

CONSUMMATUM EST

MARIAN
DAILY
MISSAL
FOR DAILY MASS

BY
SYLVESTER P. JUEGENS, S. M.
DOCTOR OF SACRED THEOLOGY

NEW LARGE TYPE EDITION



B. DOMIGAN & Co Ltd.,
16-17-18 & 19 Merchant's Quay,
DUBLIN

PRINTED IN BELGIUM

This Rite of Low Mass
as incorporated in this Missal
Corcordat cum originali
† EUGENE O'DOHERTY
bishop of Dromore
Die 16 Novembris 1967.

IMPRIMATUR

Antverpiæ, 24 Januarii 1968.
C. EYKENS, vic. gen.

N. 1575.

PREFACE

From the beginning man has offered sacrifices in fulfillment of his obligations to God. Under the Old Law, sacrifices were divinely prescribed and regulated. At the temple in Jerusalem, smoke rose daily from the holocausts, and the blood of victims crimsoned the stones of the great altar. These sacrifices — pleading as they were to God — were but types and figures of the one great sacrifice to come — that of Calvary. The value of the sacrifice of Calvary is beyond all human comprehension. Christ, a Person of infinite dignity, offered Himself, a Victim of infinite value to the Eternal Father. When that sacrifice had been offered, all was finished. Christ could truly say: "It is consummated." Beside it there could be no other sacrifice, for it sufficed above all measure.

But while the sacrifice of Calvary was of infinite value, while it filled to overflowing the fountains of God's grace, how is sinful man to approach this fountain, how is he to receive its superabundant redemption? It is the sacrifice of the Mass offered daily on our altars that releases to us this pent-up flood of grace; it is the Mass that opens to us this treasure-house of Christ's infinite merits.

The sacrifice of the Mass and that of Calvary are the same sacrifice, the "one oblation," because the Priest and Victim are the same — Jesus Christ. The only difference is that on Calvary Christ offered Himself in a bloody manner; in the Mass He offers Himself in an unbloody manner.

Christ's sacrifice on the cross took place nearly two thousand years ago in a far corner of the earth. It was indeed a sacrifice of infinite value, but it was separated from us by a deep moat of time and place. We could not be on Calvary to stand beneath the cross that a few drops of Christ's precious blood might fall on us to purify and sanctify us.

So Christ brought Calvary to us. He transplanted His cross into our very midst, and in the Mass He renews that same sacrifice of Calvary.

PREFACE

Through the Mass, the world has been planted with the cross. As the earth revolves, the rising sun is ever shining on this renewal of Christ's sacrifice. Our lives are passed in sight of the cross. We have but to turn our heads to behold the Crucified, for at Mass we kneel on Calvary. This is the great truth of the Mass.

Daily when Mass is offered, Christ becomes present on the altar. But He is not merely present, He acts. He is not there as the Babe of Bethlehem, nor as the Child of Nazareth, nor as the Christ who went about doing good. He is there as the Crucified, as the Christ of Calvary, as the Victim offered for our salvation. He is there making intercession for us by the voice of His blood, praising and thanking His Heavenly Father for us, applying to us the expiatory merits of His Sacred Passion and Death.

Christ is not passive on the altar during the Holy Sacrifice. Neither should those who hear Mass be passive spectators. When at Mass, we are doing more than "hearing" Mass. We are—or should be—actively engaged in offering Mass with the priest. The priest is indeed a special representative commissioned by his ordination, but he acts in the name of all present. When he offers the chalice, for instance, he says: "We offer Thee, O Lord, the chalice of salvation." When he turns at the Orate Fratres, he says: "Pray, brethren, that my sacrifice and yours may be acceptable to God."

We share actively in the Mass and receive its fullest benefits when, like the priest, we partake of the sacramental banquet through Holy Communion. The Council of Trent urged "that at each Mass the faithful present should communicate not only in spiritual desire, but also by the reception of sacramental Communion, in order that the fruit of this most holy sacrifice may more abundantly be theirs." (Sess. 22, C. 6). We share actively too in the Mass when we repeat with the priest the very words and prayers of the Divine Sacrifice. That is why our Holy Father, Pope Pius XII, declared, "those are worthy of praise who, inspired by the purpose of enabling the Christian

PREFACE

people to take part in the Eucharistic Sacrifice more easily and fruitfully, properly try to place the Roman missal in the hands of the people, so that the faithful, joined with the priest, may pray together with the same words as his, and with the same sentiments as those of the Church" (Mediator Dei).

When we participate thus in the offering of Mass, we shall find that the cataracts of the deep are opened and the heavens rain down showers of grace. We shall find that the fountains of the merits of Christ pour their floods of benediction over our souls, that Christ, lifted up as on Calvary, draws our hearts to Himself.



Rev. RALPH GORMAN, C.P.
Editor of The Sign

1968 LITURGICAL CALENDAR 1972

Page of Today's Mass	SUNDAY OR FEAST DAY	YEAR				
		1968	1969	1970	1971	1972
107	Oct. Day of Nativity	1 Jan.	1 Jan.	1 Jan.	1 Jan.	
109	Holy Name	2 Jan.	5 Jan.	4 Jan.	3 Jan.	2 Jan.
115	Epiphany	6 Jan.	6 Jan.	6 Jan.	6 Jan.	6 Jan.
118	Feast of Holy Family	7 Jan.	12 Jan.	11 Jan.	10 Jan.	9 Jan.
127	2nd Sun. aft. Epiph.	14 Jan.	19 Jan.	18 Jan.	17 Jan.	16 Jan.
130	3rd Sun. aft. Epiph.	21 Jan.	26 Jan.	24 Jan.	23 Jan.	22 Jan.
132	4th Sun. aft. Epiph.	28 Jan.	.....	31 Jan.	.....	.....
134	5th Sun. aft. Epiph.	4 Feb.	.....	.....	.....	.....
136	6th Sun. aft. Epiph.	.....	.....	.....	.....	.....
141	Septuagesima	11 Feb.	2 Feb.	25 Jan.	7 Feb.	30 Jan.
144	Sexagesima	18 Feb.	9 Feb.	1 Feb.	14 Feb.	6 Feb.
148	Quinquagesima	25 Feb.	16 Feb.	8 Feb.	21 Feb.	13 Feb.
153	Ash Wednesday ...	28 Feb.	19 Feb.	11 Feb.	24 Feb.	16 Feb.
166	1st Sun. of Lent ...	3 Mar.	23 Feb.	15 Feb.	28 Feb.	20 Feb.
195	2nd Sun. of Lent ...	10 Mar.	2 Mar.	22 Feb.	7 Mar.	27 Feb.
221	3rd Sun. of Lent ...	17 Mar.	9 Mar.	1 Mar.	14 Mar.	5 Mar.
249	4th Sun. of Lent ...	24 Mar.	16 Mar.	8 Mar.	21 Mar.	12 Mar.
278	Passion Sunday ...	31 Mar.	23 Mar.	15 Mar.	28 Mar.	19 Mar.
306	Palm Sunday	7 Apr.	30 Mar.	22 Mar.	4 Apr.	26 Mar.
345	Maundy Thursday ..	11 Apr.	3 Apr.	26 Mar.	8 Apr.	30 Mar.
362	Good Friday	12 Apr.	4 Apr.	27 Mar.	9 Apr.	31 Mar.
387	Holy Saturday	13 Apr.	5 Apr.	28 Mar.	10 Apr.	1 Apr.
419	Easter Sunday	14 Apr.	6 Apr.	29 Mar.	11 Apr.	2 Apr.
422	Easter Monday	15 Apr.	7 Apr.	30 Mar.	12 Apr.	3 Apr.
441	1st Sun. aft. Easter ..	21 Apr.	13 Apr.	5 Apr.	18 Apr.	9 Apr.
444	2nd Sun. aft. Easter ..	28 Apr.	20 Apr.	12 Apr.	25 Apr.	16 Apr.
449	3rd Sun. aft. Easter ..	5 May	27 Apr.	19 Apr.	2 May	23 Apr.
451	4th Sun. aft. Easter ..	12 May	4 May	26 Apr.	9 May	7 May
454	5th Sun. aft. Easter ..	19 May	11 May	3 May	16 May	8 May
471	Ascension Day	23 May	15 May	7 May	20 May	11 May
477	Sun. aft. Ascension..	26 May	18 May	10 May	23 May	14 May
481	Pentecost	2 June	25 May	17 May	30 May	21 May
502	Trinity Sunday	9 June	2 June	18 May	31 May	22 May
508	Corpus Christi	13 June	5 June	28 May	10 June	28 May
520	2nd Sun. aft. Pent. ...	16 June	8 June	31 May	13 June	1 June
523	Sacred Heart	21 June	13 June	5 June	18 June	9 June

1968 LITURGICAL CALENDAR 1972

Page of Today's Mass	SUNDAY OR FEAST DAY	YEAR				
		1968	1969	1970	1971	1972
527	3rd Sun. aft. Pent. ...	23 June	15 June	7 June	20 June	11 June
530	4th Sun. aft. Pent. ...	30 June	22 June	14 June	27 June	18 June
533	5th Sun. aft. Pent. ...	7 July	29 June	21 June	4 July	25 June
535	6th Sun. aft. Pent. ...	14 July	6 July	28 June	11 July	2 July
538	7th Sun. aft. Pent. ...	21 July	13 July	5 July	18 July	9 July
541	8th Sun. aft. Pent. ...	28 July	20 July	12 July	25 July	16 July
543	9th Sun. aft. Pent. ...	4 Aug.	27 July	19 July	1 Aug.	23 July
546	10th Sun. aft. Pent. ...	11 Aug.	3 Aug.	26 July	8 Aug.	30 July
549	Assumption	15 Aug.	15 Aug.	15 Aug.	15 Aug.	15 Aug.
551	11th Sun. aft. Pent. ...	18 Aug.	10 Aug.	2 Aug.	.....	6 Aug.
555	12th Sun. aft. Pent. ...	25 Aug.	17 Aug.	9 Aug.	22 Aug.	13 Aug.
557	13th Sun. aft. Pent. ...	1 Sept.	24 Aug.	16 Aug.	29 Aug.	20 Aug.
560	14th Sun. aft. Pent. ...	8 Sept.	31 Aug.	23 Aug.	5 Sept.	27 Aug.
563	15th Sun. aft. Pent. ...	15 Sept.	7 Sept.	30 Aug.	12 Sept.	3 Sept.
566	16th Sun. aft. Pent. ...	22 Sept.	14 Sept.	6 Sept.	19 Sept.	10 Sept.
584	17th Sun. aft. Pent. ...	29 Sept.	21 Sept.	13 Sept.	26 Sept.	17 Sept.
586	18th Sun. aft. Pent. ...	6 Oct.	28 Sept.	20 Sept.	3 Oct.	24 Sept.
589	19th Sun. aft. Pent. ...	13 Oct.	5 Oct.	27 Sept.	10 Oct.	1 Oct.
591	20th Sun. aft. Pent. ...	20 Oct.	12 Oct.	4 Oct.	17 Oct.	8 Oct.
1275	Christ the King ...	27 Oct.	19 Oct.	11 Oct.	24 Oct.	15 Oct.
1279	All Saints	1 Nov.	1 Nov.	1 Nov.	1 Nov.	1 Nov.
1283	All Souls' Day	2 Nov.	3 Nov.	2 Nov.	2 Nov.	2 Nov.
594	22nd Sun. aft. Pent. ...	3 Nov.	.....	18 Oct.	.....	22 Oct.
597	23rd Sun. aft. Pent. ...	10 Nov.	2 Nov.	.....	7 Nov.	.....
136	24th Sun. aft. Pent. ...	17 Nov.	9 Nov.	.....	14 Nov.	5 Nov.
134	25th Sun. aft. Pent. ...	24 Nov.	16 Nov.	8 Nov.	.....	12 Nov.
136	26th Sun. aft. Pent. ...	1 Dec.	.....	15 Nov.	.....	19 Nov.
136	27th Sun. aft. Pent. ...	8 Dec.	.....	.....	.....	.....
599	1st Sun. of Advent ..	24 Nov.	23 Nov.	22 Nov.	21 Nov.	26 Nov.
54	2nd Sun. of Advent ..	1 Dec.	30 Nov.	29 Nov.	28 Nov.	3 Dec.
57	3rd Sun. of Advent ..	.....	7 Dec.	6 Dec.	5 Dec.	10 Dec.
809	Immaculate Concep. ...	8 Dec.	8 Dec.	8 Dec.	8 Dec.	8 Dec.
60	4th Sun. of Advent ...	15 Dec.	14 Dec.	13 Dec.	12 Dec.	17 Dec.
76	5th Sun. of Advent ...	22 Dec.	21 Dec.	20 Dec.	19 Dec.	24 Dec.
83	Christmas	25 Dec.	25 Dec.	25 Dec.	25 Dec.	25 Dec.
100	Sun. bew. Chr. & N.Y. ...	29 Dec.	28 Dec.	27 Dec.	26 Dec.	31 Dec.



THE RITE OF SUNG MASS with rubrics for solemn high Mass THE LITURGY OF THE WORD

(Whenever Mass immediately follows a Liturgical action, the Prayers at the foot of the altar, the "Aucter a nobis" and the "Oramus Te Domine..." are omitted).
In nómine Patris, et Filii, ✠ et Spiritus Sancti.
Amen.

Celebrant: Introibo ad altáre Dei.

People: Ad Deum qui laetificat iuventútem meam.

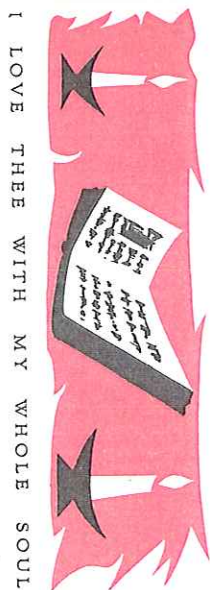
C Adjutorium nostrum in nómine Dómini.

P Qui fecit celum et terram.

THE PUBLIC CONFESSION

Then joining his hands, and humbly bowing down, the celebrant says the Confiteor:

S Confiteor Deo omnipoténti,
beátæ Mariæ semper Virgini,
beáto Michaéli Archángelo,
beáto Joánni Baptísta,
sanctis Apóstolis Petro et Paulo,
ómnibus Sanctis,
et vobis, fratres;
quia peccávi nimis cogitatione, verbo et ópere:
mea culpa, mea culpa, mea máxima culpa.



I LOVE THEE WITH MY WHOLE SOUL

THE RITE OF LOW MASS

THE LITURGY OF THE WORD

(Whenever Mass immediately follows a Liturgical action, the Prayers at the foot of the altar, the "Aucter a nobis" and the "Oramus Te Domine..." are omitted).

In the name of the Father and of the Son ✠ and of the Holy Ghost. Amen.

C I will go to the altar of God.

P The God of my gladness and joy.

C Our help is in the name of the Lord.

P Who made heaven and earth.

THE PUBLIC CONFESSION

Then joining his hands, and humbly bowing down, the celebrant says the Confiteor:

C 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,

Ideo precor beātam Mariam semper Virgīnem,
 beātum Michaēlem Archāngelum,
 beātum Joānnem Baptistam,
 sanctos Apōstolos Petrum et Paulum,
 omnes Sanctos,
 et vos, fratres
 orāre pro me ad Dōminum Deum nostrum.

P Misereātur tui omnipotens Deus, et dimissis peccātis tuis, perdūcat te ad vitam aeternam.

C. Amen.

Confiteor Deo omnipotēti,
 beāte Mariā semper Virgīni,
 beāto Michaēli Archāngelo,
 beāto Joānni Baptiste,
 sanctis Apōstolis Petro et Paulo,
 omnibus Sanctis,
 et tibi, pater:
 quia peccāvi nimis cogitatione, verbo et opere:
 mea culpa, mea culpa, mea máxima culpa.

Ideo precor beātam Mariam semper Virgīnem,
 beātum Michaēlem Archāngelum,
 beātum Joānnem Baptistam,
 sanctos Apōstolos Petrum et Paulum,
 omnes Sanctos,
 et te, pater
 orāre pro me ad Dōminum Deum nostrum.

Through my fault, through my own fault,
 through my own 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.

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

C Amen.

P 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, father,
 That I have sinned exceedingly in thought,
 word and deed,
 Through my fault, through my own fault,
 through my own 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.

Then the celebrant, with his hands joined, says:

C Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam.

P Amen.

Signing himself with the Sign of the Cross, he says:

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

P Amen.

Bowing down, he proceeds:

C Deus, tu conuersus uificabis nos.

P Et plebs tua letabitur in te.

C Ostende nobis Domine, misericordiam tuam.

P Et salutare tuum da nobis.

C Domine exaudi orationem meam.

P Et clamor meus ad te ueniat.

C Dominus uobiscum.

P Et cum spiritu tuo.

C Oremus.

THE CELEBRANT GOES UP TO THE ALTAR

First extending, then joining his hands, the celebrant says audibly Oremus; then going up to the Altar, he says secretly:

A ufer a nobis, quaesumus Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Then the celebrant, with his hands joined, says:

C May almighty God have mercy on you, pardon your sins, and bring you to everlasting life.

P Amen.

Signing himself with the Sign of the Cross, he says:

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

P Amen.

Bowing down, he proceeds:

C O God, renew thy life in us.

P And thy people will rejoice in thee.

C Lord, show us thy mercy.

P And grant us thy salvation.

C Lord, hear my prayer.

P And let my cry come to thee.

C The Lord be with you.

P And also with you.

C Let us pray.

THE CELEBRANT GOES UP TO THE ALTAR

First extending, then joining his hands, the celebrant says audibly Let us pray; then going up to the Altar, he says secretly:

T ake 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.

Bowing down over the Altar, he says:

Orámus te, Dómine, per mérita Sanctórum tuórum,

He kisses the sacred stone.

quorum reliquiæ hic sunt, et ómnium Sanctorum: ut indulgére digneris ómnia peccáta mea. Amen.

In Solemn Masses the Altar is here incensed. Whilst blessing the incense the Priest says:

Ab illo ☩ benedicáris, in cuius honóre cremáberis. Amen.

FROM THE INTROIT TO THE OFFERTORY

THE INTROIT (First variable Part)

The Introit of the day is sung.

THE KYRIE ELEISON

The celebrant sings with the people:

C Kyrie eleíson.
P Kyrie eleíson.
C Kyrie eleíson.
P Christe eleíson.
C Christe eleíson.
P Christe eleíson.
C Kyrie eleíson.
P Kyrie eleíson.
C Kyrie eleíson.

Bowing down over the Altar, he says:

We beseech Thee, O Lord, by the merits of Thy Saints,

He kisses the sacred stone.

whose relics are here, and of all the Saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

In Solemn Masses the Altar is here incensed. Whilst blessing the incense the Priest says:-

Be blessed ☩ by Him in Whose honour thou art burnt. Amen.

FROM THE INTROIT TO THE OFFERTORY

THE INTROIT (First variable Part)

The Introit of the day is read.

THE KYRIE ELEISON

Joining his hands, the celebrant says alternately with the people:

C Lord, have mercy.
P Lord, have mercy.
C Lord, have mercy.
P Christ, have mercy.
C Christ, have mercy.
P Christ, have mercy.
C Lord, have mercy.
P Lord, have mercy.
C Lord, have mercy.

THE GLORIA IN EXCELSIS

Afterwards, the celebrant sings with the people—except during Lent and Advent, and in Masses for the Dead—the Gloria in excelsis.

Gloria in excelsis Deo. Et in terra pax hominibus bonæ voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Grâtiâ agimus tibi propter magnam gloriâ tuam. Dômine Deus, Rex celsis, Deus Pater omnipotens. Dômine Fili unigénite Jesu Christe. Dômine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus, tu solus Dôminus. Tu solus Altissimus, Jesu Christe, cum Sancto Spiritu: in gloria Dei Patris. Amen.

Then the celebrant sings:

C Dôminus vobiscum.

(a Bishop sings 'Pax vobis')

P Et cum spiritu tuo.

THE COLLECTS
(Second variable Part)

C Orémus.

THE GLORIA IN EXCELSIS

If it is to be said, the celebrant begins:

Glory be to God on high,

and the people continue with him:

And on earth peace to men who are God's friends.

We praise thee.

We bless thee.

We adore thee.

We glorify thee.

We give thee thanks for thy great glory.

Lord God, heavenly King, God the almighty

Father.

Lord Jesus Christ, only-begotten Son.

Lord God, Lamb of God, Son of the Father,

Thou who takest away the sins of the world,

have mercy on us.

Thou who takest away the sins of the world,

receive our prayer.

Thou who art seated at the right hand of the

Father, have mercy on us.

For thou alone art the Holy One.

Thou alone art the Lord.

Thou alone art the Most High, Jesus Christ,

With the Holy Spirit; in the glory of God the

Father. Amen.

C The Lord be with you.

(a Bishop says 'Peace be with you')

P And also with you.

THE COLLECTS
(Second variable Part)

C Let us pray.

Here follow the Collects, variable according to the Mass that is being celebrated, to be found each in its proper place in the Missal.

At the end of the Collect(s) the people answer:

P Amen.

THE EPISTLE (Third variable Part)

Then is read the Epistle of the day. At High Mass the Subdeacon sings the Epistle. At the end of the Epistle:

P Deo grátias.

THE GRADUAL
(Fourth variable Part)

The choir sing the Gradual, Tract or Alleluia with verse or Sequence, as the season requires.

Munda cor meum, ac lábia mea, omnipotens Deus, qui lábia Isaiæ Prophætæ cálculo mundásti igníto: ita me tua grata miseratióne dignáre mundáre, ut sanctum Evangélium tuum digne váleam nuntiáre. Per Christum Dóminum nostrum. Amen.

At Low Masses, the Priest says the following prayer:

Jube Dómine benedicere.

Dóminus sit in corde meo et in lábiis meis, ut digne et competénter annúntiem Evangélium suum. Amen.

Here follow the Collects, variable according to the Mass that is being celebrated, to be found each in its proper place in the Missal.

At the end of the Collect(s) the people answer:

P Amen.

THE EPISTLE (Third variable Part)

C A reading from ...

At the end of the Epistle:

P Thanks be to God.

THE GRADUAL
(Fourth variable Part)

After the Gradual or Tract the celebrant recites silently the following prayer:

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.

At Low Masses, the Priest says the following prayer:

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.

In Solemn Masses the celebrant blesses the incense, and the deacon, kneeling before the Altar with his hands joined, says the Munda cor.

Afterwards he takes the book from the Altar, and again kneeling down before the celebrant, asks his blessing, saying:
Jube domne benedicere.

The celebrant answers:

Dóminus sit in corde tuo et in lábiis tuis: ut digne et competéter annúnties Evangélium suum:

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

THE GOSPEL (Fifth variable Part)

C Dóminus vobiscum.

P Et cum spírítu tuo.

And while saying:

Sequéntia (vel Inítium) sancti Evangélii secúndum N...

the celebrant signs the Book, and himself on the forehead, mouth and breast; the people say:

P Glória tibi, Dómine.

At a sung Mass or Solemn High Mass the Gospel may be read in English only.

At the conclusion of the Gospel:

P Laus tibi, Christe.

If another priest or deacon is to read the Gospel he kneels before the altar to say the Munda cor meum, takes the book and, kneeling before the celebrant, asks his blessing saying:

Father, give me your blessing.

The celebrant answers:

The Lord be in your heart and on your lips, that you may worthily and in a becoming manner proclaim His holy Gospel:

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

THE GOSPEL (Fifth variable Part)

At the beginning of the Gospel:

C The Lord be with you.

P And also with you.

C A reading from the holy Gospel according to Saint ...

The celebrant signs himself on the forehead, mouth, breast and the people do likewise.

P Glory to thee, O Lord.

At the conclusion of the Gospel:

P Praise thee, O Christ.

The celebrant kisses the Gospel, and says:

C Per evangélica dicta deleantur nostra delicta.

(In Masses for the Dead, the Munda Cor is said, but the blessing is not asked, and the celebrant does not kiss the Gospel.)

THE CREDO

(The Nicene Creed is omitted in Masses for the Dead.)

Credo in unum Deum,
Patrem omnipotentem, factorem cæli et terræ,
visibilem omnium et invisibilem.

Et in unum Dóminum Jesum Christum,
Filium Dei unigénitum.

Et ex Patre natum ante ómnia sæcula.

Deum de Deo, lumen de lumine, Deum verum de Deo vero.

Génitum, non factum, consubstantiálem Patri: per quem ómnia facta sunt.

Qui propter nos hómines, et propter nostram salutem, descendit de cælis.

Et incarnátus est de Spiritu Sancto ex María Virgine: et homo factus est. *(Bow)*

Crucifixus étiam pro nobis: sub Póntio Piláto passus, et sepúltus est.

Et resurrexit tertia die, secúndum Scripturas.

Et ascendit in cælum: sedet ad dexteram Patris.

Et iterum ventúrus est cum glória judicáre vivos et mórtuos: cujus regni non erit finis.

The celebrant kisses the Gospel, and says:

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

(In Masses for the Dead, the Munda Cor is said, but the blessing is not asked, and the celebrant does not kiss the Gospel.)

THE CREED

If the Creed is to be said the celebrant begins:

I believe in one God,
and the people continue with him:

The almighty Father, maker of heaven and earth,
Maker of all things, visible and invisible.

I believe in one Lord, Jesus Christ,

The only-begotten Son of God,

Born of the Father before time began,

God from God, Light from Light, true God

from true God;

Begotten, not made, one in substance with the

Father;

And through him all things were made.

For us men and for our salvation he came

down from heaven,

Was incarnate of the virgin Mary by the power

of the Holy Spirit, and was made man. *(Bow)*

For our sake, too, under Pontius Pilate, he

was crucified, suffered death, and was buried.

The third day he rose from the dead, as the

scriptures had foretold.

Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

LITURGY OF THE EUCHARIST

- C** Dominus vobiscum.
P Et cum spiritu tuo.
C Oremus.

Now is said the Prayer of the Faithful.

FROM THE OFFERTORY TO THE PREFACE

THE OFFERTORY-VERSE
(Sixth variable Part)

The Offertory-verse, a short quotation from Holy Scripture which varies with the Mass of each day, is now sung or said.

He ascended to heaven, where he is seated at the right hand of the Father.
 He will come again in glory to judge the living and the dead, and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son.

Together with the Father and the Son he is adored and glorified;

He it was who spoke through the prophets.
 I believe in one, holy, catholic, and apostolic church.

I profess one baptism for the remission of sins.
 And I look forward to the resurrection of the dead, and the life of the world to come. Amen.

LITURGY OF THE EUCHARIST

- C** The Lord be with you.
P And also with you.
C Let us pray.

Now is said the Prayer of the Faithful.

FROM THE OFFERTORY TO THE PREFACE

THE OFFERTORY-VERSE
(Sixth variable Part)

The Offertory-verse, a short quotation from Holy Scripture which varies with the Mass of each day, is now said.

OFFERING THE BREAD AND WINE

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

Suscipe, sancte Pater, omnipotens æternæ 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.

He pours wine and water into the chalice, blessing the water before it is mixed.

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.

In Masses for the Dead, the foregoing prayer is said, but the water is not blessed.

Then the celebrant takes the chalice, and offers it, saying:

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.

OFFERING THE BREAD AND WINE

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

Acept, 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, offences, 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.

He pours wine and water into the chalice, blessing the water before it is mixed.

O God, Who, in creating human nature, didst wonderfully dignify it, and still more wonderfully restore it, grant that, by the Mystery of this water and wine, we may be made partakers of His divine nature, who vouchsafed to be made partaker 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.

In Masses for the Dead, the foregoing prayer is said, but the water is not blessed.

Then the celebrant takes the chalice, and offers it, saying:

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

The celebrant 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 spiritu humilitatis et in animo contrito suscipiamur a te, Dómine: et sic fiat sacrificium nostrum in conspectu tuo hódie, ut placeat tibi, Dómine Deus.

Raising his eyes towards heaven, extending and then joining his hands, the celebrant makes the Sign of the Cross over the host and the chalice, while he invokes the Holy Spirit:

Veni Sanctificátor omnipotens æternæ Deus: et benedic hoc sacrificium tuo sancto nómini præparátum.

INCENSING THE OFFERINGS AT HIGH MASS

At Solemn Masses, the celebrant now blesses incense with the following prayer:

Per intercessionem beáti Michaélis Archángeli, stantis a dextris altáris incénsi, et ómnium electórum suórum, incénsium istud dignetur Dóminus benedícere, et in odórem suavitátis accipere. Per Christum Dóminum nostrum. Amen.

Receiving the thurible from the Deacon, the Priest incenses the bread and the wine, while he says:

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

Then he incenses the Altar, saying:
Dirigátur, Dómine, orátio mea, sicut incénsium in conspectu tuo: elevatio mánuum meárum sacrificium vespertinum.

The celebrant 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:

Acept 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 celebrant makes the Sign of the Cross over the host and the chalice, while he invokes the Holy Spirit:

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

INCENSING THE OFFERINGS AT HIGH MASS

At Solemn Masses, the Priest now blesses incense with the following prayer:

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 \times this incense and receive it as an odour of sweetness: through Christ Our Lord. Amen.

Receiving the thurible from the Deacon, the Priest incenses the bread and the wine, while he says:

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

Then he incenses the Altar, saying:
Let my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as an evening sacrifice.

Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábii meis.
Ut non declinet cor meum in verbo malitiæ, ad excusándas excusatiónes in peccáti.

Giving the censer to the deacon, he says:

Accéndat in nobis Dóminus ignem sui amoris, et flammam etérnæ caritátis. Amen.

The celebrant is then incensed by the deacon, who then incenses the others in order.

THE WASHING OF HANDS

Psalm 25. 6-12.

Lavábo inter innocétes manus meas: et circumdabo altáre tuum, Dómine.

Ut áudiam vocem laudis: et enárrem univér-
sa mirabilia tua.

Dómine, dilexi decórem domus tuæ: et lo-
cum habitatiónis glóriæ tuæ.

Ne perdas cum impiis, Deus, ánimam meam:
et cum viris sánguini vitam meam.

In quorum mámbus iniquitátes sunt: dextera
eórum repléta est munéribus

Ego autem in innocétiá mea ingressus sum:
redíme me, et miserére mei.

Pes meus stetit in dirécto: in ecclésiis bene-
dicam te, Dómine.

Glória Patri...

*In Masses for the Dead and in Passiontide, the Gloria
Patri is omitted.*

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.

Giving the censer to the deacon, he says:

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

*The celebrant is then incensed by the
deacon, who then incenses the others in
order.*

THE WASHING OF HANDS

Psalm 25. 6-12.

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 wondrous works.

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

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

*In Masses for the Dead and in Passiontide, the Glory
be is omitted.*

PRAYER TO THE MOST HOLY TRINITY

Bowing down before the middle of the Altar, the celebrant, with joined hands, says:

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

THE ORATE FRATRES

The celebrant kisses the Altar and, turning towards the people, says audibly:

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

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

PRAYER OVER THE OFFERINGS

(Seventh variable Part)

The celebrant then says aloud the Prayer over the Offerings which varies with the Mass, and which is found in the Mass of the day and which ends:

PRAYER TO THE MOST HOLY TRINITY

Bowing down before the middle of the Altar, the celebrant, with joined hands, says:

Recieve, 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 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 honour and our salvation, and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ Our Lord. Amen.

THE ORATE FRATRES

The celebrant kisses the Altar and, turning towards the people, says audibly:

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

P May the Lord accept the sacrifice from your hands, to the praise and glory of his name, For our good also and for that of all his holy Church.

PRAYER OVER THE OFFERINGS

(Seventh variable Part)

The celebrant then says aloud the Prayer over the Offerings which varies with the Mass, and which is found in the Mass of the day and which ends:

C ...per ómnia secula seculórum.
P Amen.

FROM THE PREFACE TO THE PATER NOSTER

THE PREFACE (Eighth variable Part)

The celebrant begins the Preface, holding both hands on the Altar:

C Dóminus vobiscum.
P Et cum spírítu tuo.

He raises them a little when he says:

C Sursum corda.
P Habémus ad Dóminum.

He joins them before his breast, and bows his head, when he says:

C Grátias agámus Dómino Deo nostro.
P Dignum et iustum est.

The celebrant then extends his hands and keeps them thus until the end of the Preface, which varies with the day.

✠ THE DIFFERENT PREFACES ARE ON PAGES 629-636 ✠

THE SANCTUS

The celebrant sings with the people:

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth: Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini: Hosánna in excélsis.

C ...for ever and ever.
P Amen.

FROM THE PREFACE TO THE "OUR FATHER"

THE PREFACE (Eighth variable Part)

The celebrant begins the Preface, holding both hands on the Altar:

C The Lord be with you.
P And also with you.

He raises them a little when he says:

C Let us lift up our hearts.
P We have raised them up to the Lord.

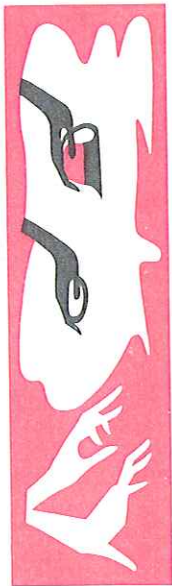
He joins them before his breast, and bows his head when he says:

C Let us give thanks to the Lord our God.
P It is right and fitting.

The celebrant then extends his hands and keeps them thus until the end of the Preface, which varies with the day.

✠ THE DIFFERENT PREFACES ARE ON PAGES 629-636 ✠

C-P Holy, holy, holy, Lord God of hosts.
 Thy glory fills all heaven and earth.
 Hosanna in the highest.
 Blessed is he who comes in the name of the Lord.
 Hosanna in the highest.



THE CANON OF THE MASS

PRAYERS BEFORE THE CONSECRATION

For the Church and Ecclesiastical Authorities

The celebrant says in a low voice:

Te igitur, clementissime Pater, per Jesum
a Christum Filium tuum Dominum nos-
trum, supplices rogámus, ac pétimus,

He joins his hands and says:

utí accépta hábeas, et benedícas,

He makes a single sign of the cross over host and chalice together saying:

hæc dona, hæc múnera, hæc sancta sacrificia illibáta;

Then extending his hands, he proceeds:

in primis, quæ tibi offerimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro N.... et Antístite nostro N...., et ómnibus orthodoxis, atque cathólicæ et apostolice fidei cultóribus.

Commemoration of the Living

Memento, Dómine, famulórum, famu-
larúmq; tuárum N.... et N....

In Masses celebrated with people present, even when not concelebrated, the Celebrant may recite the Canon in an audible voice, if it seems opportune. In sung Masses those parts of the Canon may be sung which according to the Ritus servandus are permitted to be sung at concelebrated Masses.

The Celebrant standing erect, with hands extended, says:

We come to you, Father,
in this spirit of thanksgiving,
through Jesus Christ your Son.
Through him we ask you

He joins his hands and says:

to accept

He makes a single sign of the cross over host and chalice together saying:

and bless
these gifts we offer you in sacrifice.

With hands extended, he continues:

We offer them for your holy catholic Church.

Watch over it and guide it;
grant it peace and unity throughout the world.

We offer them for N. our Pope.

for N. our bishop,

and for all who hold and teach the catholic faith

at home to us from the apostles.

The celebrant joins his hands and prays silently for those for whom he intends to pray. Then extending his hands he proceeds:

et omnium circumstantium, quorum tibi fides cōgnita 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 suae: tibi que reddunt vota sua aeterno Deo, vivo et vero.

Invocation of the Saints

Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Jesu Christi: sed et beati Joseph eiusdem Virginis Sponsi et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Lini, Cleti, Clementis, Xysti, Corneli, Cipriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani: et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio.

He joins his hands.

Per eundem Christum Dominum nostrum. Amen.

PRAYERS AT THE CONSECRATION

Oblation of the Victim to God

Spreading his hands over the oblation he says:

COMMEMORATION OF THE LIVING

Remember, Lord, your people, especially those for whom we now pray: N. and N.

He joins his hands and prays a little while for those for whom he intends to pray: then, with his hands extended, he continues:

Remember all of us gathered here before you.

You know how firmly we believe in you and dedicate ourselves to you.

We offer you this sacrifice of praise for ourselves and all who are dear to us. We pray to you, our living and true God, for our well-being and redemption.

INVOCATION OF THE SAINTS

In union with the whole Church we honour the memory of the saints. We honour Mary, the virgin mother of Jesus Christ our Lord.

We honour Joseph, her husband, the apostles Peter and Paul,

Andrew, James and John, Thomas, James, Philip,

Bartholomew, Matthew, Simon and Jude, Linus, Cletus, Clement, Sixtus,

Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, the martyrs and all the saints. May their merits and prayers gain us your constant help and protection. Through Christ our Lord. Amen.

The following are the proper Communicantes for Christmas, the Epiphany, Easter, the Ascension and Whitsuntide:

COMMUNICANTES FOR CHRISTMAS

Communicantes, et diem sacratissimum (*at Midnight Mass is said: noctem sacratissimam*) celebrantes, quo beatæ Mariæ intermèta virginitas huc mundo èdidit Salvatorem: sed et memoriã venerantes, in primis ejusdem gloriôsæ semper Virginis Mariæ, Genitricis ejusdem Dei et Dòmini nostri Jesu Christi: sed et... (*see above*).

COMMUNICANTES FOR THE EPIPHANY

Communicantes, et diem sacratissimum celebrantes, quo Unigénitus tuus in tua tecum gloria coeternus, in veritate carnis nostræ visibiliter corporalis apparuit; sed et memoriã venerantes, in primis gloriôsæ semper Virginis Mariæ, Genitricis ejusdem Dei et Dòmini nostri Jesu Christi: sed et... (*see above*).

COMMUNICANTES FOR EASTER

Communicantes, et diem sacratissimum celebrantes Resurrectionis Dòmini nostri Jesu Christi secundum carnem: sed et memoriã venerantes, in primis gloriôsæ semper Virginis Mariæ, Genitricis ejusdem Dei et Dòmini nostri Jesu Christi: sed et... (*see above*).

COMMUNICANTES FOR THE ASCENSION

Communicantes, et diem sacratissimum celebrantes, quo Dòminus noster, unigénitus Filius tuus, unitam sibi fragilitatis nostræ substantiam, in glóriæ tuæ dextera collocavit; sed et memoriã venerantes, in primis gloriôsæ semper Virginis Mariæ, Genitricis ejusdem Dei et Dòmini nostri Jesu Christi: sed et... (*see above*).

COMMUNICANTES FOR WHITSUNTIDE

Communicantes, et diem sacratissimum Pentecostes celebrantes, quo Spiritus Sanctus Apostolis, innumeris linguis apparuit: sed et memoriã venerantes, in primis gloriôsæ semper Virginis Mariæ, Genitricis Dei et Dòmini nostri Jesu Christi: sed et... (*see above*).

The following are the proper Communicantes for Christmas, the Epiphany, Easter, the Ascension and Whitsuntide:

COMMUNICANTES FOR CHRISTMAS

In union with the whole Church we celebrate the day (night) when Mary, ever a virgin, gave this world its saviour. We honour the memory of the saints...

COMMUNICANTES FOR THE EPIPHANY

In union with the whole Church we celebrate the day when your only Son, sharing your endless glory, showed himself in human flesh.

COMMUNICANTES FOR EASTER

In union with the whole Church we celebrate the day (night) when Jesus Christ, our Lord, rose in the flesh.

COMMUNICANTES FOR THE ASCENSION

In union with the whole Church we celebrate the day when your only Son, our Lord, took his place with you and raised our fragile flesh to glory.

COMMUNICANTES FOR WHITSUNTIDE

In union with the whole Church we celebrate the day of Pentecost when the Holy Spirit appeared to the apostles in countless tongues.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Dómine, ut placátus accipias: diésque nostros in tua pace dispónas, atque ab ætérna damnatione nos éripi, et in electórum tuórum júbeas grege numerári:

He joins his hands.

Per Christum Dóminum nostrum. Amen.

Quam oblationem tu Deus, in ómnibus quæsumus, benedictam, adscriptam, ratam, rationáblem, acceptabílemque fácere digneris: ut nobis Corpus, et Sanguis fiat dilectissimi Filii tui Dómini nostri Jesu Christi.

Words of Consecration and Elevation

CONSECRATION OF THE HOST

Qui pridie quam pateretur,

He takes the host.

accépit panem in sanctas ac venerábiles manus suas,

He raises his eyes to heaven.

et elevávis óculis in coelum ad te Deum Patrem suum omnipoténtem, tibi grátias agens, benedíxit, fregit, dedítque discipulis suis, dicens: Accipite, et manducáte ex hoc omnes.

THE PRAYERS AT THE CONSECRATION

Holding his hands extended over the offerings, the celebrant says:

Father, accept this offering from your whole family. Grant us your peace in this life, save us from final damnation, and count us among those you have chosen. Through Christ our Lord. Amen.

HANC IGITUR FOR EASTER AND WHITSUNDAY

Father, accept this offering from your whole family and from those born in the new life of water and the Holy Spirit, whose sins are now forgiven. Grant us your peace in this life...

With hands joined, he continues:

Bless and approve our offering; make it truly spiritual and acceptable. Let it become for us the body and blood of Jesus Christ, your only Son, our Lord.

The day before he suffered

He takes the host

he took bread,

He raises his eyes,

and looking up to heaven, to you, his almighty Father,

The Words of Consecration of the Host.



HOC EST ENIM CORPUS MEUM

After pronouncing the words of Consecration, the celebrant elevates the Sacred Host, for all to see and adore.

Then placing the Sacred Host on the corporal, the celebrant adores It.

CONSECRATION OF THE WINE

Then, uncovering the chalice, the celebrant says:

Simili modo postquam cœnatum est,

He takes the chalice with both his hands.

accipiens et hunc præclarum Cállicem in sanctas ac venerábiles manus suas: item tibi grátias agens.

benedixit, dedíque discipulis suis, dicens: Accípíte, et bíbite ex eo omnes.

The Words of Consecration of the Chalice.



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

He bows his head, he gave you thanks and praise.

He broke the bread,

gave it to his disciples and said:

Take this and eat it, all of you:

Holding the host in both hands between index finger and thumb, he pronounces distinctly and attentively the words of consecration over the host and at the same time over all the hosts if several are to be consecrated.

this is my body

Having said these words he immediately shows the consecrated host to the people for their adoration, replaces it upon the paten and genuflecting, adores.

After the consecration the celebrant need not join his thumbs and forefingers; if any particle of the host adheres to his fingers, he purifies them over the paten.

When supper was ended, he took the cup.

Again he gave you thanks and praise, gave the cup to his disciples and said: Take this and drink from it, all of you;

He pronounces the words of consecration attentively and continuously over the chalice, holding it slightly elevated.

this is the cup of my blood, the blood of the new and everlasting covenant—

the mystery of faith.

This blood is to be shed for you and for all men so that sins may be forgiven.

The celebrant adds:

Hæc quotiescumque feceritis, in mei memoriam faciétis

The celebrant elevates the Chalice, for all to see and adore, and setting it down he covers it and adores the Precious Blood.

Oblation of the Victim to God

With his hands held apart, he then proceeds:

Unde et memores, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Filii tui Dómini nostri tam beátæ passionis, necnon et ab inferis resurrectionis, sed et in cælos gloriósæ ascensionis: offérimus præcláre majestáti tuæ de tuis donis ac datis, hóstiam puram, hóstiam sanctam, hóstiam immaculatam, Panem sanctum vitæ æternæ, et Cállicem salútis perpétuæ.

With hands still apart, he proceeds:

Supra quæ propítio ac seréno vultu respicere digneris: et accépta habére, sicuti accépta habére dignátus es múnera púeri tui iusti Abel, et sacrificium Patriárchæ nostri Abrahæ: et quod tibi óbtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hóstiam.

Bowing down, with his hands joined and placed upon the Altar, he says:

And he immediately adds:

Whenever you do this,
you will do it in memory of me.

Then he shows the chalice to the people, replaces it upon the corporal, covers it and genuflects, adores.

OBLATION OF THE VICTIM TO GOD

Then, with hands extended, he says:

So now, Lord, we celebrate the memory of Christ, your Son.

We, your people and your ministers,
recall his passion,
his resurrection from the dead,
and his ascension into glory.

And from the many gifts you have given us
we offer to you, God of glory and majesty,
this holy and perfect sacrifice:
the bread of life
and the cup of eternal salvation.

Look with favour on these offerings.
Accept them as you did the gifts of your just servant, Abel,
the sacrifice of Abraham, our father in faith,
and the offering of your priest Melchisedech.

Supplices te rogámus, omnipotens Deus: iube hæc perfèri per manus sancti Angeli tui in sublimè altàre tuum, in conspèctu divinæ majestátis tuæ: ut quotquot, ex hac altàris participatióne sacrosáctum Filii tui, Corpus, et Sanguinem sumpserimus,

He blesses himself.

omni benedictiõne cœlesti et grátia repleámur. Per eúndem Christum Dóminum nostrum. Amen.

PRAYERS AFTER THE CONSECRATION

Commemoration of the Dead

Meménto étiam, Dómine, famulórum famularúmque tuárum **N**... et **N**..., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

He joins his hands, and prays for such of the Dead as he intends to pray for, then extending his hands he proceeds:

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecámur;

He joins his hands

Per eúndem Christum Dóminum nostrum. Amen.

Bowing deeply, he places his joined hands on the altar, and says:

Almighty God,
we pray that your angel may take this sacrifice
to your altar in heaven.

Then, as we receive from this altar
the sacred body and blood of your Son,

He stands erect and makes the sign of the cross upon himself, saying:

let us be filled with every grace and blessing.

He joins his hands

Through Christ our Lord. Amen.

THE PRAYERS AFTER THE CONSECRATION

COMMEMORATION OF THE DEAD

Remember, Lord, those who have died, **N**. and **N**.

They have gone before us marked with the sign of faith, and are now at rest.

The celebrant prays a little while for those whom he wishes to commemorate. Then, with his hands extended, he continues:

May these, and all who sleep in Christ, find in your presence light, happiness, and peace.

He joins his hands, saying:

Through Christ our Lord. Amen.

Invocation of the Saints

Here striking his breast, and slightly raising his voice, he says:

Nobis quôque peccatoribus famulis tuis, demultitudine miseratiônum tuârum sperântibus, partem aliquam et societatem donâre digneris, cum tuis sanctis Apóstolis et Martyribus: cum Joanne, Stéphano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpétua, Agatha, Lúcia, Agnête, Cæcilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium, non aspirator mériti, sed vénie, quesumus, largitor admitte.

Final Doxology of the Canon and Minor Elevation

He joins his hands.

Per Christum Dóminum nostrum.

Per quem hæc omnia, Dómine, semper bona creas, sanctificas, vivificas, benedictis, et prestas nobis.

He uncovers the chalice; then holding the chalice and Host slightly raised over the altar he says:

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et glória per omnia sæcula sæculórum. R. Amen.

With his right hand he strikes his breast, saying:

For ourselves, too, we ask a place with your apostles and martyrs, with John the Baptist, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all the saints. Though we are sinners, we trust in your mercy and love. Do not consider what we truly deserve, but grant us your forgiveness, through Christ our Lord.

MINOR ELEVATION

With hands joined, he continues:

Through him you give us all these things. You fill them with life and goodness, you bless them and make them holy.

The celebrant uncovers the chalice, takes the host between the thumb and index finger of his right hand and the chalice in his left hand. Elevating (slightly) the chalice together with the host, which he holds above the cup, he chants or recites in a clear tone of voice:

Through him,
in him,
with him,
in the unity of the Holy Spirit,
all glory and honour is yours,
almighty Father,
for ever and ever.
All reply: Amen.

FROM THE PATER NOSTER
TO THE ABLUTIONS

THE PATER NOSTER

The celebrant joins his hands:

C Oremus:

Precęptis salutáribus móniti, et divína in-
stitutióne formáti, audemus dicere:

The celebrant extends his hands and all sing or say:

Pater noster, qui es in cęlis: * sanctificetur
nomen tuum: * advéniat regnum tuum: *
fiat volúntas tua, sicut in cęlo, et in terra. *
Panem nostrum quotidiánum da nobis hódie:
* et dimitte nobis débíta nostra, * sicut et nos
dimittimus debitoribus nostris. * Et ne nos in-
ducas in tentatiónem. * Sed libera nos a malo.

THE LIBERA NOS
AND THE FRACTION OF THE HOST

Then the celebrant still with hands extended alone sings:

Libera nos, quęsumus, Dómine, ab óm-
nibus malis, præteritis, præsentibus, et
futuris: et intercedente beáta et gloriosa sem-

FROM THE "OUR FATHER"
TO THE ABLUTIONS

THE "OUR FATHER"

The celebrant joins his hands:

C Let us pray.

Mindful of our Saviour's bidding, and of the
prayer he gave us, we take heart and say:

The celebrant extends his hands and all say:

C-P Our Father, who art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done on earth, as it is in heaven.
Give us this day our daily bread,
And forgive us our trespasses,
As we forgive those who trespass against us,
And lead us not into temptation,
But deliver us from evil.

THE LIBERA NOS
AND THE FRACTION OF THE HOST

Then the celebrant still with hands extended alone says:

C Deliver us, we pray thee, Lord,
From every evil, past, present, and to come,
And through the intercession of the blessed
and glorious
Ever-virgin Mary, Mother of God,
Of thy blessed apostles Peter and Paul,
Of Andrew and of all the Saints,

per Virgine Dei Genitricæ Mariæ, cum beatis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis,

Da propítius pacem in díebus nostris, ut, ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi et ab omni perturbatióne secúri.

He uncovers the chalice, genuflects, and breaks the Host in the middle over the Chalice, saying:

Per eúndem Dóminum nostrum Jesum Christum Filium tuum.

He breaks a Particle from the Part in his left hand, saying:

Qui tecum vivit et regnat in unitáte Spiritus Sancti Deus.

C Per ómnia sæcula sæculórum.
P Amen.

THE COMMINGLING OF THE SACRED BODY AND BLOOD

The celebrant makes the Sign of the Cross with the Particle over the Chalice, saying:

C Pax Dómini sit semper vobiscum.
P Et cum spírítu tuo.

He puts the Particle into the Chalice, saying:

Hæc commixtio et consecratió Córporis et Sanguinis Dómini nostri Jesu Christi, fiat accipientibus nobis in vitam ætérnam. Amen.

Grant, in thy goodness, peace in our day, So that, with thy merciful help, We may be ever free from sin and safe from all disquiet;

He uncovers the Chalice, genuflects, and breaks the Host in the middle over the Chalice saying:

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

He breaks a particle from the part in his left hand saying:

Who lives and reigns with thee
In the unity of the Holy Spirit, God:
For ever and ever.

P Amen.

THE COMMINGLING OF THE SACRED BODY AND BLOOD

The celebrant makes the Sign of the Cross with the Particle over the Chalice, saying:

C The peace of the Lord be always with you.
P And also with you.

He puts the Particle into the Chalice, saying:

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

THE AGNUS DEI

He covers the Chalice, genuflects and rises: then striking his breast thrice, he sings with the people:

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

In Masses for the Dead, instead of Miserere nobis is sung:

Dona eis requiem.

Dona eis requiem.

Dona eis requiem sempiternam.

PRAYERS FOR HOLY COMMUNION

In Masses for the Dead, the first of the following prayers is omitted.

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.

In Solemn Masses the kiss of peace is now given: the Celebrant kisses the Altar, then saluting the Deacon, says:

C Pax tecum.

P Et cum spiritu tuo.

In Masses for the Dead, the kiss of peace is not given.

THE AGNUS DEI

He covers the Chalice, genuflects and rises: then striking his breast thrice, he says with the people:

C-P 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.

In Masses for the Dead, instead of have mercy on us is said:

... Grant them rest.

... Grant them rest.

... Grant them eternal rest.

PRAYERS FOR HOLY COMMUNION

In Masses for the Dead, the first of the following prayers is omitted.

Prayer for Peace

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

Prayer for Sanctification

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 ómnibus iniquitatibus meis et universis malis: et fac me tuis semper inhaerere mandatis, et a te nunquam separari permittas; Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

Prayer for Grace

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 meliorem percipiendam: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per ómnia saecula saeculorum. Amen.

PRAYERS AT THE COMMUNION

Communion of the Priest

The celebrant genuflects, rises and says:

Panem caelestem accipiam, et nomen Domini invocabo.

Prayer for Sanctification

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 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.

Prayer for Grace

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, for ever and ever. Amen.

PRAYERS AT THE COMMUNION

Communion of the Priest

The celebrant genuflects, rises and says:

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

If Holy Communion is to be distributed, the celebrant elevates a particle of the Blessed Sacrament, turns towards the people, and says:

Behold the Lamb of God; behold Him who takes away the sins of the world.

The communicants say three times, while striking their breast:

P Lord, I am not worthy to receive thee under my roof, but only say the word, and my soul will be healed.

He then reverently receives both halves of the Host, joins his hands, and meditates a short time.

Then he uncovers the Chalice, genuflects, collects whatever fragments may remain on the corporal, and purifies the paten into the Chalice, saying:

Quid retribuam Dómino pro ómnibus quæ retribuit mihi? Cálicem salutáris accipiam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

The celebrant takes the Chalice and making the Sign of the Cross with it, he says:

Sánguis Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

Then he receives all the Precious Blood, together with the Particle.

If Holy Communion is to be distributed, the celebrant elevates a particle of the Blessed Sacrament, turns towards the people, and says:

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

The communicants say three times, while striking their breast:

P Lord, I am not worthy to receive thee under my roof, but only say the word, and my soul will be healed.

He then reverently receives both halves of the Host, joins his hands, and meditates a short time.

Then he uncovers the Chalice, genuflects, collects whatever fragments may remain on the corporal, and purifies the paten into the Chalice, saying:

What shall I render to the Lord for all the things that He has rendered 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.

The celebrant takes the Chalice and making the Sign of the Cross with it, he says:

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

Then he receives all the Precious Blood, together with the Particle.

Communion of the Faithful

He distributes Holy Communion, saying to each:

Corpus Christi.
P Amen.

FROM THE ABLUTIONS TO THE END

Thanksgiving

PRAYERS DURING THE ABLUTIONS

The celebrant says silently while holding out the Chalice to the server who pours wine into it for the first ablu- tion:

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

Then he washes his fingers over the Chalice while the server pours wine and water over them, and he says silently:

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.

The celebrant then receives the second ablu- tion. Then the subdeacon dries the chalice, folds the corporal, veils the chalice, as at the beginning of the Mass, and takes it to the credence table.

Communion of the Faithful

He distributes Holy Communion, saying to each:

The Body of Christ.
P Amen.

FROM THE ABLUTIONS TO THE END

Thanksgiving

PRAYERS DURING THE ABLUTIONS

The celebrant says silently while holding out the Chalice to the server who pours wine into it for the first ablu- tion:

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.

Then he washes his fingers over the Chalice while the server pours wine and water over them, and he says silently:

May thy Body, O Lord, which I have received, and thy Blood which I have drunk, cleave to my innermost being; and grant, 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.

The celebrant then receives the second ablu- tion. Then he covers the chalice; and folding the corporal, he makes up the chalice, as at the beginning of the Mass.

THE COMMUNION-VERSE
(Ninth variable Part)*The celebrant sings:*

- C** Dominus vobiscum.
P Et cum spiritu tuo.
C Orémus.

THE POSTCOMMUNION-

PRAYERS (Tenth variable Part)

... per omnia secula seculórum.

- P** Amen.

CONCLUSION OF THE MASS

The celebrant turns to the people and says:

- C** Dominus vobiscum.
P Et cum spiritu tuo.
C Benedicat vos omnipotens Deus, Pater,
 et Filius ✠ et Spíritus Sanctus.
P Amen.

In solemn High Mass the deacon sings:

- C** Ite, missa est.
P Deo grátias.

In Easter Week is said:

- C** Ite, missa est, alleluia, alleluia.
P Deo grátias, alleluia, alleluia.

THE COMMUNION-VERSE
(Ninth variable Part)*After the Communion verse the celebrant says*

- C** The Lord be with you.
P And also with you.
C Let us pray.

THE POSTCOMMUNION-

PRAYERS (Tenth variable Part)

- C** ... for ever and ever.
P Amen.

CONCLUSION OF THE MASS

The celebrant turns to the people and says:

- C** The Lord be with you.
P And also with you.

The celebrant then gives the blessing:

- C** May Almighty God bless you, the Father,
 the Son † and the Holy Ghost.
P Amen.

(If a Bishop is giving the blessing)

- B** Blessed be the name of the Lord.
P Now and for ever.
B Our help is in the name of the Lord.
P Who made heaven and earth.
B May Almighty God bless you, the † Father,
 the † Son and the Holy † Ghost.
P Amen.
C The Mass is ended. Go forth in peace.
P Thanks be to God.

Placeat tibi, sancta Trinitas, obsequium servitūtis mee: et presta: ut sacrificium quod oculis tuæ maiestātis indignus obtuli, tibi sit acceptabile, minique, et omnibus, pro quibus illud obtuli, sit, te miserante propitiabile. Per Christum Dōminum nostrum. Amen.



(In Easter Week is said)

C The Mass is ended. Go forth in peace, alleluia, alleluia.

P Thanks be to God, alleluia, alleluia.

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



GOSPEL John 1. 1-14

In the beginning was the Word;
the Word was in God's presence,
and the Word was God.

He was present with God in the beginning.
Through him all things came into being,
and apart from him not a thing came to be.
That which came to be, found life in him,
and this life was the light of men.

The light shines on in the darkness,
for the darkness did not overcome it.

(Now there was sent by God a man named
John who came as a witness to testify to the
light, so that through him all men might be-
lieve—but only to testify to the light, for
he himself was not the light.)

He was the real light
that gives light to every man;
he was coming into the world.

He was in the world,
and the world was made by him;
yet the world did not recognize him.

To his own he came;
yet his own people did not accept him.
But all those who did accept him,
he empowered to become God's children—
those who believe in his name,
those who were begotten,
not by blood,

nor the flesh,
nor man's desire,
but by God.

And the Word became flesh
and made his dwelling among us.
And we have seen his glory,
the glory of an only Son coming from the
Father,
rich in kindness and fidelity.

Indulgenced Prayer before a Crucifix

Behold, O kind and most sweet Jesus, I
cast myself upon my knees in Thy sight,
and with the most fervent desire of my soul
I pray and beseech Thee that Thou wouldst
impress upon my heart lively sentiments of
faith, hope, and charity, with true repentance
for my sins, and a firm desire of amendment,
whilst with deep affection and grief of soul
I ponder within myself and mentally con-
template Thy five most precious wounds;
having before my eyes that which the Prophet
David spoke of Thee, O good Jesus: "They
have pierced my hands, and my feet; they
have numbered all my bones."

*Our Father, Hail Mary, Glory be to the Father..., for
the intention of the Holy Father.*

THIRD SUNDAY OF ADVENT

Station at St. Peter (Vatican) 1cl. — Purple or Rose

On this day the Church urges us to gladness in the middle of this time of expectation and penitence: the coming of Jesus approaches more and more. St. John, the holy precursor, announces to the Jews the coming of the Saviour. "The Saviour," he says to them, "lives already among us, though unknown. He will soon appear openly." Now is the time for fervent prayers and for imploring Jesus to remain with us by His mercy. Let us prepare the way for Him by repentance and penitence and by a worthy reception of the sacraments. All the prayers of this Mass are filled with that which the Church wishes our souls to be possessed at the approach of the Saviour.

INTROIT Philipp. 4. 4-6. Rejoice in the Lord always: again, I say, rejoice. Let your modesty be known to all men: The Lord is nigh. Be nothing solicitous: but in every thing by prayer let your petitions be made known to God. Ps. 84. 2. Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. V. Glory be to the Father... Rejoice in the Lord always...

COLLECT Incline Thine ear, we beseech Thee, O Lord, to our petitions: and, by the grace of Thy visitation, enlighten the darkness of our minds. Who livest and reignest, with God the Father...

EPISTLE Phil. 4. 4-7. Brethren, Rejoice in the Lord always; again, I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous: but in every thing, by prayer and supplication, with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.



THE BIRTH
OF JESUS

GRADUAL Ps. 79. 2, 3, 2. Thou, O Lord, that sittest upon the cherubim, stir up Thy might and come. V. Give ear, O Thou that rulest Israel: that leadest Joseph like a sheep. Alleluia, alleluia. V. Stir up, O Lord, Thy might, and come to save us. Alleluia.

GOSPEL John 1. 19-28. At that time the Jews sent from Jerusalem priests and Levites to John, to ask him: Who art thou? And he confessed, and did not deny: and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness. Make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying: I baptize with water: but there hath stood one in the midst of you, whom you know not. The same is He that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose. These things were done in Bethania, beyond the Jordan, where John was baptizing. *Cred.*

OFFERTORY Ps. 84. 2, 3. Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob: Thou hast forgiven the iniquity of Thy people.



THE SHEPHERDS

SECRET May the sacrifice of our devotion, we beseech Thee, O Lord, be continually offered up to Thee, may it both complete the institution of the holy mysteries, and wondrously accomplish in us Thy salvation. Through our Lord Jesus Christ...

Preface of the Most Holy Trinity, p. 629.

COMMUNION *Isa.* 35. 4. Say: Ye faint-hearted, take courage and fear not: behold our God will come, and will save us.

POSTCOMMUNION We implore, O Lord, Thy mercy: that these divine helps may expiate our sins, and prepare us for the approaching feast. Through our Lord...

EMBER WEDNESDAY IN ADVENT

Station at St. Mary Major

2cl. - Purple

On the Wednesday of Ember Week in Advent, the mystery of the Annunciation is commemorated by many churches. The Mass is sung early in the morning. That Mass is sometimes called the *Golden Mass*, *Rorate Mass* or *Messias Mass*. On that occasion the church is illuminated as a token that the world was still in darkness when the Light of the world appeared. The Mass is called the *Golden Mass* possibly because in the Middle Ages the whole of the Mass or at least the initial letters were written in gold, or on account of the golden magnificence of the solemnity or more probably on account of the special, great, "golden" grace which, at that time, is obtained by the numerous prayers. It is called *Rorate Mass* after the first words of the Introit of the Mass: *Rorate Caeli*, and *Messias Mass* because the Church, like Our Lady, expresses on that day her longing for the arrival of the Messias.

INTROIT *Isa.* 45. 8. Drop down dew, ye heavens, from above, and let the clouds rain

down the just: let the earth open and bud forth a Saviour. *Ps.* 18. 2. The heavens show forth the glory of God: and the firmament declareth the work of His hands. V. Glory be to the Father... Drop down dew, ye...

After the Kyrie eleison the priest says:

Let us pray. Let us kneel. R. Arise.

COLLECT Grant, we beseech Thee, almighty God, that the coming solemnity of our redemption may both confer upon us assistance in this present life and bestow the rewards of everlasting blessedness. Through our Lord Jesus Christ...

LESSON *Isa.* 2. 2-5. In those days, the prophet Isaiah said: In the last days, the mountain of the house of the Lord shall be prepared on the top of the mountains, and it shall be exalted above the hills, and all nations shall flow unto it. And many people shall go, and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem. And He shall judge the Gentiles and rebuke many people: and they shall turn their swords into ploughshares, and their spears into sickles. Nation shall not lift up sword against nation: neither shall they be exercised any more to war. O house of Jacob, come ye, and let us walk in the light of the Lord our God.

GRADUAL *Ps.* 23. 7, 3, 4. Lift up your gates, O ye princes: and be ye lifted up, O eternal gates: and the King of glory shall enter in.



Feast of Corpus Christi

THURSDAY AFTER TRINITY SUNDAY 1st. — White

May our Lord Jesus Christ in the Most Blessed Sacrament be praised, adored and loved, with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time!

O Sacrament most holy! O Sacrament divine!

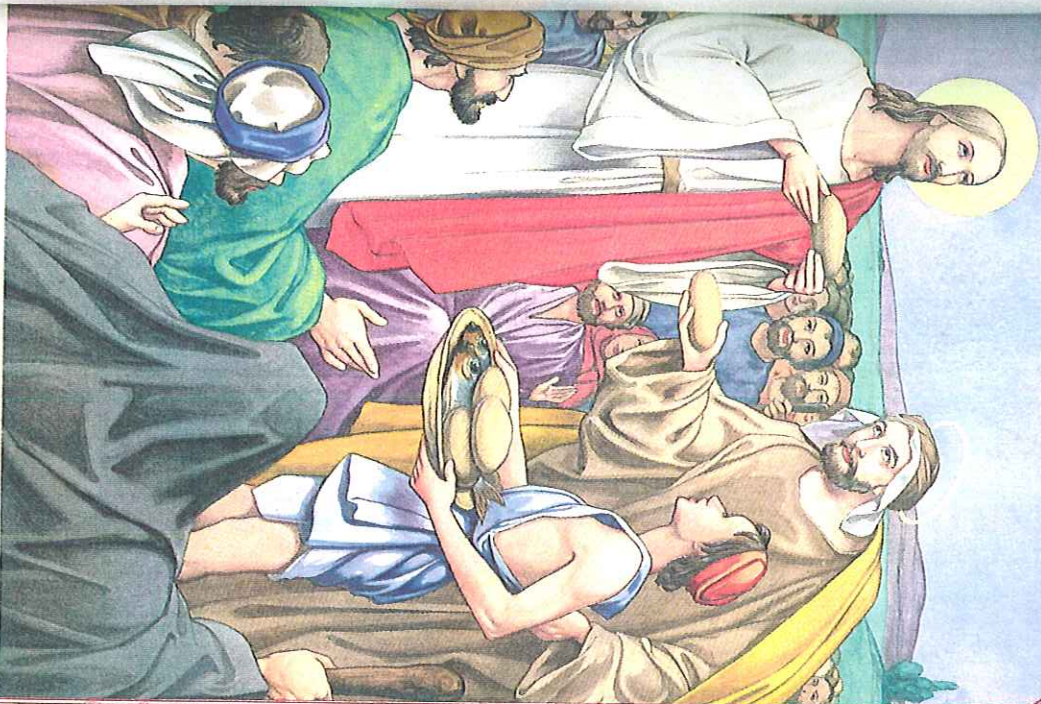
All praise and all thanksgiving be every moment Thine!

These indulgenced ejaculations express admirably the scope and purpose of the present feast, viz., to glorify the Blessed Sacrament, and to bring souls to the feet of Jesus, the Divine Lover of souls.

INTROIT Ps. 80. 17. He fed them with the fat of wheat, alleluia; and filled them with honey out of the rock, alleluia, alleluia, alleluia. Ps. 80. 2. Rejoice in God our helper; sing aloud to the God of Jacob. V. Glory be to the Father... He fed them with the fat of wheat...

COLLECT O God, who in a wonderful sacrament hast left unto us the memorial of Thy Passion; grant, we beseech Thee, that we may so venerate the sacred mysteries of Thy body and blood as to experience con-

¹Indulgence of 300 days.—Plenary, under the usual conditions, if these invocations are recited daily during a month.



THE MIRACLE OF
LOAVES AND FISHES

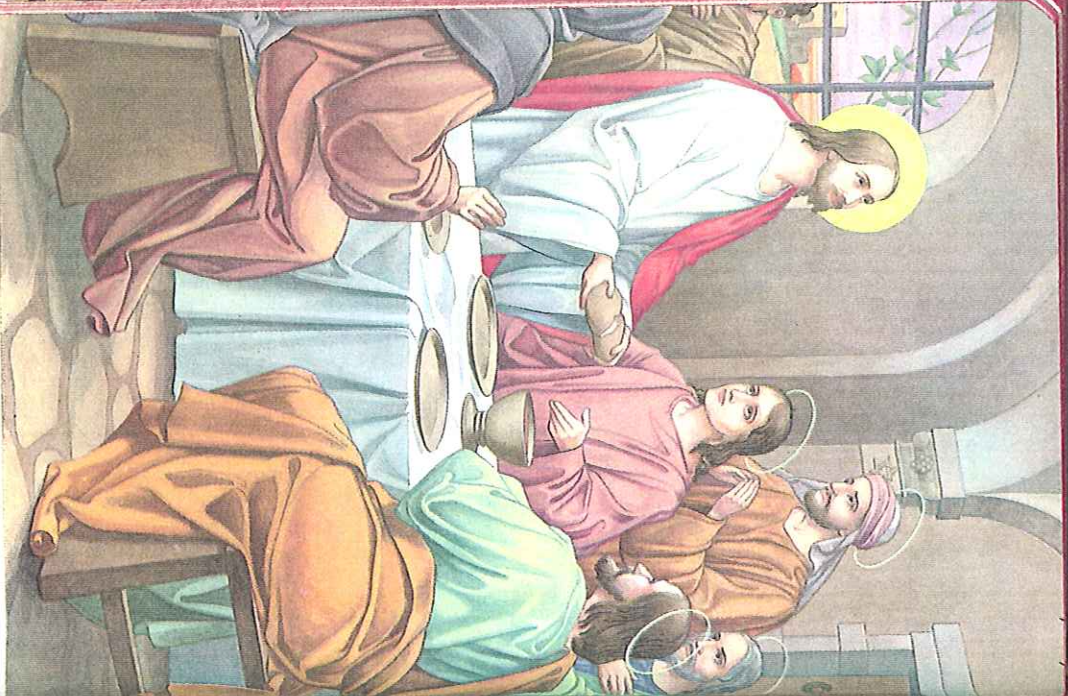
tinually within ourselves the fruit of Thy Redemption. Who livest and reignest...

EPISTLE I Cor. 11. 23-29. Brethren, I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat, this is My body which shall be delivered for you; this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in My blood; this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread and drink this chalice, you shall show the death of the Lord until He come. Therefore whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the body and the blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

GRADUAL Ps. 144. 15, 16. The eyes of all hope in Thee, O Lord, and Thou givest them meat in due season. V. Thou openest Thy hand, and fillest every living creature with Thy blessing.

Alleluia, alleluia. V. John 6. 56, 57. My flesh is meat indeed and My blood is drink indeed: he that eateth My flesh and drinketh My blood, abideth in Me, and I in Him. Alleluia.

17-1575



THE LAST SUPPER

SEQUENCE¹ Sion, lift thy voice and sing:
Praise thy Saviour and thy King,
Praise with hymns thy Shepherd true.

All thou canst, do thou endeavor,
Yet thy praise can equal never
Such as merits thy great King.

See today before us laid

The living and life-giving bread!

Theme for praise and joy profound!

The same which at the sacred board

Was, by our incarnate Lord,
Giv'n to His apostles round.

Let the praise be loud and high:

Sweet and tranquil be the joy

Felt today in every breast,

On this festival divine

Which records the origin

Of the glorious Eucharist.

On this table of the King,
Our new paschal offering

Bring to end the olden rite.

Here, for empty shadows fled,
Is reality instead;

Here, instead of darkness, light.

His own act, at supper seated,

Christ ordain'd to be repeated,
In His memory divine;

Wherefore now, with adoration,
We, the Host of our salvation,

Consecrate from bread and wine,
Hear what holy Church maintaineth,

That the bread its substance changeth
Into flesh, the wine to blood.

Into flesh, the wine to blood.

¹Indulgence of 7 years, on the Feast of Corpus Christi.—
Plenary, under the usual conditions, when this sequence is
recited on the same feast and on each day of its octave.

Doth it pass thy comprehending?
Faith, the law of sight transcending,
Leaps to things not understood,

Here beneath these signs are hidden

Priceless things, to sense forbidden:

Signs, not things, are all we see.

Flesh from bread, and blood from wine,
Yet is Christ in either sign,

All entire, confessed to be.

They, who of Him here partake,
Sever not, nor rend, nor break:

But, entire, their Lord receive,
Whether one or thousands eat,

All receive the self-same meat,
Nor the less for others leave,

Both the wicked and the good
Eat of this celestial food;

But with ends how opposite!

Here 'tis life: and there 'tis death:

The same, yet issuing to each
In a difference infinite.

Nor a single doubt retain,
When they break the Host in twain,

But that in each part remains
What was in the whole before;

Since the simple sign alone
Suffers change in state or form,
The signified remaining one
And the same for evermore.

Lo! upon the altar lies,
Hidden deep from human eyes,
Bread of angels from the skies,
Made the food of mortal man;

Children's meat to dogs denied,
In old types presignified:

In old types presignified:

He gave His flesh, He gave
His precious blood, and said:
"Receive and drink ye all of this,
For your salvation shed."

Thus did the Lord appoint
This sacrifice sublime,
And made His priests its ministers
Through all the bounds of time.

Farewell to types! henceforth
We feed on angels' food:
The slave, O wonder! eats the flesh
Of his Incarnate God.

O blessed Three in One!
Visit our hearts, we pray,
And lead us on through Thine own paths
To Thine eternal day. Amen.

AVE VERUM

Hail to Thee! true body sprung
From the Virgin Mary's womb!
The same that on the cross was hung
And bore for man the bitter doom.
Thou whose side was pierced and flowed
Both with water and with blood;
Suffer us to taste of Thee
In our life's last agony.
O kind, O loving One!
O Jesus, Mary's Son!

ADORO TE¹

Prostrate I adore Thee, Deity unseen,
Who Thy glory hidest 'neath these shadows
mean;

¹Indulgence of 5 years.—Plenary, under the usual conditions,
if this hymn is daily recited during a month.

Lo, to Thee surrendered, my whole heart is
bowed,
Tranced as it beholds Thee, shrined within
the cloud.

Taste, and touch, and vision to discern Thee
fall,
But the hearing only well may here prevail.
I believe whate'er the Son of God hath told;
What the Truth hath spoken that for truth
I hold.

On the cross lay hidden but Thy Deity,
Here is hidden also Thy humanity:
But in both believing and confessing, Lord,
Ask I what the dying thief of Thee explored.

Thy dread wounds, like Thomas, though I
cannot see,
His be my confession, Lord and God, of
Thee,
Make my faith unfeigned evermore in-
crease,
Give me hope unfading, love that cannot
cease.

O memorial wondrous of the Lord's own
death!
Living bread, that givest all Thy creatures
breath,
Grant my spirit ever by Thy life may live,
To my taste Thy sweetness neverfailing give.
Pelican of mercy, Jesu, Lord and God,
Cleans me, wretched sinner, in Thy pre-
cious blood:
Blood where one drop for humankind out-
poured
Might from all transgression have the world
restored.

Thee, the Father everlasting, all the earth doth worship.
 To Thee all the angels, to Thee the heavens, and all the powers,
 To Thee the cherubim and seraphim cry out without ceasing:
 Holy, Holy, Holy, Lord God of hosts.
 Full are the heavens and the earth of the majesty of Thy glory.
 The glorious choir of the apostles praises Thee:
 The admirable company of the prophets praises Thee;
 The white-robed army of martyrs praises Thee.
 Thee, the holy Church throughout the world doth confess.
 The Father of infinite majesty,
 Thine adorable, true, and only Son,
 Also the Holy Ghost, the comforter,
 Thou, O Christ, art the king of glory.
 Thou, O Christ, art the king of the Father, Thou art the everlasting Son of the Father, Thou, having taken upon Thee to deliver man, didst not disdain the virgin's womb.
 Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.
 Thou sittest at the right hand of God, in the glory of the Father.
 Thou, we believe, art the judge to come.
 We beseech Thee, therefore, to help Thy servants, whom Thou hast redeemed with Thy Precious Blood.¹
 Make them to be numbered with Thy saints in glory everlasting.
 O Lord, save Thy people, and bless Thine inheritance.

¹Indulgence of 5 years.

And govern them, and exalt them for ever.
 Day by day we bless Thee.
 And we praise Thy name for ever: yea, for ever and ever.
 Vouchsafe, O Lord, this day, to keep us without sin.
 Have mercy on us, O Lord; have mercy on us.
 Let Thy mercy, O Lord, be upon us; as we have trusted in Thee.
 In Thee, O Lord, have I trusted; let me not be confounded for ever.
 V. Blessed art Thou, O Lord, the God of our fathers.
 R. And worthy to be praised, and glorified for ever.
 V. Let us bless the Father and the Son, with the Holy Ghost.
 R. Let us praise and magnify Him for ever.
 Let us pray. O God, of whose mercies there is no number, and the treasure of whose goodness is infinite; we render thanks to Thy most gracious majesty for the gifts Thou hast bestowed upon us, evermore beseeching Thy clemency; that as Thou grantest the petitions of those that ask Thee, Thou wilt never forsake them, but wilt prepare them for the rewards to come.
 Through Jesus Christ...

On the return of the procession, the celebrant and his ministers go to the altar and genuflect at the foot; and the cantors, after Te Deum... intone the Tantum ergo... p. 359, and Benediction of the Blessed Sacrament is given.

NOVENA PRECEDING

THE FEAST OF THE SACRED HEART

To all the faithful who devoutly participate at a public novena held in honor of the Sacred Heart of Jesus, whether this