

ORDER OF MASS

According to the Extraordinary
Form of the Roman Rite

The St John Fisher Missale

INTRODUCTION TO THE ORDER OF MASS IN THE EXTRAORDINARY FORM.

Many of those who attend Mass in the Extraordinary Form of the Roman Rite for the first time will be perplexed by the great number of different chants, prayers and ceremonies that happen with hardly any break, some even at the same time.

This complexity has historical reasons – in contrast to the modern liturgy (Ordinary Form) the Extraordinary Form grew over several centuries. Some of its prayers are already quoted by the early Church Fathers, and the core structure of the Mass was fully developed by the time of Pope St Gregory the Great (590-604). Since he sent the first missionaries to the Anglo-Saxons, the Roman liturgy was quickly introduced into England. The Mass in St Gregory's time consisted primarily of short, normally sung, prayers and readings alternating with elaborate chants (probably more elaborate than the early medieval plainchant used today). Throughout the Middle Ages numerous prayers were added to the Mass, especially at the beginning, the Offertory and before and after Communion. Many of them were, unlike the older texts, personal prayers of the Celebrant. For this reason, and in order not to overgrow the original structure of the Mass, most of them are said with low voice whilst the Schola is singing. These prayers often emphasize the nature of the Eucharistic sacrifice and man's need for redemption.

Whereas Mass in the Ordinary Form was conceived as a very simple parish week-day Mass with possible additions for greater solemnity, every Mass in the Extraordinary Form is a more or less simplified version of the solemn papal Mass as celebrated in the early Middle Ages, and many of its ceremonies can only be explained by looking back at the early history of the Church.

The most solemn form of Mass that will be celebrated from time to time in most parishes is the so-called High Mass. Here the Celebrant is supported by a Deacon (who sings the GOSPEL and assists at the Offertory), a Subdeacon (who sings the EPISTLE) and several servers. As in the time of Gregory the Great, most of the ancient core texts of the Mass are sung by the clergy, the Schola and the congregation. Only the Canon, the central part of the Mass, is today said in a low voice out of respect for its sacred nature. Since all less elaborate forms of Mass are derivatives of the High Mass, this form is here described as the default option.

Because most parishes do not have enough clergy for regular celebrations of a High Mass, on most Sundays there will be Sung Mass. It is essentially a High Mass without Deacon and Subdeacon. Some of their tasks will be taken over by the Celebrant, some by servers, and others are omitted.

In the early Middle Ages it became common that priest-monks not only attended the Conventual (High) Mass but also celebrated Mass privately beforehand. Later, the form of Mass they developed (Low Mass) became the standard for Masses without music. The ceremonial for these Masses is much simplified: since there is no choir the celebrant reads all the texts of the chants, and since there is not necessarily a congregation all responses are given by the server. (Later, this form in turn had some influence on the High and Sung Mass, so that today the Celebrant reads everything sung by Schola).

Like Mass in the Ordinary Form, also Mass in the Extraordinary Form consists of elements that are always or nearly always the same (the ORDINARY), and elements that change every day (the PROPERS). This booklet only contains the ORDINARY, a selection of PROPERS is available as separate sheets on www.musicasacra.com/sjfm.

How should the faithful participate in Masses in the Extraordinary Form? As in all forms of liturgy the most important aspect of the true participation ('actuosa participatio') called for by the Second Vatican Council is to prayerfully enter into the great mysteries of the liturgy through which God reveals Himself to His faithful. This participation culminates in the reception of Our Lord in Holy Communion.

In High Mass and Sung Mass, the congregation gives the responses to the prayers sung by the Celebrant and may sing the chants of the Ordinary, like the KYRIE and GLORIA, which are printed in bold in this booklet. The chants of the Proper, such as the INTROIT, are usually sung by the schola; and are intended to support prayer and meditation upon the special themes of each liturgical celebration. The numerous prayers said in low voice by the celebrant are also printed in this booklet – many of them are very beautiful and helpful texts, but no-one should feel obliged to follow all of them. At these Masses the congregation normally kneel, stand and sit together with the servers.

Low Mass can be more confusing since it hardly differentiates between the ancient core prayers of the Mass, the chants and the prayers said in a low voice by the Celebrant. Here too it may be best to begin by following the sections printed in bold in this booklet. Since Low Mass is essentially a Mass without congregation, the servers give all the responses. The faithful are invited to participate in the way that is most profitable to them, which can range from following the texts in a Missal to saying their own prayers. They may join in with the servers' answers in a low voice but should be careful not to disturb others who wish to pray in silence. There are no rules for posture, but it is appropriate to stand for the GOSPEL and to kneel for the CONSECRATION.

In the description of the Order of Mass, the following signs are used:

Bold print denotes passages that are sung or said aloud, thus most of the central parts of Mass.

℣ denotes a text that is sung or said (in most cases by the Celebrant) and awaits a response from the congregation.

℟ marks then the response, normally sung or said by all.

S. [for Sacerdos] denotes, on the other hand, a text said by the Celebrant in low voice to the servers, and

M. [for Minister] the reply given by the server.

✠ denotes a sign of cross.

◊ denotes a bow of the head.

Normally, members of the congregation only make these gestures if they occur in texts sung or said aloud

A short overview of the Structure of Mass in the Extraordinary Form.

On Sundays, the SPRINKLING OF HOLY WATER takes place before the principal Mass. The Celebrant goes round the church, sprinkling holy water, and then sings a prayer imploring God's protection for all those present. This is not a part of Mass, and so the Celebrant is wearing different vestments.

After the Asperges (or otherwise 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 goes up, kisses and – if incense is used – incenses the altar. Then he goes to the Missal at the right-hand side to say Introit and Kyrie with the servers.

On Sundays (but not during Advent and between Septuagesima and Palm Sunday) and Feasts the Celebrant intones the GLORIA, which is continued by choir and congregation. Then he kisses the altar, greets the faithful with Dominus vobiscum and sings the COLLECT(S) from the Missal.

The Epistle is then sung (in High Mass by the Subdeacon, otherwise by a server of the Celebrant himself). It is followed by the GRADUAL – a piece of chant answering to it – and by the solemn praises of the ALLELUIA. Between Septuagesima and Maundy Thursday the ALLELUIA is replaced by the TRACT, a series of Psalm verses, and between Easter and Pentecost the GRADUAL is replaced by a second ALLELUIA. A further chant, the SEQUENCE is added on some occasions. In the meantime, clergy and servers prepare for the solemn 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, at the left-hand side of the altar, which is always deemed to face East). A SERMON may follow here.

On Sundays and some Feasts the CREED follows, during which in High Mass the Altar is prepared.

Then the Celebrant once again greets the faithful and asks for their prayer. The choir sings the OFFERTORY whilst the Celebrant prepares (with the help of Deacon and Subdeacon, if they are present) the offerings. This is accompanied by many silent prayers. If incense is used, the altar, clergy and congregation are then incensed.

The Celebrant 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 into the Body and Blood of Christ takes place, is said by the Celebrant with low voice.

The Celebrant then sings 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 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 the POST-COMMUNION prayer.

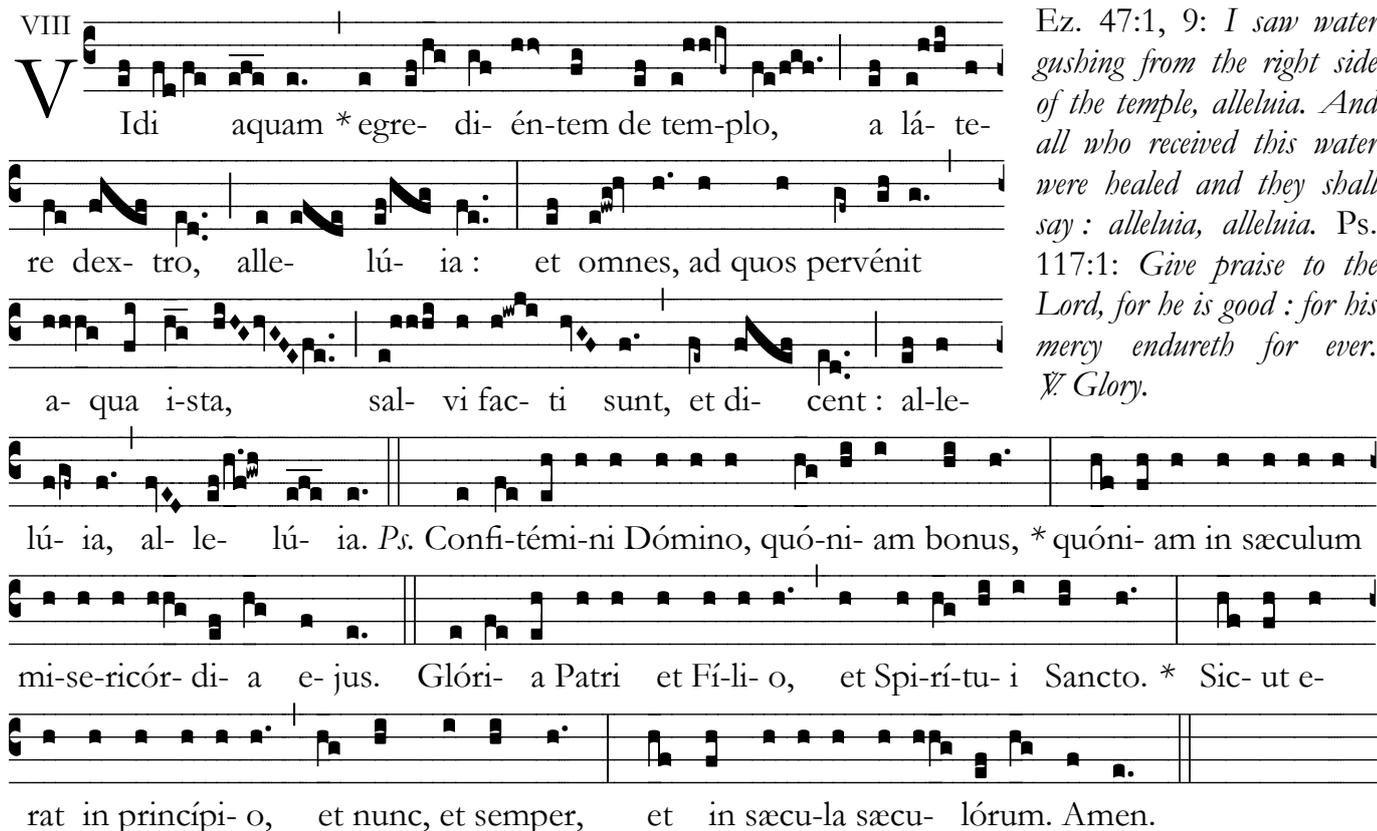
Afterwards, the Celebrant returns to the centre of the altar, greets the congregation again and sings or says the DISMISSAL, and, after a silent prayer, the BLESSING. Then he goes to the left (North) side and says the LAST GOSPEL, normally the prologue of St John's Gospel. Then he and the servers leave.

SPRINKLING OF HOLY WATER

This Rite takes place in a church once every Sunday (even if a Feast is celebrated). It originated as a procession during which all the buildings of a monastery were blessed. This is still reflected in the prayers, as well as in the vestments – the Celebrant is not yet vested for Mass, but wears Alb and Stole (and a Cope, if available).

The Celebrant kneels down and sprinkles the Altar, intoning the following Antiphon, then he stands up, sprinkling the servers and the congregation.

In Eastertide:

VIII


Idi aquam * egredi- én-tem de tem-plo, a lá- te-
 re dex- tro, alle- lú- ia: et omnes, ad quos pervénit
 a- qua i- sta, sal- vi fac- ti sunt, et di- cent: al- le-
 lú- ia, al- le- lú- ia. Ps. Confi- témi- ni Dómino, quó- ni- am bonus, * quóni- am in sæculum
 mi- se- ricór- di- a e- jus. Glóri- a Patri et Fí- li- o, et Spi- rí- tu- i Sancto. * Sic- ut e-
 rat in princípi- o, et nunc, et semper, et in sæcu- la sæcu- lórum. Amen.

Ez. 47:1, 9: I saw water gushing from the right side of the temple, alleluia. And all who received this water were healed and they shall say: alleluia, alleluia. Ps. 117:1: Give praise to the Lord, for he is good: for his mercy endureth for ever. ✠ Glory.

Repeat Ant. Vidi aquam.

Outside Eastertide:

VII
A -spér- ges me, *Dó-mi- ne, hyssó- po, et mundá- bor la-
 vá- bis me, et su- per ni- vem de- al- bá- bor. Ps. Mi- se- ré- re
 me- i, De- us, *se- cúndum magnam mi- se- ri- córdi- am tu- am.
 Gló- ri- a Patri, et Fí- li- o, et Spi- rí- tu- i Sancto. * Sic- ut e- rat in princí- pi- o, et nunc, et
 semper, et in sæ- cu- la sæcu- ló- rum. A- mén.

Ps. 50:9-10: *Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed : thou shalt wash me, and I shall be made whiter than snow. Ps. ibid. 1. Have mercy on me, O God, according to thy great mercy. ✠ Glory.*

Repeat Ant. Asperges me.

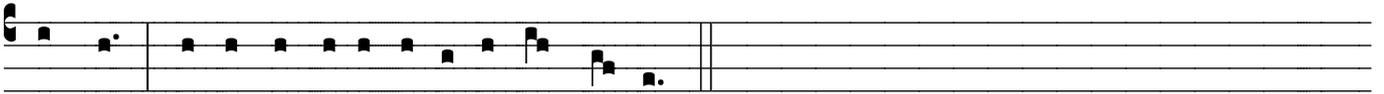
An alternative melody ad libitum:

VII
A -spérges me, *Dó-mi- ne, hyssó- po, et mundá- bor : lavá- bis me, et su- per ni- vem de-
 al- bá- bor.

Ps. Miserere mei as above.

Another alternative melody:

IV
A -spérges me, *Dómi- ne, hyssópo, et mundá- bor : lavá- bis me, et su- per nivem de-
 albá- bor. Ps. Mi- se- ré- re me- i De- us, *se- cúndum magnam mi- se- ri- córdi- am tu- am.
 Gló- ri- a Patri, et Fí- li- o, et Spi- rí- tu- i Sancto. * Si- cut e- rat in princí- pi- o, et nunc, et



semper, et in sæ-cu-la sæ-cu-ló-rum. Amen.

Repeat Ant. Asperges me.

Afterwards, Celebrant and congregation sing the following versicles:

- | | |
|---|---|
| <p>☩ Ostende nobis, Domine, misericordiam tuam. T.P. Alleluia.</p> | <p>☩ <i>Show us, O Lord, thy mercy. In Eastertide: Alleluia.</i></p> |
| <p>☩ Et salutáre tuum da nobis. T.P. Alleluia.</p> | <p>☩ <i>And grant us thy salvation. In Eastertide: Alleluia.</i></p> |
| <p>☩ Domine, exaudi orationem meam.</p> | <p>☩ <i>O Lord, hear my prayer.</i></p> |
| <p>☩ Et clamor meus ad te véniat.</p> | <p>☩ <i>And let my cry come unto thee.</i></p> |
| <p>☩ Dominus vobiscum.</p> | <p>☩ <i>The Lord be with you.</i></p> |
| <p>☩ Et cum spírítu tuo.</p> | <p>☩ <i>And with thy spirit.</i></p> |
| <p>☩ °Oremus. Exaudi nos, Domine, sancte Pater omnipotens, æterne Deus : et mittere digneris sanctum Angelum tuum de cælis : qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.</p> | <p>☩ <i>°Let us pray. Graciously hear us, O Lord, the Holy One, the Father Almighty, the Everlasting God, and vouchsafe to send down from heaven thy holy Angel to keep, to cherish, to favour, to comfort, and to defend all who dwell in this house. Through Christ our Lord.</i></p> |
| <p>☩ Amen.</p> | <p>☩ <i>Amen.</i></p> |

ORDINARY OF THE MASS

Mass of the Catechumens

INTROIT and PRAYER AT THE FOOT OF THE ALTAR

When the clergy enters (or after the Asperges), the INTROIT (text in the Proper of Seasons or the Proper of Saints) is sung. It consists of an Antiphon, a verse (normally the first) of a Psalm and the Doxology °Gloria Patri. 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. It begins with Psalm 42, describing the longing of the faithful for the House of God.

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

M. Amen.

S. Introibo ad altare Dei.

M. Ad Deum qui lætificat juventutem meam.

The following Psalm is omitted between Passion Sunday and Maundy Thursday.

Ps. 42

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

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

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

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

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

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

S. °Gloria Patri, et Filio : et Spiritui Sancto.

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

S. Introibo ad altare Dei.

M. Ad Deum qui lætificat juventutem meam.

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

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

M. Amen.

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

M. To God who giveth joy to my youth.

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

M. For thou, O God, art my strength : why hast thou cast me off? And why do I go sorrowful whilst the enemy afflicteth me?

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

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

S. I will praise thee on the harp, O God, my God : why art thou sorrowful, O my soul? and why dost thou disquiet me?

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

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

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

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

M. To God, who giveth joy to my youth.

S. ✠ Adjutorium nostrum in nomine Domini.
 M. Qui fecit cælum et terram.
 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 Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos, fratres : orare pro me ad Dominum Deum nostrum.
 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 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 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. ✠ *Our help is in the name of the Lord.*
 M. *Who hath made heaven and earth.*
 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. *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. 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.

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.

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.

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.

If incense is used, the Celebrant (assisted by the Deacon or the servers) puts three spoonfuls of incense into the thurible, saying:

Ab illo benedicaris, in cuius honore cremaberis. Amen.

Be blessed by Him, in whose honour thou art burnt. Amen.

Then he makes the sign of the cross over the incense, takes the thurible and incenses first the cross and then the altar, saying nothing. In High Mass, Deacon and Subdeacon go with him, supporting his arms – an habit going back to the very ample and heavy vestments used in the early Middle Ages. At the end, the Celebrant goes to the right side of the altar (Epistle side), where he is incensed.

The Celebrant stays at this side of the altar for many of the following prayers – a bishop would say them on his throne, 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 at the beginning and bowing at the Gloria Patri.

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.

℣. Kýrie eléison

℣. Lord, have mercy

℞. Kýrie eléison

℞. Lord, have mercy

℣. Kýrie eléison

℣. Lord, have mercy

℞. Chríste eléison

℞. Christ, have mercy

℣. Chríste eléison

℣. Christ, have mercy

℞. Chríste eléison

℞. Christ, have mercy

℣. Kýrie eléison

℣. Lord, have mercy

℞. Kýrie eléison

℞. Lord, have mercy

℣./℞. Kýrie eléison

℣./℞. Lord, have mercy

GLORIA

On Sundays (but not during Advent and from Septuagesima to Palm Sunday) and Feasts, the Celebrant now intones the GLORIA, which is continued by the Schola and the congregation. The Celebrant says it in low voice, or aloud, if there is no choir. If there is a long polyphonic setting, the congregation can sit down when the Celebrant is seated.

Glória in excélsis °Deo.

Et in terra pax homínibus bonæ voluntátis. Laudámus te, benedícimus te, °adorámus te, glorificámus te, grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus, Rex cæléstis, Deus Pater omnípotens. 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 Spírítu, † in glória Dei Patris. Amen.

Glory be to °God on high.

And on earth peace to men of good will. We praise thee; we bless thee; °we adore thee; we glorify thee, We give thee thanks for thy great glory, O Lord God, heavenly King, God the Father almighty. O Lord °Jesus Christ, the only-begotten Son : O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us : thou who takest away the sins of the world, °receive our prayers : thou who sittest at the right hand of the Father, have mercy on us. For thou only art holy : thou only art the Lord : thou only art most high, O °Jesus Christ, together with the Holy Ghost, † in the glory of God the Father. Amen.

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.

℣. The Lord be with you.

℟. Et cum spírítu tuo.

℟. And with thy spirit.

℣. °Oremus.

℣. °Let us pray.

Then, he sings or says the COLLECT, which is found in the Propers. It ends as follows (or with a slight variation, depending on the last words of the COLLECT.).

℣. Per Dominum nostrum Jesum Christum, filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti. Per omnia sæcula sæculorum.

℣. Through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost. World without end.

℟. Amen.

℟. Amen.

On some occasions, e.g. when there are two Feasts of saints on the same day or when an event like the Anniversary of the Pope's election has to be commemorated, there is more than one COLLECT. In this case, the conclusion and the Amen only appear after the first and the last.

EPISTLE

The EPISTLE or LESSON is taken from the Propers.

It 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. If the reader is a Subdeacon, he goes afterwards up to the altar to receive the Celebrant's blessing.

Chants between the Readings: GRADUAL, ALLELUIA, TRACT and SEQUENCE

After the Epistle, the GRADUAL is sung. It is usually a meditation on a Psalm, consisting of a Responsory followed by a verse, the Responsory may be repeated afterwards. When it is finished, the Cantors immediately begins the ALLELUIA. This Hebrew sentence (meaning 'Praise God!') is sung to an elaborate tune, followed by a verse, and then repeated. During Lent and at some other penitential occasions, the ALLELUIA is replaced by the TRACT, a longer selection of a Psalm sung by soloists. To mark its joyful character, during Eastertide the GRADUAL is replaced by a second ALLELUIA. On some occasions the SEQUENCE, a medieval hymn, may follow. If there is no choir, the Celebrant reads these texts aloud.

In High Mass incense is put in and blessed as at the beginning, then the Deacon brings the Gospel Book to the altar and kneels down to say the prayer Munda cor meum. If there is no Deacon, the Celebrant says it bowing profoundly in the centre of the altar.

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

D. (or S.) 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.

In High Mass, the Deacon then takes the book, and asks for the Celebrant's blessing.

D Jube, domne, benedicere.

D. Pray, Sir, a blessing.

S. Dominus sit in corde tuo et in labiis tuis, ut digne et competenter annunties Evangelium suum. In nomine ✠ Patris et Filii et Spiritus Sancti. Amen.

S. The Lord be in thy heart and on thy lips, that thou mayest worthily, and in a becoming manner, announce his holy Gospel. In the name of the ✠ Father, and the Son, and the Holy Ghost. Amen.

If there is no Deacon, the Celebrant instead says, still bowed in front of the altar.

Jube, Domine, benedicere.

Pray, Lord, a blessing.

Dominus sit in corde meo et in labiis meis, ut digne et competenter annuntiem Evangelium suum. Amen.

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

GOSPEL

The GOSPEL (text 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. Should the beginning of one of the Gospels occur, it is announced as Initium – Beginning instead.

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

Then, the Celebrant kisses the beginning of the Gospel text (in High Mass, the book is brought up to the altar by the Subdeacon), saying with low voice.

Per evangelica dicta deleantur nostra delicta.

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

SERMON

A sermon may now follow. As it is, strictly speaking, not part of the Mass, the Celebrant takes off the maniple (and also the chasuble, if he desires to do so) and covers his head.

Mass of the Faithful

CREED

On Sundays and some Feasts, the CREED follows. It is intoned by the Celebrant (who continues saying it in low voice) and sung by the Schola and the congregation. At the sentence Et incarnatus est ... factus est. all kneel, to commemorate how God humbled Himself to become incarnate in our human flesh. At High Mass, the Deacon now prepares the altar for the Offertory by spreading the uppermost altar-cloth, the Corporal.

Credo in unum Deum, Patrem omnipotentem, factorem cæli et terræ, visibílium ómnium 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, géntium, non factum, consubstantiálem Patri : per quem omnia facta sunt. Qui propter nos hómines et propter nostram salutem descendit de cælis. ET INCARNATUS EST DE SPIRITU SANCTO EX MARIA VIRGINE, ET HOMO FACTUS EST. Crucifixus étiam pro nobis sub Póntio Piláto, passus et sepúltus est. Et resurréxit tértia die, secúndum Scriptúras, et ascendit in cælum, sedet ad dexteram Patris. Et íterum ventúrus est cum glória, judicáre vivos et mórtuos, cujus regni non erit finis.

Et in Spiritum Sanctum, Dóminum et vivificántem : qui ex Patre Filióque procedit. Qui cum Patre et Fílio simul adorátur et conglorificátur : qui locútus est per prophétas. Et unam sanctam, cathólicam et apostólicam Ecclésiám. Confíteor unum baptísma in remissionem peccatórum. Et expécto resurrectionem mortuórum ☩ et vitam ventúri sæculi. Amen.

I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, 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. He was crucified also for us, suffered under Pontius Pilate; and was buried. The third day he rose again, according to the Scriptures. He ascended into heaven, and sitteth at the right hand of the Father. And he shall come again in glory to judge both the living and the dead; and of his kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and life-giver, who proceedeth from the Father and the Son; who together with the Father and the Son is adored and glorified; who spake by the prophets. And I believe in one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I await the resurrection of the dead, ☩ and the life of the world to come. Amen.

OFFERTORY

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

☩ **Dominus vobiscum.**

☩ **Et cum spíritu tuo.**

☩ **°Oremus.**

☩ *The Lord be with you.*

☩ *And with thy spirit.*

☩ *°Let us pray.*

The Schola then sings the OFFERTORY, which the Celebrant recites silently. It is today only an antiphon, but the Cantors may add its ancient verses.

In High Mass, the Subdeacon now goes to the credence table, covers his hands with the humeral veil and so 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, in High Mass, the paten is later given to the Subdeacon.

Then the Deacon pours wine into the chalice, the water is blessed by the Celebrant and poured in by the Subdeacon (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. Afterwards, the Subdeacon (if present) receives the paten, covers it with the humeral veil, and goes down to the lowest altar-step where he will remain for most time until the Pater noster.

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 benedice 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, it is blessed now, with the following prayer:

Per intercessionem beati Michaelis Archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedice, 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, the clergy, the servers and the congregation are incensed.

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.*

The following conclusion is omitted between Passion Sunday and Maundy Thursday.

°Gloria Patri, et Filio : et Spiritui sancto.

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

Sicut erat in principio, et nunc et semper : et in sæcula sæculorum. Amen. *As it was in the beginning, is now : and ever shall be, world without end. Amen.*

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 *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*

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

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.

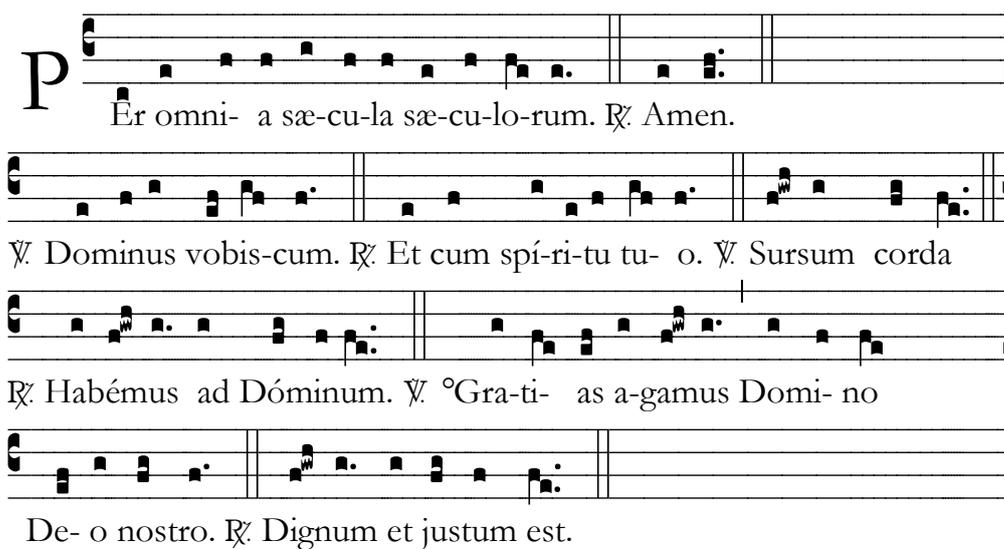
May the Lord receive the Sacrifice from thy hands, to the praise and glory of his name, to our benefit, and to that of all his holy Church.

The Celebrant says with low voice Amen and then recites, also silently, the SECRET from the Propers. If there are several COLLECTS (cf. p. 11), there are also several SECRETS.

PREFACE

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

P Er omni- a sæ-cu-la sæ-cu-lo-rum. R̄. Amen.



¶ Dominus vobis-cum. R̄. Et cum sp̄i-ri-tu tu- o. ¶ Sursum corda
R̄. Habemus ad Dóminum. ¶ °Gra-ti- as a-gamus Domi- no
De- o nostro. R̄. Dignum et justum est.

¶ World without end.

R̄. Amen.

¶ The Lord be with you.

R̄. And with thy spirit.

¶ Lift up your hearts.

R̄. We have lifted them up unto the Lord.

¶ °Let us give thanks to the Lord our God.

R̄. It is meet and just.

The Prefaces change with seasons and feast days, and most of them are found with the Propers. Here, only the two most common Prefaces are given:

PREFACE OF THE MOST HOLY TRINITY

This Preface is used on Sundays that do not have another Preface.

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere : Domine sancte, Pater omnipotens, æterne Deus. Qui cum Unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus : non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto thee, O holy Lord, Father almighty, everlasting God : who with thine only-begotten Son and the Holy Ghost art one God, one Lord; not in the oneness of a single person, but in the Trinity of one substance. For that which we believe from thy revelation concerning thy glory, that same we believe of thy Son, that same of the Holy Ghost, without difference or separation. So that in confessing

sentimus. Ut in confessione veræ sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim : qui non cessant clamare quotidie, una voce dicentes :

the true and everlasting Godhead, we shall adore distinction in persons, oneness in being, and equality in majesty; which Angels and Archangels, the Cherubim too and the Seraphim do praise; day by day they cease not to cry out, saying, as with one voice:

COMMON PREFACE

This Preface is used on weekdays during the year, and on Feasts that do not have another Preface.

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere : Domine sancte, Pater omnipotens, æterne Deus : per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cæli, cælorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, suppliciter confessione 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 : through whom the Angels praise thy majesty, the Dominions adore, the Powers tremble. The Heavens, and the Virtues of the heavens, and the blessed Seraphim, do celebrate with united joy. In union with whom, we beseech thee, that thou wouldst command our voices also to be admitted, with suppliant confession, 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.

°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.

(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.

On some high Feasts the introduction to the following prayer is changed, as indicated in the Propers.

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, Andreae, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi : Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

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, benedicere, adscribere, ratificare, 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 :

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

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.

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 :

HOC EST ENIM CORPUS MEUM.

FOR THIS IS MY BODY.

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 bene✠dixit, deditque discipulis suis, dicens : Accipite et bibite ex eo omnes :

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

Hæc quotiescumque feceritis, in mei memoriam facietis.

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 gloriosæ ascensionis : offerimus præclaræ majestati tuæ de tuis donis ac datis hostiam ✠ puram, hostiam ✠ sanctam, hostiam ✠ immaculatam, Panem sanctum ✠ vitæ æternæ et Calicem ✠ salutis perpetuæ.

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

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

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

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

Chalice and genuflects again. 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

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 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, beneꝫdicens, 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 ómnia sæcula sæculórum.**

℟. **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 :**

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

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 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.*

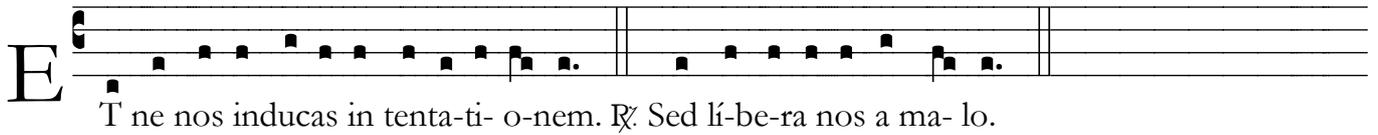
℣. *°Let us pray. Instructed by thy saving precepts, and following thy divine institution, we presume to say:*

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

dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

℟. Sed libera nos a malo.

℟. But deliver us from evil.



The following prayer is said again in low voice. During it the Celebrant takes the paten (in High Mass brought by the Subdeacon), 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 ómnia sæcula sæculórum.

℟. Amen.

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

℣. Pax ✠ Domini sit ✠ semper vobis ✠ cum.

℟. Et cum spírítu 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. All strike their breasts at the Miserere and the Dona. The Celebrant says this prayer with low voice, unless there is no choir.

℣. 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 peccata mundi, miserere nobis.**

☩ **Agnus Dei**

☩ **Qui tollis peccata mundi, dona nobis pacem.**

☩ *Lamb of God*

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

☩ *Lamb of God*

☩ *Who takest away the sins of the world, grant us peace.*

With low voice, the Celebrant continues the last section of this chant with a prayer for peace

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

O Lord Jesus Christ, who saidst to thy Apostles: Peace I leave with you, My peace I give unto you; look not upon my sins but the Faith of thy Church; and vouchsafe to it that peace and unity which is agreeable to thy will : who livest and reignest, God, world without end. Amen.

In High Mass, the Celebrant kisses the altar and then gives the Pax to the Deacon, who passes it on to clergy and servers. This signifies that peace is not the fruit of our merits but comes from Christ's sacrifice on the cross, present in the Mass. 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 saecula saeculorum. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of the Father through the cooperation 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.

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, 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 saecula saeculorum. 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.

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

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

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.

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

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

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

The Body of our Lord Jesus Christ preserve my soul unto life everlasting. 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 quae retribuit mihi? Calicem salutaris accipiam, et

What shall I render to the Lord for all he hath rendered unto me? I will take the Chalice of salva-

nomen Domini invocabo.

Laudans invocabo Dominum, et ab inimicis meis salvus ero.

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

tion, 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 Michaelem 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.

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.

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

Ecce Agnus Dei, ecce qui tollit peccata mundi.

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

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.

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

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.

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 sing the COMMUNION (from the Propers), an Antiphon, often taken from the words of Christ. Following ancient practice, verses from the Psalms may be added.

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. Meanwhile, 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 and PRAYER OVER THE PEOPLE

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 COLLECTS before praying the POST-COMMUNION prayer (from the Propers – there are several, if there have been several COLLECTS). On weekdays in Lent, another prayer, the PRAYER OVER THE PEOPLE, follows, at its beginning the Celebrant invites the faithful to bow their heads before God.

☩ **Dominus vobiscum.**

☩ **Et cum sp̄ritu tuo.**

☩ **°Oremus.**

☩ *The Lord be with you.*

☩ *And with thy spirit.*

☩ *°Let us pray.*

☩ **Per ómnia sæcula sæculórum.**

☩ **Amen.**

☩ *World without end.*

☩ *Amen.*

DISMISSAL and BLESSING

Immediately afterwards, the Celebrant turns to greet the faithful again, and then the Deacon (or the Celebrant himself) sings the Dismissal; its wording changes according to the day. Between Holy Saturday and Low Sunday, two alleluias are added to the Ite and the Deo Gratias.

☩ **Dominus vobiscum.**

☩ **Et cum sp̄ritu tuo.**

☩ **Ite, missa est or Benedicamus Domino.**

☩ **Deo gr̄atias.**

☩ *The Lord be with you.*

☩ *And with thy spirit.*

☩ *Go, the Mass is ended or Let us bless the Lord.*

☩ *Thanks be to God.*

The Celebrant turns back to the altar and, bowing, prays that his ministering was pleasing to God, and then he says aloud the Blessing, turning to the faithful.

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.

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

☩ **Amen.**

☩ *May almighty God bless you, the Father, Son ☩ and Holy Ghost.*

☩ *Amen.*

LAST GOSPEL

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

℣ Dominus vobiscum.

℟ Et cum spírítu 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 comprehendunt.

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 grátias.

℣ *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.*

PRAYERS AFTER MASS

After Mass, some of the following prayers can be sung or said.

The Leonine Prayers

Leo XIII and Pius XI ordered these prayers to be recited after Low Mass, in Latin or in vernacular.

- ✠ Ave María, gratia plena, Dominus tecum.
Benedicta tu in mulieribus, et benedictus fructus ventris tui Jesus.
- ℟. Sancta María, Mater Dei, ora pro nobis peccatóribus, nunc et in hora mortis nostræ.
Amen. (*thrice*)
- ✠ Salve, Regina, Mater misericordiæ. Vita, dulcedo, et spes nostra, salve.
- ℟. Ad te clamámus, éxules filii Evæ.
- ✠ Ad te suspiramus gementes et flentes, in hac lacrimarum valle.
- ℟. Eia ergo, Advocáta nostra, illos tuos misericórdes óculos ad nos convérte.
- ✠ Et Jesum, benedictum fructum ventris tui, nobis post hoc exilium ostende.
- ℟. O clemens, o pia, o dulcis Virgo Maria.
- ✠ Ora pro nobis, sancta Dei Genitrix.
- ℟. Ut digni efficiámur promissionibus Christi.
- ✠ °Oremus. Deus, refugium nostrum et virtus, populum ad te clamantem propitius respice : et intercedente gloriosa et Immaculata Virgine Dei Genitrice Maria, cum beato Joseph, ejus Sponso, ac beatis Apostolis tuis Petro et Paulo, et omnibus Sanctis, quas pro conversione peccatorum, pro libertate et exaltationes sanctæ Matris Ecclesiæ, preces effundimus, misericors et benignus exaudi. Per eundem Christum Dominum nostrum.
- ℟. Amen.
- ℟. Sancte Míchael Archángele, defénde nos in prælio, contra nequítiam et insídias diaboli esto præsídiu. Imperet illi Deus, súpplices deprecámur : tuque, Princeps militiæ cælestis, Sátanam aliósque spíritus malignos, qui ad perditionem animárum pervagántur in mundo, divína virtúte in inférnum detrúde. Amen.
- ✠ Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.
- ℟. Holy Mary, Mother of God, pray for us sinners, now and in the hour of our death. Amen.
- ✠ Hail, holy Queen, mother of mercy. Hail, our life, our sweetness and our hope.
- ℟. To thee do we cry, poor banished children of Eve.
- ✠ To thee do we send up our sighs, mourning and weeping in this vale of tears.
- ℟. Turn then, most gracious Advocate, thine eyes of mercy towards us.
- ✠ And after this our exile, show unto us the blessed Fruit of thy womb, Jesus.
- ℟. O clement, O loving, O sweet Virgin Mary.
- ✠ Pray for us, O holy Mother of God.
- ℟. That we may be made worthy of the promises of Christ.
- ✠ °Let us pray. O God, our refuge and our strength, look down in mercy on thy people who cry to thee; and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of St Joseph her spouse, of thy blessed Apostles Peter and Paul, and of all the saints, in mercy and goodness bear our prayers for the conversion of sinners, and for the liberty and exaltation of our holy mother the Church. Through the same Christ our Lord.
- ℟. Amen.
- ℟. Holy Michael Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray. And do thou, prince of the heavenly host, by the power of God thrust down to hell Satan and all wicked spirits, who wander through the world for the ruin of souls. Amen.

℣. Cor Jesu sacratissimum.
℟. Misérére nobis (*thrice*)

℣. *Most Sacred Heart of Jesus.*
℟. *Have mercy upon us.*

Prayer for the Sovereign

This versicle and prayer is to be sung or said after solemn Mass on Sundays. They will be adapted to changes in the Royal Family.

D Omi-ne, sal-vum fac re- gem nostrum N. : et ex-áudi nos in di- e, qua
 sal-vam fac re-gí-nam nostram N. :
 invō-ca-vé- rimus te.

℣. Domine, salvum fac regem nostrum (*vel:* salvam fac reginam nostram) N.

℣. *O Lord, save N. our King (or: Queen).*

℟. Et exáudi nos in die, qua invocavérimus te.

℟. *And hear us in the day when we call upon thee.*

℣. °Oremus. Quæsumus, omnipotens Deus : ut famulus tuus N. rex noster (*vel:* famula tua N. regina nostra), qui (quæ) tua miseratione suscepit regni gubernacula, virtutum etiam omnium percipiat incrementa, quibus decenter ornatus (ornata), et vitiorum monstra devitare, (hostes superare,) et ad te, qui via, veritas, et vita es, gratiosus (gratiosa) valeat pervenire. Per Dominum.

℣. °*Let us pray. We beseech thee, almighty God, that thy servant N. our King (or: thy handmaid N. our Queen), who by thy mercy hath undertaken the government of this realm, may advance in all virtues; that being meetly adorned therewith, he (she) may be able to avoid the enormity of sin (vanquish his / her enemies) and to come well-pleasing to thee, who art the way, the truth and the life. Through our Lord.*

℟. Amen.

℟. *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.