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HIERURGIA;

OR THE

HOLY SACRIFICE OF THE MASS,

WITH

NOTES AND DISSERTATIONS

ELUCIDATING

ITS DOCTRINES AND CEREMONIES,

AND

NUMEROUS ILLUSTRATIVE PLATES, &c.

IN TWO PARTS.

COLL. CHRISTI REGIS S.
BIB. MAJOR
TORONTO

BY DANIEL ROCK, D.D.

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THE LITURGY OF THE MASS.

SPRINKLING OF THE HOLY WATER.⁽¹⁾

¶ *Before Solemn Mass on Sundays, one of the following Anthems is sung, according to the time of the year.*

COMMON ANTHEM.

Ps.L. v.ix. Asperges
me Domine hyssopo, et
mundabor: lavabis me,
et super nivem dealba-
bor.

Ps.L. v.ix. Thou shalt
sprinkle me, O Lord,
with hyssop,⁽²⁾ and I
shall be cleansed: thou
shalt wash me, and I
shall be made whiter
than snow.

Ps.L. v.iii. Miserere
mei, Deus, secundum
magnam misericordiam
tuam.

Ps.L. v.iii. Have mer-
cy on me, O God, ac-
cording to thy great
mercy.

V. Gloria Patri, et
Filio, et Spiritui Sancto.

R. Sicut erat in prin-
cipio, et nunc, et sem-
per, et in sæcula sæcu-
lorum. Amen.

Ant. Asperges me, &c.

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

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

Ant. Thou shalt
sprinkle me, &c.

¶ *The Priest being returned to the foot of the
Altar says ;*

V. Ostende nobis
Domine misericordiam
tuam.

R. Et salutare tuum
da nobis.

V. Domine exaudi
orationem meam.

R. Et clamor meus
ad te veniat.

V. Dominus vobis-
cum.

R. Et cum spiritu
tuo.

Oremus :

Exaudi nos, Domine
sancte, Pater omnipo-
tens, æterne Deus ; et
mittere digneris sanc-

V. Show us, O Lord,
thy mercy.

R. And grant us thy
salvation.

V. O Lord, hear my
prayer.

R. And let my cry
come unto thee.

V. The Lord be with
you.

R. And with thy
spirit.

Let us pray :

Hear us, O Holy
Lord, Almighty Father,
eternal God ! and vouch-
safe to send thy holy

<p>tum Angelum tuum de cœlis, qui custodiat, fo- veat, protegat, visitet, atque defendat omnes habitantes in hoc habi- taculo. Per Christum Dominum nostrum.</p>	<p>Angel from heaven, to guard, cherish, protect, visit, and defend, all who are assembled in this place. Through Jesus Christ our Lord.</p>
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R. Amen.

R. Amen.

¶ *From Easter to Whitsunday, inclusively, instead of the foregoing Anthem, (Asperges, &c.) the following is sung, and Alleluias are added to the V. (Ostende nobis) and to its R. (Et Salutare, &c.)*

ANTHEM.

<p>Ezech. c. XLVII. Vidi aquam egredientem de templo a latere dextero, Alleluia: et omnes ad quos pervenit aqua is- ta, salvi facti sunt, et dicent, Alleluia.</p>	<p>Ezech. c. XLVII. I saw water flowing from the right side of the temple, Alleluia: and all to whom that water came, were saved, and they shall say, Alleluia.</p>
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<p>Ps. Confitemini Domi- no, quoniam bonus: quo- niam in sæculum miseri- cordia ejus. Gloria, &c.</p>	<p>Ps. Give praise to the Lord, for he is good, for his mercy endureth for ever. Glory, &c.</p>
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THE ORDINARY OF THE MASS.⁽³⁾

¶ *Being arrived at the foot of the Altar, and having made a reverence to the Crucifix,⁽⁴⁾ the Priest commences Mass by making the sign of the Cross,⁽⁵⁾ and saying the following Psalm.*

¶ *At Solemn High Mass,⁽⁶⁾ the Priest is accompanied by a Deacon and Sub-deacon. At High Mass, as celebrated in country congregations, and at Low Mass, he is attended by Lay individuals, who, in the language of the Church, are called Acolytes.⁽⁷⁾*

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

Antiphona. Introibo
ad altare Dei.

R. Ad Deum, qui lætificat
juventutem meam.

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

R. Quia tu es, Deus,
fortitudo mea: quare me

In the name of the
Father,⁽⁸⁾ ✠ and of the
Son, and of the Holy
Ghost. Amen.

Antiphon.⁽⁹⁾ I will go
in to the altar of God.

R. To God who giveth
joy to my youth.

Ps. XLII.⁽¹⁰⁾ Judge me,
O God, and distinguish
my cause from the nation
that is not holy, deliver
me from the unjust and
deceitful man.

R. For thou art, God,
my strength: why hast

repulisti? et quare tristis incedo dum affligit me inimicus?

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

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

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

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

P. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et sem-

perpetuum. thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

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

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

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

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

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

R. As it was in the beginning, is now, and

per, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

P. Adjutorium ✠ nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

ever shall be, world without end. Amen.⁽¹¹⁾

P. I will go in to the Altar of God.

R. To God who giveth joy to my youth.

P. May our help ✠ be in the name of the Lord.

R. Who made heaven and earth.

¶ *Inclining his head⁽¹²⁾ profoundly, the Priest says:*

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo; beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et vobis fratres: quia peccavi nimis cogitatione, verbo, et opere, (*Per-cutit sibi pectus ter, dicens*) meâ culpâ, meâ culpâ, meâ maximâ culpâ. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Jo-

I confess to Almighty God, to the blessed Mary, ever a 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, (*Here he strikes his breast thrice,*⁽¹³⁾) through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever a Vir-

annem Baptistam, sanctos apostolos Petrum, et Paulum, omnes sanctos, et vos fratres, orare pro me ad Dominum Deum nostrum.

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

P. Amen.

gin,⁽¹⁴⁾ blessed Michael the Archangel,⁽¹⁵⁾ blessed John the Baptist,⁽¹⁶⁾ the holy apostles Peter and Paul,⁽¹⁷⁾ and all the Saints,⁽¹⁸⁾ and you, brethren,⁽¹⁹⁾ to pray to the Lord our God for me.⁽²⁰⁾

R. May Almighty God be merciful unto thee, and forgiving thee thy sins, bring thee to everlasting life.

P. Amen.

¶ *At solemn High Mass, the Deacon and Subdeacon, and, at other Masses, the Acolytes, repeat the Confiteor Deo omnipotenti, &c. (I confess to Almighty God, &c.) with this sole variation, that they substitute "et tibi Pater," "et te Pater," ("thee Father,") in place of "Vobis Fratres," "et vos Fratres," ("You brethren.")*

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

R. Amen.

P. Indulgentiam ✠ absolutionem, et remis-

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

R. Amen.

P. May the Almighty and merciful Lord grant

sionem peccatorum nostrorum, tribuat nobis, omnipotens, et misericors Dominus.

R. Amen.

P. Deus tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

P. Ostende nobis Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

us pardon, † absolution, and remission of our sins.

R. Amen.

P. Turn to us, O God, and thou wilt enliven us.

R. And thy people will rejoice in thee.

P. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto thee.

P. The Lord be with you.⁽²¹⁾

R. And with thy spirit.

¶ *Extending and then joining his hands, he says :*

Oremus :

Let us pray :

¶ *In ascending the steps of the Altar, he recites to himself :*

Aufer a nobis quæsumus, Domine, iniquitates, Take away from us our iniquities, we beseech

tates nostras ; ut ad thee, O Lord, that we may
 sancta sanctorum, puris be worthy to enter with
 mereamur mentibus in- pure minds into the holy
 troire : per Christum Do- of holies : through Christ
 minum nostrum. Amen. our Lord. Amen.

¶ *Being arrived at the Altar, he bows down, and kisses it,⁽²²⁾ saying :*

<p>Oramus te, Domine, per merita sanctorum tuorum, quorum reli- quiae hic sunt, et omni- um sanctorum, ut in- dulgere digneris omnia peccata mea. Amen.</p>	<p>We beseech thee, O Lord, by the merits of thy saints, whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins. Amen.</p>
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¶ *Here, at High Mass, the Priest blesses the Incense⁽²³⁾ by making the sign of the cross over it, while he recites the following words :*

<p>Ab illo bene ✠ dica- ris, in cujus honore cre- maberis. Amen.</p>	<p>Mayest thou be bless- ed ✠ by him in whose honour thou shalt be burned. Amen.</p>
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¶ *And afterwards fumes the Altar. Then turning to the book, or as it is called, the Missal, he makes the sign of the cross, and reads the Introit, which is different every day. The one inserted properly belongs to Trinity Sunday.*

INTROIT. ⁽²⁴⁾

Benedicta † sit sancta Trinitas, atque indivisa Unitas: confitemur ei, quia fecit nobiscum misericordiam suam.

Ps. Domine, Dominus noster, quam admirabile est nomen tuum in universâ terrâ. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Blessed † be the holy Trinity, and undivided Unity: we will praise him because he hath shown his mercy to us.

Ps. O Lord, our God, how wonderful is thy name over the utmost boundaries of the earth. 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.

P. Kyrie Eleison. ⁽²⁵⁾

R. Kyrie Eleison.

P. Kyrie Eleison.

R. Christe Eleison.

P. Christe Eleison.

P. Lord have mercy upon us.

R. Lord have mercy upon us.

P. Lord have mercy upon us.

R. Christ have mercy upon us.

P. Christ have mercy upon us.

R. Christe Eleison.	R. Christ have mercy upon us.
P. Kyrie Eleison.	P. Lord have mercy upon us.
R. Kyrie Eleison.	R. Lord have mercy upon us.
P. Kyrie Eleison.	P. Lord have mercy upon us.

¶ *The Priest goes to the middle of the Altar, where, extending both his arms, he recites the Gloria in Excelsis, if it is to be said, and bows his head at the word Deo or God.*

GLORIA IN EXCELSIS.⁽²⁶⁾

Gloria in excelsis Deo, et in terrâ pax homini- bus bonæ voluntatis. Laudamus te; benedici- mus te; adoramus te; glorificamus te. Gratias agimus tibi propter mag- nam gloriam tuam. Do- mine Deus, Rex coeles- tis, Deus Pater omnipo- tens. Domine Fili, uni- genite Jesu Christe; Do- mine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis. Qui tollis pec-	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, hea- venly King, God the Fa- ther Almighty. O Lord Jesus Christ, the only begotten Son. O Lord God, Lamb of God, Son of the Father, who tak- est away the sins of the world, have mercy on us.
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<p>cata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanc- tus, Tu solus Dominus, Tu solus altissimus Jesu Christe, cum Sancto Spi- ritu, in gloria Dei Patris. Amen.</p>	<p>Who takest away the sins of the world receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For thou only art holy, Thou only art Lord, Thou only, O Je- sus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.</p>
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¶ *Immediately after reciting the Gloria in excel-
sis at Low Mass; and at High Mass when the
choir has concluded singing it, and he is returned
from his seat; the Priest kisses the middle of the
Altar, and turning with outstretched arms, pro-
claims this fervent wish;*⁽²⁷⁾

<p>P. Dominus vobis- cum.</p>	<p>P. The Lord be with you.</p>
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<p>R. Et cum spiritu tuo.</p>	<p>R. And with thy spirit.</p>
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¶ *Afterwards the Priest turns to the Missal and
with uplifted hands,⁽²⁸⁾ recites the Collect,⁽²⁹⁾ or
Collects for the day, making a slight inclina-
tion of the head towards the crucifix⁽³⁰⁾ each time
he says "Oremus," or pronounces the sacred
name of Jesus.*

COLLECT.

*Oremus.**Let us pray.*⁽³¹⁾

Omnipotens sempiternus Deus, qui dedisti famulis tuis in confessione veræ fidei, æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare unitatem: quæsumus, ut ejusdem fidei firmitate, ab omnibus semper muniamur adversis. Per Dominum nostrum Jesum Christum filium tuum: Qui tecum vivit et regnat in unitate spiritus sancti Deus, per omnia sæcula sæculorum.

O Almighty and everlasting God, who hast given to thy servants to acknowledge in the confession of the true faith, the glory, and to adore in the power of thy majesty, the unity of the eternal Trinity: We beseech thee that, by the strength of this faith, we may be defended from all adversities. Through our Lord Jesus Christ thy Son: who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

R. Amen.⁽³²⁾

OCCASIONAL COLLECTS.

¶ *From Candlemas-day, to Passion-Sunday, and from the third Sunday after Pentecost, till Advent, except on those Feasts which are called Doubles, or within Octaves; the following is the second Collect.*

Oremus.

A cunctis nos, quæsumus Domine, mentis et corporis defende periculis; et intercedente beata et gloriosa semper Virgine Dei genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque beato N., et omnibus sanctis, salutem nobis tribue benignus et pacem; ut destructis adversitatibus et erroribus universis, Ecclesia tua secunda tibi serviat libertate.

Let us pray.

Defend us, O Lord, we beseech thee, from all dangers of body and soul; and the blessed and glorious Mary the ever Virgin mother of God, together with thy blessed Apostles Peter and Paul, and the blessed N., and all the saints interceding for us;⁽³³⁾ grant us, in thy mercy, health and peace, that all adversities and errors being removed, thy Church may serve thee with a pure and undisturbed devotion.

¶ *From the first Sunday in Advent to Christmas-eve, after the Collect of the day, the following is said:—*

Deus, qui de beatæ Mariæ Virginis utero Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis; ut qui vere eam genitricem

O God who wast pleased that thy Word when the Angel delivered his message, should take flesh from the womb of the blessed Virgin Mary; give ear to our

Dei credimus, ejus apud te intercessionibus adjuvemur.

humble petitions; and grant, that we who believe her to be truly the mother of God, may be assisted by her prayers.

¶ *To this is added a third, which is left to the choice of the Priest who in general selects either of these two.*

Omnipotens sempiternæ Deus, cujus spiritu totum corpus Ecclesiæ sanctificatur et regitur: exaudi nos pro universis ordinibus supplicantes: ut gratiæ tuæ munere, ab omnibus tibi gradibus fideliter serviantur. Per Dominum nostrum Jesum Christum filium tuum: Qui tecum vivit et regnat in unitate ejusdem spiritus sancti Deus: per omnia sæcula sæculorum.

R. Amen.

O Almighty and everlasting God, by whose spirit the whole body of the Church is sanctified and governed; hear our humble prayers for all degrees thereof, that by the assistance of thy grace, they may faithfully serve thee. Through our Lord Jesus Christ thy son: Who liveth and reigneth with Thee in the unity of the same Holy Ghost, one God, world without end.

R. Amen.

¶ *Or,*

Deus omnium fidelium pastor et rector,

O God, the pastor and governor of all the

famulum tuum N., quem pastorem Ecclesiæ tuæ præesse voluisti, propitius respice: da ei, quæsumus, verbo et exemplo quibus præest proficere: ut ad vitam, unâ cum grege sibi credito, perveniat sempiternam. Per Dominum nostrum Jesum Christum filium tuum: Qui tecum vivat et regnat in unitate spiritus sancti Deus; per omnia sæcula sæculorum.

R. Amen.

faithful, look down, in thy mercy, on thy servant N., whom thou hast appointed pastor over thy Church: and grant, we beseech thee, that, both by word and example, he may edify all those who are under his charge, and with the flock intrusted to him, arrive at length at eternal happiness. Through our Lord Jesus Christ thy Son: Who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

EPISTLE. ⁽³⁴⁾

Lectio Epistolæ beati Pauli Apostoli ad Romanos. c. xi. v. 33, 36.

O Altitudo divitarum sapientiæ et scientiæ Dei; quam incomprehensibilia sunt judicia ejus, et investigabiles viæ ejus! Quis

Epistle of St. Paul to the Romans, c. xi. v. 33-36.

O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how un-

<p>enim cognovit sensum Domini: aut quis consiliarius ejus fuit: Aut quis prior dedit illi, et retribuetur ei? Quoniam ex ipso, et per ipsum, et in ipso sunt omnia. Ipsi honor et gloria, in sæcula sæculorum. Amen.</p>	<p>searchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of him, and by him, and in him, are all things: to him be glory for ever. Amen.</p>
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R. Deo Gratias.

R. Thanks be to God.

A prayer which may be said at the Epistle.

Thou hast vouchsafed, O Lord, to teach us thy sacred truths by thy Prophets and Apostles; Grant, therefore, O my God, that I may listen to thy divine instructions with profound respect, and docility of heart. But, above all, grant, that I may so improve by this sacred word in the love of thy holy name, and in the observance of thy law, as to show forth in my whole conduct, that I am truly thy disciple; —that I may no longer follow the corrupt inclinations of flesh and blood, but may master all my passions; and strengthened by thy grace, and directed by thy light, so walk on in the way of thy commandments, as never more wilfully to offend thee by any mortal sin; for I know thou hast said: —*Be ye doers of the word, and not hearers only* (St. James i. 22.) *for not the hearers of the law*

are just before God; but the doers of the law shall be justified. (Rom. ii. 13.)

¶ *At solemn High Mass, the Subdeacon chants the Epistle, which varies according to the Sunday or Festival.*

GRADUAL.⁽³⁵⁾

Dan. c. iii. Benedictus es Domine, qui intueris abyssos, et sedes super Cherubim.

V. Benedictus es, Domine, in firmamento caeli, et laudabilis in sæcula, Alleluia, Alleluia.

V. Benedictus es, Domine, Deus patrum nostrorum, et laudabilis in sæcula. Alleluia.

Dan. c. iii. Blessed art thou, O Lord, who beholdest the deeps, and sittest on the Cherubim.

V. Blessed art thou, O Lord, in the firmament of the heaven, and worthy of praise for ever. Alleluia, Alleluia.

V. Blessed art thou, O Lord, the God of our fathers, and worthy of praise for ever. Alleluia.

¶ *The Gradual varies with the Sunday; but from Septuagesima Sunday until the Saturday in Holy Week, for this Alleluia of the Gradual, is substituted some portion of the Psalms, which is denominated the Tract.⁽³⁶⁾*

¶ *At High Mass the Priest here blesses the Incense with the usual prayer: and standing at*

the middle of the Altar, inclines his head lowly down, and with joined hands resting on the edge of the holy table, repeats this invocation:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiaë prophetæ calculo mundasti ignito, ita me tuâ gratâ miseratione dignare mundare, ut sanctum Evangelium tuum dignè valeam nuntiare. Per Christum Dominum nostrum. Amen.

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

Cleanse my heart, and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaiah 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.

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

¶ *In the interim, the Acolytes, bearing their tapers elevated,⁽³⁷⁾ and the Thurifer, with the Incense,⁽³⁸⁾ proceed to the Gospel-side of the sanctuary, where they remain during the chanting or lecture of the Gospel, at which time the whole of the congregation stands up.⁽³⁹⁾*

¶ *At solemn High Mass, the Deacon deposits the book of the Gospels on the Altar;⁽⁴⁰⁾ and then recites, upon his knees, the prayer Munda cor meum, (Cleanse my heart) &c. Having taken the book of the Gospels from the Altar, he kneels down and asks the Priest's blessing; after receiving which, he is accompanied by the Thurifer and the Acolytes to the left side of the Altar, where he chants the Gospel.*

GOSPEL.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

✠ Sequentia sancti Evangelii secundum Matthæum.

R. Gloria tibi Domine.

P. The Lord be with you.

R. And with thy spirit.

✠ The following is part of the Gospel according to St. Matthew.

R. Glory be to thee, O Lord.

¶ *At these latter words, the Priest makes the sign of the Cross,⁽⁴¹⁾ first upon the Missal, and then upon his own forehead, mouth, and breast, and, in this last ceremony, is imitated by the people.⁽⁴²⁾*

¶ *At High Mass, he afterwards bows to the Missal, and incenses it three times.⁽⁴³⁾*

Matt. c. xxviii. In illo tempore : dixit Jesus discipulis suis :

Matt. c. xxviii. At that time Jesus said to his disciples: All power is given

est mihi omnis potestas in cœlo, et in terra. Euntes ergo docete omnes gentes; baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti, docentes eos servare omnia quæcumque mandavi vobis. Et ecce ego vobiscum sum omnibus diebus, usque ad consummationem sæculi.

to me in heaven and on earth. Going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold, I am with you all days, even to the consummation of the world.

R. Laus tibi Christe.

R. Praise be to thee,
O Christ.

The following prayer may be said instead of the Gospel.

O LORD JESUS CHRIST who camest down from heaven to instruct us in all truth; and continuest daily to teach us by thy holy Gospel and the preachers of thy word: grant me grace, that I may not be wanting in any care necessary for being instructed in thy saving truths. Let me be as industrious in my soul's concern as I am for my body; that while I take pains in the affairs of this world, I may not, through stupidity or neglect, suffer my soul to starve and perish everlastingly. Let the rules of thy Gospel be the direction of my life, that I may not only know thy will, but likewise do it; that I may ob-

serve thy commandments ; and resisting all the inclinations of corrupt nature, ever follow Thee, who art the Way, the Truth, and the Life ; for thus only, O Jesus, can I be thy disciple ; and thus only canst Thou be my master.

¶ *At the end of the Gospel, which varies according to the Feast, or Sunday, the Priest, while repeating to himself this aspiration: Per Evangelica dicta deleantur nostra delicta.—May our sins be blotted out by the words of the Gospel,⁽⁴⁴⁾—kisses⁽⁴⁵⁾ the book, and the assistant answers, Laus tibi Christe.—Praise be to thee, O Christ. At Masses of the Dead, the book is not kissed ; lights are not borne ; nor is incense used, because every mark of joy and solemnity is omitted. At Solemn High Mass, the Subdeacon carries the book of the Gospels to the Priest to be kissed by him : and afterwards the Deacon incenses him,⁽⁴⁶⁾ and in his turn, is incensed by the Thurifer.*

¶ *Then the Priest, standing in front of the Crucifix, repeats the Credo or Creed : (if it is to be said.)⁽⁴⁷⁾ As he commences, he outstretches his arms,⁽⁴⁸⁾ but immediately afterwards joins his hands together, while he at the same time makes an inclination of his head⁽⁴⁹⁾ on pronouncing the word Deo or God, and then goes on reciting the Creed, which he concludes by signing himself with the sign of the Cross.*

THE CREED.

Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri; per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de cœlis.* (*Hic genuflectitur*) ET INCARNATUS EST DE SPIRITU SANCTO EX MARIA VIRGINE: ET HOMO FACTUS EST. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertiâ die, secundum Scripturas. Et ascendit in cœ-

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.* (*Here all kneel*)⁽⁵⁰⁾ AND BECAME INCARNATE BY THE HOLY GHOST, OF THE VIRGIN MARY: AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again according to the Scrip-

lum : sedet ad dexteram Patris. Et iterum venturus est cum gloriâ judicare vivos et mortuos : cujus regni non erit finis. 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 baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam ✠ venturi sæculi. Amen.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

tures, and ascended into heaven : sitteth at the right hand of the Father. And is to come again with glory to judge both 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 ✠⁽⁵¹⁾ of the world to come. Amen.

P. The Lord be with you.⁽⁵²⁾

R. And with thy spirit.

Let us pray.

OFFERTORY.⁽⁵³⁾

<p>Benedictus sit Deus, Pater, unigenitusque Dei Filius; sanctus quo- que Spiritus (<i>Tob. c. XII.</i>) quia fecit nobiscum mi- sericordiam suam.</p>	<p>Blessed be God the Father, and the only be- gotten Son of God, as likewise the Holy Ghost, (<i>Tob. c. XII.</i>) because he hath shown his mercy to us.</p>
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OBLATION OF THE HOST.⁽⁵⁴⁾

¶ *At Low Mass, the Priest here unveils the Challice, and unfolds the Corporal,⁽⁵⁵⁾ then taking the Paten⁽⁵⁶⁾ with the Host,⁽⁵⁷⁾ elevates it with both hands, reciting, at the same time, the following prayer.*

¶ *At Solemn High Mass, the Challice is deposited on the Altar, by the Sub-deacon, and the Corporal is unfolded by the Deacon.*

<p>Suscipe, sancte Pater omnipotens, æterne De- us, hanc immaculatam Hostiam, quam ego in- dignus famulus tuus of- fero tibi Deo meo vivo et vero, pro innumera- bilibus peccatis, et of- fensionibus et negligentiis meis, et pro omnibus</p>	<p>Accept,⁽⁵⁸⁾ O holy Fa- ther, Almighty and eter- nal God, this unspotted Host,⁽⁵⁹⁾ which I thy un- worthy servant, offer un- to thee, my living and true God,⁽⁶⁰⁾ for my innum- erable sins, offences, and negligences,⁽⁶¹⁾ and for all here present; as</p>
--	--

circumstantibus, sed et also for all faithful
 pro omnibus fidelibus Christians,⁽⁶²⁾ both living
 Christianis vivis atque and dead ;⁽⁶³⁾ that it may
 defunctis; ut mihi et il- avail both me and them
 lis proficiat ad salutem unto life everlasting.
 in vitam æternam. Amen. Amen.

¶ *Having made the sign of the Cross with the Paten, the Priest places the Host upon the Corporal, the Deacon pours wine, and the Subdeacon a small quantity of water⁽⁶⁴⁾ into the Chalice, at Solemn High Mass; at Low Mass, the Priest does it himself. Before the water is poured, he makes (excepting at Masses of the Dead) the sign of the Cross over it, and says:*

<p>Deus, † qui humanæ substantiæ dignitatem mirabiliter condidisti et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consor- tes, qui humanitatis nos- træ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus nos- ter: Qui tecum vivit et regnat in unitate Spiri- tûs sancti Deus, per om-</p>	<p>O God, † who hast shown the wonders of thy goodness to man in his creation, and still more so in his redemp- tion, grant that by the Mystery of this Water and Wine, we may be made partakers of his di- vine nature, who vouch- safed to become partak- er of our human nature, <i>namely,</i> Jesus Christ our Lord thy Son, who liveth</p>
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nia sæcula sæculorum. and reigneth with Thee
Amen. in the unity of the Holy
Ghost, one God, world
without end. Amen.

OBLATION OF THE CHALICE.

<p>Offerimus tibi, Domi- ne, Calicem salutaris, tuam deprecantes cle- mentiam, ut in conspec- tu divinæ Majestatis tu- æ, pro nostrâ et totius mundi salute cum odore suavitatis ascendat. A- men.</p>	<p>We offer unto thee, O Lord, the Chalice of Sal- vation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet o- dour, for our salvation, and for that of the whole world. Amen.</p>
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¶ *At Solemn High Masses, the Sub-deacon here receives the Paten which he envelopes in the extremities of the veil with which his shoulders are mantled, and then goes and stands behind the Celebrant, holding it up in an elevated position until the conclusion of the Pater Noster, when he again deposits it upon the Altar.*⁽⁶⁵⁾

¶ *When the Priest bows before the Altar, he says:*

<p>In spiritu humilitatis, et in animo contrito sus- cipiamur â te Domine: et sic fiat sacrificium nostrum in conspectu</p>	<p>Accept us, O Lord, coming to thee in the spirit of humility, and contrition of heart, and grant, that the sacrifice</p>
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tuo hodie, ut placeat tibi Domine Deus.	which we offer this day in thy sight, may be pleasing to thee O Lord God.
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¶ *Here the Priest elevates his eyes towards heaven,⁽⁶⁶⁾ and outstretching his hands⁽⁶⁷⁾ which he afterwards joins, makes the sign of the Cross, over the Host and Chalice,⁽⁶⁸⁾ at the same time that he repeats the following prayer.*

Veni, sanctificator omnipotens æterne Deus, et bene † dic hoc sacrificium tuo sancto nomini præparatum.	Come, O Almighty and eternal God, the sanctifier, and bless † this sacrifice, prepared for the glory of thy holy name.
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¶ *At High Mass, he then blesses the Incense⁽⁶⁹⁾ in the following prayer.*

Per intercessionem beati Michaëlis Archangeli stantis a dextris altaris Incensi, et omnium electorum suorum, incensum istud dignetur Dominus bene † dicere, et in odorem suavitatis accipere. Per Christum nostrum. Amen.	May the Lord, by the intercession of the blessed Michael the Archangel standing ⁽⁷⁰⁾ at the right hand of the Altar of Incense, and of all his Elect, vouchsafe to bless † this Incense, and receive it as an odour of sweetness. Through Christ our Lord. Amen.
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¶ *Afterwards he incenses the bread and wine, saying;*

Incensum istud a te benedictum ascendat, ad te, Domine, et descendat super nos misericordia tua.	May this Incense which thou hast blest, O Lord, ascend to thee, and may thy mercy descend upon us.
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¶ *He then incenses the Altar, repeating at the same time the following Psalm.*

Ps. cxl.

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

Ps. cxl.

Let my prayer,⁽⁷¹⁾ O Lord, be directed as Incense in thy sight; the lifting up of my hands, as evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words, to make excuses in sins.

¶ *When the Priest returns the Censer, at Solemn High Mass, to the Deacon, at others to the Thurifer, he recites to himself these words; and is afterwards incensed⁽⁷²⁾ by the attendant minister.*

Accendat in nobis	May the Lord enkin-
-------------------	---------------------

<p>Dominus ignem sui amoris, et flammam æternæ charitatis. Amen.</p>	<p>dle within us the Fire of his Love, and the Flame of everlasting Charity. Amen.</p>
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¶ *The Priest, with his hands joined, goes to the Epistle side of the Altar,⁽⁷³⁾ where he washes the tips of his fingers⁽⁷⁴⁾ as he recites the following verses of Psalm xxv. which, excepting at Masses for the Dead, and during Passion-time, he concludes with the minor Doxology; Glory be to the Father, &c.⁽⁷⁵⁾*

Ps. xxv. v. 6. Lavabo inter innocentes manus meas : et circumdabo altare tuum, Domine.

Ut audiam vocem laudis : et enarrem universa mirabilia tua.

Domine, dilexi decorem domûs tuæ, et locum habitationis gloriæ tuæ.

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

In quorum manibus

Ps. xxv. v. 6. I will wash my hands among the innocent : and will compass thy altar, O Lord.

That I may hear the voice of thy 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

iniquitates sunt : dex- iniquities : their right
tera eorum repleta est hand is filled with gifts.
muneribus.

Ego autem in inno- But as for me I have
centiâ meâ ingressus walked in my innocence:
sum : redime me, et mi- redeem me, and have
serere mei. mercy on me.

Pes meus stetit in di- My foot hath stood
recto : in Ecclesiis be- in the direct way : in the
nedicam te, Domine. churches I will bless
thee, O Lord.

Gloria Patri et Filio, Glory be to the Fa-
et Spiritui Sancto. ther, and to the Son,
and to the Holy Ghost.

Sicut erat in princi- As it was in the be-
pio, et nunc, et semper, ginning, is now, and
et in sæcula sæculorum. ever shall be, world with-
Amen. out end. Amen.

¶ *Returning and standing before the middle of the Altar, with his head bowed down, the Priest recites to himself the following prayer.*

Suscipe, sancta Trini- Receive, O holy Tri-
tas, hanc oblationem, nity, ⁽⁷⁶⁾ this oblation,
quam tibi offerimus ob which we make to thee
memoriam passionis, re- in memory of the Pas-
surrectionis, et ascen- sion, Resurrection, and
sionis Jesu Christi Do- Ascension, of our Lord
mini nostri : et in honore Jesus Christ : and in
beatæ Mariæ semper commemoration of the

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.

blessed Mary ever a virgin, the blessed John Baptist, the holy Apostles Peter and Paul, and of all the Saints ;⁽⁷⁷⁾ that it may be available to 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.

¶ *Turning himself towards the people, he says ;*

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

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

Brethren,⁽⁷⁸⁾ pray that my sacrifice and yours may be acceptable to God the Father Almighty.

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

THE SECRET.⁽⁷⁹⁾

<p>Sanctifica, quæsumus, Domine Deus noster, per tui sancti nominis invocationem hujus ob- lationis hostiam, et per eam nosmetipsos tibi perficere munus æternum. Per Dominum.</p>	<p>Sanctify, we beseech thee, O Lord our God, by the invocation of thy holy name, the victim of this oblation : and by it make us an eternal of- fering to thee. Through &c.</p>
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¶ *The Secret varies according to the Festival
or Sunday.*

OCCASIONAL SECRETS.

¶ *Which follow the Rubrics, and correspond
with the Collects, &c.*

<p>Exaudi nos, Deus sa- lutaris noster ; ut per hujus sacramenti virtu- tem, a cunctis nos men- tis et corporis hostibus tuearis : gratiam tribu- ens in præsentî, et glo- riam in futuro.</p>	<p>Graciously hear us, O God our Saviour : that by virtue of this sacrament, thou mayest defend us from all ene- mies of both soul and body : grant us grace in this life, and glory in the next.</p>
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<p>In mentibus nostris, quæsumus, Domine, ve- ræ fidei sacramenta con- firma : ut qui concep-</p>	<p>Strengthen, we be- seech thee, O Lord, in our souls the mysteries of the true faith : that</p>
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tum de virgine Deum verum et hominem confitemur ; per ejus salutaris resurrectionis potentiam, ad æternam mereamur pervenire lætitiæ.

Da famulis tuis, Domine, indulgentiam peccatorum, consolationem vitæ, gubernationem perpetuam : ut tibi servientes, ad tuam jugiter misericordiam pervenire mereantur. Per Dominum nostrum.

we who confess him, who was conceived of a Virgin, to be true God, and true man, may, by the power of his saving resurrection, deserve to come to eternal joys.

Grant thy servants, O Lord, the pardon of their sins, comfort in life, and thy perpetual protection ; that, persevering in thy service, they may for ever obtain thy mercy. Through &c.

Or,

Oblatis, quæsumus Domine, placare muneribus : et famulum tuum, N. quem pastorem Ecclesiæ tuæ præesse voluisti, assiduâ protectione gubernare. Per Dominum nostrum Jesum Christum filium tuum : Qui tecum vivit et regnat in unitate Spiritus sancti Deus :

Be appeased, O Lord, with the offering we have made, and cease not to protect thy servant N. whom thou hast been pleased to appoint Pastor over thy Church. Through our Lord Jesus Christ thy Son : who liveth and reigneth with thee in the unity of the Holy Ghost, one God :

¶ *Here he elevates his voice, and says :*

P. Per omnia sæcula
sæculorum.

P. World without
end.⁽⁸⁰⁾

R. Amen.

R. Amen.

P. Dominus vobis-
cum.

P. The Lord be with
you.

R. Et cum spiritu
tuo.

R. And with thy
spirit.

¶ *Here he uplifts his hands.*⁽⁸¹⁾

P. Sursum corda.

P. Lift up your
hearts.

R. Habemus ad Do-
minum.

R. We have lifted
them up to the Lord.

P. Gratias agamus
Domino Deo nostro.

P. Let us give thanks
to the Lord our God.⁽⁸²⁾

R. Dignum et justum
est.

R. It is meet and just.

THE PREFACE.⁽⁸³⁾

Vere dignum et jus-
tum est, æquum et salu-
tare, nos tibi semper et
ubique gratias agere:
Domine sancte, Pater
omnipotens, æterne De-
us. Qui cum unigenito
Filio tuo, et Spiritu
Sancto, unus es Deus,
unus es Dominus : non

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, Fa-
ther Almighty, eternal
God, who together with
thy only begotten Son,
and the Holy Ghost, art

in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tuâ gloriâ, revelante te credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentiâ discretionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in personis proprietas, et in essentiâ unitas, et in majestate adoreturæqualitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes :

one God, and one Lord: not in a singularity of Person but in Trinity of substance. For what we believe of thy glory, as thou hast revealed, the same we believe of thy Son and of the Holy Ghost, without any difference or distinction. So that, in the confession of the true and eternal Deity, we adore a distinction in the Persons, a unity in the Essence, and an equality in the Majesty. Whom the Angels and Archangels, the Cherubim also and Seraphim praise, and cease not daily to cry out with one voice saying :

¶ *Here the Priest lowers the tone of his voice, which however still continues audible ; and with his hands joined, and his head profoundly inclined, he recites the following hymn,⁽⁸⁴⁾ while the bell⁽⁸⁵⁾ is rung by the Acolyte.*

Sanctus, Sanctus, Holy, Holy, Holy
Sanctus Dominus Deus Lord God of Sabaoth.⁽⁸⁶⁾

Sabaoth. Pleni sunt Cœli et Terra gloriâ tuâ. Heaven and earth are full of thy glory.

Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis. Hosanna in the highest. Blessed is he that cometh in the name of the Lord.⁽⁸⁷⁾ Hosanna⁽⁸⁸⁾ in the highest.

¶ *On all Sundays in the year which have no proper Preface, the foregoing is recited.*

The common Preface on all Festivals, and other days to which a peculiar one is not assigned, and in Masses of the Dead, is the following:

<p>Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine Sancte, Pater omnipotens æternæ Deus: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli cœlorumque virtutes, ac beata Seraphim, sociâ exultatione concelebrant. Cum quibus et nostras</p>	<p>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. Through whom the Angels praise thy Majesty, the Dominations adore it, the Powers tremble before it. The Heavens, and the Powers of Heaven, and blessed Seraphim</p>
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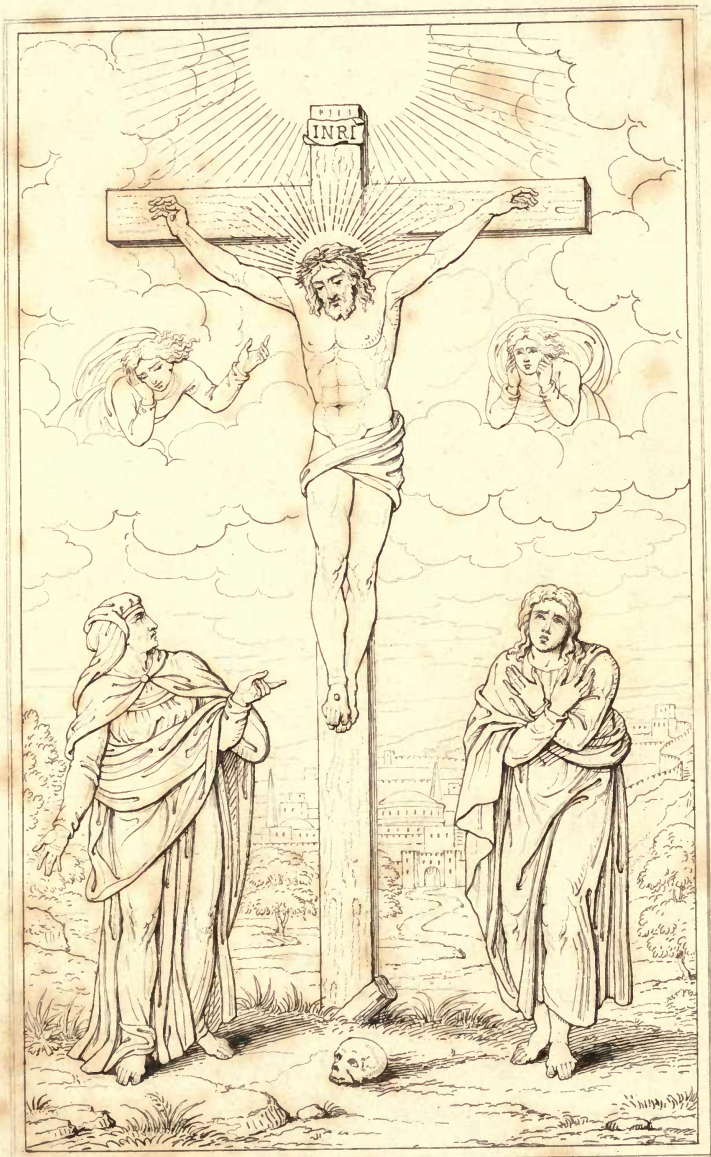
voces, ut admitti jubeas with common jubilee
deprecamur, supplici glorify it. Together with
confessione dicentes, whom we beseech thee,
that we may be admit-
ted to join our humble
voices saying,

Sanctus, Sanctus, Holy, Holy, Holy,
Sanctus, &c. &c.

¶ *The Priest lifts up his eyes and hands to-
wards heaven,⁽⁸⁹⁾ and after kissing the Altar,⁽⁹⁰⁾
makes the sign of the Cross three times over
the Oblation.⁽⁹¹⁾*

THE CANON⁽⁹²⁾ OF THE MASS.

Te igitur, Clemen- We humbly pray and
tissime Pater, per Je- beseech Thee, there-
sum Christum Filium fore, most merciful Fa-
tuum Dominum nos- ther through Jesus Christ
trum, supplices roga- thy Son, our Lord, that
mus, ac petimus, uti thou wouldst vouchsafe
accepta habeas et be- to accept and bless these
nedicas, hæc ✠ dona, ✠ gifts,⁽⁹³⁾ these ✠ pre-
hæc ✠ munera, hæc ✠ sents, these ✠ holy un-
Sancta Sacrificia illibata. spotted sacrifices which
In primis quæ tibi offe- in the first place we offer
rimus pro Ecclesiâ tuâ thee for thy holy Catho-
Sanctâ Catholicâ: quam lic Church,⁽⁹⁴⁾ to which
pacificare, custodire, a- vouchsafe to grant peace;
dunare, et regere digne as also to preserve, unite,



Michael Angelo inv

Cb. de Cbatillon d.

H. Moses sc.

London. Printed for Joseph Booker 1st Feb^r 1833.



ris toto orbe terrarum : and govern it throughout
 unâ cum famulo tuo the world, together
 Papa nostro N. et Anti- with thy servant N. our
 stite nostro N. et Rege Pope, ⁽⁹⁵⁾ N. our bishop,
 nostro N. et omnibus and N. our King, ⁽⁹⁶⁾ as
 Orthodoxis, atque Ca- also all orthodox believ-
 tholicæ et Apostolicæ ers and professors of the
 fidei cultoribus. Catholic and Apostolic
 faith.

COMMEMORATION OF THE LIVING.

Memento, Domine, Be mindful, O Lord,
 famulorum famularum- of thy servants, men
 que N. et N. and women, N. and N.

¶ *He silently mentions those whom he intends to pray for.*

Et omnium circum- And of all here pre-
 stantium, quorum tibi sent, whose faith and de-
 fides cognita est, et nota votion are known unto
 devotio, pro quibus tibi thee, for whom we offer,
 offerimus, vel qui tibi or who offer up to thee
 offerunt hoc sacrificium this Sacrifice of praise
 laudis pro se, suisque for themselves, their fa-
 omnibus pro redemptio- milies, and friends, for
 ne animarum suarum, the redemption of their
 pro spe salutis et inco- souls, for the health and
 lunitatis suæ, tibi que salvation they hope for,
 reddunt vota sua æter- and who pay their vows
 no Deo, vivo et vero. to thee, the eternal, liv-
 ing and true God.

Communicantes et
 memoriam venerantes,
 in primis gloriosæ sem-
 per Virginis Mariæ Ge-
 netricis Dei et Domini
 nostri Jesu Christi: sed
 et beatorum Apostolo-
 rum, ac Martyrum tuo-
 rum, Petri et Pauli, An-
 dreæ, Jacobi, Joannis,
 Thomæ, Jacobi, Philip-
 pi, Bartholomæi, Mat-
 thæi, Simonis et Thadæi,
 Lini, Cleti, Clementis,
 Xysti, Cornelii, Cypria-
 ni, Laurentii, Chrysogo-
 ni, Joannis et Pauli,
 Cosmæ et Damiani, et
 omnium Sanctorum tu-
 orum: quorum meritis
 precibusque concedas,
 ut in omnibus protecti-
 onis tuæ muniamur au-
 xilio. Per eundem Chris-
 tum Dominum nostrum.
 Amen.

Communicating⁽⁹⁷⁾
 with and honouring in
 the first place, the me-
 mory⁽⁹⁸⁾ of the ever Vir-
 gin Mary, Mother of our
 Lord Jesus Christ, as al-
 so of the blessed Apo-
 stles and Martyrs, Peter
 and Paul, Andrew, James,
 John, Thomas, James,
 Philip, Bartholomew,
 Matthew, Simon and
 Thaddeus: Linus, Cle-
 tus, Clement, Xystus,
 Cornelius, Cyprian, Lau-
 rence, Chrysogonus,
 John and Paul, Cosmas
 and Damian, and of all
 thy Saints; by whose
 merits and prayers, grant
 that we may be always
 defended by the help of
 thy protection.⁽⁹⁹⁾
 Through the same Christ
 our Lord. Amen.

¶ *Spreading his hands over the Oblation he
 says:*⁽¹⁰⁰⁾

Hanc igitur oblatio-

We therefore be-

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

seech thee, O Lord, graciously to accept this oblation of our service; as also of thy whole family, and dispose our days in thy peace, preserve us from eternal damnation, and rank us in the number of thine elect. Through Jesus Christ our Lord. Amen.

Quam oblationem tu Deus in omnibus, quæsumus, benedic†tam, adscrip†tam, rat†tam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus, et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Which oblation do thou, O God, vouchsafe in all respects to bless, † approve, † ratify, † and accept, that it may be made for us the Body † and Blood † of thy most beloved Son Jesus Christ our Lord.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas; et elevatis oculis in cœlum ad te Deum Patrem suum om-

Who the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven to thee,

nipotentem: tibi gratias
agens, bene † dixit, fre-
git deditque discipulis
suis, dicens: Accipite et
manducate ex hoc om-
nes.

HOC EST ENIM CORPUS
MEUM.

the Almighty God, his
Father: giving thanks to
thee, he blessed, † brake,
and gave it to his disci-
ples, saying; Take and
eat ye all of this.

FOR THIS IS MY BODY.

¶ *After pronouncing the Words of Consecration, the Priest kneeling adores,⁽¹⁰¹⁾ and elevates⁽¹⁰²⁾ the sacred Host: and the Acolyte rings the bell.*

Similimodo postquam
cœnatum est, accipiens
et hunc præclarum Ca-
licem in sanctas ac vene-
rabiles manus suas: item
tibi gratias agens, bene-
† dixit, deditque disci-
pulis suis, dicens; Ac-
cipite et bibite ex eo
omnes. HIC EST ENIM CA-
LIX SANGUINIS MEI, NOVI
ET ÆTERNI TESTAMENTI:
MYSTERIUM FIDEI: QUI
PRO VOBIS ET PRO MULTIS
EFFUNDETUR IN REMISSIO-
NEM PECCATORUM. Hæc
quotiescunque feceritis,

In like manner, after
he had supped, taking
also this excellent Cha-
lice into his holy and
venerable hands, giving
thee also thanks, he
blessed, † and gave it
to his disciples, saying:
Take and drink ye all
of this. FOR THIS IS THE
CHALICE OF MY BLOOD
OF THE NEW AND ETERNAL
TESTAMENT: THE MYS-
TERY OF FAITH, WHICH
SHALL BE SHED FOR YOU,
AND FOR MANY, TO THE RE-
MISSION OF SINS. As often

in mei memoriam facie-
tis.

as you do these things,
ye shall do them in re-
membrance of me.

¶ *Here also kneeling, he adores; and elevates
the Chalice. The Acolyte rings the bell.*⁽¹⁰³⁾

Unde et memores,
Domine nos servi tui,
sed et plebs tua sancta,
ejusdem Christi Filii tui
Domini nostri tam beatæ
Passionis, nec non et ab
inferis Resurrectionis
sed et in cœlos gloriosæ
Ascensionis: offerimus
præclaræ majestati tuæ
de tuis donis ac datis,
Hostiam ✠ puram, Hos-
tiam ✠ sanctam, Hostiam
✠ immaculatam: Panem
✠ sanctum vitæ æternæ
et Calicem ✠ salutis per-
petuæ.

Wherefore, O Lord,
we thy servants, as also
thy holy people, calling
to mind the blessed pas-
sion of the same Christ
thy Son our Lord, his Re-
surrection from hell,⁽¹⁰⁴⁾
and admirable Ascension
into heaven, offer unto
thy most excellent Ma-
jesty of thy gifts be-
stowed upon us a pure
✠ Victim,⁽¹⁰⁵⁾ a holy ✠
Victim, an unspotted ✠
Victim, the holy ✠ Bread
of eternal life and Cha-
lice ✠ of everlasting sal-
vation.

Supra quæ, propitio
ac sereno vultu respicere
digneris; et accepta ha-
bere, sicuti accepta ha-
bere dignatus es munera
pueri tui justi Abel, et

Upon which, vouch-
safe to look, with a pro-
pitious and serene coun-
tenance, and to accept
them, as thou wast
pleased to accept the

sacrificium Patriarchæ nostri Abrahæ: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam Hostiam.

gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which thy high Priest Melchisedech offered to thee, a holy Sacrifice and unspotted Victim.

¶ *He profoundly inclines himself:*

Supplices te rogamus, Omnipotens Deus, jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ: ut quotquot, ex hac altaris participatione, sacrosantum Filii tui Corporis, et Sanguinem sumserimus, omni benedictione cœlesti, et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

We most humbly beseech thee, Almighty God, command these things to be carried by the hands of thy holy Angel to thy altar on high, in the sight of thy divine Majesty: that whosoever of us, by partaking of these gifts on thy altar, shall receive the most sacred Body and Blood of thy Son, may be filled with every heavenly grace and blessing. Through the same Christ our Lord. Amen.

COMMEMORATION OF THE DEAD.⁽¹⁰⁶⁾

Memento etiam Domine, famulorum famularumque tuarum N. et N. qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Be mindful also, O Lord, of thy servants N. and N. who are gone before us, with the sign of faith, and rest in the sleep of peace.⁽¹⁰⁷⁾

¶ *Here particular mention is silently made of such of the Dead as are to be prayed for.*

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii lucis et pacis ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. To these, O Lord, and to all⁽¹⁰⁸⁾ who sleep in Christ, grant we beseech thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

Amen.

¶ *Here striking his breast, he says:*⁽¹⁰⁹⁾

Nobis quoque peccatoribus famulis tuis, de multitudine miserantium tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Matthias, Barnabas, Ig- Also to us sinners, thy servants, confiding in the multitude of thy mercies, vouchsafe to grant some part and fellowship⁽¹¹⁰⁾ with thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ig-

Matthia, Barnaba, Ignatio, Alexandro, Marcelino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper bona creas, sancti-ficas, vivi-ficas, bene-dicis, et præstas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri ✠ Omnipotenti, in unitate Spiritus ✠ Sancti, omnis honor et gloria.

natias, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agathy, Lucy, Agnes, Cecily, Anastasia, and with all thy saints: into whose company we beseech thee to admit us, not in consideration of our merit, but of thy own gracious pardon. Through Christ our Lord.

Through whom, O Lord, thou dost always create, sanctify, ✠ quicken, ✠ bless, and ✠ give us all these good things. Through him, ✠ and with him, ✠ and in him, ✠ is to thee, God the Father ✠ Almighty, in the unity of the Holy ✠ Ghost, all honour and glory.⁽¹¹¹⁾

¶ *Here he elevates his voice:*

P. Per omnia sæcula
sæculorum.

R. Amen.

P. World without
end.

R. Amen.

*Oremus.**Let us pray.*

Præceptis salutaribus
moniti, et divina insti-
tutione formati, aude-
mus dicere.

Being instructed by
thy saving precepts, and
following thy divine di-
rections, we presume to
say.

Pater noster qui es in
cœlis; sanctificetur no-
men tuum: Adveniat
regnum tuum: Fiat
voluntas tua sicut in
cœlo, et in terra. Pa-
nem nostrum quotidia-
num da nobis hodie:
Et dimitte nobis debita
nostra, sicut et nos di-
mittimus debitoribus
nostris. Et ne nos in-
ducas in tentationem.

Our Father,⁽¹¹²⁾ who
art in heaven, hallowed
be thy name: thy king-
dom come: thy will be
done on earth, as it is
in heaven: give us this
day our daily bread;
and forgive us our tres-
passes as we forgive
them that trespass
against us: and lead us
not into temptation.

R. Sed libera nos a
malo.

R. But deliver us
from evil.

P. Amen.

P. Amen.

¶ *At solemn High Mass, the Deacon, towards
the conclusion of the Pater noster, goes to the
right hand of the Priest, where he awaits the
approach of the Sub-deacon, from whom he
receives the Paten which he puts into the hand
of the Priest, who then says:*

Libera nos quæsu-

Deliver us, we be-

mus, Domine, ab omnibus malis, præteritis, præsentibus et futuris : et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro, et Paulo, atque Andrea, et omnibus sanctis : da propitius pacem in diebus nostris : ut ope misericordiæ tuæ adju-ti, 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.

seech thee, O Lord, from all evils past, present, and to come ; and the blessed and glorious Mary the ever Virgin mother of God,⁽¹¹³⁾ together with thy blessed Apostles Peter, and Paul, and Andrew, and all the Saints interceding for us, mercifully grant peace⁽¹¹⁴⁾ in our days : that through the assistance of thy mercy, we may be always free from sin, and secure from all disturbance. Through the same Lord Jesus Christ thy Son : who liveth and reigneth with Thee in the unity of the Holy Ghost, one God :

¶ *Here he elevates his voice, and says :*

P. Per omnia sæcula
sæculorum.

R. Amen.

P. Pax Domini sit

P. World without
end.

R. Amen.

P. The peace of the

semper vobiscum. Lord be always with
you.

R. Et cum spiritu tuo. R. And with thy spirit.

¶ *Here the Priest breaks the Sacred Host⁽¹¹⁵⁾ into two parts, from one of which, he detaches a little particle; and having deposited the two larger ones upon the Paten, he puts the small one in the Chalice, saying;*⁽¹¹⁶⁾

Hæc commixtio et consecratio Corporis et Sanguinis Domini nos- tri Jesu Christi, fiat ac- cipientibus nobis in vi- tam æternam. Amen.	May this mixture, and consecration of the Body and Blood of our Lord Jesus Christ, be to us who receive it, effectual to eternal life. Amen.
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¶ *Then having made a genuflection, striking his breast, he says;*

Agnus Dei qui tollis peccata mundi, miserere nobis.	Lamb of God who takest away the sins of the world, have mercy on us. ⁽¹¹⁷⁾
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Agnus Dei qui tollis peccata mundi, miserere nobis.	Lamb of God who takest away the sins of the world, have mercy on us.
---	---

Agnus Dei qui tollis peccata mundi, dona no- bis pacem.	Lamb of God who takest away the sins of the world, give us thy peace.
---	--

¶ *In Masses of the Dead, he says;*

Agnus Dei qui tollis peccata mundi, dona eis requiem.	Lamb of God who takest away the sins of the world, give them rest.
---	---

Agnus Dei, &c. dona eis requiem.	Lamb of God, &c. give them rest.
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Agnus Dei, &c. dona eis requiem sempiter- nam.	Lamb of God, &c. give them eternal rest.
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¶ *Standing in an inclined position, with his hands joined and resting on the Altar, and his eyes reverently fixed upon the Sacred Host, the Priest recites the following prayers, the first of which is omitted in Masses of the Dead.*

Domine Jesu Christe, qui dixisti Apostolis tu- is: Pacem relinquo vo- bis, pacem meam do vo- bis: ne respicias pecca- ta mea, sed fidem Eccle- siæ tuæ: eamque secun- dum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas Deus, per omnia sæcula sæculorum. A- men.	Lord Jesus Christ, who saidst to thy Apo- stles, I leave you peace, I give you my peace; regard not my sins, but the faith of thy Church; and grant her that peace and unity which are agreeable to thy will: Who livest and reignest God, world without end. Amen.
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¶ *At Solemn High Mass, the Deacon kisses the altar at the same time with the celebrating Priest, by whom he is saluted with the kiss of peace,⁽¹¹⁸⁾ accompanied by these words:*

P. Pax tecum.

P. Peace be with thee.

¶ *To which the Deacon answers;*

R. Et cum spiritu tuo.

R. And with thy spirit.

¶ *And then salutes, in like manner, the Sub-deacon, who conveys the kiss of peace to those amongst the clergy who may be assisting at Mass.*

Domine Jesu Christe,
 Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus, et Sanguinem tuum, ab omnibus iniquitatibus meis et universis malis: et fac me tuis semper inhærere mandatis, et a tenunquam separari permittas; Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculo-

Lord Jesus Christ,
 Son of the Living God, who, according to the will of thy Father, with the co-operation of the Holy Ghost, hast by thy death, given life to the world, deliver me by this thy most sacred Body and Blood from all my iniquities, and from all evils: and make me always adhere to thy commandments, and never suffer me to be separated from thee: who with the same God the Father

rum. Amen.

and the Holy Ghost, liv-
est and reigneth God, for
ever and ever. Amen.

Perceptio Corporis tui,
Domine Jesu Christe,
quod ego indignus sume-
re præsumo, non mihi
proveniat in iudicium et
condemnationem: sed
pro tuâ pietate, prosit
mihi ad tutamentum
mentis et corporis, et ad
medelam percipiendam.
Qui vivis et regnas cum
Deo Patre in unitate
Spiritus Sancti Deus,
per omnia sæcula sæcu-
lorum. Amen.

Let not the participa-
tion of thy Body, O Lord
Jesus Christ, which I,
though unworthy, pre-
sume to receive, turn to
my judgment and con-
demnation; but through
thy mercy, may it be to
me a safe-guard and re-
medy, both of soul and
body: Who with God the
Father, in the unity of
the Holy Ghost, livest
and reigneth God, world
without end. Amen.

¶ *Taking the Host in his hands, he says;*

Panem cœlestem acci-
piam, et nomen Domini
invocabo.

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

¶ *Striking his breast in humility and with devo-
tion, he says three times;*⁽¹¹⁹⁾

Matt. c. VIII. v. 8. Do-
mine, non sum dignus,
ut intres sub tectum

Matt. c. VIII. v. 8. Lord
I am not worthy that
thou shouldst enter un-

meum : sed tantum dic	der my roof; but only
verbo, et sanabitur ani-	say the word and my
ma mea.	soul shall be healed.

¶ *Taking reverently both parts of the Sacred Host, in his right hand; and signing with it the sign of the Cross on himself,⁽¹²⁰⁾ he says the following prayer, and then receives.*

Corpus Domini nostri	May the Body of our
Jesu Christi custodiat	Lord Jesus Christ pre-
animam meam in vitam	serve my soul unto life
æternam. Amen.	everlasting. Amen.

¶ *After a short meditation on the stupendous mystery, he uncovers the chalice; adores, genuflecting, the sacred Blood: and then, with the most religious diligence, gathers upon the Paten, or silver Disk, the very smallest atoms⁽¹²¹⁾ of the Host, which remain upon the corporal; (this is the small linen cloth upon which the species are deposited) these fragments he puts into the Chalice, which he then takes⁽¹²²⁾ in his hands, saying:*

Ps. cxv. Quid retribu-	Ps. cxv. What shall I
am Domino pro omnibus	render to the Lord, for
quæ retribuit mihi? Ca-	all the things that he
licem salutaris accipiam,	hath rendered to me? I
et nomen Domini invo-	will take the Chalice of
cabo. Laudans invocabo	Salvation; and I will
Dominum, et ab inimicis	call upon the name of

meis salvus ero.

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

¶ *Receiving the blood of our Saviour, he says ;*

<p>Sanguis Domini nostri Jesu Christi, custodiat animam meam in vitam æternam. Amen.</p>	<p>The Blood of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.</p>
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¶ *Taking the first Ablution he says ;*

<p>Quod ore sumpsimus, Domine, pura mente capiamus, et de munere temporali, fiat nobis remedium sempiternum.</p>	<p>Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind, that of a temporal gift, it may become to us an eternal remedy.</p>
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¶ *Taking the second Ablution he says ;*

<p>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 sæ-</p>	<p>May thy Body, O Lord, which I have received, and thy Blood which I have drunk, cleave to my bowels ; and grant that no stain of sin may remain in me, who have been fed with thy pure and holy sacraments.</p>
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cula sæculorum. Amen. Who livest and reignest
for ever and ever. Amen.

¶ *Then he returns to the Book and reads the
Communion, which varies with the day.*

THE COMMUNION.⁽¹²³⁾

<p>Benedicimus Deum coeli, et coram omnibus viventibus confitebimur ei: (<i>Tob. c. XII.</i>) quia fe- cit nobiscum misericor- diam suam.</p>	<p>We bless the God of heaven, and we will praise him in the sight of all the living: (<i>Tob. c. XII.</i>) because he hath shown his mercy to us.</p>
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POST-COMMUNION.⁽¹²⁴⁾

Oremus.

Let us pray.

<p>Proficiat nobis ad sa- lutem corporis et animæ, Domine Deus noster, hu- jussacramentisusceptio: et sempiternæ sanctæ Trinitatis ejusdemque individuæ unitatis con- fessio. Per Dominum nostrum Jesum Chris- tum filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia sæcula sæculorum. Amen.</p>	<p>O Lord our God, may the reception of this sa- crament, together with the confession of the everlasting holy Trinity and of the undivided unity of the same, avail us, for the health both of our souls and bodies. Through our Lord Jesus Christ thy Son; who liveth and reigneth with thee in the unity of the Holy Ghost, one God,</p>
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world without end. Amen.

OCCASIONAL POST-COMMUNIONS.

Oremus.

Mundet et muniat nos, quæsumus Domine, divini sacramenti munus oblatum: et intercedente beata Virgine Dei genetrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque beato N. et omnibus sanctis; a cunctis nos reddat et perversitatibus expiatis, et adversitatibus expeditos.

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde: ut qui, Angelo nuntiante, Christi Filii tui incarnationem cognovimus; per passionem ejus et crucem, ad resurrectionis gloriam perducamur.

Let us pray.

May the oblation of this divine sacrament, we beseech thee, O Lord, both cleanse and defend us; and the blessed Mary, the virgin mother of God, together with the blessed Apostles Peter and Paul, and the blessed N. and all the saints interceding for us; render us expiated from all perversities, and free us from all adversities.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, who by the message of an Angel have known the incarnation of Christ, thy Son, may by his passion and cross, come to the glory of his resurrection.

Libera, quæsumus, Domine, a peccatis et hostibus, famulos tuos, tibi supplicantes: ut in sancta conversatione viventes, nullis afficiantur adversis. Per Dominum nostrum Jesum Christum filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus: per omnia sæcula sæculorum. Amen.

Deliver, O Lord, we beseech thee, from all sin, and from all enemies, thy servants, who offer their humble prayers to thee; that leading holy lives, they may be attacked by no misfortunes. Through our Lord Jesus Christ thy Son: who liveth and reigneth with thee in the unity of the Holy Ghost, One God, world without end. Amen.

Hæc nos, quæsumus Domine, divini sacramenti perceptio protegat: et famulum tuum N. quem pastorem Ecclesiæ tuæ præesse voluisti, unà cum commisso sibi grege, salvet semper et munit. Per Dominum nostrum Jesum Christum filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus: per omnia sæcula sæcu-

May the participation of this divine sacrament protect us, we beseech thee, O Lord; and always procure safety and defence to thy servant N. whom thou hast appointed pastor over thy Church, together with the flock committed to his charge. Through our Lord Jesus Christ thy Son; who liveth and reigneth with thee in

lorum. Amen.

the unity of the Holy
Ghost, One God, world
without end. Amen.

¶ *Proceeding to the middle of the Altar, which he kisses, the Priest turns round and greets the People with ;*

P. Dominus vobis-
cum.

P. The Lord be with
you.

¶ *To which the Choir, or the Acolyte, answers ;*

R. Et cum spiritu tuo.

R. And with thy spirit.

¶ *Then continuing with his face towards the People, he announces to them leave to depart.*

P. Ite, missa est.

P. Go, you are dis-
missed.

¶ *To which is answered ;*

R. Deo Gratias.

R. Thanks be to God.

¶ *On those days however, on which the Angelic Hymn, Glory be to God on High, is omitted ; instead of dismissing the people with these words, the Priest, after having turned round towards the Altar, says ;*

P. Benedicamus Do-
mino.

P. Let us bless the
Lord.

¶ *In Masses of the Dead, instead of either of the foregoing salutations, is said;*

P. Requiescant in pace. P. May they rest in peace.

¶ *To which is answered;*

R. Amen.

R. Amen.

¶ *At Solemn High Mass, it is the Deacon who chants the Ite, missa est, &c. &c.*⁽¹²⁵⁾

¶ *Then bowing before the Altar, the Priest says;*

Placeat tibi, sancta Trinitas, obsequium servitutis meæ, et præstatur sacrificium quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihi que, et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Let the performance of my homage be pleasing to thee, O holy Trinity, and grant that the sacrifice which I, though unworthy, have offered up in the sight of thy Majesty, may be acceptable to thee, and through thy mercy be a propitiation for me, and all those for whom it has been offered. Through Christ our Lord. Amen.

¶ *Then having kissed the Altar, he looks up towards Heaven and elevates his hands, which he afterwards joins, at the same time that he bows his head, saying in an audible voice:*

Benedicat vos omnipotens Deus, Pater et Filius, et Spiritus Sanctus. May Almighty God, the Father, Son, and Holy Ghost; bless you.

R. Amen.

R. Amen.

¶ *And having turned himself to the People, before he has entirely completed this prayer, he gives his blessing,⁽¹²⁶⁾ by making the sign of the Cross over them with his outstretched right hand: just as he invokes the persons of the Holy Trinity. (The Benediction is omitted at Masses of the Dead.) Then turning to the Gospel-side of the Altar, he says;*

P. Dominus vobiscum.

P. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

¶ *He then traces the sign of the Cross, first upon the Altar on the commencement of the Gospel; then upon his forehead, lips, and breast; and, afterwards, reads the particular Gospel appointed for the occasion; but more generally it happens that the Gospel of St. John is the proper one to be recited.*

P. ✚ Initium sancti Evangelii secundum Joannem.

P. ✚ The beginning of the holy Gospel according to St. John.

R. Gloria tibi, Domine.

R. Glory be to thee, O Lord.

St. John, c. i. In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine: ut omnes crederent per illum. Non erat ille lux: sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit: in

St. John, c. i. In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God. All things were made by him; and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God whose name was John; this man came for a witness, to give testimony of the light, that all men might believe through him: he was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the

propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi unigeniti à Patre, plenum gratiæ et veritatis.

world was made by him, and the world knew him not. He came into his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God, to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH,⁽¹²⁷⁾ and dwelt among us; and we saw his glory, the glory as it were, of the only begotten of the Father; full of grace and truth.

R. Deo gratias.

R. Thanks be to God.

¶ *The following V. R. and Prayer are in some Places said every Sunday and Holiday after Mass.*

V. Domine saluum fac Regem nostrum N.

V. O Lord save N. our King.

R. Et exaudi nos in

R. And hear us in the

die qua invocaverimus te. day we call upon thee.

V. Gloria Patri et Filio et Spiritui Sancto.

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

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

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

Oremus.

Let us pray.

Quæsumus omnipotens Deus : ut famulus tuus N. Rex noster, qui tuâ miseratione suscepit regni gubernacula, virtutem etiam omnium percipiat incrementa : quibus decenter ornatus, et vitiorum monstra devitare, et ad te, qui via, veritas, et vita es, gratiosus valeat pervenire. Per Dominum nostrum &c.

We beseech thee, O Almighty God, that thy servant N. our King, who by thy mercy, hath undertaken the government of these realms, may also receive an increase of all virtues, wherewith being adorned, he may avoid every enormity of sin ; and come at length to thee, who art the way, the truth, and the life. Through Christ our Lord.

R. Amen.

R. Amen.