

Order of Mass



Missa Cantata

Ss. Septem Fratrum Martyrum,
ac Rufinæ et Secundæ
Virginum et Martyrum



CATHOLICISM, LITERATURE, AND THE ARTS II

10TH JULY 2019

ST CUTHBERT'S CHAPEL
USHAW

INTRODUCTION

Welcome to St. Cuthbert's Chapel for this *Missa Cantata*. The Mass, as celebrated here today, stands in continuity with the earliest Christian liturgies and with those of today, but after the nineteenth century (as in the fourth) there are liturgical changes small and great which can be quite remarkable when one first encounters them. Musically: we are using a nineteenth century setting by Mgr. Charles Newsham, rector of this college between 1837 and 1863. In characteristically rich homophony, with the organ bulking out the texture at every conceivable point, from its sudden *fortes* and *pianos* to its lugubrious *tempi* it represents an era which prized expression over subtlety and whose tastes were distinctly grandiose. But the chant sung alongside it bears witness to the other side of nineteenth century Catholicism. This is pre-'gregorian-revival' chant, pre-Solesmes, with its lilting cadences and ever-expanding notational subtleties. It is printed very simply; there are only really three neumes. It is sung extremely slowly, and perhaps (as we will sing it today) with no ornamentation or improvisation; and it is sung with a full voice, without the monastic subtlety commonly heard in Gregorian singing today. Together these elements create an impression of timelessness — common also to the extremely slow, if highly ornate, chants of the Eastern Orthodox — and of transcendence, standing alongside Mgr. Newsham's rather emotional, human devotion.

These two elements — emotional devotion (the anthem text is, again characteristically, simply a string of crescendoing titles for Jesus) and transcendent simplicity — meet in the roles assigned to congregation, priest and servers. For those who have not encountered the ancient liturgies, eastern and western, the first surprising discovery is simultaneity: frequently the priest is doing or saying one thing whilst the choir, perhaps with the congregation, is singing something else. Here a sharp distinction between clergy and laity is certainly introduced, but not — so it was felt — a competition. The Mass 'by priest and people sung' is very much offered by both; it is not merely a private Mass with spectators. As the innumerable 'guides' and 'methods' for laypeople explained, the people offer 'by contemplation' what the priest offers 'by words and actions' — so the most popular counter-reformation handbook, Gother's *Instructions and devotions for hearing mass*, printed anonymously in 1696 and reprinted periodically after. Ushaw has several examples, some rebound, with the names, marginalia and family trees of their recusant owners inscribed in successive hands, a witness to their popularity.

But this idea of 'contemplation' is not a nineteenth century innovation — (Pseudo-)Dionysius' word for 'laypeople' in the *Ecclesiastical and Celestial Hierarchies* is 'contemplative' and recent scholarship (notably Golitzin) has re-emphasised the liturgical nature of this contemplation. What is striking in nineteenth century practice even for those accustomed to the *Usus Antiquior* today is the *complete* silence of the congregation. This was not universal — even

up to the eve of Vatican II the level of verbal congregational participation varied wildly between churches, as it does in the East to this day. Yet at Ushaw in the mid-nineteenth century they were silent. The people are here to 'hear' the Mass; the priest to 'say' (or sing) it. But the people were encouraged not merely to pray their own private devotions, but to follow along the texts, to pray them and 'join themselves' spiritually — psychologically and emotionally — to the offering being made.

To enable those present today to have a sense of what this contemplative participation might have meant, this booklet has been prepared. It contains the entire text of the Mass, in Latin and a slavishly literal English translation, whose purpose is to illuminate the depth of meaning in the Latin text. (Those accustomed to English liturgies may be surprised to discover that by Christ's merely *partaking* of our nature, we are raised to something higher — becoming *consortes* — with His.) It is typeset as nearly as possible in the same style as texts of the period would have been, and reproduces the chants sung by the Choir to showcase their visual simplicity. Changes in congregational posture are indicated in capitals in the rubrics, although it would have been relatively common to kneel for the whole Mass, and those less able to stand are welcome to kneel or sit throughout.

Ushaw have asked that photographs not be taken. Lastly, in the spirit of contemplation, you are asked to switch your phones off or to 'silent', to preserve this 'world apart' where the only sounds and gestures are sacred.

John Morris

INTROIT

*Sung by the Choir as soon as the priest genuflects before the altar, whereupon the people
KNEEL.*

Laudáte, pueri, Dóminum, laudáte nomen Dómini: qui habitáre facit stérilem in domo, matrem filiórum lætántem.

Ps. Sit nomen Dómini benedíctum: ex hoc nunc, et usque in sæculum.

Glória Patri, et Fílio, et Spirítui Sancto.

Sicut erat in princípío, et nunc, et semper: et in saecula sæculórum. Amen.

Laudáte, pueri, Dóminum, laudáte nomen Dómini: qui habitáre facit stérilem in domo, matrem filiórum lætántem.

Praise the Lord, ye children, praise the name of the lord, who maketh the barren to dwell in a home, the joyful mother of children.

Ps. Blessed be the name of the Lord: henceforth, and for ever.

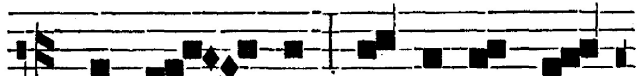
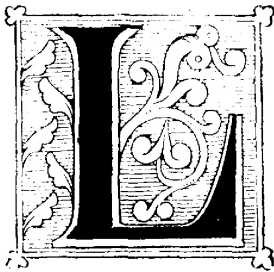
Glory be to the Father, and to the Son, and to the Holy Ghost.

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

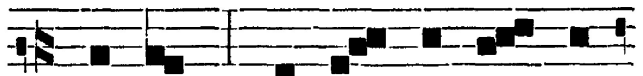
Praise the Lord, ye children, praise the name of the lord, who maketh the barren to dwell in a home, the joyful mother of children.

Introitus.

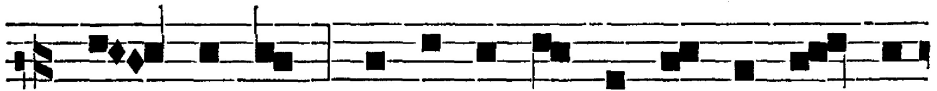
Ton. I.



Au-dá - te pú - e - ri Dó -




- mi-num, lau-dá - te no - men



Dó - mi-ni: qui ha-bi-tá-re fa - cit sté - ri -



- lem in do - mo, ma-trem fi - li - ó - rum læ -



- tán - tem. Ps. Sit no-men Dómi-ni be-ne-dí -
 ctum: ex hoc nunc, et us-que in sæ-cu-lum.

Tonus I.




Ló - ri - a Pa - tri, et Fí - li - o, et
 Spi - ri - tu - i san - cto. Si - cut e - rat in prin - ci - pi - o,
 et nunc, et sem - per, et in sæ - cu - la sæ - cu -
 - ló - rum. A - men.

The Mass of the Catechumens

The priest genuflects at the foot of the altar, the server and people KNEEL.

In nómine Patris, ✠ et Fílii, et Spíritus Sancti. Amen.

Sacerdos. Introíbo ad altáre Dei.

Minister. Ad Deum, qui lætíficat iuven - tútem meam.

In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Priest. I will go in unto the altar of God.

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

JUDICA ME (PSALM 42)

Simultaneously, the priest and server recite psalm 42.

S. Iúdica me, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo et dolóso érué me.

M. Quia tu es, Deus, fortitudo mea: quare me reppulísti, et quare tristis incédo, dum afflígit me inimícus?

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

M. Et introíbo ad altáre Dei: ad Deum, qui lætíficat iuventútem meam.

S. Confitébor tibi in cíthara, Deus, Deus meus: quare tristis es, ánima mea, et quare contúrbas me?

M. Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei, et Deus meus.

S. Glória Patri, et Fílio, et Spirítui Sancto.

M. Sicut erat in princípio, et nunc, et semper: et in saecula sæculórum. Amen.

S. Introíbo ad altáre Dei.

M. Ad Deum, qui lætíficat iuventútem meam.

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

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

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

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

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

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

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

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

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

M. To God who giveth joy to my youth.

CONFESSION OF THE PRIEST

The priest recites the confiteor, then the server on behalf of the congregation.

S. Confíteor Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Ioánni Baptístæ,

P. I confess to almighty God, to blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the

sanctis Apóstolis Petro et Paulo, ómni-
bus Sanctis, et vobis, fratres: quia pec-
cávi nimis cogitatióne, verbo et ope-
re: mea culpa, mea culpa, mea má-
xima culpa. Ideo precor beátam Ma-
ríam semper Vírginem, beátum Michaé-
lem Archángelum, beátum Ioánnem
Baptístam, sanctos Apóstolos Petrum
et Paulum, omnes Sanctos, et vos, fra-
tres, orare pro me ad Dóminum, Deum
nostrum.

M. Misereátur tui omnípotens Deus, et,
dimíssis peccátis tuis, perdúcat te ad
vitam aetérnam.

S. Amen.

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, blessed Michael the
Archangel, 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.

S. May almighty God be merciful to
Thee, and forgiving thy sins, bring Thee
to everlasting life.

P. Amen.

CONFESSION OF THE FAITHFUL

M. Confíteor Deo omnípoténti, beátæ
Maríæ semper Vírgini, beáto Michaé-
li Archángelo, beáto Ioánni Baptístæ,
sanctis Apóstolis Petro et Paulo, ómni-
bus Sanctis, et tibi, pater: quia peccávi
nimis cogitatióne, verbo et opere: mea
culpa, mea culpa, mea máxima culpa.
Ideo precor beátam Maríam semper Ví-
rginem, beátum Michaélem Archánge-
lum, beátum Ioánnem Baptístam, sanc-
tos Apóstolos Petrum et Paulum, om-
nes Sanctos, et te, pater, orare pro me
ad Dóminum, Deum nostrum.

S. Misereátur vestri omnípotens Deus,
et, dimíssis peccátis vestris, perdúcat
vos ad vitam aetérnam.

M. Amen.

S. Indulgéntiam, ✠ absolutionem et re-
missiónem peccátorum nostrórum trí-
buat nobis omnípotens et miséricors
Dóminus.

M. Amen.

S. I confess to almighty God, to blessed
Mary ever Virgin, blessed Michael the
Archangel, blessed John the Baptist, the
holy Apostles Peter and Paul, to all the
Saints, and to you, 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, blessed Michael the
Archangel, blessed John the Baptist, the
holy Apostles Peter and Paul, all the
Saints, and you, Father, to pray for me
to the Lord our God.

P. May almighty God be merciful to
Thee, and forgiving thy sins, bring Thee
to everlasting life.

S. Amen.

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

S. Amen.

S. Deus, tu convérsus vivificábis nos.

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

M. Et plebs tua lætábitur in te.

S. And thy people shall rejoice in Thee.

S. Osténde nobis, Dómine, misericórdiam tuam.

P. Show us, O Lord, Thy mercy.

M. Et salutáre tuum da nobis.

S. And grant us Thy salvation.

S. Dómine, exáudi oratiónem meam.

P. O Lord, hear my prayer.

M. Et clamor meus ad te véniat.

S. And let my cry come unto Thee.

S. Dóminus vobíscum.

P. The Lord be with you.

M. Et cum spíritu tuo.

S. And with thy spirit.

THE PRIEST ASCENDS TO THE ALTAR

S. Orémus.

P. Let us pray.

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

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.

Orámus te, Dómine, per mérita Sanctorum tuorum, quorum reliquiæ hic sunt, et ómnium Sanctorum: ut indulgére dignéris ómnia peccáta 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.

Incense is blessed and the Altar, which represents Christ, is censed.

S. Ab illo benedicaris in cuius honore cremaberis. Amen.

P. May thou be blessed by Him in whose honour thou shalt be burned. Amen

KYRIE

The choir sings the Kyrie. Simultaneously, the priest recites the introit, and then he and the server recite the Kyrie.

S. Kýrie, eléison.

P. Lord, have mercy.

M. Kýrie, eléison.

S. Lord, have mercy.

S. Kýrie, eléison.

P. Lord, have mercy.

M. Christe, eléison.

S. Christ, have mercy.

S. Christe, eléison.

P. Christ, have mercy.

M. Christe, eléison.
S. Kýrie, eléison.
M. Kýrie, eléison.
S. Kýrie, eléison.

S. Christ, have mercy.
P. Lord, have mercy.
S. Lord, have mercy.
P. Lord, have mercy.

GLORIA

*The priest intones and then says the Gloria; simultaneously, the choir sing the Gloria.
The people STAND.*

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus, Rex coeléstis, Deus Pater omnipotens. Dómine Fili unigénite, Iesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserere nobis. Qui tollis peccáta mundi, súscipe deprecatiónem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quóniam tu solus Sanctus. Tu solus Dóminus. Tu solus Altíssimus, Iesu 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. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For Thou only are 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.

If the choir is still singing, the priest and people SIT.

COLLECT

The priest and people STAND.

S. Dóminus vobíscum.
M. Et cum spírítu tuo.
S. Orémus.
Præsta, quæsumus, omnipotens Deus: ut, qui gloriósos Martyres fortes in sua confessióne cognóvimus, pios apud te in nostra intercessióne sentiámus.

P. The Lord be with you.
S. And with thy spirit.
P. Let us pray.
Grant, we beseech Thee, almighty God, that we who know how courageous the holy Martyrs were in their confession may experience their goodness as they intercede for us with you.

Per Dominum nostrum Iesum Christum, Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.

S. Amen.

Through Jesus Christ, thy Son our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, ever one God, world without end.

P. Amen.

LESSON

Prov 31:10–31

The priest says or sings the lesson. The people SIT.

S. Lécio libri Sapiéntiæ.

Mulíerem fortem quis invéniet? Procul et de últimis fínibus prétium eius. Confídit in ea cor viri sui, et spóliis non indigébit. Reddet ei bonum, et non malum, ómnibus diébus vitæ suæ. Quæsívít lanam et linum, et operáta est consílio mánuum suárum. Facta est quasi navis institóris, de longe portans panem suum. Et de nocte surréxit, dedítque prædam domésticis suis, et cibária ancíllis suis. Considerávit agrum, et emit eum: de fructu mánuum suárum plantávit víneam. Accínxit fortitúdone lumbos suos, et roborávit bráchium suum. Gustávit, et vidit, quia bona est negotiátio eius: non exstinguétur in nocte lucérna eius. Manum suam misit ad fórtia, et dígiti eius apprehendérunt fusum. Manum suam apéruit ínopi, et palmas suas exténdit ad páuperem. Non timébit dómui suæ a frigóribus nivis: omnes enim doméstici eius vestíti sunt duplícibus. Stragulátam vestem fecit sibi: byssus et púrpura induméntum eius. Nóbilis in portis vir eius, quando séderit cum senatóribus terræ. Síndonem fecit et véndidit, et cíngu-

P. A reading from the book of Proverbs.

A man who has found a vigorous wife has found a rare treasure, brought from distant shores. Bound to her in loving confidence, he will have no need of spoil. Content, not sorrow, she will bring him as long as life lasts. Does she not busy herself with wool and thread, plying her hands with ready skill? Ever she steers her course like some merchant ship, bringing provision from far away. From early dawn she is up, assigning food to the household, so that each waiting-woman has her share. Ground must be examined, and bought, and planted out as a vineyard, with the earnings of her toil. How briskly she girds herself to the task, how tireless are her arms! Industry, she knows, is well rewarded, and all night long her lamp does not go out. Jealously she sets her hands to work, her fingers clutch the spindle. Kindly is her welcome to the poor, her purse ever open to those in need. Let the snow lie cold if it will, she has no fears for her household; no servant of hers but is warmly clad. Made by her own hands was the coverlet on her bed, the clothes of lawn and purple that she wears. None so honoured at the city gate as that husband of hers, when he sits in council with the elders of the land. Often she will sell linen of her own weaving, or make a girdle for

lum trádídít Chanánaeo. Fortítúdo et decor induméntum eius, et ridébit in die novíssimo. Os suum apéruit sapiéntiæ, et lex cleméntiæ in lingua eius. Considerávit sémitas domus suæ, et panem otiósa non comédit. Surrexérunt filii eius, et beatíssimam prædicavérunt: vir eius, et laudávit eam, Multæ fíliæ congregavérunt divítias: tu supergrésa es univérsas. Fallax grátia, et vana est pulchritúdo: múlier timens Dóminum, ipsa laudábitur. Date ei de fructu mánuum suárum: et laudent eam in portis ópera eius.

M. Deo gratias.

the travelling merchant to buy. Protected by her own industry and good repute, she greets the morrow with a smile. Ripe wisdom governs her speech, but it is kindly instruction she gives. She keeps watch over all that goes on in her house, not content to go through life eating and sleeping. That is why her children are the first to call her blessed, her husband is loud in her praise: Unrivalled art thou among all the women that have enriched their homes. Vain are the winning ways, beauty is a snare; it is the woman who fears the Lord that will achieve renown. Work such as hers claims its reward; let her life be spoken of with praise at the city gates.

S. Thanks be to God.

GRADUAL AND ALLELUIA
Ps. 123:7–8, Ps. 9:5,10

The Choir sings the gradual and alleluia, whilst the priest reads it.

Anima nostra, sicut passer, erépta est de láqueo venántium.

∞. Láqueus contrítus est, et nos liberáti sumus: adiutórium nostrum in nómine Dómini, qui fecit coelum et terram.

∞. Allelúia, allelúia. Hæc est vera fraternitas, quæ vicit mundi crímina: Christum secuta est, ínclita tenens regna coeléstia. Allelúia.

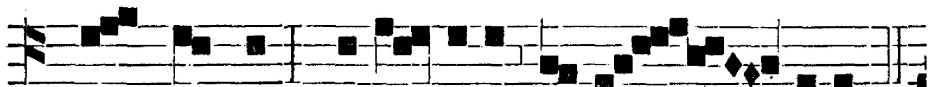
Like a sparrow our soul was rescued from the fowlers' snare.

∞. Broken was the snare, and we were freed. Our help is in the name of the Lord, Who made heaven and earth.

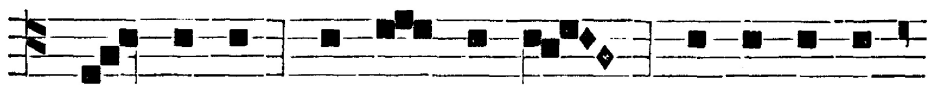
∞. Alleluia, alleluia. This is the true brotherhood, which overcame the wickedness of the world; it followed Christ, attaining the noble kingdom of heaven. Alleluia.

Graduale.
Ton. V.

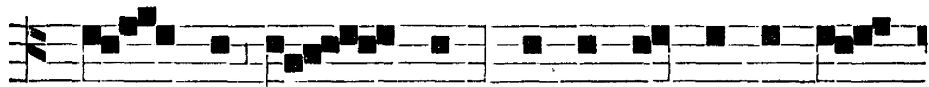




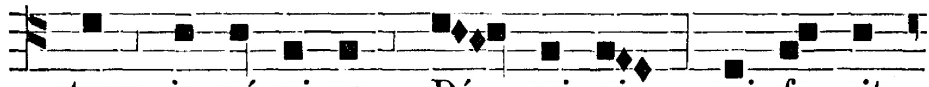
- ré - pta est de lá - queo ve - nán - tium.




V. Lá - que-us con-trí - tus est, et nos li - be -



- rá - ti su - mus: ad - ju - tó - ri - um no -



- strum in nó - mi - ne Dó - mi - ni, qui fe - cit



cœ - lum, et ter - ram.



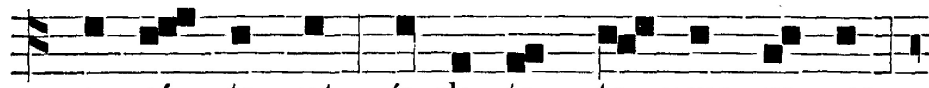
Al - le - lú - - ja.



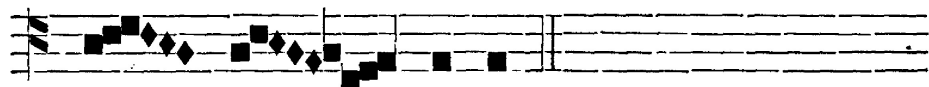
V. Hæc est ve - ra fra - tέρ - ni - tas, quæ vi -



- cit mundi crí - mi - na: Chri - stum



se - cú - ta est, ín - cly - ta te - nens re - gna



cœ - lé - - sti - a.

PREPARATION FOR THE GOSPEL

When he has finished reading the gradual, the priest blesses incense and prays whilst the server moves the missal to the left (Gospel) side of the altar.

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiaë Prophetae cálculo mundasti ignito: ita me tua grata miseratióne dignare mundare, ut sanctum Evangélium tuum digne váleam nuntiáre. Per Christum, Dóminum nostrum. Amen.

Iube, Dómine, benedícere. Dóminus sit in corde meo et in lábiis meis: ut digne et competénter annúntiem Evangélium suum. 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 announce Thy Holy Gospel. Through Christ our Lord. Amen.

Give me Thy blessing, O Lord. The Lord be in my heart and on my lips, that I may worthily and in a becoming manner proclaim His Holy Gospel. Amen.

GOSPEL

Matt 12:46–50

The priest incenses the Gospel and then sings it, before himself being incensed at the conclusion. The Choir responds. The people STAND.

S. Dóminus vobíscum.

M. Et cum spírítu tuo.

S. Sequéntia ✠ sancti Evangélii secúndum Mattháeum

M. Gloria tibi, Domine!

In illo témpore: Loquente Iesu ad turbas, ecce, Mater eius et fratres stabant foris, quæréntes loqui ei. Dixit autem ei quidam: Ecce, mater tua et fratres tui foris stant, quæréntes te. At ipse respóndens dicénti sibi, ait: Quæ est mater mea et qui sunt fratres mei? Et exténdens manum in discípulos suos, dixit: Ecce mater mea et fratres mei. Qui-cúmque enim fécerit voluntátem Patris mei, qui in coelis est: ipse meus frater et soror et mater est.

P. The Lord be with you.

S. And with thy spirit.

P. Continuation ✠ of the Holy Gospel according to Matthew

S. Glory be to Thee, O Lord!

At that time, as Jesus was speaking to the multitude, it chanced that his mother and his brethren were standing without, desiring speech with him. And someone told him, Here are thy mother and thy brethren standing without, looking for Thee. But he made answer to the man that brought him the news, Who is a mother, who are brethren, to me? Then he stretched out his hand towards his disciples, and said, Here are my mother and my brethren! If anyone does the will of my Father who is in heaven, he is my brother, and

M. Laus tibi, Christe!

S. Per Evangelica dicta, deleantur nostra delicta.

sister, and mother.

S. Praise be to Thee, O Christ!

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

The Mass of the Faithful

At this point, anciently, the catechumens would depart and the Church get down to the business of praying.

OFFERTORY VERSE

Ps 123:7

S. Dóminus vobíscum.

M. Et cum spírítu tuo.

S. Orémus.

P. The Lord be with you.

S. And with thy spirit.

P. Let us pray.

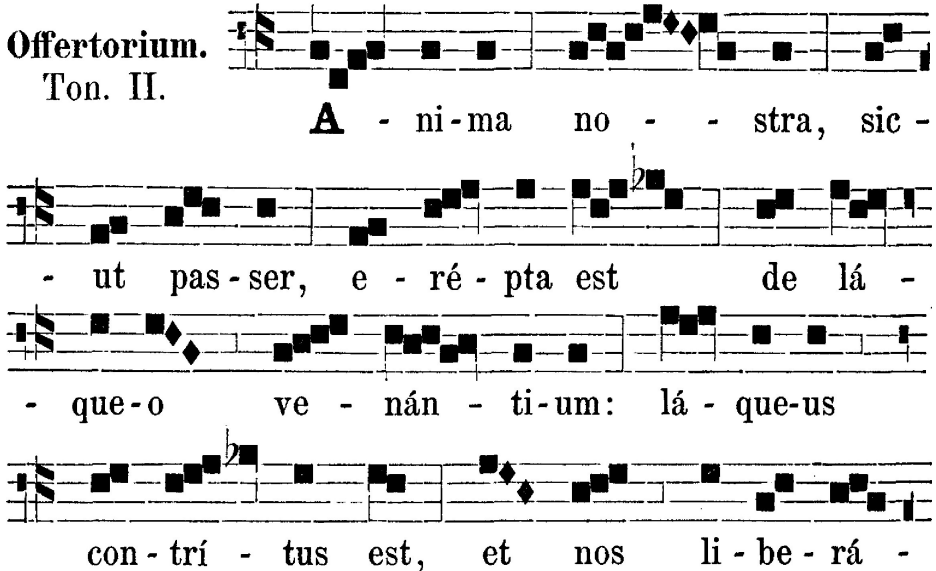
The choir sings the offertory verse. The people SIT.

Anima nostra, sicut passer, erépta est de láqueo venántium: láqueus contrítus est, et nos liberáti sumus.

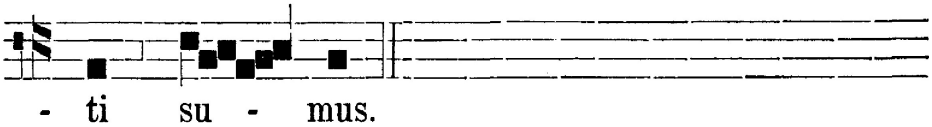
Like a sparrow our soul was rescued from the fowlers' snare: broken was the snare, and we were freed.

Offertorium.

Ton. II.



A - ni - ma no - - - tra, sic -
- ut pas - ser, e - ré - pta est de lá -
- que - o ve - nán - ti - um: lá - que - us
con - trí - tus est, et nos li - be - rá -



OFFERTORY

The priest takes the paten with the host, and offering it up, says:

Suscipe, sancte Pater, omnipotens ætérne Deus, hanc immaculátam hóstiám, quam ego indignus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerábilibus peccátis, et offénsiónibus, et negligéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fídelibus christiánis vivis atque defúnctis: ut mihi, et illis proficiat ad salútem in vitam ætérnam. Amen.

Accept, O holy Father, almighty and eternal God, this unspotted host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offenses, and negligences, and for all here present: as also for all faithful Christians, both living and dead, that it may avail both me and them for salvation unto life everlasting. Amen.

Making the Sign of the Cross with the paten, he places the host upon the corporal. He pours wine and water into the chalice, saying:

Deus, qui humánæ substántiæ dignítatem mirábiliter condidísti, et mirábilis reformásti: da nobis per huius aquæ et vini mystérium, eius divinitátis esse consórtes, qui humanitátis nostræ fieri dignátus est párticeps, Iesus Christus, Fílius tuus, Dóminus noster: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia saecula sæculórum. Amen.

O God, who, in creating human nature, didst wonderfully compose it, and still more wonderfully restore it, grant that, by the Mystery of this water and wine, we may consort in His divine nature, who vouchsafed to partake of our human nature, 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.

The priest takes the chalice and offers it, saying:

Offérimus tibi, Dómine, cálicem salutaris, tuam deprecántes cleméntiam: ut in conspéctu divínæ maiestátis tuæ, pro nostra et totius mundi salute, cum odóre suavitátis ascéndat. Amen.

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that it may ascend before Thy divine Majesty, as a sweet savor, for our salvation, and for that of the whole world. Amen.

The priest makes the Sign of the Cross with the chalice, places it upon the corporal, and

covers it with the pall. Then, with his hands joined upon the altar and slightly bowing down, he says:

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

Accept us, O Lord, in the spirit of humility and contrition of heart, and grant that the sacrifice which we offer this day in Thy sight may be pleasing to Thee, O Lord God.

Raising his eyes towards Heaven, extending and then joining his hands, the priest makes the Sign of the Cross over the host and the chalice, whilst he invokes the Holy Spirit.

Veni, sanctificátor omnípotens ætérne Deus: et bene ✠ dic hoc sacrificium, tuo sancto nómini præparátum.

Come, O Sanctifier, Almighty and Eternal God, and bless ✠ this Sacrifice, prepared for the glory of Thy holy Name.

INCENSING THE OFFERINGS

The priest blesses the incense:

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

May the Lord, by the intercession of blessed Michael the Archangel, who standeth at the right side of the altar of incense, and of all His Elect, vouchsafe to bless ✠ this incense and receive it as an odour of sweetness: through Jesus Christ our Lord. Amen.

The priest incenses the bread and wine:

Incensum istud a te benedictum ascendat ad te, Domine: et descendat super nos misericordia tua.

May this incense, which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

The priest incenses the Crucifix and the altar. The MC incenses him, then the thurifer the server(s) and the people. When the thurifer comes to incense the people they STAND.

Dirigatur, Domine, oratio mea, sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiae labiis meis. Ut non declinet cor meum in verba malitiae, ad excusandas, excusationes in

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

peccata.

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

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

THE LAVABO

The priest washes his hands.

Lavábo inter innocéntes manus meas: et circúmdabo altáre tuum. Dómine: Ut áudiam vocem laudis, et enárrem univérsa mirabília tua. Dómine, diléxi decórem domus tuæ et locum habitatiónis glóriæ tuæ. Ne perdas cum impiis, Deus, ánimam meam, et cum viris sánguinum vitam meam: In quorum mánibus iniquitátes sunt: dextera eórum repléta est munéribus. Ego autem in innocéntia mea ingrèssus sum: rédime me et miserére mei. Pes meus stetit in dirécto: in ecclésiis benedicam te, Dómine.

I will wash my hands among the innocent: and I will compass Thine altar, O Lord: that I may hear the voice of praise: and tell of all Thy wonderous works. I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth. Take not away my soul, O God, with the wicked: nor my life with blood-thirsty men. In whose hands are iniquities, their right hand is filled with gifts. But I have walked in my innocence: redeem me, and have mercy on me. My foot hath stood in the direct way, in the churches I will bless Thee, O Lord. Glory be to the Father, and to the Son, and to the Holy Ghost.

Glória Patri, et Fílio, et Spirítui Sancto.

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

Sicut erat in princípio, et nunc, et semper: et in saecula sæculórum. Amen.

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

PRAYER TO THE MOST HOLY TRINITY

Súscipe, sancta Trinitas, hanc oblatiÓnem, quam tibi offérimus ob memÓriam passiÓnis, resurrectiÓnis, et ascensiÓnis Iesu Christi, Dómini nostri: et in honórem beátæ Maríæ semper Virginis, et beáti Ioannis Baptistæ, et sanctórum Apostolórum Petri et Pauli, et istórum et ómnium Sanctórum: ut illis

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 honor of Blessed Mary, ever Virgin, blessed John the Baptist, the holy Apostles Peter and Paul, and of all the Saints, that it may avail unto their

proficiat ad honórem, nobis autem ad salútem: et illi pro nobis intercédere dignéntur in coelis, quorum memóriam ágimus in terris. Per eúndem Christum, Dóminum nostrum. Amen.

honor 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.

ORATE FRATRES

S. Oráte, fratres: ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

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

M. Suscípiat Dóminus sacrificium de mánibus tuis ad laudem et glóriam nominis sui, ad utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ.

S. May the Lord receive the Sacrifice from thy hands, to the praise and glory of His Name, to our benefit and that of all His Holy Church.

S. Amen.

P. Amen.

SECRET

The priest says the 'secret' prayer in a low voice, until the conclusion; the choir and people respond.

Sacrificiis præsentibus, quæsumus, Dómine, inténde placátus: et, intercedéntibus Sanctis tuis, devotióni nostræ proficiant et salúti. Per Dominum nostrum Iesum Christum, Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, **per omnia saecula saeculorum.**

Look with favour, we beseech Thee, O Lord, upon the offerings here before you, that, through the intercession of Thy Saints, they may be beneficial for our devotion and salvation. Through Jesus Christ, thy Son our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, ever one God, **world without end.**

M. Amen.

S. Amen.

PREFACE

*This ancient dialogue introduces the Roman Canon (the Eucharistic Prayer). The people **STAND.***

S. Dóminus vobíscum.

P. The Lord be with you.

M. Et cum spíritu tuo.

S. And with thy spirit.

S. Sursum corda.

P. Lift up your hearts.

M. Habémus ad Dóminum.

S. Grátias agámus Dómino, Deo nostro.

M. Dignum et iustum est

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias agere: Dómine sancte, Pater omnípotens, ætérne Deus: per Christum, Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominationés, tremunt Potestátes. Coeli coelórúmque Virtútes ac beáta Séraphim sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admitti iubeas, deprecámur, súpplīci confessione dicéntes:

S. We have them with the Lord.

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

S. It is meet and just.

It is truly meet and just, right and salutary, that we should at all times and in all places give thanks unto Thee, everlasting God: through Christ, our Lord, through whom the Angels praise Thy majesty, the Dominions adore and the Powers tremble. Heaven and the powers of heaven together with the blessed Seraphim joyfully do magnify. Command Thou that our voices with theirs be admitted, we entreat, while with lowly praise we say:

SANCTUS

The choir sings the sanctus up to the benedictus, and then waits in silence for the consecration before continuing. Simulataneously, the priest says the Sanctus and proceeds to the Canon. The people KNEEL.

Sanctus, Sanctus, Sanctus Dóminus, Deus Sábaoth. Pleni sunt coeli et terra glória tua. Hosánna in excélsis. Benedíctus ✠ qui venit in nómine Dómini. Hosánna in excélsis.

Holy, Holy, Holy, Lord God of Sabaoth! Heaven and earth are full of Thy glory! Hosanna in the highest! Blessed ✠ is He that cometh in the Name of the Lord! Hosanna in the highest!

ROMAN CANON

The priest bows and kisses the altar and then recites the Canon in a low voice. He makes over the Host and Chalice three Signs of the Cross.

Te igitur, clementíssime Pater, per Iesum Christum, Fílium tuum, Dóminum nostrum, súpplīces rogámus, ac pétimus, uti accepta habeas et benedícas, hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta, in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre,

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 ✠ offerings, these ✠ holy unspotted Sacrifices, which in the first place we offer Thee for Thy holy Catholic Church to which vouchsafe to

custodíre, adunáre et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro Francísco et Antístite nostro Robérto et ómnibus orthodóxis, atque cathólicæ et apostólicæ fidei cultóribus.

grant peace, as also to preserve, unite, and govern it throughout the world, together with Thy servant Francis our Pope, and Robert our Bishop, and all orthodox believers and professors of the Catholic and Apostolic Faith.

The priest bows profoundly with joined hands and prays for the living, those present at Mass, and the intentions for which the Mass is offered.

Meménto, Dómine, famulórum famularúmque tuarum N. et N. et ómnium circumstántium, quorum tibi fides cógnita est et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrificíum laudis, pro se suisque ómnibus: pro redemptióne animárum suárum, pro spe salútis et incolumitátis suæ: tibíque reddunt vota sua ætérno Deo, vivo et vero.

Be mindful, O Lord, of Thy servants and handmaidens, N. et 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 health and salvation they hope for; and who now pay their vows to Thee, the everlasting, living and true God.

The priest invokes the Saints.

Communicántes, et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genetrícis Dei et Dómini nostri Iesu Christi: sed et beati Ioseph, eiusdem Virginitatis Sponsi, et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, Iacóbi, Ioánnis, Thomæ, Iacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Ioánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis precibúsque concédas, ut in ómnibus protectionis tuæ muniámur auxílio. Per eúndem Christum, Dóminum nostrum. Amen.

We pray in union with and honour the memory, especially of the glorious ever Virgin Mary, mother of our God and Lord Jesus Christ: as also of the blessed Joseph, her Spouse, and of the blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus; Linus, Cletus, Clement, Xystus, 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.

As the priest extends his hands over the offering, the server rings a bell.

Hanc igitur oblati6nem servitutis nostræ, sed et cunctae familiæ tuæ, quaesumus, D6mine, ut placatus acc6pias: diés-que nostros in tua pace disp6nas, atque ab ætérna damnati6ne nos éripi, et in elect6rum tu6rum iúbeas grege numerári. Per Christum, D6minum nostrum. Amen.

We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family; and to dispose our days in Thy peace, preserve us from eternal damnation, and rank us in the number of Thine Elect. Through the same Christ our Lord. Amen.

The priest makes five times the Sign of the Cross over the offerings, as the consecration approaches.

Quam oblati6nem tu, Deus, in 6mnibus, quaesumus, bene ✠ díctam, adscríp ✠ tam, ra ✠ tam, rationábilem, acceptabilémque fácere dignéris: ut nobis Cor ✠ pus, et San ✠ guis fiat dilectíssimi Fílii tui, D6mini nostri Iesu Christi.

Which oblation do Thou, O God, vouchsafe in all respects, to bless, ✠ approve, ✠ ratify, ✠ make worthy and acceptable; that it may be made for us the Body ✠ and Blood ✠ of Thy most beloved Son Jesus Christ our Lord.

The Consecration of the Host

Qui pridie quam paterétur, accépit panem in sanctas ac venerábiles manus suas, elevátis óculis in coelum ad te Deum, Patrem suum omnipoténtem, tibi grátias agens, bene ✠ dixit, fregit, dedítque discípulis suis, dicens: Accípite, et manducáte ex hoc omnes.

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, He blessed ✠ it, broke it and gave it to His disciples saying: Take and eat ye all of this,

HOC EST ENIM CORPUS MEUM.

FOR THIS IS MY BODY.

The Consecration of the Chalice

Símili modo postquam coenátum est, acc6piens et hunc præclárum Cálicem in sanctas ac venerábiles manus suas: item tibi grátias agens, bene ✠ dixit, dedítque discípulis suis, dicens: Accípite, et bíbite ex eo omnes.

In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands He blessed, ✠ and gave it to His disciples, saying: Take and drink ye all of this,

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

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

Hæc quotiescúmque fecéritis, in mei memóriam faciétis.

The Oblation of the Victim to God continues, with another five-fold Sign of the Cross.

Unde et mémoires, Dómine, nos servi tui, sed et plebs tua sancta, eiusdem Christi Fílii tui, Dómini nostri, tam beátæ passiónis, nec non et ab ínferis resurrectiόνis, sed et in coelos gloriósæ ascensiónis: offérimus præcláræ maiestáti tuæ de tuis donis ac datis, hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam, Panem ✠ sanctum vitæ æternæ, et Calicem ✠ salútis perpétuæ.

Extending his hands, he continues:

Supra quæ propítio ac seréno vultu respícere dignéris: et accépta habére, sicúti accépta habére dignátus es múnera púeri tui iusti Abel, et sacrificium Patriárchæ nostri Abrahæ: et quod tibi óbtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

Bowing down and kissing the Altar he prays:

Súplices te rogámus, omnípotens Deus: iube hæc perférri per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ maiestátis tuæ: ut, quotquot ex hac altáris participatióne sacrosánctum Fílii tui Cor ✠ pus, et Sán ✠ guinem sumpsérimus, omni benedictiόne coelésti et grátia repleámur. Per eúndem Christum, Dóminum nostrum. Amen.

UNTO THE REMISSION OF SINS.

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

Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ, Thy Son, our Lord, and also His Resurrection from the dead and His glorious Ascension into heaven: do offer unto Thy most excellent Majesty of Thine own gifts, bestowed upon us, a pure ✠ victim, an holy ✠ victim, a spotless ✠ 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, a holy Sacrifice, and unspotted Victim.

We most humbly beseech Thee, almighty God, command these offerings to be borne by the hands of Thy holy Angels to Thine altar on high, in the sight of Thy divine majesty, that as many as shall partake of the most holy Body ✠ and Blood ✠ of Thy Son at this altar, may be filled with every heavenly grace and blessing. Through the same Christ our Lord. Amen.

The priest prays for the faithful departed, especially those for whom this Mass is offered:

Meménto étiam, Dómine, famulórum famularúmque tuárum N. et N., qui nos præcessérunt cum signo fidei, et dórmiunt in somno pacis. Ispis, Dómine, et ómnibus in Christo quiescéntibus locum refrigérii, lucis pacis ut indúlgeas, deprecámur. Per eúndem Christum, Dóminum nostrum. Amen.

Remember also, O Lord, Thy servants and handmaids N. and N., who are gone before us with the sign of faith, and rest in the sleep of peace. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace; Through the same Christ our Lord. Amen.

The priest prays that we might worship with the saints. The opening words, said in the plural like all of the Canon, on behalf of all who worship, are said in a raised voice.

Nobis quoque peccatóribus fámulis tuis, de multitudíne miseratiónum tuárum sperántibus, partem áliquam et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus: cum Ioánne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed vénia, quaesumus, largítor admítte. Per Christum, Dóminum nostrum.

To us also, Thy sinful servants, confiding 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, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy Saints, into whose company we beseech Thee to admit us, not weighing our merits, but pardoning our offenses. Through Christ our Lord.

The conclusion of the Canon, final doxology and minor elevation, for which a bell is rung.

Per quem hæc ómnia, Dómine, semper bona creas, sancti ✠ ficas, viví ✠ ficas, bene ✠ dícis et præstas nobis.

Per ip ✠ sum, et cum ip ✠ so, et in ip ✠ so, est tibi Deo Patri ✠ omnipotentí, in unitáte Spíritus ✠ Sancti, omnis honor, et glória.

S. Per omnia saecula saeculorum.

M. Amen.

By Whom, O Lord, Thou dost ever create. sanctify, ✠ quicken, ✠ bless, ✠ and give unto us all these good things.

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

P. World without end.

S. Amen.

PATER NOSTER

*The priest sings the Our Father, the choir responding with the last line. The people
STAND.*

Orémus: Præcéptis salutáribus móniti, et divína institutione formati audemus dicere:

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

M. Sed libera nos a malo.

S. Amen.

Let us pray. Instructed by Thy saving precepts, and following Thy divine institution, we dare 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 those who trespass against us. And lead us not into temptation.

M. But deliver us from evil.

P. Amen.

FRACTION OF THE HOST

The priest prays for deliverance from evil and then breaks the Host in two pieces.

Líbera nos, quaesumus, Dómine, ab ómnibus malis, prætéritis, præsentibus et futúris: et intercedénte beáta et gloriósa semper Vírgine Dei Genetríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut, ope misericórdiæ tuæ adiúti, et a peccáto simus semper líberi et ab omni perturbatióne secúri. Per eúndem Dóminum nostrum Iesum Christum, Fílium tuum. Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus.

S. **Per omnia saecula saeculorum.**

M. 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 ever Virgin Mary, Mother of God, and of the holy Apostles, Peter and Paul, and of 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,

P. **World without end.**

S. Amen.

COMMIXTURE

A fragment (fermentum) of the host is added to the Chalice.

S. Pax † Domini sit † semper vobis
† cum.

M. Et cum spiritu tuo.

S. Haec commixtio, et consecratio Córporis et Sánguinis Dómini nostri Iesu Christi, fiat accipiéntibus nobis in vitam ætérnam. Amen.

P. The peace † of the Lord be † always with † you.

M. And with thy spirit.

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

AGNUS DEI

The choir sings the Agnus Dei, whilst the priest recites it, thrice striking his breast. The people KNEEL.

Agnus Dei, qui tollis peccáta mundi: miserére nobis. Agnus Dei, qui tollis peccáta mundi: miserére nobis. Agnus Dei, qui tollis peccáta 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, have mercy on us. Lamb of God, who takest away the sins of the world, grant us peace.

PRAYERS BEFORE COMMUNION

The priest prays for peace in the Church and the world:

Dómine Iesu Christe, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respicias peccáta mea, sed fidem Ecclésiæ tuæ; eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris: Qui vivis et regnas Deus per ómnia saecula saeculórum. Amen.

O Lord Jesus Christ, who saidst to Thine Apostles: Peace I leave you, My peace I give you: regard not my sins, but the faith of Thy Church; and vouchsafe to grant her that peace and unity which is agreeable to Thy will: Who livest and reignest God, world without end. Amen.

The priest prays for sanctification. In a High Mass the kiss of peace would here be exchanged between the ministers.

Dómine Iesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spíritu Sancto, per mortem tuam mundum vivificásti: libera me per hoc sacrosánc-

O Lord Jesus Christ, Son of the living God, who, according to the will of Thy Father, with the cooperation of the Holy Ghost, hast by Thy death given life

tum Corpus et Sáanguinem tuum ab ómnibus iniquitatibus meis, et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permittas: Qui cum eódem Deo Patre et Spíritu Sancto vivis et regnas Deus in saecula sæculórum. Amen.

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 cleave to Thy commandments, and suffer me never to be separated from Thee, Who livest and reignest, with the same God the Father and the Holy Ghost, God, world without end. Amen.

The priest prays for grace to flow from his reception:

Percéptio Córporis tui, Dómine Iesu Christe, quod ego indignus súmeré præsumo, non mihi provéniat in iudícium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam perciipiéndam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia saecula sæculórum. Amen.

Let not the partaking of Thy Body, O Lord, Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but let it, through Thy mercy, become a safeguard and remedy, both for soul and body; Who with God the Father, in the unity of the Holy Ghost, livest and reignest God, world without end. Amen.

PRIEST'S COMMUNION

The priest genuflects once more in adoration, reciting the panem coelestium and then acknowledges his unworthiness, thrice striking his breast as he recites the prayer of the centurion. A bell is rung.

Panem coeléstem accipiam, et nomen Dómini invocábo.

I will take the Bread of heaven, and will call upon the Name of the Lord.

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.

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.

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.

The priest takes the Host, saying:

Corpus Dómini nostri Iesu Christi
custódiat ánimam meam in vitam
ætérnam. Amen.

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

Before communicating from the Chalice the priest purifies the paten over it to ensure that all fragments of the Host are reverently consumed. He then again genuflects in adoration and prays:

Quid retríbuam Dómino pro ómnibus,
quæ retríbuit mihi? Cálicem salutá-
ris accípíam, et nomen Dómini invocá-
bo. Laudans invocábo Dóminum, et ab
inimícis meis salvus ero.

What return shall I make to the Lord
for all He has given to 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.

He takes the Chalice and receives the Precious Blood, saying:

Sanguis Dómini nostri Iesu Christi
custódiat ánimam meam in vitam
ætérnam. Amen.

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

PEOPLE'S COMMUNION

If the people are to receive Communion, the server again says the Confiteor on their behalf:

M. Confíteor Deo omnipoténti, beátæ
Maríæ semper Vírgini, beáto Michaé-
li Archángelo, beáto Ioánni Baptístæ,
sanctis Apóstolis Petro et Paulo, ómni-
bus Sanctis, et tibi, pater: quia peccávi
nimis cogitatióne, verbo et opere: mea
culpa, mea culpa, mea máxima culpa.
Ideo precor beátam Maríam semper Vír-
ginem, beátum Michaélem Archánge-
lum, beátum Ioánnem Baptístam, sanc-
tos Apóstolos Petrum et Paulum, om-
nes Sanctos, et te, pater, orare pro me
ad Dóminum, Deum nostrum.

S. I confess to almighty God, to blessed
Mary ever Virgin, blessed Michael the
Archangel, blessed John the Baptist, the
holy Apostles Peter and Paul, to all the
Saints, and to you, 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, blessed Michael the
Archangel, blessed John the Baptist, the
holy Apostles Peter and Paul, all the
Saints, and you, Father, to pray for me
to the Lord our God.

S. Misereátur vestri omnípotens Deus,
et, dimíssis peccátis vestris, perdúcat

P. May almighty God be merciful to
Thee, and forgiving thy sins, bring Thee

vos ad vitam ætérnam.

M. Amen.

S. Indulgéntiam, ✠ absolutionem et remissionem peccatórum nostrórum tríbuat nobis omnípotens et miséricors Dóminus.

M. Amen.

to everlasting life.

S. Amen.

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

S. Amen.

The priest, holding up a host, turns toward the people. The server acknowledges their unworthiness on their behalf.

S. Ecce Agnus Dei, ecce, qui tollit peccáta mundi.

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

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

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

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

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

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

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

Those who are to receive kneel at the altar rail.

Roman Catholics may come forward at this point to receive communion at the kneeler.

Those who are not receiving are warmly invited to come forward to receive a blessing—please cross your arms as you come forward.

The priest administers Communion to the people with the following formula:

S. Corpus Dómini nostri Jesu Christi custódiat ánimam tuam in vitam ætérnam. Amen.

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

COMMUNION VERSE

Matt 12:50

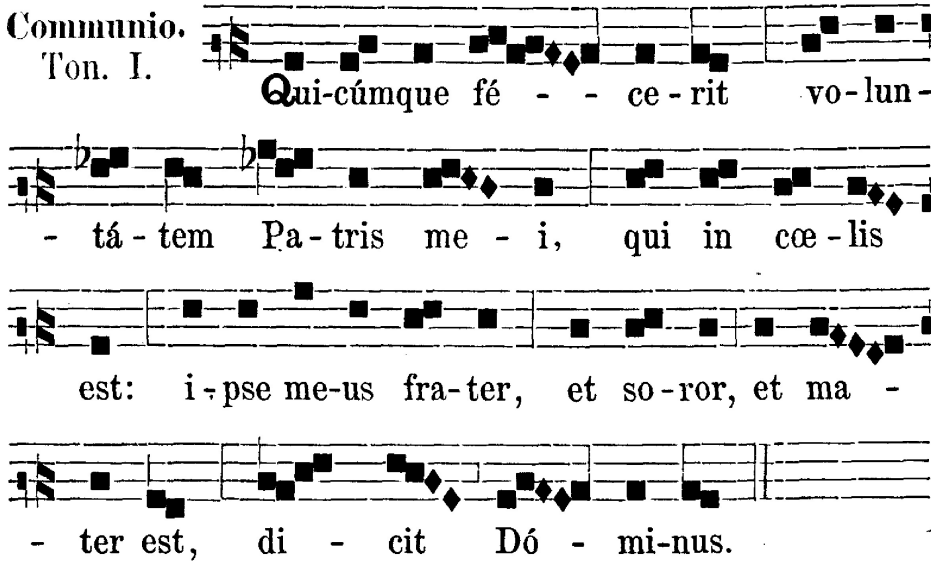
The choir sings the communion verse; the priest will recite it after Communion.

Quicumque fecerit voluntátem Patris mei, qui in cælis est: ipse meus frater et soror et mater est, dicit Dóminus.

Whoever doeth the will of My Father in heaven he is my brother and sister and mother, saith the Lord.

Communio.

Ton. I.



Qui-cúmque fé - - ce - rit vo-lun -
- tá - tem Pa - tris me - i, qui in cœ - lis
est: i - pse me - us fra - ter, et so - ror, et ma -
- ter est, di - cit Dó - mi - nus.

The choir sings Weber's motet O Jesu Deus during communion.

O Jesu! Deus, Magne, Pastor bone dulcis Agne! O Jesu mi! O Jesu, O Pastor, O Panis, O Manna, O Jesu mi! O Potestas! Quid non præstas homini?

O Jesus! Great God, good Shepherd, sweet Lamb! O my Jesus! O Jesus, O Shepherd, O Bread, O Manna, O my Jesus! O Ruling Power! Is there aught Thou dost not bestow upon man?

THANKSGIVING AND ABLUTIONS

The priest purifies the chalice with a little wine, and after drinking it, prays:

Quod ore sumpsimus, Dómine, puramente capiámus: et de munere temporáli fiat nobis remédium sempitérnium.

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

The priest purifies his fingers. Since the Consecration he has kept his thumb and index finger together lest a single particle of the Host be dropped; wine and water are now poured over them into the chalice. While he dries them he says:

Corpus tuum, Dómine, quod sumpsi, et Sanguis, quem potávi, adhaereat viscéribus meis: et præsta; ut in me non

May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my vitals; and grant

remáneat scélerum mácula, quem pura et sancta refecérunt sacraménta: Qui vivis et regnas in saecula saeculórum. Amen.

that no stain of sin may remain in me, who have been fed with this pure and holy Sacrament; Who livest and reignest for ever and ever. Amen.

He drinks the wine and water, finishes the ablutions and redresses the Chalice. The server moves the Missal back to the right (Epistle) side of the altar.

POST COMMUNION PRAYER

The priest kisses the altar, and turns to face the people, who STAND.

S. Dóminus vobíscum.

P. The Lord be with you.

M. Et cum spírítu tuo.

S. And with thy spirit.

S. Orémus.

P. Let us pray.

Quáesumus, omnípotens Deus: ut, intercedéntibus Sanctis tuis, illíus salutáris capiámus efféctum; cuius per haec mystéria pignus accépimus. Per Dóminum nostrum Iesum Christum, Filium tuum: qui tecum vivit et regnat in unitate Spíritus Sancti Deus, per omnia saecula saeculorum.

Grant, we beseech Thee, almighty God, that by the intercession of Thy Saints, we may obtain the effect of that salvation pledged to us through these mysteries. Through Jesus Christ, thy Son our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Ghost: God, world without end,

M. Amen.

S. Amen.

DISMISSAL

Turning to the people the priest pronounces the dismissal.

S. Dóminus vobíscum.

P. The Lord be with you.

M. Et cum spírítu tuo.

S. And with thy spirit.

S. Ite, Missa est.

P. Go forth: it is the dismissal.

M. Deo gratias.

S. Thanks be to God.

BLESSING

The priest turns to the Altar and prays that the Mass be pleasing to God. The people KNEEL.

Pláceat tibi, sancta Trínitas, obséquium servitútis meæ: et præsta; ut sacrifici-

May the performance of my homage be pleasing to Thee, O holy Trinity: and

cium, quod óculis tuæ maiestátis indígnus óbtuli, tibi sit acceptábile, mihíque et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum, Dóminum nostrum. Amen.

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 for all those for whom I have offered it. Through Christ our Lord. Amen.

He kisses the Altar, raises his eyes, and then joins hands, bows his head and blesses the people.

Benedícat vos omnípotens Deus, Pater, et Filius, ✠ et Spíritus Sanctus.

M. Amen.

May almighty God Bless you, the Father, Son, ✠ and Holy Ghost.

S. Amen.

LAST GOSPEL

John 1:1–14

*The prologue to the Gospel of St. John, recounting the mysteries of Creation and Incarnation, is read at the end of every Mass. The people **STAND**.*

S. Dóminus vobíscum.

M. Et cum spírítu tuo.

S. Initium ✠ sancti Evangéllii secúndum Ioánnem.

M. Gloria tibi, Domine!

In princípio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt.

Fuit homo missus a Deo, cui nomen erat Ioánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc

P. The Lord be with you.

S. And with thy spirit.

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

S. 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 testify concerning the Light, that all might believe through Him. He was not the Light, but he was to testify concerning the Light. That was the true Light, which enlighteneth every man

mundum. In mundo erat, et mundus
per ipsum factus est, et mundus eum
non cognóvit. In própria venit, et sui
eum non recepérunt. Quotquot autem
recepérunt eum, dedit eis potestátem
fílios Dei fferi, his, qui credunt in nómi-
ne eius: qui non ex sanguínibus, neque
ex voluntáte carnis, neque ex voluntáte
viri, sed ex Deo nati sunt.

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 re-
ceived Him to them He gave power to
become sons of God, to them that be-
lieve 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.

All genuflect:

ET VERBUM CARO FACTUM EST, et
habitávit in nobis: et vídimus glóriam
eius, glóriam quasi Unigéniti a Patre,
plenum grátiae et veritatis.
M. Deo gratias.

AND THE WORD WAS MADE FLESH,
and dwelt among us: and we saw His
glory, the glory as of the Only begotten
of the Father, full of grace and truth.
S. Thanks be to God.

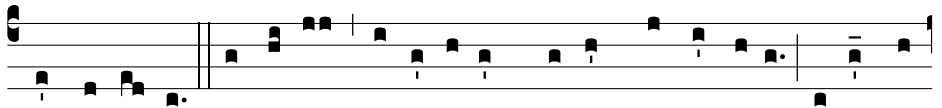
MARIAN ANTIPHON

All sing the Salve Regina.¹

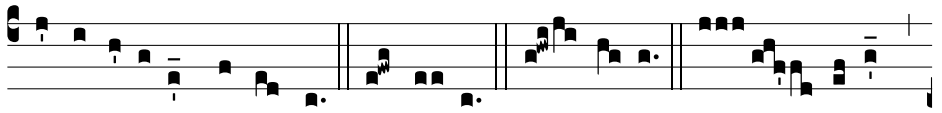
V
S
Alve, Re-gí-na, * má-ter mi-se-ri-córdi-æ: Ví-ta, dulcé-do,
et spes nóstra, sál-ve. Ad te clamámus, éxsu-les, fí-li-i Hévæ.
Ad te suspi-rá-mus, geméntes et fléntes in hac lacrimá-rum vál-le.
E-ia ergo, Advo-cá-ta nóstra, íl-los tú-os mi-se-ri-córdes ó-cu-los ad

The image shows the musical notation for the Marian Antiphon 'Salve Regina'. It consists of five staves of music. The first staff begins with a treble clef, a common time signature (C), and a key signature of one flat (B-flat). The melody is written in square neumes on a four-line staff. The lyrics are written below the notes. The first line of music corresponds to the first line of lyrics: 'Alve, Re-gí-na, * má-ter mi-se-ri-córdi-æ: Ví-ta, dulcé-do,'. The second line of music corresponds to the second line of lyrics: 'et spes nóstra, sál-ve. Ad te clamámus, éxsu-les, fí-li-i Hévæ.' The third line of music corresponds to the third line of lyrics: 'Ad te suspi-rá-mus, geméntes et fléntes in hac lacrimá-rum vál-le.' The fourth line of music corresponds to the fourth line of lyrics: 'E-ia ergo, Advo-cá-ta nóstra, íl-los tú-os mi-se-ri-córdes ó-cu-los ad'. The notation includes various note values, rests, and bar lines. There are also some decorative elements like a large 'S' and 'V' at the beginning of the first staff.

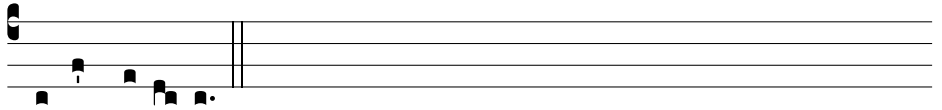
¹We will sing it slightly slower than the congregation may be used to, in keeping with the performance style of the period.



nos convér-te. Et Jé-sum, be-ne-díctum frúctum véntris tú- i, no-bis post



hoc exsí-li- um o-sténde. O clé-mens: O pí- a: O dúlcis *



Virgo Ma-rí- a.

CREDITS

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