

REQUIEM MASS

On the day of Death or Burial

(for a man)

According to the Extraordinary
Form of the Roman Rite

The St John Fisher Missale

THE REQUIEM IN THE EXTRAORDINARY FORM.

In the Extraordinary Form of the Roman Rite, the ceremonial of the Requiem is differs from that of other Masses in two ways. Firstly, many joyful elements are omitted, like the Alleluia, the Gloria Patri, most of the incensations (incense is only used from the Offertory onward) and the ceremonial kisses in High Mass. According to its penitential character (in the Requiem the Church prays that God may forgive those who died, like all men, as sinners, and grant them everlasting life) there is more kneeling than otherwise, for instance for the COLLECT and the conclusion of the CANON. Furthermore, the Requiem is regarded exclusively as a Mass for all the Faithful departed. Therefore, the prayer for Peace after the Canon (and with it the PAX) is omitted, and there are no Blessings (not only the final blessing is omitted, but also the blessing of Deacon and Subdeacon, and even the blessing of water at the Offertory).

At the beginning of Mass, the choir sings the INTROIT followed immediately by the KYRIE. The clergy go towards the altar but stop at the step, in order to say the preparatory prayers, the PRAYER AT THE FOOT OF THE ALTAR, in low voice. Afterwards the celebrant ascends and kisses the altar. Then he goes to the Missal at the right-hand side to say Introit and Kyrie with the servers.

Afterwards, he kisses the altar, greets the faithful with Dominus vobiscum and sings the COLLECT from the Missal.

The Epistle is then sung (in High Mass by the Subdeacon, otherwise by a server or the Celebrant himself). It is followed by the GRADUAL – a piece of chant answering to it – and by the TRACT replacing the joyful Alleluia on penitential occasions such as a Requiem. Then the famous SEQUENCE of the Dead, the Dies Iræ, is added. In the meantime, the clergy prepare for the proclamation of the Gospel.

The GOSPEL is sung by the Deacon (or by the Celebrant, if there is no Deacon), facing North, the direction of darkness (in practice, the left-hand side of the altar, which is deemed to face East).

Then the Celebrant once again greets the faithful and asks for their prayer. The choir sings the OFFERTORY whilst the Celebrant prepares the offerings (with the help of Deacon and Subdeacon, if they are present). This is accompanied by many silent prayers. If incense is being used, the altar and celebrant are then incensed, yet no-one else.

The Celebrant recites the SECRET prayer silently (apart from its conclusion), and then begins the PREFACE, with the congregation responding. Afterwards the SANCTUS is sung. The CANON of the Mass, during which the consecration of bread and wine takes place, is said by the Celebrant in a low voice.

The Celebrant then sings or says the PATER NOSTER, the congregation joining in for the last words. He then breaks the Host and drops one particle into the chalice. Whilst the choir sings the AGNUS DEI (with a text that is different from the usual wording) he says with low voice his prayers before receiving Communion.

The Celebrant then invites the faithful to receive Holy Communion. Meanwhile, the COMMUNION is sung. Having purified the sacred vessels, the Celebrant greets the congregation once again and sings or says the POST-COMMUNION prayer.

Afterwards, the Celebrant returns to the centre of the altar, greets the congregation again and sings the DISMISSAL. Then he goes to the left (North) side and says the LAST GOSPEL, normally the prologue of St John's Gospel.

If the Body of the deceased person is present or represented by a catafalque in the nave, the celebrant then changes his chasuble and maniple for a cope, and a procession is made to the hearse. After the singing of the LIBERA, the Our Father is said with low voice, and the celebrant sprinkles the hearse with holy water and incenses it, concluding with a short sequence of versicles and prayers.

ORDINARY OF THE REQUIEM

Mass of the Catechumens

INTROIT and PRAYER AT THE FOOT OF THE ALTAR

When the clergy enters, the INTROIT is sung. As a sign of mourning it is plainer than usual, consisting only of the ANTIPHON Requiem, and Psalm verses.

INTROIT

Requiem æternam dona eis Domine : et lux perpetua luceat eis. Ps. 64:1-2: Te decet hymnus Deus in Sion, et tibi reddetur votum in Jerusalem : exaudi orationem meam, ad te omnis caro veniet. Requiem æternam.

Eternal rest give to them, O Lord; and let perpetual light shine upon them Ps. 64:1-2: An hymn, O God, becometh thee in Sion; and a vow shall be paid to thee in Jerusalem : bear my prayer; all flesh shall come to thee. Eternal rest.

While it is sung, the clergy stop at the altar-steps, to say there with low voice their Preparatory Prayers, the PRAYER AT THE FOOT OF THE ALTAR. If there is no music, it is said aloud, alternating between the Celebrant and the servers. In the Requiem, its opening is much shortened.

S. ✠ In nomine Patris et Filii et Spiritus Sancti.

S. ✠ In the name of the Father, and of the Son, and of the Holy Ghost.

M. Amen.

M. Amen.

S. Introibo ad altare Dei.

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

M. Ad Deum qui lætificat juventutem meam.

M. To God who giveth joy to my youth.

Afterwards, the CONFITEOR is said, first by the Celebrant, then by the servers, each bowing deeply and striking his breast at mea culpa.

S. ✠ Adjutorium nostrum in nomine Domini.

S. ✠ Our help is in the name of the Lord.

M. Qui fecit cælum et terram.

M. Who hath made heaven and earth.

S. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis, fratres : quia peccavi nimis cogitatione, verbo, et opere : mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos, fratres : orare pro me ad Dominum Deum nostrum.

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

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

S. Amen.

M. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi Pater : quia peccavi nimis cogitatione, verbo, et opere : mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelum Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te Pater, orare pro me ad Dominum Deum nostrum.

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

M. Amen.

S. Indulgentiam, ✠ absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

M. Amen.

Then, Celebrant and the servers say the following versicles, bowing slightly, and at the prayer Aufer the Celebrant ascends to the altar.

S. Deus, tu conversus vivificabis nos.

M. Et plebs tua lætabitur in te.

S. Ostende nobis, Domine, misericordiam tuam.

M. Et salutare tuum da nobis.

S. Domine, exaudi orationem meam.

M. Et clamor meus ad te veniat.

S. Dominus vobiscum.

M. Et cum spiritu tuo.

S. Oremus (*with low voice*) Aufer a nobis, quæsumus Domine, iniquitates nostras : ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

The Celebrant kisses the altar and implores the intercession of the saints whose relics are buried in it.

Oramus te, Domine, per merita Sanctorum tuorum (*kissing the altar*), quorum reliquiæ hic sunt, et omnium Sanctorum : ut indulgere digneris omnia peccata mea. Amen.

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

S. Amen.

M. I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, father, that I have sinned exceedingly in thought, word and deed : through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and thee, father, to pray for me to the Lord our God.

S. May the almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

M. Amen.

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

M. Amen.

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

M. And thy people shall rejoice in thee.

S. Show us, O Lord, thy mercy.

M. And grant us thy salvation.

S. O Lord, hear my prayer.

M. And let my cry come unto thee.

S. The Lord be with you.

M. And with thy spirit.

S. Let us pray. Take away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

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

The Celebrant stays at this side of the altar for many of the following prayers – a bishop would say them on his faldstool, but as a sign of humility a normal priest has no dominating chair, so he remains at the altar.

The Celebrant then says then the Introit (aloud, if it has not already been sung), making the sign of the cross over the book at the beginning.

KYRIE

Afterwards, the Celebrant and the servers say the KYRIE, which the Schola has already begun immediately after completing the Introit. Unless it is sung in polyphony, Schola and Congregation are alternating – but the conclusion of the ninth Kyrie is sung by all

VIII

K Y-ri-e * e- lé-i-son. ter Chris-te e- lé-i-son. ter KÝ-ri-e e- lé-i-son. bis

KÝ-ri-e * e- lé-i-son.

℣ Kyrie eléison
 ℞ Kyrie eléison
 ℣ Kyrie eléison
 ℞ Chríste eléison
 ℣ Chríste eléison
 ℞ Chríste eléison
 ℣ Kyrie eléison
 ℞ Kyrie eléison
 ℣/℞ Kyrie eléison

℣ Lord, have mercy
 ℞ Lord, have mercy
 ℣ Lord, have mercy
 ℞ Christ, have mercy
 ℣ Christ, have mercy
 ℞ Christ, have mercy
 ℣ Lord, have mercy
 ℞ Lord, have mercy
 ℣/℞ Lord, have mercy

COLLECT

As several times during Mass, the Celebrant kisses the altar, which represents Christ, before turning to the congregation, thus making the meaning of his greeting 'The Lord be with you' more evident. Then he turns back and bows to the cross for Oremus, indicating the direction of the Church's prayer, through Christ to the Father.

℣ Dominus vobiscum.
 ℞ Et cum spiritu tuo.
 ℣ Oremus.

℣ The Lord be with you.
 ℞ And with thy spirit.
 ℣ °Let us pray.

Deus, cui proprium est misereri semper et parcere, te supplices exoramus pro anima famuli tui N., quam hodie de hoc sæculo migrare jussisti : ut non tradas eam in manus inimici, neque obliviscaris in finem, sed jubeas eam a sanctis Angelis suscipi, et ad patriam paradisi perduci; ut, quia in te speravit et credidit, non pœnas inferni sustineat, sed gaudia æterna possideat. Per Dominum nostrum Jesum Christum, filium tuum, qui tecum vivit et regnat in

O God, whose property it is ever to have mercy and to spare, we humbly beseech thee in behalf of the soul of thy servant N., whom thou hast this day called out of this world, that thou wouldst not deliver him into the hands of the enemy, nor forget him for ever, but command the holy Angels to take him and lead him to the home of paradise, that forasmuch as in thee he put his hope and trust, he may not endure the pains of hell, but come to the possession of eternal joys. Through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost. World without end.

unitate Spiritus Sancti. Per omnia
sæcula sæculorum.

℟. Amen.

℟. Amen.

EPISTLE: 1 Thess. 4:13-18

The EPISTLE is sung by the Subdeacon or a server standing at the right-hand side, facing the altar (thus indicating that the words of the prophets are focussed on Christ). In a Low Mass, it is read by the Celebrant. Only then the server answers with Deo Gratias – Thanks be to God.

**Lectio Epistolæ beati Pauli Apostoli ad
Thessalonicenses.**

Fratres : Nolumus vos ignorare de dormientibus, ut non contristemini, sicut et ceteri, qui spem non habent. Si enim credimus, quod Jesus mortuus est et resurrexit; ita et Deus eos qui dormierunt per Jesum, adducet cum eo. Hoc enim vobis dicimus in verbo Domini, quia nos, qui vivimus, qui residui sumus in adventum Domini, non præveniemus eos qui dormierunt. Quoniam ipse Dominus in jussu, et in voce Archangeli, et in tuba Dei descendet de cælo : et mortui qui in Christo sunt, resurgent primi. Deinde nos, qui vivimus, qui relinquimur, simul rapiemur cum illis in nubibus obviam Christo in aera, et sic semper cum Domino erimus. Itaque consolamini invicem in verbis istis.

A lesson from the Epistle of St Paul the Apostle to the Thessalonians.

Brethren: We will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus, will God bring with him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord himself shall come down from heaven, with commandment, and with the voice of an Archangel, and with the trumpet of God; and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air; and so shall we be always with the Lord. Wherefore, comfort ye one another with these words.

CHANTS BETWEEN THE READINGS

After the EPISTLE follow three pieces of chant that reflect in very different ways on death and resurrection. The GRADUAL quotes the Psalms, the TRACT is a prayer and the SEQUENCE a dramatic description of the Last Judgement. The celebrant reads these texts with low voice (or aloud, if there is no choir).

GRADUAL: Ps. 11:7

**Requiem æternam dona eis Domine : et lux
perpetua luceat eis. ̎ In memoria æterna
erit justus : ab auditione mala non timebit.**

Eternal rest give to them, O Lord, and let perpetual light shine upon them. ̎ The just shall be in everlasting remembrance, he shall not fear the evil hearing.

TRACT

**Absolve, Domine, animas omnium
fidelium defunctorum ab omni vinculo
delictorum ̎ Et gratia tua illis succurrente,
mereantur evadere iudicium ultionis ̎ Et
lucis æternæ beatitudine perfrui.**

Absolve, O Lord, the souls of all the faithful departed from every bond of sins. ̎ And by the help of thy grace may they be enabled to escape the judgement of punishment. ̎ And enjoy the happiness of light eternal.

SEQUENCE

**Dies iræ, dies illa,
Solvat sæclum in favilla,
Teste David cum Sibylla.**

*Day of wrath and doom impending,
David's word with Sibyl's blending,
Heav'n and earth in ashes ending.*

**Quantus tremor est futurus,
Quando judex est venturus,
Cuncta stricte discussurus!**

*O what fear man's bosom rendeth,
When from heav'n the judge descendeth,
On whose sentence all dependeth.*

**Tuba mirum spargens sonum
Per sepulcra regionum,
Coget omnes ante thronum.**

*Wondrous sound the trumpet flingeth,
Through earth's sepulchres it ringeth,
All before the throne it bringeth.*

**Mors stupebit et natura,
Cum resurget creatura,
Judicanti responsura.**

*Death is struck, and nature quaking,
All creation is awaking,
To its judge an answer making.*

**Liber scriptus proferetur,
In quo totum continetur,
Unde mundus judicetur.**

*Lo, the book exactly worded,
Wherein all hath been recorded,
Thence shall judgement be awarded.*

**Judex ergo cum sedebit,
Quidquid latet apparebit,
Nil inultum remanebit.**

*When the judge His seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth.*

**Quid sum miser tunc dicturus?
Quem patronum rogaturus?
Cum vix justus sit securus.**

*What shall I, frail man, be pleading?
Who for me be interceding,
When the just are mercy needing?*

**Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salva me, fons pietatis.**

*King of majesty tremendous,
Who dost free salvation send us,
Fount of pity, then befriend us.*

**Recordare, Jesu pie,
Quod sum causa tuæ viæ,
Ne me perdas illa die.**

*Think, kind Jesus, my salvation
Caused thy wondrous Incarnation,
Leave me not to reprobation.*

**Quærens me sedisti lassus,
Redemisti crucem passus,
Tantus labor non sit cassus.**

*Faint and weary thou hast sought me,
On the cross of suffering bought me,
Shall such grace be vainly brought me?*

**Juste judex ultionis,
Donum fac remissionis,
Ante diem rationis.**

*Righteous judge, for sin's pollution,
Grant thy gift of absolution,
Ere that day of retribution.*

**Ingemisco, tamquam reus,
Culpa rubet vultus meus,
Supplicanti parce Deus.**

*Guilty now I pour my moaning,
All my shame with anguish owning,
Spare, O God, thy suppliant groaning.*

**Qui Mariam absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.**

*Through the sinful woman [Magdalene] shriven,
Through the dying thief forgiven,
Thou to me an hope hast given.*

**Preces meæ non sunt dignæ,
Sed tu bonus fac benigne,
Ne perenni cremer igne.**

*Worthless are my pray'rs and sighing,
Yet, good Lord, in grace complying,
Rescue me from fires undying.*

**Inter oves locum præsta,
Et ab hædis me sequestra,
Statuens in parte dextra.**

*With thy sheep a place provide me,
From the goats afar divide me,
To thy right hand do thou guide me.*

**Confutatis maledictis,
Flammis acribus addictis,
Voca me cum benedictis.**

*When the wicked are confounded,
Doomed to flames of woe unbounded,
Call me with thy saints surrounded.*

**Oro supplex et acclinis,
Cor contritum quasi cinis :
Gere curam mei finis.**

*Low I kneel with heart's submission,
See, like ashes, my contrition,
Help me in my last condition.*

**Lacrimosa dies illa,
Qua resurget ex favilla.**

*Ab! that day of tears and mourning,
From the dust of earth returning.*

**Judicandus homo reus :
huic ergo parce Deus.**

*Man for judgement must prepare him
Spare, O God, in mercy spare him.*

**Pie Jesu Domine,
dona eis requiem. Amen.**

*Lord, all-pitying, Jesus blest,
Grant them thine eternal rest. Amen.*

In High Mass, the Deacon brings the Gospel Book to the altar and kneels down to say the prayer Munda cor meum. He does not receive a blessing from Celebrant. If there is no Deacon, the Celebrant says this prayer bowing profoundly in the centre of the altar.

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

Cleanse my heart and my lips, O almighty God, who didst cleanse the lips of the prophet Isaias with a burning coal : and vouchsafe, through thy gracious mercy, so to purify me that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

GOSPEL: *Jn. 11:21-27*

The GOSPEL (in the Propers) is always read towards the North side, the region of darkness that needs enlightenment from God's Word. In High Mass, there is a procession towards the North side of the sanctuary, otherwise, the book is brought over to the left side of the altar, and the Celebrant turns slightly to the North. All stand at the beginning of the Gospel.

☩ **Dominus vobiscum.**

☩ *The Lord be with you.*

☩ **Et cum spírítu tuo.**

☩ *And with thy spirit.*

☩ **Sequentia sancti Evangelii secundum N.**

☩ *The continuation from the holy Gospel according to N.*

☩ **Glória tibi, Dómine.**

☩ *Glory be to thee, O Lord.*

The word Sequentia (continuation) goes back to the time when the entire Gospels were read in order of the text during the year.

Sequentia sancti Evangelii secundum Joannem.

Continuation of the holy Gospel according to St John.

In illo tempore : Dixit Martha ad Jesum : Domine, si fuisses hic, frater meus non fuisset mortuus : sed et nunc scio, quia quaecumque poposceris a Deo, dabit tibi Deus. Dicit illi Jesus : Resurget frater tuus. Dicit ei Martha : Scio quia resurget in resurrectione in novissimo die. Dixit ei Jesus : Ego sum resurrectio et vita : qui credit in me, etiam si mortuus fuerit, vivet : et omnis, qui vivit et credit in me, non morietur in æternum. Credis hoc? Ait illi : Utique, Domine, ego credidi, quia tu es Christus Filius Dei vivi, qui in hunc mundum venisti.

At that time: Martha said to Jesus: Lord, if thou hadst been here, my brother had not died; but now also I know that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her: Thy brother shall rise again. Martha saith to him: I know that he shall rise again in the resurrection of the last day. Jesus said to her: I am the resurrection and the life, he that believeth in me, although he be dead, shall live; and every one that liveth, and believeth in me, shall not die for ever. Believest thou this? She saith to him: Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.

In Low Mass only, the server answers Laus tibi Christe – Glory to thee, O Christ, after the reading.

Mass of the Faithful

OFFERTORY

The Celebrant now kisses the altar, greets the congregation as before the COLLECT, and asks them to pray.

☩ **Dominus vobiscum.**

☩ *The Lord be with you.*

☩ **Et cum spírítu tuo.**

☩ *And with thy spirit.*

☩ **°Oremus.**

☩ *°Let us pray.*

The Schola then sings the OFFERTORY, which the Celebrant recites silently. In the Requiem it is not only the Antiphon alone, but it kept its medieval verse.

OFFERTORY

Domine Jesu Christe, Rex gloriæ, libera animas omnium fidelium defunctorum de pœnis inferni, et de profundo lacu : libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum : sed signifer sanctus Michael repræsentet eas in lucem sanctam : Quam olim Abrahæ promisisti, et semini ejus. Ʋ Hostias et preces tibi Domine laudis offerimus : tu suscipe pro animabus illis, quarum hodie memoriam facimus : fac eas, Domine, de morte transire ad vitam. Quam olim Abrahæ promisisti, et semini ejus.

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit : deliver them from the lion's mouth, that hell may not swallow them up, and they may not fall into darkness, but may the holy standard-bearer Michael lead them into the holy light; which thou didst promise to Abraham and his seed of old. Ʋ We offer to thee, O Lord, sacrifices and prayers : do thou receive them in behalf of those souls whom we commemorate this day. Grant them, O Lord, to pass from death to that life; which thou didst promise to Abraham and to his seed of old.

In High Mass, the Subdeacon now goes to the credence table and brings the chalice and paten to the right-hand side of the altar. He and the Deacon uncover it and hand the paten to the Celebrant (In Low or Sung Mass the chalice is already at the altar; the Celebrant uncovers it, puts it to the right-hand side, and takes the paten from there). The Celebrant then offers the host, saying the following prayer with low voice.

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

Accept, O holy Father, almighty and eternal God, this immaculate victim, which I, thy unworthy servant, offer to thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present, as also for all faithful Christians, both living and dead; that it may be profitable for salvation both to me and to them unto life eternal. Amen.

Then he makes the sign of the cross with the paten and puts the host alone on the Corporal – an habit going back to the time when there was only one large bread consecrated, the paten is put aside.

Then the Deacon pours wine into the chalice, the Subdeacon water (in Low or Sung Mass, the Celebrant leaves the centre of the altar, takes the place of the Deacon at the right-hand corner, and pours in the wine and water himself).

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.

O God, who, in creating human nature, didst wonderfully dignify it, and hast still more wonderfully restored it, grant that, by the Mystery of this water and wine, we may become partakers of His divinity, who vouchsafed to become partaker of our humanity, even Jesus Christ our Lord, thy Son, who with thee liveth and reigneth in the unity of the Holy Ghost, God : world without end. Amen.

In the centre of the altar the Celebrant (supported by the Deacon) offers the wine, making the sign of the cross with the chalice at the end.

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

We offer unto thee, O Lord, the chalice of salvation, beseeching thy clemency, that in the sight of thy divine majesty it may ascend with the odour of sweetness for our salvation, and for that of the whole world. Amen.

Bowing down the Celebrant then says:

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

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

He blesses host and chalice, saying:

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

Come, O sanctifier, almighty, eternal God, and bless this sacrifice prepared to thy holy name.

If incense is used, the celebrant puts it into the thurible with the following prayer:

Per intercessionem beati Michaelis Archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

May the Lord, by the intercession of blessed Michael the Archangel, standing at the right hand of the Altar of Incense, and of all his elect, vouchsafe to bless this incense, and receive it as an odour of sweetness. Through Christ our Lord. Amen.

The Celebrant takes the thurible and incenses the offerings, tracing thrice a cross and thrice a circle, and saying:

Incensum istud : a te benedictum : ascendat ad te, Domine.

May this incense, which thou hast blessed, O Lord, ascend to thee.

Et descendat : super nos : misericordia tua.

And may thy mercy descend on us.

Then he incenses the cross, saying nothing, and the altar, reciting parts of Ps. 140:

Dirigatur, domine, oratio mea sicut incensum in conspectu tuo : elevatio manuum mearum sacrificium vespertinum.

Let my prayer, O Lord, ascend like incense in thy sight : and the lifting up of my hands be as an evening sacrifice.

Pone, Domine, custodiam ori meo : et ostium circumstantiæ labiis meis.

Set a watch, O Lord, before my mouth : and a door round about my lips,

Ut non declinet cor meum in verbo malitiæ : ad excusandas excusationes in peccatis.

That my heart may not incline to evil words : to make excuses to sin.

When returning the censer to the Deacon, he says:

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ caritatis. Amen.

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

Afterwards the Celebrant alone is incensed at the right-hand side of the altar.

Then the Celebrant washes his hands at the right-hand side of the altar, whilst reciting verses of Ps. 25:

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

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

Ut audiam vocem laudis : et enarrem universa mirabilia tua.

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

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

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

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

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

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

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

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

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

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

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

Then he returns to the centre of the altar and, bowing, says:

Suscipe sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri : et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum : ut illis proficiat ad honorem, nobis autem ad salutem : et illi pro nobis intercedere dignentur in cælis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Receive, O holy Trinity, this oblation which we make to thee, in memory of the passion, resurrection and ascension of our Lord Jesus Christ, and in honour of the Blessed Mary, ever Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, and of these (the saints whose relics are buried in the altar) and of all the saints, that it may be available unto their honour and our salvation, and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

He kisses the altar and says in a low voice to the clergy and servers (the first two words are said slightly louder):

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

Pray, brethren, that my Sacrifice and yours may be acceptable to God the Father almighty.

The Deacon or the servers reply in low voice:

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

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

The Celebrant says with low voice Amen and then recites, also silently, the SECRET.

Propitiare, quæsumus, Domine, animæ famuli tui N. pro qua hostiam laudis tibi immolamus, majestatem tuam suppliciter deprecantes : ut per hæc piæ placationis officia, pervenire mereatur ad requiem sempiternam.

Be merciful, we beseech thee, O Lord, to the soul of thy servant N., for which we offer thee the sacrifice of praise, humbly beseeching thy majesty that, by these offices of pious expiation, it may be found worthy to arrive at everlasting rest. Through our Lord.

PREFACE

The Celebrant concludes the last SECRET singing or speaking aloud, and immediately begins the Preface.

P Er ómni- a sæ-cu-la sæ-cu-ló-rum. R. Amen.

∩. Dóminus vobís-cum. R. Et cum spí- ri-tu tu- o. ∩. Sursum

corda. R. Habémus ad Dóminum. ∩. °Grati- as a-gámus Dómino

De- o nostro. R. Dignum et justum est.

∩. *World without end.*

R. *Amen.*

∩. *The Lord be with you.*

R. *And with thy spirit.*

∩. *Lift up your hearts.*

R. *We have lifted them up unto the Lord.*

∩. °*Let us give thanks to the Lord our God.*

R. *It is meet and just.*

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere : Domine sancte, Pater omnipotens, æternæ Deus : per Christum Dominum nostrum. In quo nobis spes beatæ resurrectionis effulsit : ut quos contristat certa moriendi conditio, eosdem consoletur futuræ immortalitatis promissio. Tuis enim fidelibus, Domine, vita mutatur, non tollitur : et dissoluta terrestris hujus incolatus domo, æterna in cælis habitatio comparatur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cælestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes :

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. In whom the hope of blessed resurrection hath shone upon us : that those whom the certainty of dying afflicteth, the promise of future immortality may console. For unto thy faithful, O Lord, life is changed, not taken away : and the abode of this earthly sojourn being dissolved, an eternal dwelling is prepared in heaven. And therefore with the Angels and Archangels, with the Thrones and Dominions, and with all the hosts of the heavenly army, we sing a hymn to thy glory, evermore saying:

SANCTUS

After the Preface, the Schola sings the SANCTUS, which is also recited in low voice by the Celebrant (or aloud, if there is no choir). At its first words, the bell is rung thrice.

S Anctus, * Sanctus, Sanctus Dóminus De-us Sába- oth. Ple-ni sunt cæ-li et terra gló-ri-
 a tu- a. Ho-sánna in excélsis. Benedíctus qui venit in nómi-ne Dómi-ni. Ho-sánna in ex-
 célsis.

°Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cæli et terra gloria tua. Hosanna in excelsis.

°Holy, holy, holy, Lord God Sabaoth. Heaven and earth are full of thy glory. Hosanna in the highest.

If there is a long polyphonic SANCTUS, its second half, the BENEDICTUS, is sung after the Elevation.

✠ Benedictus qui venit in nomine Domini. Hosanna in excelsis.

✠ Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

CANON

The CANON is the most ancient part of the Mass. It was not written as an unity but consists of several distinct short prayers grouped around the Consecration. As a sign of respect for the sacred text, it is all said in low voice. It is very rich in gestures; virtually every time the offerings are mentioned, the Celebrant makes the sign of the cross over them.

The Celebrant says the first words of this prayer bowing low in the centre of the altar.

Te, igitur, clementissime Pater, per Jesum Christum, Filium tuum, Dominum nostrum, supplices rogamus ac petimus (*The Celebrant kisses the altar*), uti accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, in primis, quod tibi offerimus pro Ecclesia tua sancta catholica : quam pacificare, custodire, adunare et regere digneris toto orbe terrarum : una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis atque catholicæ et apostolicæ fidei cultoribus.

We therefore, humbly pray and beseech thee, most merciful Father through Jesus Christ, thy Son, our Lord, that thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which in the first place we offer thee for thy holy Catholic Church; to which vouchsafe to grant peace, as also to protect, unite and govern her throughout the world, together with thy servant N., our Pope, and N., our Bishop, and as also all orthodox believers and professors of the Catholic and Apostolic Faith.

Memento, Domine, famulorum famularumque tuarum N. et N.

Be mindful, O Lord, of thy servants and handmaids, N. and N.,

(The Celebrant pauses here to remember in silence those living, for whom he was asked for pray)

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

and of all here present, whose faith and devotion are known unto thee, for whom we offer, or who offer up to thee, this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to thee, the eternal, living and true God.

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, genitricis Dei et Domini nostri Jesu Christi : sed et beati Joseph, ejusdem Virginis Sponsi, et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, 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.

Here the bell is rung again, the Celebrant stretches out his hands over the offerings.

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

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

Qui, pridie quam pateretur, accepit (*he takes the host*) panem in sanctas ac venerabiles manus suas, et (*he looks to the cross*) elevatis oculis in cælum ad te Deum Patrem suum omnipotentem, tibi gratias agens benedixit, fregit, deditque discipulis suis, dicens : Accipite et manducate ex hoc omnes :

HOC EST ENIM CORPUS MEUM.

Having pronounced the words of Institution bowing deeply over the altar, the Celebrant genuflects and adores the Body of Christ. Rising, he elevates the Sacred Host for the veneration of the faithful. The Deacon or a server is holding his chasuble, again a relic from the time when vestments were very heavy. Afterwards, the Celebrant lays the Host on the Corporal and genuflects again. The bell is rung thrice. From now on until the Purification, the Celebrant uses his thumbs and index fingers only to touch the Sacred Host, otherwise they are held together, lest a Particle sticking to the fingertips may fall to the ground. He continues with the Consecration of the wine.

Simili modo, postquam cœnatum est, accipiens (*he takes the chalice*) et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens benedixit, deditque discipulis suis, dicens : Accipite et bibite ex eo omnes :

Communicating with, and honouring in the first place the memory of the glorious ever Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed Joseph, her spouse, and the blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus : Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints, through whose merits and prayers, grant that we may in all things be defended by the help of thy protection. Through the same Christ our Lord. Amen.

We therefore, beseech thee, O Lord, to be appeased and accept this oblation of our service, as also of thy whole family; dispose our days in thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of thy elect. Through Christ our Lord. Amen.

Which oblation do thou, O God, vouchsafe in all respects, to make blessed, approved, ratified, reasonable and acceptable; that it may become for us the Body and Blood of thy most beloved Son Jesus Christ our Lord.

Who, the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven, unto thee, God, his almighty Father, giving thanks to thee, did bless, break and give to his disciples, saying: Take and eat ye all of this :

FOR THIS IS MY BODY.

In like manner, after he had supped, taking also this excellent chalice into his holy and venerable hands, and giving thee thanks, he blessed, and gave to his disciples, saying: Take, and drink ye all of this:

HIC EST ENIM CALIX SANGUINIS MEI,
NOVI ET ÆTERNI TESTAMENTI,
MYSTERIUM FIDEI,
QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR
IN REMISSIONEM PECCATORUM.

Hæc quotiescumque feceritis, in mei
memoriam facietis.

Genuflecting during the last sentence, the Celebrant elevates the Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi, Filii tui, Domini nostri, tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cælos glorio- sæ ascensionis : offerimus præclaræ majestati tuæ de tuis donis ac datis hostiam ✠ puram, hostiam ✠ sanctam, hostiam ✠ immaculatam, Panem sanctum ✠ vitæ æternæ et Calicem ✠ salutis perpetuæ.

Supra quæ propitio ac sereno vultu respicere digneris : et accepta habere, sicuti accepta habere dignatus es munera pueri tui justî Abel, et sacrificium Patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

(At the beginning of the next prayer, the Celebrant bows low.) Supplices te rogamus, omnipotens Deus : jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ; ut, quotquot *(he kisses the altar)* ex hac altaris participatione sacrosanctum Filii tui Cor✠pus et San✠guinem sumpserimus, omni *(he crosses himself)* benedictione cælesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. *(The Celebrant pauses here a moment to remember in silence those departed, for whom he was asked for pray)*

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

(The Celebrant says the first words a bit louder, and strikes his breast.) Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum

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.

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

As before, the bell is rung thrice. Wherefore, O Lord, we thy servants, as also thy holy people, calling to mind the blessed Passion of the same Christ thy Son our Lord, his resurrection from hell, and glorious ascension into heaven : offer to thy most excellent majesty of thy gifts and grants, a pure ✠ Victim, an holy ✠ Victim, an immaculate ✠ Victim, the holy ✠ Bread of eternal life, and the Chalice ✠ of everlasting salvation.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy High Priest Melchisedech offered to thee, an holy Sacrifice, an immaculate Victim.

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 Bo✠dy and Blood✠ of thy Son, may be filled with every heavenly benediction and grace. Through the same Christ our Lord. Amen.

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

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

And to us sinners, thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part

sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus : cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia et omnibus Sanctis tuis : intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper bona creas, sanctiꝫficas, viviꝫficas, beneꝫdicas, et præstas nobis.

During the next prayer, the Celebrant traces three crosses with the Sacred Host above the Chalice, then two between the Chalice and himself. At the last words, he briefly elevates Chalice and Host.

Per ipꝫsum, et cum ipꝫso, et in ipꝫso, est tibi Deo Patri ꝫ omnipotenti, in unitate ꝫ Spiritus Sancti, omnis honor et gloria

The last words of the CANON are then sung or said aloud.

℣ **Per omnia sæcula sæculorum.**

℟ **Amen.**

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 weighing our merits, but pardoning our offences. Through Christ our Lord.

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

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

℣ *World without end.*

℟ *Amen.*

PATER NOSTER

Then the Celebrant sings the Our Father, the congregation joins in for its last section.

℣ **°Oremus. Præceptis salutaribus moniti, et divina institutione formati, audemus dicere :**

℣ *°Let us pray. Instructed by thy saving precepts, and following thy divine institution, we presume to say:*

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

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.

℟ **Sed libera nos a malo.**

℟ *But deliver us from evil.*

E T ne nos indú-cas in tenta- ti- ó-nem. ℟ Sed lí-be-ra nos a ma- lo.

The following prayer is said again in low voice. During it the Celebrant takes the paten, and places the Sacred Host on it for a short moment. Whilst saying the concluding formula, he takes It up again, and breaks It into three parts. Once again, the conclusion is sung or said aloud.

Amen. Libera nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus, et futuris : et intercedente beata, et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, (*He crosses himself with the paten and kisses it and places the Sacred Host on it.*) da propitius pacem in diebus nostris : ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

(*He breaks the Host for the first time.*) Per eundem Dominum nostrum Jesum Christum Filium tuum (*He breaks the Host for the second time.*) Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

℣. **Per omnia sæcula sæculorum.**

℟. **Amen.**

(*He makes three crosses with the smallest Particle of the Host over the Chalice.*)

℣. **Pax ☩ Domini sit ☩ semper vobis☩cum.**

℟. **Et cum spíritu tuo.**

(*The Celebrant puts the Particle into the Chalice, saying with low voice:*)

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

Amen. Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious Mary, ever Virgin, Mother of God, together with the holy Apostles, Peter and Paul, and Andrew and of all the saints, mercifully grant peace in our days, that through the assistance of thy mercy we may be always free from sin, and secure from all disturbance.

Through the same Jesus Christ, thy Son, our Lord. Who with thee in the unity of the Holy Ghost liveth and reigneth God.

℣. *World without end.*

℟. *Amen.*

℣. *May the peace ☩ of the Lord be ☩ always with ☩ you.*

℟. *And with thy spirit.*

May this mixture and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

AGNUS DEI and COMMUNION OF THE CELEBRANT

Here the Schola intones the AGNUS DEI. The Celebrant says it with low voice, unless there is no choir.

A -gnus De- i, * qui tollis peccá-ta mundi, dona e- is réqui- em. Agnus De- i, * qui tollis
peccá-ta mundi, dona e- is réqui- em. Agnus De- i, * qui tollis peccá-ta mundi, dona e- is
réqui- em sempi- ternam.

℣ **Agnus Dei**

℟ **Qui tollis peccáta mundi, dona eis réquiem.**

℣ **Agnus Dei**

℟ **Qui tollis peccáta mundi, dona eis réquiem.**

℣ **Agnus Dei**

℟ **Qui tollis peccáta mundi, dona eis réquiem sempiténam.**

℣ *Lamb of God*

℟ *Who takest away the sins of the world, give them rest.*

℣ *Lamb of God*

℟ *Who takest away the sins of the world, give them rest.*

℣ *Lamb of God*

℟ *Who takest away the sins of the world, give them rest everlasting.*

Meanwhile, the Celebrant bows and says the prayers for his preparation for Communion.

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 inhærere mandatis, et a te numquam separari permittas : qui cum eodem Deo Patre, et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in iudicium et condemnationem : sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam : qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

(Genuflecting) Panem cælestem accipiam et nomen Domini. invocabo.

The Celebrant now takes the Sacred Host, and, striking his breast, he says the following prayer three times in a low voice (the first words slightly louder), a bell is rung thrice.

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

He then blesses himself with the Sacred Host and receives It.

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

Then he removes all Particles that may remain on the Paten or the Corporal into the Chalice, blesses himself with it and receives the Precious Blood.

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo.

Laudans invocabo Dominum, et ab inimicis meis salvus ero.

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

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 all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and Holy Ghost livest and reignest God, world without end. Amen.

Let not the partaking of thy Body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgement and condemnation; but through thy goodness, may it be to me a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

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

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

The Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

or the Corporal into the Chalice, blesses himself with it and

What shall I render to the Lord for all he hath rendered unto me? I will take the Chalice of salvation, and call upon the name of the Lord.

Praising, I will call upon the Lord, and I shall be saved from my enemies.

The Blood of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

COMMUNION OF THE FAITHFUL

In the meantime the servers may say the CONFITEOR aloud; in this case the Celebrant turns half towards them (in order not to turn his back to the Blessed Sacrament) and replies, as at the beginning of Mass.

M. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi Pater : quia peccavi nimis cogitatione, verbo, et opere : mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te Pater, orare pro me ad Dominum Deum nostrum.

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

M. Amen.

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

M. Amen.

Then the Celebrant takes the Ciborium, showing one Host to the faithful, and says:

Ecce Agnus Dei, ecce qui tollit peccata mundi.

Those who wish to receive Communion say now together with the Celebrant three times:

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

Customarily, Communion is given on the tongue. The Communicant should come forward and kneel down at the step (if physically able). The Celebrant will bless him or her with an Host, saying the words written beneath. The Communicant should stick out the tongue and give no response.

Corpus ✠ Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.

M. I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, father, that I have sinned exceedingly in thought, word and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and thee, father, to pray for me to the Lord our God.

S. May the almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

M. Amen.

S. May the almighty and merciful Lord grant ye pardon, ✠ absolution, and remission of your sins.

M. Amen.

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

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

The Body ✠ of our Lord Jesus Christ preserve thy soul unto life everlasting. Amen.

Towards the end of the distribution of Holy Communion, the Schola sings the COMMUNION (which, like the Offertory, has kept its verse).

COMMUNION

Lux æterna luceat eis, Domine : Cum sanctis tuis in æternum, quia pius es. ✠ Requiem æternam dona eis Domine, et lux perpetua luceat eis. Cum sanctis tuis in æternum, quia pius es.

May light eternal shine upon them, O Lord : With thy saints for ever because thou art merciful. ✠ Eternal rest give to them, O Lord; and let perpetual light shine upon them : With thy saints for ever, because thou art merciful.

When all have received Holy Communion, the Celebrant returns to the altar to take the Ablution (unconsecrated wine, formerly given to all communicants) and to purify the sacred vessels and his fingers. Meantime, he says the following prayers with low voice.

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

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

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

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

POST-COMMUNION

Having purified and covered the chalice, the Celebrant returns to the right side of the altar, to read the COMMUNION (aloud, if it has not been sung already). Then he greets the faithful as before the COLLECT before praying the POST-COMMUNION prayer (from the Propers).

☩ **Dominus vobiscum.**

☩ **Et cum spírítu tuo.**

☩ **°Oremus.**

Præsta, quæsumus, omnipotens Deus : ut anima famuli tui N. quæ hodie de hoc sæculo migravit, his sacrificiis purgata, et a peccatis expedita, indulgentiam pariter et requiem capiat sempiternam. Per Dominum nostrum Jesum Christum, filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti. Per omnia sæcula sæculorum.

☩ **Amen.**

☩ *The Lord be with you.*

☩ *And with thy spirit.*

☩ *°Let us pray.*

Grant, we beseech thee, almighty God, that the soul of thy servant N., which has this day departed out of this world, being purified by this sacrifice, and delivered from sins, may receive pardon and everlasting rest. Through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost. World without end.

☩ *Amen.*

DISMISSAL

Immediately afterwards, the Celebrant turns to greet the faithful again, and then the Deacon (or the Celebrant himself) sings the DISMISSAL.

☩ **Dominus vobiscum.**

☩ **Et cum spírítu tuo.**

☩ **Requiescant in pace.**

☩ **Amen.**

☩ *The Lord be with you.*

☩ *And with thy spirit.*

☩ *May they rest in peace.*

☩ *Amen.*

Then, the Celebrant turns back to the altar and, bowing, prays that his ministering was pleasing to God.

Placeat tibi, sancta Trinitas, obsequium servitutis meæ : et præsta : ut sacrificium, quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihique, 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, though unworthy, have offered up in the sight of thy majesty, may be acceptable to thee, and through thy mercy be a propitiation for me, and all those for whom I have offered it. Through Christ our Lord. Amen.

LAST GOSPEL

The Celebrant now goes to the left side of the altar, to read the Last Gospel (the beginning of John's Gospel). As in the Creed, all genuflect when the Incarnation of Christ is mentioned.

℣. Dominus vobiscum.

℟. Et cum spíritu tuo.

℣. Initium sancti Evangelii secundum Joannem.

℟. Glória tibi, Dómine.

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

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

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

(All genuflect here) **ET VERBUM CARO FACTUM EST, et habitavit in nobis : et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.**

℟. Deo gratias.

℣. The Lord be with you.

℟. And with thy spirit.

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

℟. Glory be to thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the Light of men; and the Light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to 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, He gave them power to be made the sons of God, to them that believe in His Name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

AND THE WORD WAS MADE FLESH, and dwelt among us. And we saw His glory, the glory as it were of the Only begotten of the Father, full of grace and truth.

℟. Thanks be to God.

Absolution for the Dead

This ceremony can be done after every Requiem Mass. If the body is not present, a catafalque or a black cloth replaces it – under these circumstances the first prayer is omitted.

Non intres in iudicium cum servo tuo Domine, quia nullus apud te justificabitur homo, nisi per te omnium peccatorum ei tribuatur remissio. Non ergo eum, quæsumus, tua judicialis sententia premat, quem tibi vera supplicatio fidei Christianæ commendet : sed gratia tua illi succurrente, mereatur evadere iudicium ultionis, qui dum viveret, insignitus est signaculo sanctæ Trinitatis. Qui vivis.

Enter not into judgement with thy servant, O Lord; for, unless thou grant him forgiveness of all his sins, no man shall be justified in thy sight. Wherefore suffer not, we beseech thee, the sentence thou pronouncest in judgement upon one whom the faithful prayer of thy Christian people commendeth to thee, to be a doom which shall crush him utterly. Rather succour him by thy gracious favour, that he now escape the judgement of retribution, who, in his lifetime, was sealed with the seal of the holy Trinity. Who livest.

RESPONSORY

Libera me, Domine, de morte æterna, in die illa tremenda : Quando cæli movendi sunt et terra : Dum veneris iudicare sæculum per ignem. *Ps.* Tremens factus sum ego, et timeo, dum discussio venerit, atque ventura ira. Quando cæli movendi sunt et terra. *Ps.* Dies illa, dies iræ, calamitatis et miseriæ, dies magna et amara valde. Dum veneris iudicare sæculum per ignem. *Ps.* Requiem æternam dona ei, Domine : et lux perpetua luceat ei. *R.* Libera me ... per ignem.

Deliver me, O Lord, from everlasting death in that dreadful day; when heaven and earth shall quake; when thou shalt come to judge the world by fire. Ps. I tremble and I am sore afraid, for the judgement and the wrath to come. When heaven and earth shall quake. Ps. O that day! that day of wrath, of woe and of tribulation! a great day and exceeding bitter, when thou shalt come to judge the world by fire. Ps. Eternal rest give unto him, O Lord, and let perpetual light shine upon him. R. Deliver me ... by fire.

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

During the following prayer the Celebrant sprinkles and incenses the coffin.

Ps. Pater noster (silently until) et ne nos inducas in tentationem.
R. Sed libera nos a malo.
Ps. A porta inferi.
R. Érue Dómine ánimam ejus.
Ps. Requiescat in pace.
R. Amen.
Ps. Domine, exaudi orationem meam.
R. Et clamor meus ad te véniat
Ps. Dominus vobiscum.
R. Et cum spíritu tuo.

Ps. Our Father (silently until) and lead us not into temptation
R. But deliver us from evil.
Ps. From the gate of hell.
R. Deliver his soul, O Lord.
Ps. May he rest in peace.
R. Amen.
Ps. O Lord, hear my prayer.
R. And let my cry come to thee.
Ps. The Lord be with you.
R. And with thy spirit.

Oremus. Deus, cui proprium est misereri semper et parcere, te supplices exoramus pro anima famuli tui N., quam hodie de hoc sæculo migrare jussisti : ut non tradas eam in manus inimici, neque obliviscaris in finem, sed jubeas eam a sanctis Angelis suscipi, et ad patriam paradisi perduci; ut, quia in te speravit et credidit, non pœnas inferni sustineat, sed gaudia æterna possideat. Per Dominum.

℣. Requiem æternam dona ei, Domine
 ℞. Et lux perpétua luceat ei.
 ℣. Requiescat in pace.
 ℞. Amen.
 ℣. Anima ejus et animæ omnium fidelium defunctorum, per misericordiam Dei requiescant in pace.
 ℞. Amen.

The following prayers are recited by the clergy on the way back to the sacristy.

Ant.: Si iniquitates. (Ps. 129)
 De profundis clamavi ad te Domine : Domine exaudi vocem meam.
 Fiant aures tuæ intendentes : in vocem deprecationis meæ.
 Si iniquitates observaveris Domine : Domine, quis sustinebit?
 Quia apud te propitiatio est : et propter legem tuam sustinui te Domine.
 Sustinuit anima mea in verbo ejus : speravit anima mea in Domino.
 A custodia matutina usque ad noctem : speret Israel in Domino.
 Quia apud Dominum misericordia : et copiosa apud eum redemptio.
 Et ipse redimet Israel : ex omnibus iniquitatibus ejus.
 Requiem æternam dona ei, Domine.
 Et lux perpetua luceat ei.

Ant.: Si iniquitates observaveris Domine : Domine, quis sustinebit.
 Kyrie eleison. Christe eleison. Kyrie eleison.

℣. Pater noster (*silently until*) et ne nos inducas in tentationem.
 ℞. Sed libera nos a malo.

Let us pray. O God, whose property it is ever to have mercy and to spare, we humbly beseech thee in behalf of the soul of thy servant N., whom thou hast this day called out of this world, that thou wouldst not deliver him into the hands of the enemy, nor forget him for ever, but command the holy Angels to take him and lead him to the home of paradise, that forasmuch as in thee he put his hope and trust, he may not endure the pains of hell, but come to the possession of eternal joys. Through our Lord.

℣. Eternal rest give unto him, O Lord.
 ℞. And let perpetual light shine upon him.
 ℣. May he rest in peace.
 ℞. Amen.
 ℣. May his soul and the souls of all the faithful departed through the mercy of God rest in peace.
 ℞. Amen.

Ant.: If thou, O Lord, wilt mark iniquities. Out of the depth have I cried unto thee, O Lord : Lord, hear my voice.
 O let thine ears consider well : the voice of my supplication.
 It thou, O Lord, wilt mark iniquities : Lord, who shall abide it?
 For with thee there is merciful forgiveness : and because of thy law, I have waited for thee, O Lord. My soul hath waited on his word : my soul hath hoped in the Lord.
 From the morning watch even until night : let Israel hope in the Lord.
 For with the Lord there is mercy : and with him is plenteous redemption.
 And he shall redeem Israel : from all his iniquities.

*Eternal rest give unto him, O Lord.
 And let perpetual light shine upon him.*

Ant.: If thou, O Lord, wilt mark iniquities : Lord, who shall abide it?
 Lord, have mercy. Christ, have mercy. Lord, have mercy.

℣. Our Father (*silently until*) and lead us not into temptation
 ℞. But deliver us from evil.

V̄ A porta inferi.
 R̄ Érué Dómine ánimas eórum.
 V̄ Requiescant in pace.
 R̄ Amen.
 V̄ Domine, exaudi orationem meam.
 R̄ Et clamor meus ad te véniat
 V̄ Dominus vobiscum.
 R̄ Et cum spírítu tuo.

Oremus. Fidelium Deum omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum : ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur : Qui vivis.

V̄ Requiem æternam dona eis, Domine
 R̄ Et lux perpétua luceat eis.
 V̄ Requiescant in pace.
 R̄ Amen.

V̄ From the gate of hell.
 R̄ Deliver their souls, O Lord.
 V̄ May they rest in peace.
 R̄ Amen.
 V̄ O Lord, hear my prayer.
 R̄ And let my cry come to thee.
 V̄ The Lord be with you.
 R̄ And with thy spirit.

Let us pray. O God, the creator and redeemer of all the faithful, grant to the souls of thy servants and handmaids departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired. Who liveth.

V̄ Eternal rest give unto them, O Lord.
 R̄ And let perpetual light shine upon them.
 V̄ May they rest in peace.
 R̄ Amen.

The editors ask all users to pray, through the intercession of St John Fisher, for the good estate of Chancellor, Masters and Scholars of the University of Cambridge, the clergy and faithful of its Catholic Chaplaincy at Fisher House, and Masters, Fellows, Scholars and all members of the ancient and religious foundations of Peterhouse, Corpus Christi College, Emmanuel College, Churchill College and Fitzwilliam College in this University, and likewise for the eternal rest of the founders and benefactors of these institutions.