The following document contains a special translation of the Extraordinary Form Mass Ordinary published by Solesmes in 1903 (*A Manual of Gregorian Chant*).

If you are interested in the Traditional Latin Mass, you will want to explore the *St. Edmund Campion Missal & Hymnal for the Traditional Latin Mass*, which contains (among other things) more than 100 full color photographs of the Latin Mass.

[ccwatershed.org/campion](ccwatershed.org/campion)
The Ordinary of the Mass.

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

I unite myself, O my God, with thy holy Church, who thrills with joy at the approach of Jesus Christ thy Son, who is the true Altar.

Like her, I beseech thee to defend me against the malice of the enemies of my salvation.

It is in thee that I have put my hope; yet do I feel sad and troubled at being in the midst of the snares which are set for me.

Send me, then, him who is light and truth: it is he that will open to us the way to thy holy mount, to thy heavenly tabernacle.

He is the Mediator, and the living Altar; I will draw nigh to him, and be filled with joy.

When he shall have come, I will sing in my gladness. Be not sad, O my soul! Why wouldst thou be troubled?

Hope in Him, who will soon show himself unto thee, as thy Saviour, and thy God.

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.

I am to go to the altar of God, and feel the presence of him who desires to give me a new life!

This my hope comes not from any merits of my own, but from the all-powerful help of my Creator.

The thought of his being about to appear before his God, excites, in the soul of the Priest, a lively sentiment of compunction. He cannot go further in the holy Sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen, with respect, to this confession of God's Minister, and earnestly ask our Lord to show mercy to him; for the Priest is your Father.


Introibo ad altare Dei.

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

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

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

Et introibo ad altare Dei: ad Deum qui laetificat juventutem meam.

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

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

Gloria Patri, et Filio, et Spiritui Sancto.


Qui fecit caelum et terram.

†. Introibo ad altare Dei.

‡. Ad Deum qui laetificat juventutem meam.

§. Adjutorium nostrum in nomine Domini.

†. Qui fecit caelum et terram.
he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the Servers, or the Sacred Ministers, in this prayer:

Miserereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

May Almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The Priest having answered Amen, make your confession, saying with a contrit spirit:


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

Receive with gratitude the paternal wish of the Priest, who says to you:

Miserereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

May Almighty God be merciful to you, and, forgiving your sins, bring you to everlasting life.

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

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

Invoke the divine assistance, that you may approach to Jesus Christ.

V. Deos tu conversus vivificabis nos.
V. O God, it needs but one look of thine to give us life.
~. Et plebs tua lactabitur in te.
~. And thy people shall rejoice in thee.
~. Ostende nobis Domine misericordiam tuam.
~. Show us, O Lord, thy mercy.
~. Et salutare tuum da nobis.
~. And give us to know and love the Saviour whom thou hast sent unto us.
~. Domine exaudi orationem meam.
~. O Lord, hear my prayer.
~. Et clamor meus ad te veniat.
~. And let my cry come unto thee.
The Ordinary of the Mass.

The Priest here leaves you to ascend to the altar; but first he salutes you:

י. The Lord be with you. | י. Dominus vobiscum.

Answer him with reverence:

ר. And with thy spirit. | ἐ. Et cum spiritu tuo.

He ascends the steps, and comes to the Holy of Holies. Ask, both for him and yourself, the deliverance from sin:

Let us pray. | Oremus.

Take from our hearts, O Lord, all those sins, which make us unworthy to appear in thy presence; we ask this of thee by thy divine Son, our Lord.


When the Priest kisses the altar, out of reverence for the relics of the Martyrs which are there, say:

Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us that our sins may be forgiven: that so we may, like you, approach unto God.

Oramus te, Domine, per merita sanctorum tuorum, quorum reliquiae hie sunt, et omnium sanctorum: ut indulgere digneris omnia peccata mea. Amen.

If it be a High Mass at which you are assisting, the Priest incenses the Altar in a most solemn manner; and this white cloud, which you see ascending from every part of the Altar, signifies the prayer of the Church, who addresses herself to Jesus Christ; and which this Divine Mediator then causes to ascend, united with his own, to the throne of the majesty of his Father.

The Priest then says the Introit. It is a solemn opening-anthem, in which the Church, at the very commencement of the Holy Sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations, which are even more earnest,—for they ask for mercy. In addressing them to God, the Church unites herself with the nine choirs of Angels, who are standing round the altar of Heaven, one and the same as this before which you are kneeling:

To the Father:

Lord, have mercy on us! | Kyrie eleison.
Lord, have mercy on us! | Kyrie eleison.
Lord, have mercy on us! | Kyrie eleison.

To the Son:

Christ, have mercy on us! | Christe eleison.
Christ, have mercy on us! | Christe eleison.
Christ, have mercy on us! | Christe eleison.
To the Holy Ghost:

Kyrie eleison.  Lord, have mercy on us!
Kyrie eleison.  Lord, have mercy on us!
Kyrie eleison.  Lord, have mercy on us!

Then mingling his voice with that of the heavenly host, the Priest intones the sublime Canticle of Bethlehem, which announces glory to God, and peace to men. Instructed by the revelations of God, the Church continues, in her own words, the Hymn of the Angels.

THE ANGELIC HYMN.


Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis.


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 humble prayer.
Who sittest at the right hand of the Father, have mercy on us.

For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Priest then turns towards the people, and again salutes them, as it were to make sure of their pious attention to the sublime act, for which all this is but the preparation.

Then follows the Collect or Prayer, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being celebrated. You may unite in this prayer, by reciting with the Priest the Collects which you will find in their proper places: but on no account omit to join with the server of the Mass in answering Amen.

After this comes the Epistle, which is, generally, a portion of one or other of the Epistles of the Apostles, or a passage from some Book of the Old Testament. Whilst it is being read, give thanks to that God, who not satisfied with having
spoken to us, at sundry times, by his Messengers, deigned, at last, to speak unto us by his well-beloved Son.¹

The Gradual is an intermediate formula of prayer between the Epistle and the Gospel. Most frequently, it again brings before us the sentiments already expressed in the Introit. Read it devoutly, that so you may more and more enter into the spirit of the mystery proposed to you this day, by the Church.

The song of praise, the Alleluia, is next heard. Let us, whilst it is being said, unite with the holy Angels, who are, for all eternity, making heaven resound with that song, which we on earth are permitted to attempt.

The time is now come for the Gospel to be read. The Gospel is the written word; our hearing it will prepare us for the Word, who is our Victim and our Food.

If it be a High Mass, the Deacon, meanwhile, prepares to fulfil his noble office,—that of announcing the Good Tidings of salvation. He prays God to cleanse his heart and lips. Then kneeling before the Priest, he asks a blessing; and, having received it, at once goes to the place where he is to sing the Gospel.

As a preparation for hearing it worthily, you may thus pray, together with both Priest and Deacon:

Alas! these ears of mine are but too often defiled with the world's vain words; cleanse them, O Lord, that so I may hear the words of eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

Grant to thy ministers thy grace, that they may faithfully explain thy law; that so all, both pastors and flock, may be united to thee for ever. Amen.

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


You will stand during the Gospel, as though you were waiting the orders of your Lord; and at the commencement, make the sign of the Cross on your forehead, lips, and breast; and then listen to every word of the Priest or Deacon. Let your heart be ready and obedient. Whilst my beloved was speaking, says the Spouse in the Canticle, my soul melted within me². If you have not such love as this, have at least the humble submission of Samuel, and say: Speak, Lord! thy servant heareth.³

¹ Heb. i. 2. ² Cantic. i. 6. ³ 1 Kings, iii. 10.
After the Gospel, if the Priest says the Symbol of Faith, the *Credo*, you will say it with him. Faith is that gift of God, without which we cannot please him. It is Faith that makes us see the *Light which shineth in darkness*, and which *the darkness of unbelief did not comprehend*. Let us, then, say with the Catholic Church, our Mother:

THE NICENE CREED.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium.


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

And in one Lord Jesus Christ, the only begotten Son of God. And born of the Father before all ages; God of God; Light of light; true God of true God. Begotten, not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven. And became incarnate by the Holy Ghost the Virgin Mary; AND WAS MADE MAN. He was crucified also for us, under Pontius Pilate, suffered, and was buried. And the third day he rose again, according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son. Who together with the Father and the Son, is adored and glorified; who spoke by the Prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The Priest and the people should, by this time, have their hearts ready: it is time to prepare the offering itself. And here we come to the second part of the Holy Mass, which is called the *Oblation*, and immediately follows that which was named the *Mass of Catechumens*, on account of
its being formerly the only part, at which the candidates for Baptism had a right to be present.

See, then, dear Christians! bread and wine are about to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and even that is only a poor material image of what they are destined to become in our Christian Sacrifice. Their substance will soon give place to God himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being; that God may take its place! We, too, are to undergo a like transformation, when, as the Apostle expresses it, that which is mortal, will be swallowed up by life. Until that happy change shall be realised, let us offer ourselves to God, as often as we see the bread and wine presented to him in the Holy Sacrifice; and let us glorify him, who, by assuming our human nature, has made us partakers of the divine nature.

The Priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him, and when he offers the Host to God, let us unite with him in saying:

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But how wonderful art thou in the inventions of thy immense love! This bread which we are offering to thee is to give place, in a few moments, to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts which long to live by thee, and to cease to live their own life of self.


When the Priest puts the wine into the chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which is the source of our hope and our salvation; and say:

O Lord Jesus, who art the true Vine, and whose Blood, like a generous wine, has been poured forth under the pressure of the Cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of

Deus, qui humanæ substantiae dignitatem mirabiliter condidisti, et mirabilibus reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Fi-

The Priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, which is so soon to be changed into the reality, of which it is now but the figure. Meanwhile, say, in union with the Priest:

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

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them, from being mere offerings of created things, the instrument of the world’s salvation.

After having thus held up the sacred gifts towards heaven, the Priest bows down: let us, also, humble ourselves, and say:

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

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the Blessed Virgin Mary, in the divine mystery of the Incarnation:

Veni sanctificator omnipotens æterne Deus: et benedic hoc sacrificium tuo sancto nomini praeparatum.

Come, O Divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts him whom they desire.

If it be a High Mass, the Priest before proceeding any further with the Sacrifice, takes the Thurible a second time. He first incenses the bread and wine which have just been offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the incense, more and more fervent, the nearer the solemn moment approaches. Saint John tells us that the incense he beheld burning on the Altar in heaven is made up of the prayers of the Saints; let us take a share in those prayers, and with all the ardour of holy desires.

But the thought of his own unworthiness becomes more intense than ever in the heart of the Priest. The public confession, which he made at the foot of the altar, is not enough; he would now, at the altar itself, express to the
people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity, wherewith he should approach to God. He washes his hands. Our hands signify our works; and the Priest, though by his priesthood he bear the office of Jesus Christ, is, by his works, but man. Seeing your Father thus humble himself, do you also make an act of humility, and say with him these verses of the Psalm:

**PSALM 25.**

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to come near thy altar, and hear thy sacred Canticles, and then go and proclaim to the world the wonders of thy godness. I love the beauty of thy House, which thou art about to make the dwelling place of thy glory. Leave me not, O God, in the midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence and was restored to thy grace; but have pity on my weakness still; redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. 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.

The Priest, taking encouragement from the act of humility he has just made, returns to the middle of the altar, and bows down full of respectful awe, begging of God to receive graciously the Sacrifice which is about to be offered to him, and expresses the intentions for which it is offered. Let us do the same.

O Holy Trinity, graciously accept the Sacrifice we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever glorious Virgin Mary, the Blessed Baptist John, the holy Apostles Peter and Paul, the Martyrs whose relics lie here under our
The Priest again turns to the people; it is for the last time before the sacred Mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Orate frater: ut meum ac verum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my Sacrifice, which is yours also, may be acceptable to God, our Almighty Father.

This request made, he turns again to the altar, and you will see his face no more, until our Lord himself shall have come down from heaven upon that same altar. Assure the Priest that he has your prayers, and say to him:

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae saeculae sanctae.

May our Lord accept this Sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Here the Priest recites the prayers called the Secrets, in which he presents the petition of the whole Church for God's acceptance of the Sacrifice, and then immediately begins to fulfil that great duty of religion,—Thanksgiving. So far he has adored God, and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, the chief of which is his having sent us his own Son. The blessing of a new visit from this divine Word is just upon us; and in expectation of it, and in the name of the whole Church, the Priest is about to give expression to the gratitude of all mankind. In order to excite the Faithful to that intensity of gratitude which is due to God for all his gifts, he interrupts his own and their silent prayer by terminating it aloud, saying:

Per omnia secula seculorum. For ever and ever.

In the same feeling, answer your Amen! Then he continues:

ý. Dominus vobiscum. ý. The Lord be with you.
ś. Et cum spiritu tuo. ś. And with thy spirit.
ý. Surrsum corda. ý. Lift up your hearts!
Let your response be sincere:

\[\text{-worthy. We have them fixed on God.} \quad \text{worthy. Habemus ad Dominum.}\]

And when he adds:

\[\text{-worthy. Let us give thanks to the Lord} \quad \text{worthy. Gratias agamus Domino Deo nostro.}\]

Answer him with all the earnestness of your soul:

\[\text{-worthy. It is meet and just.} \quad \text{worthy. Dignum et justum est.}\]

Then the Priest:

THE PREFACE.

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O Holy Lord, Father Almighty, Eternal God; through Christ our Lord; by whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the Heavens and the Heavenly Virtues, and the blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech thee, that we may be admitted to join our humble voices, saying:

Here unite with the Priest, who, on his part, unites himself with the blessed Spirits in giving thanks to God for the unspeakable Gift: bow down and say:

\[\text{Holy, Holy, Holy, Lord God of hosts!} \quad \text{Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth.}\]
\[\text{Heaven and earth are full of thy glory.} \quad \text{Pleni sunt cæli et terra gloria tua.}\]
\[\text{Hosanna in the highest!} \quad \text{Hosanna in excelsis.}\]
\[\text{Blessed be the Saviour who is coming to us in the name of the Lord who sends him.} \quad \text{Benedictus qui venit in nomine Domini.}\]
\[\text{Hosanna be to him in the highest!} \quad \text{Hosanna in excelsis.}\]

After these words commences the Canon,—that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the Priest is no longer heard; yea, even at the altar all is silence. It was thus, says the Book of Wisdom, in the quiet of silence, and while the night was in the midst of her course, that the Almighty Word came down from his royal throne.\(^1\) Let a profound respect stay all distractions, and keep our senses

\(^1\) Wisd. xviii. 14, 14.
in submission to the soul. Let us respectfully fix our eyes on what the Priest does in the Holy Place.

THE CANON OF THE MASS.

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing Priest is for the Catholic Church, his and our Mother.

Teigitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, uti accepta habeas, et benedicas, haec dona, haec munera, haec sancta sacrificia illi bata, in primis, quae tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque catholicis et apostolicis fidelibus.

O God, who manifestest thyself unto us by means of the mysteries which thou hast intrusted to thy holy Church, our Mother: we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our Holy Father the Pope, thy Vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic, Apostolic, Roman Church.

Here pray, together with the Priest, for those whose interests should be dearest to you.

Memento, Domine, famularorum famularumque tuarum N. et N.; et omnium circumstantium, quorum tibi fides cognita est, et nota devotione: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis, et incolunitatis sua: tibique reddunt vota sua aeterno Deo, vivo et vero.

Permit me, O God, to intercede with thee for special blessings upon such of thy servants for whom thou knowest that I have a special obligation to pray: ** ** Apply to them the fruits of this divine Sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the Saints: they are that portion of the Body of our Lord Jesus Christ, which is called the Church Triumphant.

Communicantes, et memoriam venerantes, in primis gloriose semper Virginis Mariae, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andree, Jacobi, Joannis, Thomae, Jacobi, Philippae, Bartholomaei, Matthaei, Simonis et Thaddaei:

But the offering of this Sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also who are already in possession of heaven. Therefore it is, that we wish to honour, by it, the memory of the glorious and ever
Virgin Mary, of whom Jesus was born to us; of the Apostles, Confessors, Virgins, and of all the Saints; that they may assist us, by their powerful intercession, to be worthy of this thy visit, and of contemplating thee, as they themselves now do, in the mansion of thy glory.

The Priest, who up to this time has been praying with his hands extended, now joins them, and holds them over the Bread and Wine, as the High Priest of the Old Law was wont to do over the figurative victim: he thus expresses his intention of bringing these gifts more closely under the notice of the Divine Majesty, and of marking them as the material offering whereby we express our dependence, and which, in a few instants, is to yield its place to the living Host, upon whom are laid all our iniquities.

Vouchsafe, O God, to accept the offering, which this thine assembled family presents to thee as the homage of its most happy servitude. In return, give us peace, save us from thy wrath, and number us among thine elect, through Him who is coming to us,—thy Son, our Saviour!

Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but bring us into the presence of this divine Son, our Saviour!

And here the Priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with its power and efficacy. Prostrate yourself in profound adoration, for the Emmanuel, that is, God with us, is coming upon our altar.

What, O God of heaven and earth, my Jesus, the long expected Messias! what else can I do, at this solemn moment, but adore thee in silence, as my sovereign Master, and open to thee my whole heart, as to its dearest King? Come then, O Lord Jesus, come!
The Divine Lamb is now lying on our Altar! Glory and love be to him for ever! But, he is come that he may be immolated. Hence the Priest, who is the minister of the designs of the Most High, immediately pronounces, over the Chalice, the sacred words which follow, that will produce the great mystical immolation, by the separation of the Victim’s Body and Blood. After those words, the substances of both bread and wine have ceased to exist; the species alone are left, veiling, as it were, the Body and Blood of our Redeemer, lest fear should keep us from a mystery, which God gives us for the very purpose of infusing confidence into our hearts. Whilst the Priest is pronouncing those words, let us associate ourselves to the Angels, who tremblingly gaze upon this deepest wonder.

Simili modo postquam cecatum est, accipiens et hunc praecarium Calicem in sanctas ac venerables manus suas: item tibi gratias agens, benedictaque discipulis suis, dicens: Accipite et bibite ex eo omnes. HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDITUR IN REMISSIONEM PECCATORUM. Hæc quotiescumque feceritis, in mei memoriam facietis.

O Precious Blood! thou price of my salvation! I adore thee! Wash away my sins, and make me whiter than snow. O Lamb ever slain, yet ever living, thou comest to take away the sins of the world! Come, also, and reign in me by thy power and by thy love.

The Priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father, that the oblation, now on the altar, is no longer an earthly material offering, but the Body and Blood, the whole Person, of his divine Son.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beate passionis, nec non et ab inferis resurrectionis, sed et in caelos gloriosae ascensionis: offerimus praecarum majestatis tuae de tuis donis, ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam, Panem sanctum vitae aeternae, et Calicem salutis perpetuae.

Supra quae propitio ac sereno vulnu respicere digneris: et accepta habere, sicuti accepta habere dignatus es maneria puerti tui justi Abel, et sacrificium Patriarchæ

Father of infinite holiness! the Host so long expected is here before thee. Behold this thine eternal Son, who suffered a bitter Passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host, Host pure and spotless.—our Meat and Drink of everlasting life.

Heretofore, thou acceptedst the sacrifice of the innocent lambs offered unto thee by Abel; and the sacrifice which Abraham made thee of his son Isaac, who, though
immolated, yet lived; and, lastly, the sacrifice, which Melchisedech presented to thee, of bread and wine. Receive our Sacrifice, which surpasses all those others: it is the Lamb, of whom all others could be but figures; it is the undying Victim; it is the Body of thy Son, who is the Bread of Life, and his Blood, which, whilst a drink of immortality for us, is a tribute adequate to thy glory.

The Priest bows down to the altar, and kisses it as the throne of love, on which is throned the Saviour of men.

But, O God of infinite power! these sacred gifts are not only on this altar here below: they are, also, on that sublime Altar in heaven, which is before the throne of thy divine Majesty. These two Altars are one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body and Blood of the august Victim, from whom flow every grace and blessing.

Nor is the moment less favourable for our making supplication for the Church Suffering. Let us, therefore, ask the divine Liberator, who has come down among us, that he mercifully visit, by a ray of his consoling light, the dark abode of Purgatory; and permit his Blood to flow, as a stream of mercy’s dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them, who have a claim upon our suffrages.

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect, in the holy City; even our mortal eyes can see thee beneath the veil of our delighted faith; ah! hide not thyself from those brethren of ours, who are imprisoned in the abode of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves,—sinner, alas! and who profit so little by the visit which our
Saviour pays us. Let us, together with the Priest, strike our breast, saying:


Alas! we are poor sinners, O God of all sanctity! yet do we hope that thine infinite mercy will grant us to share thy kingdom; not indeed, by reason of our works, which deserve little else than punishment,—but because of the merits of this Sacrifice, which we are offering unto thee. Remember, too, the merits of thy holy Apostles, of thy holy Martyrs, of thy holy Virgins, and of all thy saints. Grant us, by their intercession, grace in this world, and glory eternal in the next: which we ask of thee, in the name of our Lord Jesus Christ, thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification; and, by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

Whilst saying the last of these words, the Priest has taken up the Sacred Host, which was upon the altar; he has held it over the Chalice: thus uniting the Body and Blood of the divine Victim, in order to show that he is now immortal. Then raising up both Chalice and Host, he offers to God the noblest and most perfect homage which the divine Majesty could receive.

This sublime and mysterious rite ends the Canon. The silence of the Mysteries is interrupted. The Priest concludes his long prayers, by saying aloud, and so giving the Faithful the opportunity of expressing their desire, that his supplications be granted:

Per omnia sæcula sæculorum. For ever and ever!

Answer him with faith, and in a sentiment of union with your holy Mother, the Church:

Amen.

Amen! I believe the mystery which hast just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is now time to recite the Prayer, taught us by our Saviour himself. Let it ascend up to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when he himself who drew
it up for us is in our very hands now whilst we say it? As this Prayer belongs in common to all God's children, the Priest recites it aloud, and begins by inviting us all to join in it; he says:

**Let us pray.**

Having been taught by a saving precept, and following the form given us by divine instruction, we thus presume to speak:

**Oremus.**

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

**THE LORD’S PRAYER.**

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

The Priest falls, once more, into the silence of the holy Mysteries. His first word is an affectionate *Amen* to your last petition—*deliver us from evil*—on which he forms his own next prayer: and, could he pray for anything more needed? *Evil* surrounds us everywhere; and the Lamb on our altar has been sent to expiate it, and *deliver us from it.*

How many, O Lord, are the *evils* which beset us! Evils past which are the wounds left on the soul by her sins, and strengthen her wicked propensities. Evils present, that is, the sins now, at this very time, upon our soul; the weakness of this poor soul; and the temptations which molest her. There are, also, future evils, that is, the chastisement which our sins deserve from the hand of thy justice. In presence of this Host of our Salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of the holy Apostles, Peter and Paul and Andrew: Libera nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus et futuris: et interveniente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Let us answer with deep feeling of our misery:

But deliver us from evil.

*Sed libera nos a malo.*

Libera nos, quæsumus Domine,
The Priest is anxious to announce the Peace, which he has asked and obtained; he, therefore, finishes his prayer aloud, saying:

Per omnia sæcula sæculorum.  |  World without end.

Then he says:

Pax Domini sit semper vobis— |  May the peace of our Lord be ever with you.

To this paternal wish, reply:

Ã©. Et cum spiritu tuo.  |  Æ. And with thy spirit.

The Mystery is drawing to a close; God is about to be united with man, and man with God, by means of Communion. But first, an imposing and sublime rite takes place at the altar. So far, the Priest has announced the death of Jesus; it is time to proclaim his Resurrection. To this end, he reverently breaks the sacred Host; and, having divided it into three parts, he puts one into the Chalice, thus re-uniting the Body and Blood of the immortal Victim. Do you adore, and say:

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

Amen.

Glory be to thee, O Saviour of the world! who didst, in thy Passion, permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayer to the ever-living Lamb, whom St. John saw, on the Altar of Heaven, standing though slain:¹ say to this your Lord and King, who has taken upon himself all our iniquities, in order to wash them away by his Blood:

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.

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, give us Peace!

Peace is the grand object of our Saviour's coming into the world: he is the Prince of Peace.² The divine Sacrament of the Eucharist ought, therefore, to be the mystery of Peace and the bond of Catholic Unity; for, as the Apostle says,

¹ Apoc. v. 6.  
² Is. ix. 6.
all we who partake of one Bread, are all one Bread and one Body.\footnote{1} It is on this account that the Priest, now that he is on the point of receiving, in Communion, the Sacred Host, prays that fraternal Peace may be preserved in the Church, and more especially in this portion of it, which is assembled around the altar. Pray with him, and for the same blessing.

Lord Jesus Christ, who saidst to thine Apostles, "My peace I leave with you, my peace I give unto you:" regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God, for ever and ever. Amen.

If it be a High Mass, the Priest here gives the kiss of peace to the Deacon, who gives it to the Subdeacon, and he to the Choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies, if you have any. Then continue to pray with the Priest:

Lord Jesus Christ, Son of the living God, who according to the will of the Father, through the cooperation of the Holy Ghost, hast, by thy death, given life to the world; deliver me, by this thy most sacred Body and Blood, from all mine iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

If you are going to Communion at this Mass, say the following Prayer; otherwise, prepare yourself for a Spiritual Communion:

Let not the participation of thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through thy mercy, may it be a safeguard and remedy, both to my soul and body. Who with God the Father, in the

\footnote{1} I Cor. x. 17.
Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.
unity of the Holy Ghost, livest and reignest God, for ever and ever. Amen.

When the Priest takes the Host into his hands, in order to his receiving it in Communion, say:

Panem cælestem accipiam, et nomen Domini invocabo.

Come, my dear Jesus, come!

When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same dispositions as the Centurion of the Gospel, who first used them:

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

Lord! I am not worthy that thou enter under my roof; say it, only with one word of thine, and my soul shall be healed.

Whilst the Priest is receiving the sacred Host, if you also are to communicate, profoundly adore your God, who is ready to take up his abode within you; and again say to him with the Bride: Come, Lord Jesus, come!

But should you not intend to receive sacramentally, make here a Spiritual Communion. Adore Jesus Christ, who thus visits your soul by his grace, and say to him:

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

I give thee, O Jesus, this heart of mine, that thou mayest dwell in it, and do with me what thou wilt.

Then the Priest takes the Chalice, in thanksgiving, and says:


What return shall I make to the Lord for all he hath given to me? I will take the Chalice of salvation, and will call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from mine enemies.

But if you are to make a Sacramental Communion, you should at this moment of the Priest’s receiving the precious Blood, again adore the God who is coming to you, and keep to your prayer: Come, Lord Jesus, come!

If you are going to communicate only spiritually, again adore your divine Master, and say to him:

Sanguis Domini nostri Jesus Christi custodiat animam meam in vitam aeternam. Amen.

I unite myself to thee, my beloved Jesus! do thou unite thyself to me and never let us be separated.

It is here that you must approach to the altar, if you are going to Communion.

1 Apos. xxii. 20.
The Communion being finished, whilst the Priest is purifying the Chalice the first time, say:

Thou hast visited me, O God, in these days of my pilgrimage: give me grace to treasure up the fruits of this visit, and to make it tell upon my eternity.

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

Whilst the Priest is purifying the Chalice the second time, say:

Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity thou hast imparted to them, and I be thus rendered less unworthy of thy divine visit.


The Priest, having read the Anthem, called the Communion, which is the first part of his Thanksgiving for the favour just received from God, whereby he has renewed his divine presence among us,—turns to the people, greeting them with the usual salutation; and then recites the Prayer, called the Postcommunion, which is the continuation of the Thanksgiving. You will join him here also, and thank God for the unspeakable gift he has just lavished upon you, of admitting you to the celebration and participation of mysteries so divine.

As soon as these Prayers have been recited, the Priest again turns to the people; and, full of joy at the immense favour he and they have been receiving, he says:

The Lord be with you. / Dominus vobiscum.

Answer him:

And with thy spirit. / Et cum spiritu tuo.

The Deacon, or (if it be not a High Mass), the Priest himself, then says:

Go, the Mass is finished. / Îte missa est.

Thanks be to God. / Îte Deo gratias.

The Priest makes a last Prayer, before giving you his blessing; pray with him:

Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me, in permitting me to assist at this divine Sacrifice. Pardon me the negligence and coldness wherewith I have received so great a favour; and deign to confirm the Blessing, which thy Minister is about to give me in thy Name.

Placeat tibi, sancta Trinitas, obsequium servitutis meæ: et praesta; ut sacrificium, quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, miliiique, et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.
The Priest raises his hand, and blesses you thus:


May the Almighty God, Father, Son, and Holy Ghost, bless you!

✝. Amen.

He then concludes the Mass, by reading the first fourteen verses of the Gospel according to St. John, which tell us of the eternity of the Word, and of the mercy which led him to take upon himself our flesh, and to dwell among us. Pray that you may be of the number of those who received him, when he came unto his own people, and who, thereby, were made Sons of God.

✝. Dominus vobiscum.
✝. Et cum spiritu tuo.

✝. The Lord be with you.
✝. And with thy spirit.

THE LAST GOSPEL.


✝. Deo gratias.

✝. Thanks be to God.
This document has been an example of a “dynamic equivalence” translation of the 1962 Missal. In the *St. Edmund Campion Missal & Hymnal*, we use the elegant literal translations of Fr. Lasance.

The St. Edmund Campion Missal & Hymnal
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