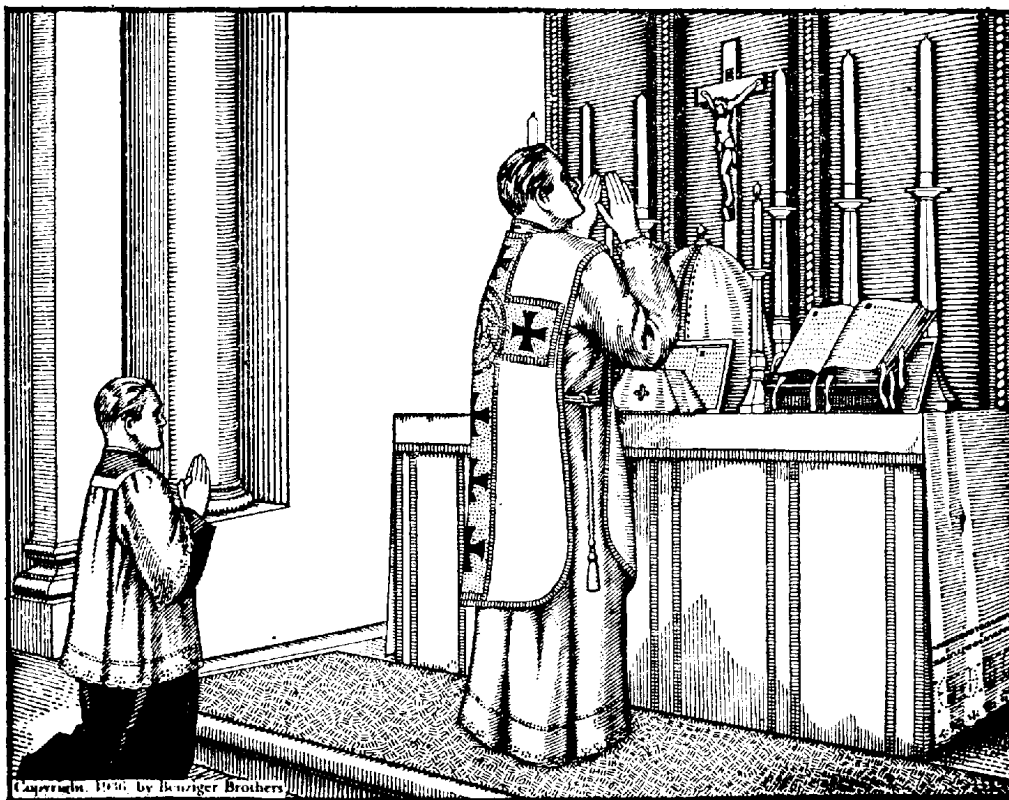
He then incenses the altar and is himself incensed by his deacon. After this the celebrant reads the *Introit*.

The priest returns to the middle of the altar and says, alternately with the server:

Kyrie Eleison

<i>P.</i> K YRIE eléison.	<i>P.</i> L ORD, have mercy on us.
<i>R.</i> Kyrie eléison.	<i>R.</i> Lord, have mercy on us.
<i>P.</i> Kyrie eléison.	<i>P.</i> Lord, have mercy on us.
<i>R.</i> Christe eléison.	<i>R.</i> Christ, have mercy on us.
<i>P.</i> Christe eléison.	<i>P.</i> Christ, have mercy on us.
<i>R.</i> Christe eléison.	<i>R.</i> Christ, have mercy on us.
<i>P.</i> Kyrie eléison.	<i>P.</i> Lord, have mercy on us.
<i>R.</i> Kyrie eléison.	<i>R.</i> Lord, have mercy on us.
<i>P.</i> Kyrie eléison.	<i>P.</i> Lord, have mercy on us.

When the Gloria is to be said or sung the priest standing at the middle of the altar, extends and joins his hands, making a slight bow.



THE "GLORIA IN EXCELSIS."

Gloria in Excelsis¹

GLORY be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly king, God the Father almighty, O Lord Jesus Christ, the only-begotten Son. O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy; Thou alone art the Lord; Thou alone, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

GLÓRIA in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus rex cælestis, Deus Pater omnipotens. Dómine Fili Unigénite, Jesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, súscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserére nobis. Quóniam tu solus sanctus, tu solus Dóminus, tu solus altíssimus, Jesu Christe, cum Sancto Spíritu, in glória Dei Patris. Amen.

Turning to the people, the priest says:

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

P. Dóminus vobíscum.
R. Et cum spiritu tuo.



The Prayer

Here follow the Prayers appointed for the day, which will be found in their proper places in each Mass. Masses for the Season, pages 102 to 752, or in Masses of the Saints, pages 830 to 1298, or in Masses for the Dead, pages 1501 to 1534. See page 819 for various prayer endings.

¹At Solemn High Mass the celebrant sings the first words of the *Gloria in excelsis Deo*, which is then taken up by the choir; the celebrant and ministers being seated until it is finished.



The Epistle¹

The priest next reads the *Epistle*, or *Lesson*, from the Mass he is celebrating, after which the server says: *Deo gratias* (Thanks be to God). Then follows the *Gradual*, or *Tract* or *Sequence*.

The priest, returning to the middle of the altar, bows down, his hands joined, and says the Prayer before the Gospel.

QUONDA cor meum, ac
lábia mea, omnipo-
tens Deus, qui lábia Isaíæ
prophétæ cálculo mun-
dásti ignito: ita me tua
grata miseratióne dignáre
mundáre, ut sanctum
Evangélium tuum digne
váleam nuntiáre. Per
Christum Dóminum nos-
trum. Amen.

Jube Dómine bene-
dicere.

Dóminus sit in corde

QLEANSE 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.

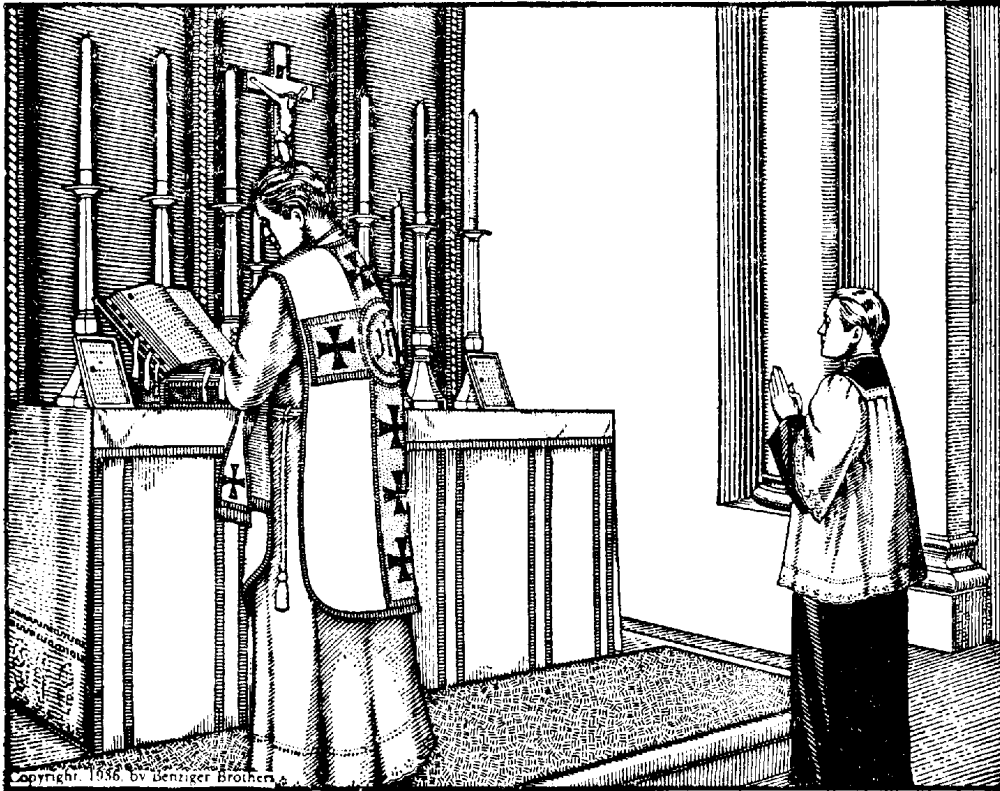
Vouchsafe, O Lord, to
bless me.

The Lord be in my heart

¹At Solemn High Mass the Epistle is sung by the sub-
deacon, the choir afterwards singing the Gradual.

and on my lips, that I may meo, et in lábiis meis; ut
worthily and becomingly digne et competénter an-
announce His gospel. Amen. núntiem Evangélium su-
um. Amen.

The priest goes to the Gospel side of the altar and reads
the Gospel. See the Mass of the day.



Stand ★

The Gospel¹

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

P. Dóminus vobíscum.
R. Et cum spírítu tuo.

¹At Solemn High Mass, after the celebrant has read the Gospel in a low tone, the deacon, taking the book of the Holy Gospels from the altar, kneels before the celebrant and asks his blessing:

Pray, sir, a blessing.

Jube, domne, benedicere.

The Lord be in thy heart
and on thy lips, that worthily
and becomingly thou mayest
announce His Gospel: In the
name of the Father, and of
the Son, ✠ and of the Holy
Ghost. Amen.

Dóminus sit in corde tuo,
et in lábiis tuis: ut digne et
competénter annúnties
Evangélium suum: In nó-
mine Patris, et Filii, et
Spírítus sancti.
Amen.

Then the deacon goes to the place appointed, and sings the Gospel to the end. The celebrant kisses the Sacred Text as above, and is then incensed by the deacon.

P. ✠ *Seqúentia (vel Inítium) Sancti Evangélii secúndum N.*

P. ✠ The following (*or* the beginning) is taken from the Holy Gospel according to St. N.

R. Glória tibi Dómine.

R. Glory be to Thee, O Lord.

At end of Gospel the server says:

R. Laus tibi, Christe.

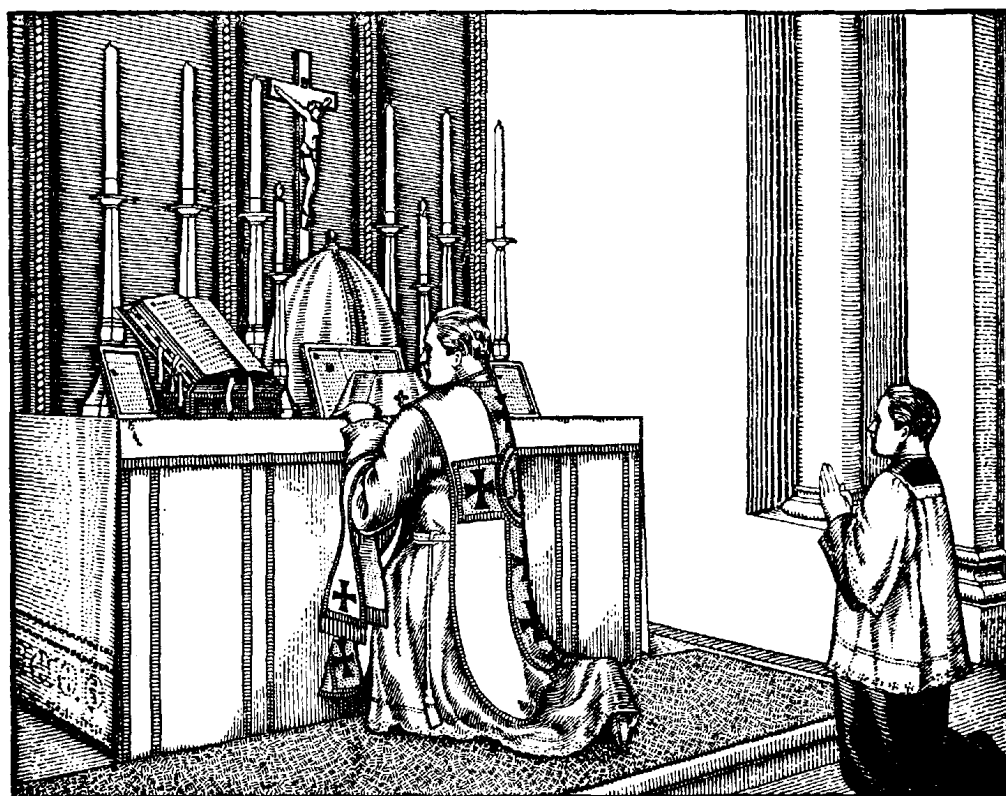
R. Praise be to Thee, O Christ.

The priest kisses the book, saying:

P. Per evangélica dicta deleántur nostra delícta.

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

The priest returns to the middle of the altar and recites the Creed, if it is to be said.



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The Nicene Creed

AREDO in unum **I**BELIEVE in one God,
 Deum, Patrem om- the Father almighty,
 nipoténtem, factórem cæli maker of heaven and earth,
 et terræ, visibílium ómni- and of all things visible and

invisible. And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God of God, light of light, true God of true God; begotten, not made; consubstantial with the Father, by Whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN. (*Here genuflect*) He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He arose 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 expect the resurrection of the dead, and the life of the world to come. Amen.

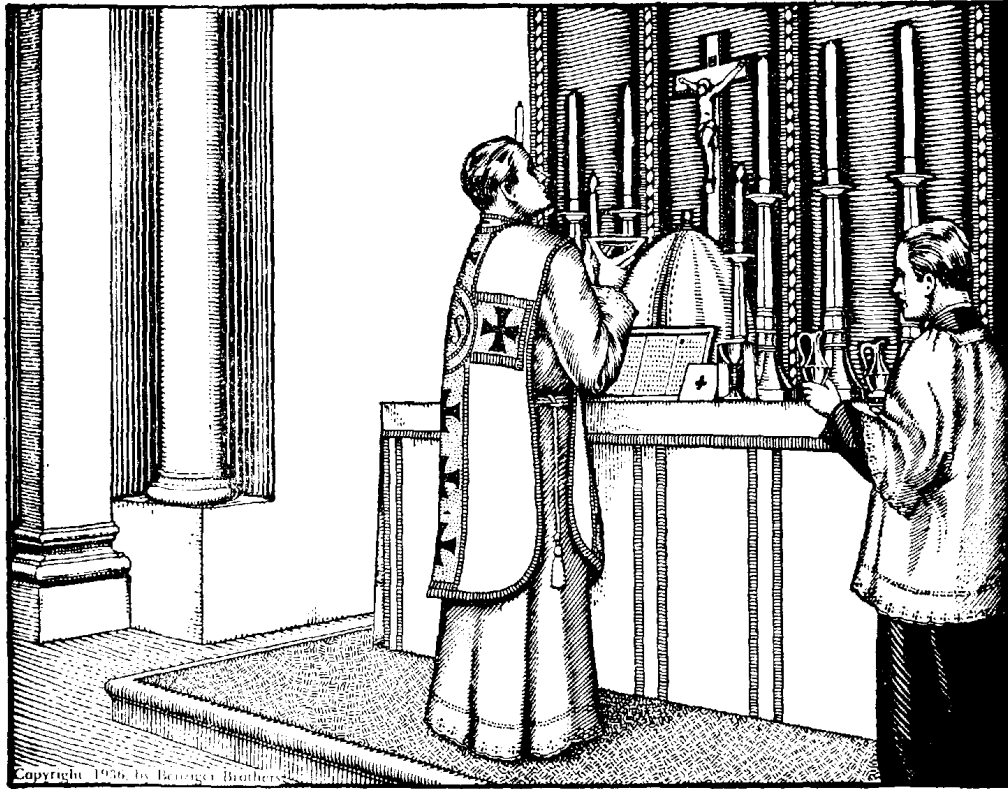
um et invisibílium. Et in unum Dóminum Jesum Christum, Fílium Dei unigénitum. Et ex Patre natum ante ómnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Génitum, non factum, consubstantiálem Patri: per quem ómnia facta sunt. Qui propter nos hómines, et propter nostram salutem descendit de cœlis. Et incarnátus est de Spíritu Sancto ex María Vírgine: ET HOMO FACTUS EST (*Hic genuflectitur*) Crucifíxus étiam pro nobis: sub Póntio Piláto passus, et sepúltus est. Et resurrexit tértia die, secúndum Scriptúras. Et ascendit in cœlum: sedet ad dexteram Patris. Et iterum ventúrus est cum glória, judicáre vivos et mórtuos: cujus regni non erit finis. Et in Spíritum Sanctum, Dóminum et vivificántem: qui ex Patre Filióque procedit. Qui cum Patre et Filio simul adorátur et conglorificátur: qui locútus est per prophétas. Et unam, sanctam, Cathólicam et Apostólicam Ecclésiám. Confíteor unum baptísma in remissionem peccatórum. Et exspecto resurrectionem mortuórum. Et vitam ventúri sæculi. Amen.

The priest kisses the altar and turning to the people, says:

P. The Lord be with you.
R. And with thy spirit.
P. Let us pray.

and turning to the people,

P. Dóminus vobiscum.
R. Et cum spíritu tuo.
P. Orémus.



OBLATION OF THE HOST.

Sit ★

The Offertory

He now says the Offertory, which will be found in its proper place in each Mass. Then the priest uncovers the chalice.¹

Offering of the Host

SUSCIPE sancte Pater omnipotens æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque

RECEIVE, O Holy Father, almighty and eternal 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

¹Here at Solemn High Mass the subdeacon proceeds to the credence table and putting on the Humeral Veil he takes the covered chalice to the altar, giving it to the deacon who hands the paten with the host to the celebrant.

both me and them to salvation, unto life everlasting. Amen.

defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

The priest goes to the Epistle side and pours wine and water into the chalice.¹

O GOD, Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst 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 hath vouchsafed to share our manhood, Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God; world without end. Amen.

DEUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus; per omnia sæcula sæculorum. Amen.

Offering of the Chalice

At the middle of the altar the priest says:

WE OFFER unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that it may ascend as a sweet odor before Thy divine majesty, for our own salvation, and for that of the whole world. Amen.²

OFFÉRIMUS tibi Dómine, cálicem salutáris, tuam deprecántes cleméntiam: ut in conspéctu divinæ majestátis tuæ, pro nostra et totíus mundi salúte cum odóre suavitátis ascéndat. Amen.²

¹Here at Solemn High Mass the deacon pours the wine into the chalice, the subdeacon afterwards adding a few drops of the water which the celebrant has blessed.

²Here at Solemn High Mass the subdeacon receives from the deacon the paten, which he covers with the extremity of the veil worn over his shoulders; he then proceeds to the foot of the altar-steps, and takes his stand behind the priest. He holds the paten before his eyes until the conclusion of the Pater Noster.

In Masses for the dead the paten is not removed from the altar nor is the humeral veil worn by the subdeacon.

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

VENI sanctificátor omnipotens ætérne Deus, et béneꝑdic hoc sacrificium tuo sancto nómini præparátum.¹

HUMBLÉD in mind, and contrite of heart, may we find favor 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.

COME, Thou, the Sanctifier, God, almighty and everlasting: bless ✠ this sacrifice which is prepared for the glory of Thy holy name.¹

¹*At Solemn High Mass incense is then blessed, the celebrant saying:*

Per intercessiónem beáti Michaélis archángeli stantis a dextris altáris incénsi, et ómnium electórum suórum, incénsium istud dignétur Dóminus beneꝑdicere, et in odórem suavitátis accípere. Per Christum Dóminum nostrum. Amen.

Receiving the thurible from the deacon he incenses the bread and wine on the altar with the words:

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

He then incenses the altar itself, reciting from Ps. 140.

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

The celebrant returns the thurible to the deacon saying:

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

Afterward, the celebrant himself, the clergy, and the people are incensed.

By the intercession of blessed Michael the archangel, who standeth 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 odor of sweetness. Through Christ our Lord. Amen.

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

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.

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



THE WASHING OF THE HANDS.

The Lavabo

Going to the Epistle side the priest washes his fingers and says:

I WILL wash my hands among the innocent, and will compass Thine altar, O Lord.

That I may hear the voice of 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.

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

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

LAVABO inter innocentes manus meas: et circumdabo altare tuum Domine.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

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

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

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

Ego autem in innocén-
tia mea ingrèssus sum:
rédime me, et miserére
mei.

Pes meus stetit in di-
récto: in ecclésiis benedi-
cam te Dómine.

Glória, etc.

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

My foot hath stood in
the right way; in the
churches I will bless Thee,
O Lord.

Glory, etc.

**The Gloria Patri, etc., is omitted in Masses for the dead
and in Passion-tide.**

**The priest returns to the middle of the altar and bowing
slightly says:**

SÚSCIPE sancta Trín-
itas hanc oblati-
onem, quam tibi offérimus
ob memóriam passi-
onem resurrectionis et ascensi-
onis Jesu Christi Dómini
nostri: et in honórem
beátæ Mariæ semper ví-
ginis, et beáti Joánnis
Baptístæ, et sanctórum
Apostolórum Petri et
Pauli, et istórum, et óm-
nium Sanctórum: ut illis
proficiat ad honórem, no-
bis autem ad salútem: et
illi pro nobis intercédere
dignéntur in cælis, quo-
rum memóriam ágimus
in terris. Per eúmdem
Christum Dóminum nos-
trum. Amen.

RECEIVE, O holy Trin-
ity, this oblation of-
fered up by us to Thee in
memory of the passion, res-
urrection, and ascension of
Our Lord Jesus Christ, and
in honor of blessed Mary,
ever a virgin, of blessed
John the Baptist, of the
holy apostles Peter and
Paul, of these, and of all
the saints, that it may be
available to their honor
and to our 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 turning to the people, says:

The Orate Fratres

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

RSUSCÍPIAT Domi-
nus sacrificium de
mánibus tuis ad laudem et
glóriam nóminis sui, ad

BRETHREN, pray that
my sacrifice and
yours may be well pleasing
to God the Father al-
mighty.

R. **M**AY the Lord re-
ceive this sacrifice
at thy hands, to the praise
and glory of His name, to



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THE "ORATE FRATRES."

our own benefit, and to that utilitatem quoque nos-
of all His Holy Church. tram, totiusque Ecclesiae
suae sanctae.



The Secret Prayer

Then with hands extended, the priest says the Secret prayers. Their order and number are the same as the Prayers said after the *Gloria* and will be found in the proper place in each Mass.

The Preface

The priest now says in a louder voice, or sings:

P. World without end.

P. Per omnia saecula saeculorum.

R. Amen.

R. Amen.

P. The Lord be with you.

P. Dominus vobiscum.

R. And with thy spirit.

R. Et cum spiritu tuo.

P. Lift up your hearts.

P. Sursum corda.

R. We have them lifted up unto the Lord.

R. Habemus ad Dominum.

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

P. Gratias agamus Domino Deo nostro.

R. It is meet and just.

R. Dignum et justum est.



THE "PREFACE."

The Preface for Sundays

The following Preface is appointed for Trinity Sunday and all Sundays to which no special one is assigned.

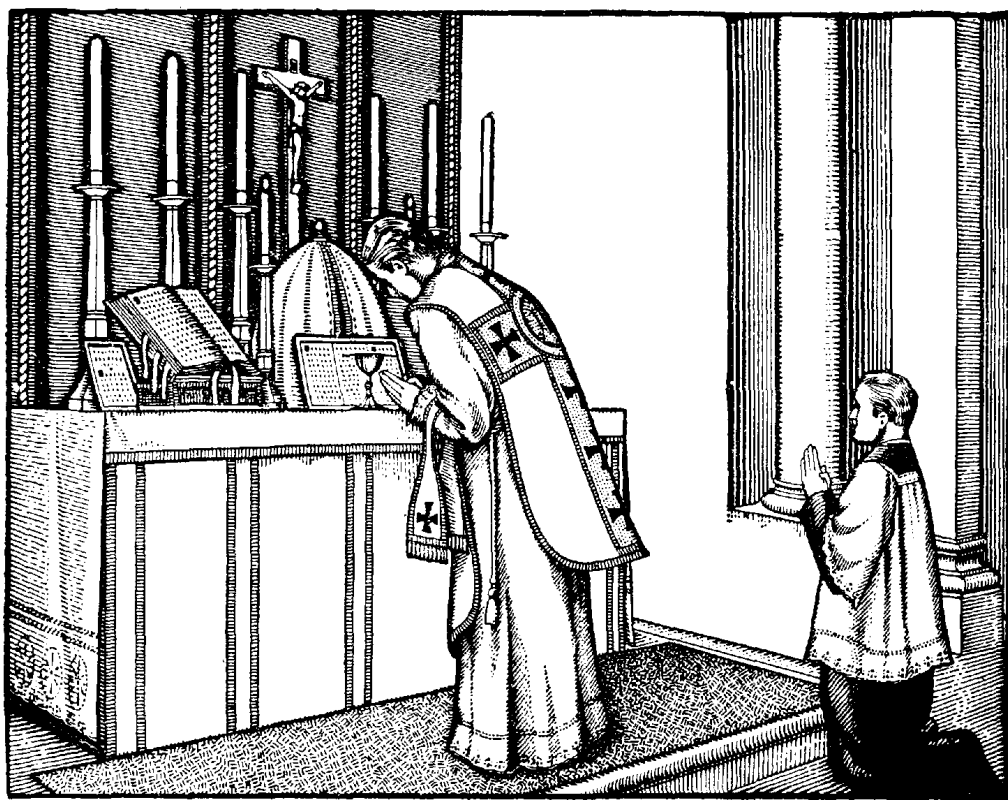
VERE dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ägere: Dómine sancte, Pater omnipotens, ætérne Deus. Qui cum unigénito Fílio tuo, et Spírítu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitáte persónæ, sed in uníus Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spírítu sancto, sine diferéntia discretiónis sentímus. Ut in confessióne veræ, sempiternæque Deitátis, et in persónis pro-

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, the Father almighty, the 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 that which, according to Thy revelation, we believe of Thy glory, the same we believe of Thy Son, the same of the Holy Ghost, without difference or distinction; so that in the con-

fession of one true and eternal Godhead we adore distinctness in persons, oneness in essence, and equality in majesty: Which the angels praise, and the archangels, the cherubim also and the seraphim, who cease not, day by day crying out with one voice, to repeat:

prietas, et in essentia unitas, et in maiestate adoratur æqualitas. Quam laudant Angeli, atque quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

The bell now is rung three times.



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Kneel *

The Sanctus

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 cometh in the name of the Lord. Hosanna in the highest.

SANCTUS, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosanna in excelsis. Benedictus qui venit in nómine Dómini. Hosanna in excelsis.

*Remain kneeling until after Communion.

The Preface for Weekdays

The following Preface is said throughout the year on all week-days and feasts that have no proper Preface.

VERE dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ägere: Dómine sancte, Pater omnípotens, ætérne Deus: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Ángeli, adórant Dominationes, tremunt Potestátes. Cæli, cælorúmque Virtútes, ac beáta Séraphim, sócia exsultatione concélebrant. Cum quibus et nostras voces, ut admítti júbeas deprecámur, súpplici confessióne dicéntes:

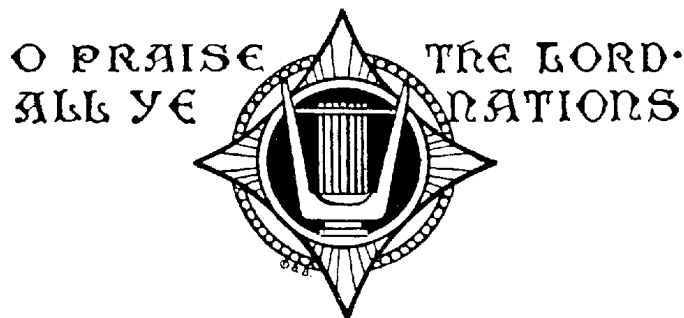
IT IS truly meet and just, right and profitable for us, at all times, and in all places, to give thanks to Thee, O holy Lord, Father almighty, eternal God, through Christ our Lord. Through Whom the angels praise, the dominations adore, the powers, trembling with awe, worship Thy majesty: which the heavens, 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:

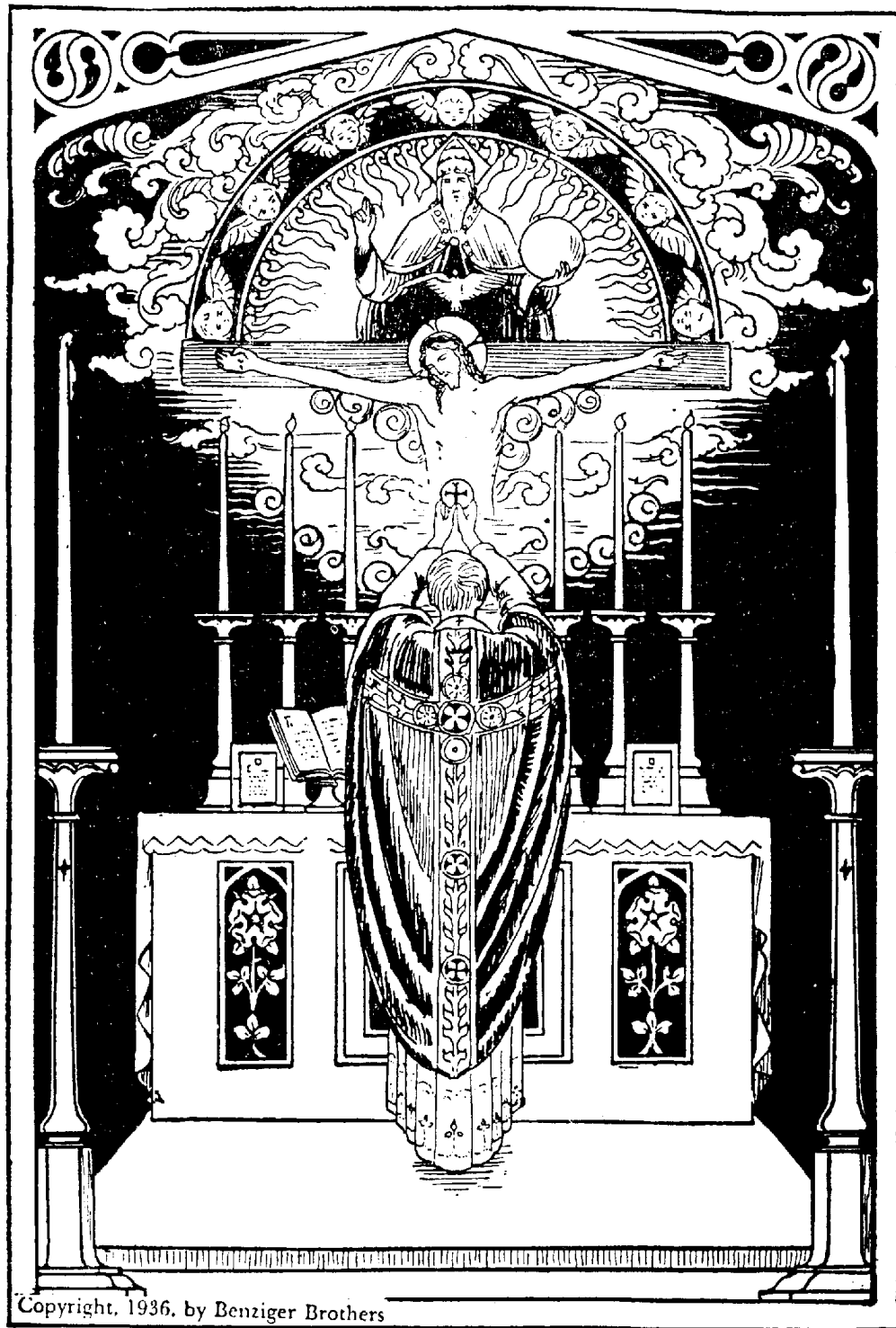
Kneel*

The Sanctus

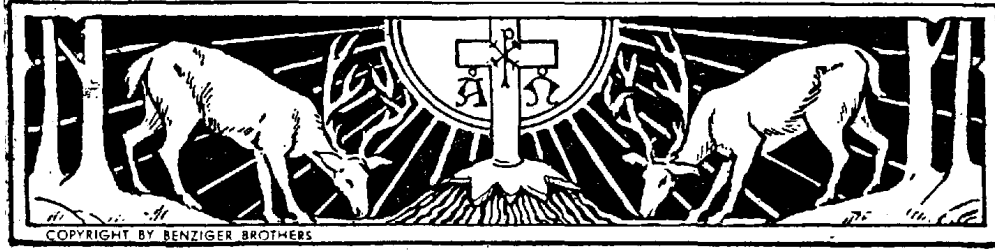
SANCTUS, Sanctus, **H**OLY, holy, holy, Lord Sanctus, Dóminus God of hosts. The Deus Sábaoth. Pleni sunt heavens and the earth are cæli, et terra glória tua. full of Thy glory. Hosanna Hosánna in excélsis. Ben- in the highest. Blessed is edictus qui venit in nó- He that cometh in the name mine Dómini. Hosánna in of the Lord. Hosanna in excélsis. the highest.

*Remain kneeling until after Communion.





FOR FROM THE RISING OF THE SUN EVEN TO THE GOING DOWN,
MY NAME IS GREAT AMONG THE GENTILES, AND IN EVERY PLACE
THERE IS SACRIFICE, AND THERE IS OFFERED TO MY NAME A CLEAN
OBLATION. (*Malachias, 1, 11.*)



The Canon of the Mass

The priest now prays silently. The ✠ indicates that he makes the sign of the cross over the offerings.

ME igitur clementissime Pater, per Jesum Christum Filium tuum Dóminum nostrum, súpplices rogámus ac pétimus, uti accépta hábeas, et benedícas hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta, in primis quæ tibi offérimus pro Ecclésia tua sancta Cathólica; quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro *N.* et Antístite nostro *N.* et ómnibus orthodoxis, atque Cathólicæ et Apostólicæ fídei cultóribus.

WHEREFORE, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord, to receive and to bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world; as also for Thy servant *N.*, our Pope, and *N.*, our Bishop, and for all who are orthodox in belief and who profess the Catholic and apostolic faith.

Commemoration of the Living

MEMENTO Dómine famulórum, famularúmque tuárum *N.* et *N.* et ómnium circumstántium, quorum tibi fides cógnota est, et nota devótio, pro quibus tibi offérimus: vel qui tibi offerunt hoc sacrificium laudis pro se,

BE MINDFUL, O Lord, of Thy servants, *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, their families, and their

friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ: tibi que reddunt vota sua æterno Deo vivo et vero.

The Communicantes

HAVING communion with and venerating the memory, first, of the glorious Mary, ever a virgin, mother of Jesus Christ, our God and our Lord: likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ, our Lord.

Amen.

COMMUNICANTES, et memoriam venerantes, in primis gloriosæ semper virginis Mariæ genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andréæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornélii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiáni, et omnium sanctorum tuorum: quorum méritis precibusque concédas, ut in omnibus protectionis tuæ muniámur auxilio. Per eúndem Christum Dóminum nostrum.

Amen.

The priest extends his hands over the oblation.

The "Hanc Igitur"

WHEREFORE, we beseech Thee, O Lord, graciously to receive this oblation which we Thy servants, and with us Thy whole family, offer up to Thee: dispose our days in Thy peace; command that

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Dómine, ut placatus accípias: disesque nostros in tua pace dispónas, atque ab æterna damnatione nos éripi, et



THE "HANC IGITUR."

in electórum tuórum we be saved from eternal
 júbeas grege numerári. damnation and numbered
 Per Christum Dóminum among the flock of Thine
 nostrum. Amen. elect. Through Christ our
 Lord. Amen.

Here the bell is rung once.

Quam Oblationem

QUAM oblatiónem tu, **A**ND do Thou, O God,
 Deus, in ómnibus, vouchsafe in all re-
 quæsumus bene ✠ dictam, spectis to bless ✠, consecrate
 adscrip ✠ tam, ra ✠ tam, ✠, and approve ✠ this our
 rationábilem, accepta- oblation, to perfect it and
 bilémque fácere dignéris: to render it well-pleasing to
 ut nobis Cor✠pus, et San- Thyself, so that it may be-
 ✠ guis fiat dilectíssimi come for us the body ✠ and
 Fílii tui Dómini nostri blood ✠ of Thy most be-
 Jesu Christi. loved Son, Jesus Christ our
 Lord.

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:

QUI pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in cælum ad te Deum Patrem suum omnipotentem, tibi grátias agens, benedixit, fregit, deditque discipulis suis, dicens:

Take ye and eat ye all of this:

Accípite et manducáte ex hoc omnes:

The Consecration of the Host.

The priest bends over the Host and says:

**For this is
My Body**

**Hoc est enim
Corpus Meum**

Then the priest adores and elevates the Sacred Host.

The bell is rung.

When the priest elevates the Sacred Host, look at it and say devoutly:

“My Lord and My God”

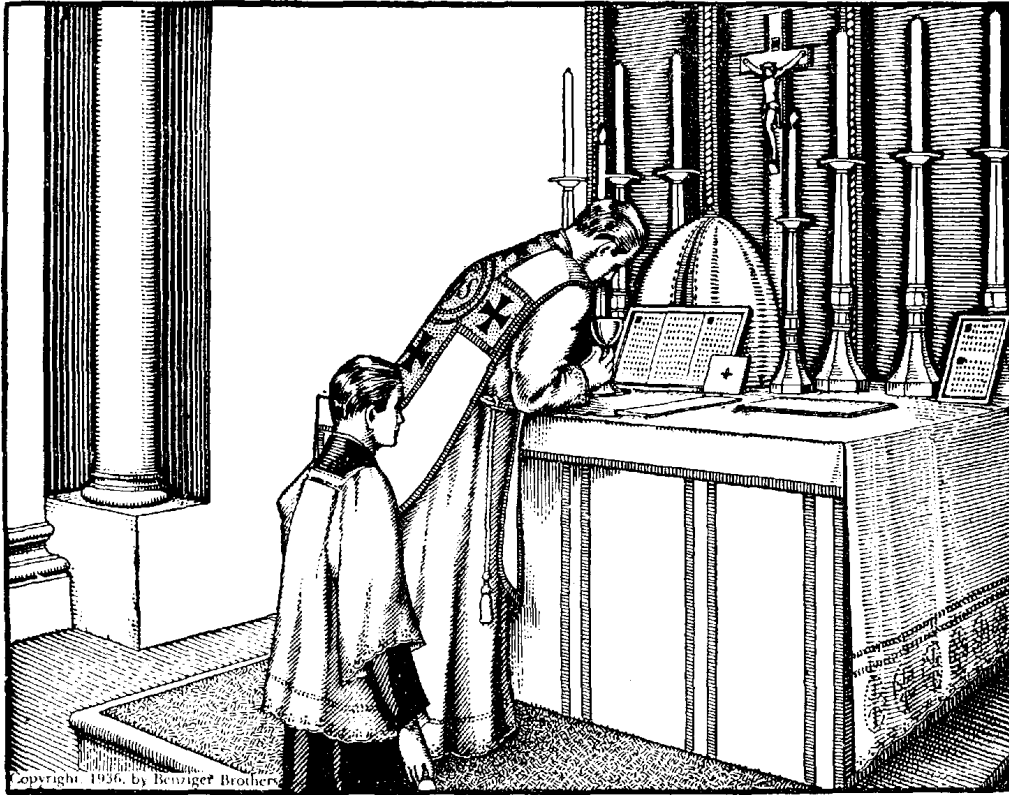
Indulgence of seven years, and seven quarantines, Pope Pius X, May 18, 1907.



THE "CONSECRATION OF THE HOST."



THE "ELEVATION OF THE HOST."



THE "CONSECRATION OF THE WINE."
"THIS IS THE CHALICE OF MY BLOOD."



THE "ELEVATION OF THE CHALICE."

The priest uncovers the chalice and says:

SÍMILI modo post- **I**N LIKE manner, after
quam cœnátum est, He had supped, taking
accípiens et hunc præc- also into His holy and ven-
lárum Cálicem in sanctas erable hands this goodly
ac venerábiles m a n u s chalice again giving thanks
suas: item tibi grátias to Thee, He blessed it ☩,
agens, bene☩díxit, dedit- and gave it to His disciples,
que discíplis suis, dicens: saying:

Accípíte et bíbite ex eo Take ye, and drink ye all
omnes: of this:

The Consecration of the Wine.

The priest bends over the chalice and says:

Hic est enim Calix **F**or this is the Chalice
Sanguínis mei, nobí et of My Blood, of the new
æterni testamenti: mys- and eberlasting testament,
terium fidei, qui pro the mystery of faith, which
vobis et pro multis ef- for you and for many shall
fundetur in remissionem be shed unto the remission
peccatorum. of sins.

Hæc quotiescúmque As often as ye shall do
fecéritis in mei memóriam these things, ye shall do
faciétis. them in memory of Me.

The priest adores and elevates the chalice. The bell is rung.

He then continues:

WHEREFORE, O Lord, we, Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ, Thy Son, our Lord, His resurrection from the grave, and His glorious ascension into heaven, offer up to Thy most excellent majesty of Thine own gifts 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 chalice ✠ of eternal salvation.

ANDE et mémoires Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui Dómini nostri tam beátæ passiónis, nec non et ab inferis resurrectiónis, sed et in cælos gloriósæ ascensiónis: offérimus præcláræ majestáti tuæ de tuis donis ac datis, hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam, Panem ✠ sanctum vitæ ætérnæ, et Cálícem ✠ salútis perpétuæ.

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 Thy just servant Abel, and the sacrifice of Abraham, our patriarch, and that which Melchisedech, Thy high priest, offered up to Thee, a holy sacrifice, a victim without blemish.

SUPRA quæ propítio ac seréno vultu respicere dignéris: et accépta habére, sicuti accépta habére dignátus es múnera púeri tui justi Abel, et sacrificium patriarchæ nostri Ábrahæ: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

WE HUMBLY beseech Thee, almighty God, to command that these our offerings be borne by the hands of Thy holy angel to Thine altar on high in the presence of Thy divine Majesty; that as many of us as shall receive the most sacred ✠ Body and ✠ Blood of Thy Son by partaking thereof from this altar may be filled with every heav-

SÚPPLICES te rogámus, omnípotens Deus; jube hæc perférri per manus sancti Ángeli tui in sublíme altáre tuum, in conspéctu divínæ majestátis tuæ: ut quotquot ex hac altáris participatióne, sacrosánctum Fílii tui Cor ✠ pus et Sán-guinem sumpsérimus omni benedictióne cælésti et grátia repleámur. Per

eúmdem Christum Dó- only blessing and grace:
minum nostrum. Amen. Through the same Christ
our Lord. Amen.

Commemoration of the Dead

QUÉMÉNTO étiam, Dó-
mine, famulórum
famularúmque tuárum *N.*
et *N.* qui nos præcessérunt
cum signo fídei, et dórmi-
unt in somno pacis.

BE MINDFUL also, O
Lord, of Thy servants
N. and *N.*, who have gone
before us with the sign of
faith and who sleep the
sleep of peace.

IPSIS Dómine, et ómni-
bus in Christo quies-
céntibus, locum refrigerii,
lucis et pacis, ut indúl-
geas, deprecámur, per
eúmdem Christum Dó-
minum nostrum. Amen.

WHAT THESE, O Lord, and
to all who rest in
Christ, grant, we beseech
Thee, a place of refresh-
ment, light, and peace.
Through the same Christ
our Lord. Amen.

Striking his breast the priest says:

NOBIS quoque pecca-
tóribus famulis tuis,
de multitudíne miseratió-
num tuárum sperántibus,
partem áliquam et so-
cietátem donáre dignéris,
cum tuis sanctis Apóstolis
et Martýribus: cum Jo-
ánne, Stéphano, Matthía,
Bárnaba, Ignátio, Alexán-
dro, Marcellíno, Petro,
Felicítate, Perpétua,
Ágatha, Lúcia, Agnéte,
Cécília, Anastásia, et óm-
nibus sanctis tuis: intra
quorum nos consórtium,
non æstimátor mériti, sed
véniæ, quæsumus, largítor
admitte. Per Christum
Dóminum nostrum.

WHAT US sinners, also, Thy
servants, who put our
trust in the multitude of
Thy mercies, vouchsafe to
grant some part and fellow-
ship with Thy holy apostles
and martyrs; with John,
Stephen, Matthias, Barna-
bas, Ignatius, Alexander,
Marcellinus, Peter, Felici-
tas, Perpetua, Ágatha,
Lucy, Agnes, Cecilia, Anas-
tasia, and with all Thy
saints. Into their company
do Thou, we beseech Thee,
admit us, not weighing our
merits, but freely pardon-
ing our offenses: through
Christ our Lord.

PER quem hæc ómnia,
Dómine, semper bona
creas, sanctíficas, viví-
ficas, beneédícis et
præstas nobis.

BY WHOM, O Lord,
Thou dost always cre-
ate, sanctify ✠, quicken ✠,
bless ✠, and bestow upon
us all these good things.

THROUGH him ✠, and with Him ✠, and in Him ✠, is to Thee, God the Father ✠ almighty, in the unity of the Holy ✠ Ghost, all honor and glory.

PER ip̄sum, et cum ip̄so, et in ip̄so, est tibi Deo Patri ✠ omnipotenti, in unitate Sp̄ritus ✠ Sancti, omnis honor et glória.

Raising his voice the priest says or sings:

World without end.

Per ómnia sæcula sæculórum.

R. Amen.

R. Amen.



The Pater Noster

Let us pray

Orémus

ADMONISHED by salutary precepts, and following divine directions, we presume to say:

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

OUR Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on

PATER noster, qui es in cælis: sanctificétur nomen tuum: advéniat regnum tuum: fiat volún-

tas tua sicut in cælo et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.¹ Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

P. Amen.

R. But deliver us from evil.

P. Amen.

LIBERA nos, quæsumus Dómine, ab ómnibus malis præteritis, præsentibus, et futúris: et intercedente beáta et gloriósa semper Vírgine Dei Genitríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus sanctis, da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper liberi, et ab omni perturbatione secúri.

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, and of Thy holy apostles Peter and Paul, of Andrew, and of all the saints, graciously grant peace in our days, that through the help of Thy bountiful mercy we may always be free from sin and secure from all disturbance.

The priest breaks the Sacred Host, saying:

Per eúndem Dóminum nostrum Jesum Christum Fílium tuum,

Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus.

Per ómnia sæcula sæculórum.

R. Amen.

P. Pax ☩ Dómini sit ☩ semper vobis ☩cum.

R. Et cum spíritu tuo.

Through the same Jesus Christ, Thy Son, our Lord,

Who liveth and reigneth with Thee in the unity of the Holy Ghost, God.

World without end.

R. Amen.

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

R. And with Thy spirit.

¹Here at Solemn High Mass the subdeacon goes up to the altar and gives the paten to the deacon. The subdeacon then divests himself of the humeral veil.

The priest drops a particle of the Sacred Host into the Chalice.

QUAY this commingling and consecrating of the Body and Blood of Our Lord Jesus Christ avail us who receive it unto life everlasting. Amen.

HÆC commixtio et consecratio Cörperis et Sanguinis Dómini nostri Jesu Christi fiat accipientibus nobis in vitam ætérnam. Amen.

Bowing down the priest says:

The Agnus Dei

In Masses for the dead the following supplications are slightly changed; see second form below.

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

AGNUS Dei, qui tollis peccáta mundi, miserere nobis.

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

Agnus Dei, qui tollis peccáta mundi, miserere nobis.

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

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

In Masses for the dead only.

LAMB of God, Who takest away the sins of the world: give unto them rest.

AGNUS Dei, qui tollis peccáta mundi: dona eis réquiem.

Lamb of God, Who takest away the sins of the world: give unto them rest.

Agnus Dei, qui tollis peccáta mundi: dona eis réquiem.

Lamb of God, Who takest away the sins of the world: give unto them rest forevermore.

Agnus Dei, qui tollis peccáta mundi: dona eis réquiem sempitérnam.

Except in Masses for the dead, the priest, bowing and with joined hands, says:

O LORD Jesus Christ Who didst say to Thine apostles: Peace I leave you, My peace I give you: look not upon my sins, but upon the faith of Thy Church, and vouchsafe to grant her peace and unity

DÓMINE Jesu Christe, qui dixisti Apóstolis tuis: pacem relínquo vobis, pacem meam do vobis: ne respicias peccáta mea, sed fidem Ecclesiæ tuæ; eámque secúndum voluntátem tuam pacifi-

cáre et coadunáre dignéris. Qui vivis et regnas Deus, per ómnia sæcula sæculórum. Amen.¹

In Masses for the dead, the *kiss of peace*, ordinarily given here, is omitted; the priest continues as follows:

DÓMINE Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris cooperánte Spíritu Sancto, per mortem tuam mundum vivificásti: libera me per hoc sacrosánctum Corpus et Sáanguinem tuum ab óm n i b u s iniquitátibus meis et univérsis malis: et fac me tuis semper inhærére mandátis: et a te nunquam separári permíttas: qui cum eódem Deo Patre et Spíritu Sancto vivis et regnas Deus in sæcula sæculórum.

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 Sacred Body and Blood from all my iniquities, and from every evil; make me always cleave to Thy commandments, and never suffer me to be separated from Thee, Who with the same God, the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

PERCÉPTIO Córporis tui, Dómine Jesu Christe, quod ego indignus súmerere præsumo, non mihi provéniat in júdicium et condemnatióem: sed pro tua pietáte prosit

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 through Thy loving kind-

¹Here at Solemn High Mass the *Kiss of Peace* is given. During the previous prayer the deacon has been kneeling at the right of the priest: he now rises, and both he and the priest kiss the altar. Formerly the priest kissed the Blessed Sacrament itself. The deacon by an inclination salutes the priest, who places his hands upon the shoulders of the deacon, bends forward over his right shoulder, and says, "Pax tecum"—"peace be to thee." The deacon replies, "Et cum spiritu tuo" and after having again saluted the priest by an inclination, which is acknowledged in like manner, he imparts the kiss of peace to the subdeacon in the manner in which he himself received it.

ness may it be to me a safeguard and remedy for soul and body; Who, with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end.

Amen.

mihī ad tutaméntum mentis et córporis, et ad medélam percipiéndam. Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.
Amen.

At the Communion

The priest genuflects, rises and says:

I WILL take the bread of heaven, and will call upon the name of the Lord. **P**ANEM cœléstem accípíam et nomen Domini invocábo.

Taking the Sacred Host with his left hand the priest strikes his breast three times, saying (here the bell is rung):

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed. **D**ÓMINE, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

Holding the Sacred Host in his right hand the priest makes the sign of the Cross with it and says:

MAY the Body of Our Lord Jesus Christ keep my soul unto life everlasting. **C**ORPUS Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam.
Amen. Amen.

The priest receives Holy Communion and after a brief meditation continues:

What shall I render unto the Lord for all the things that He hath 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 all mine enemies. **Q**UID retríbuaM Dómino pro ómnibus quæ retríbuit mihi? Cálicem salutáris accípíam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

The priest takes the chalice in his right hand and makes the sign of the Cross, saying:

SANGUIS Dómini nostri **M**AY the Blood of Our Lord
Jesu Christi custódiat **J**esus Christ keep my soul
 ánimam meam in vitam unto life everlasting.
 ætérrnam.
 Amen. Amen.

Here Holy Communion is administered to those of the faithful who desire to receive it. In the name of the communicants who kneel at the sanctuary rails the acolytes recite the *Confiteor* as found on page 758.

The priest gives the Absolution. This is a sacramental which wipes out venial sins.

MISEREÁTUR vestri **M**AY almighty God have
Momnípotens Deus, et **M**ercy upon you, forgive
 dimíssis peccátiis vestris, you your sins, and bring you to
 perdúcat vos ad vitam life everlasting.
 ætérrnam.
 R7 Amen. R7 Amen.

All present join with the priest in making the sign of the Cross.

INDULGÉNTIAM, **M**AY the almighty and
Mabsolutiónem, et **M**erciful Lord grant you
 remissionem peccatórum pardon, ✠ absolution, and
 vestrórum, tribuat vobis remission of your sins.
 omnípotens et miséricors
 Dóminus.
 R7 Amen. R7 Amen.

Facing the people with the Ciborium and holding up one of the Sacred Particles before the communicants the priest says:

ECCE Agnus Dei, ecce **B**EHOLD the Lamb of God,
Qui tollit peccata **B**ehold Him who taketh
 m u n d i . away the sins of the world.

Then he says three times:

DÓMINE, non sum **L**ORD, I am not worthy that
Dignus ut intres sub **L**Thou shouldst enter under
 tectum meum: sed tantum my roof; but only say the word,
 dic verbo, et sanábitur ánimá and my soul shall be healed.
 mea.

He then goes to the communion rails and gives Holy Communion to each communicant saying:

QUAY the Body of Our Lord Jesus Christ keep your soul unto life everlasting. Amen. **Q**UORPUS Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen.

When all have communicated he returns to the altar and replaces the ciborium in the tabernacle. The priest receives wine in the chalice and says:

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

The priest goes to the Epistle side and while the server pours wine and water over his fingers, he says:

QUAY Thy Body, O Lord, which I have received, and Thy Blood which I have drunk cleave to mine inmost parts: and do Thou grant that no stain of sin remain in me, whom pure and holy mysteries have refreshed: Who livest and reignest world without end. Amen.¹ **Q**UORPUS tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat visceribus meis: et praesta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in saecula saeculorum. Amen.¹

The Communion

The priest at the Epistle side recites the Communion, which will be found in its proper place in each Mass, then returning to the middle of the altar, he faces the people, saying:

P. The Lord be with you.
R. And with thy spirit.
P. Let us pray.

P. Dominus vobiscum.
R. Et cum spiritu tuo.
P. Oremus.

¹*At Solemn High Mass the subdeacon takes the chalice from the celebrant for cleansing. Then he arranges the coverings and removes the chalice to the credence table.*

★ The Postcommunion

Going to the Epistle side he says the prayers called *Post-communions*. They correspond to the Prayers and Secrets already read, and are to be found in their proper places in the Missal.

Then the priest going back to the middle kisses the altar, and turning toward the people says:

P. Dóminus vobiscum. *P.* The Lord be with you.
R. Et cum spíritu tuo. *R.* And with thy spirit.

Should the Mass be one in which the *Gloria in excelsis* is omitted, then, in place of *Ite, missa est*, the priest says or sings *Benedicamus Domino* (Let us bless the Lord). But in Masses for the dead is substituted the prayer, *Requiescant in pace* (May they rest in peace), to which is answered, Amen.

Kneel

P. *Ite, missa est.*¹ *P.* Go, the Mass is ended.¹
R. Deo grátias. *R.* Thanks be to God.

Bowing down over the altar, the priest prays:

PLÁCEAT tibi sancta **M**AY the lowly homage
Trínitas, obséqium of my service be
servitútis meæ; et præsta, pleasing to Thee, O most
ut sacrificium, quod óculis holy Trinity: and do Thou
tuæ majestátis indignus grant that the sacrifice
óbtuli, tibi sit acceptáble, which I, all unworthy, have
mihique et ómnibus, pro offered up in the sight of
quibus illud óbtuli, sit, te Thy majesty, may be ac-
miseránte, propitiábile. ceptable to Thee, and, be-
Per Christum Dóminum cause of Thy loving-kind-
nostrum. Amen. ness, may avail to atone to
Thee for myself and for all
those for whom I have offered it up. Through Christ
our Lord. Amen.

The Blessing

In Masses for the dead the blessing is not given.

The priest kisses the altar, and at the word "Pater" turns toward the people, and blesses them, saying:

BENEDÍCÁT vos om- **M**AY almighty God, the
nípotens Deus, Father, and the Son,

¹At Solemn High Mass the *Ite, missa est* or *Benedicamus Domino* is chanted by the deacon.



THE "BLESSING."

✠ and the Holy Ghost, bless Pater, et Fílius, ✠ et
you. Spíritus Sanctus.

R. Amen.

R. Amen.

The priest now goes to the Gospel side of the altar; he makes the sign of the cross, first upon the altar, and then upon his forehead, lips, and heart, and reads a passage from the Gospel—as a rule, the first verses of that according to St. John, as below. But if because of the occurrence of a festival day, the Gospel proper to a Sunday has not been read in its proper place, it must be read here. In this case he signs the book, not the altar.

Stand

P. The Lord be with you.

R. And with thy spirit.

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

R. Glory be to Thee, O Lord.

P. Dóminus vobiscum.

R. Et cum spíritu tuo.

P. Inítium sancti Evan-
gélíi secúndum Joánnem.

R. Glória tibi Dómine.

The Last Gospel

IN PRINCÍPIO 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 hóminum: et lux in ténebris lucet, et ténebræ 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 quæ 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.

IN THE beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to 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.

Here all genuflect.

Et Verbum caro factum est, et habitávit in nobis et vidimus glóriam ejus, glóriam quasi unigéniti a Patre, plenum grátia et veritátis.

R. Deo grátias.

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.

R. Thanks be to God.

Kneel**Prayers after Low Mass**

After Low Mass the priest kneeling at the altar steps, says with the people the prayers which follow.

"Hail Mary," three times. Then,

Salve Regina

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 valley 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.

V. Pray for us, O holy Mother of God.

R. That we may be worthy of the promises of Christ.

SALVE Regina Mater misericordiae, vita, dulcedo, et spes nostra salve. Ad te clamamus exsules, filii Hevae. Ad te suspiramus gementes, et flentes in hac lacrymarum valle. Eia ergo advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum benedictum fructum ventris tui, nobis post hoc exsiliu ostende. O clemens, O pia, O dulcis Virgo Maria.

V. Ora pro nobis sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

Let us pray

O GOD, our refuge and our strength, look down with favor upon Thy people who cry to Thee; and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of her spouse, blessed Joseph, of Thy holy apostles, Peter and Paul, and all the saints, mercifully and graciously hear the prayers which we pour forth to Thee for the conversion of sinners and for the liberty and exaltation of holy mother Church. Through the same Christ our Lord. Amen.

Orémus

DEUS refugium nostrum et virtus, populum ad te clamantem propitius respice; et intercedente gloriosa et immaculata Virgine Dei Genitrice Maria, cum beato Josepho 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 eundem Christum Dominum nostrum. Amen.

<p>Sancte Michael Arch- ángele, defénde nos in prælio; contra nequítiam et insídias diáboli esto præsidium. Imperet illi Deus; súpplíces deprecá- mur: tuque, Princeps milí- tiæ cæléstis, Sátanam ali- ósque spíritus málgnos, qui ad perditiónem ani- márum pervagántur in mundo, divína virtúte in inférnum detrúde. Amen.</p>	<p>St. Michael, the arch- angel, defend us in battle, be our protection against the malice and snares of the devil. We humbly be- seech God to command him, and do thou, O prince of the heavenly host, by the divine power thrust into hell Satan and the other evil spirits who roam through the world seeking the ruin of souls. Amen.</p>
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Indulgence of 10 years.—S. C. Penit., May 30, 1934.

Ecjaculation after Mass

<p>Cor Jesu sacratissimum, miserére nobis.</p>	<p>Most sacred Heart of Jesus, have mercy on us!</p>
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(Three times, alternately with the priest.)

Indulgence of seven years and seven quarantines.—Pius X, June 17, 1904.

Stand and remain in the pew until priest has entered the sacristy.

