1957 ORDO MISSAE

Edited by the monks of Solesmes

_Courtesy of Dr. William Mahrt_

Including instructions for how to sing a High Mass and chants sung by Priest & People (Solemn & Ferial).

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Regarding their words about “three ancient readings” please see this article.

* Notice how this text allows for added psalm verses at Introit & Communion, even though the document by Pope Pius XII—“De musica sacra et sacra liturgia” (*Instruction on Sacred Music and Sacred Liturgy*)—would not be issued until 3 September 1958.
THE ORDINARY OF THE MASS.

PART I.

Preparation for the Sacrifice.

The first of the sung pieces of the Mass is that which the old texts call "antiphona ad introitum", or "anthem on entering", which has become "Introit". Its purpose is shown clearly enough by its name; it is to be sung while the Celebrant and his attendants approach the altar, and serves as introduction to the Mass.

The priest, standing at the foot of the altar-steps, and signing himself with the sign of the holy Cross begins, the acolytes or other ministers responding:


Ant. Introíbo ad altáre Déi.

The Servers: Rì. Ad Déum qui laetificat juventútem méam.

Psalm 42.

Judica me Déus, et discérne causam méam de génite non sáncta : ab hómine inióquó et dolósó érue me.

S. Quia tu es Déus fortitúdo méa : quare me repulísti, et quare trístis incédó, dum afligísti me inímicus?

P. Émitte lúcem túam, et veritátem túam : ipsa me deduxérunt, et adduxérunt in móntem sánctum túum et in tabernácula túa.

S. Et introíbo ad altáre Déi : ad Déum qui laetificat juventútem méam.

P. Confitébor tibi in cíthara, Déus, Déus méus : quare trístis es ánima méa, et quare contúrbas me?

S. Spéra in Déo, quóniam adhuc confitébor illi : salutáre vútus méi, et Déus méus.
P. Glória Pátri, et Fílio, et Spíritui Sancto.
Ant. P. Introibo ad altáre Déi.
S. Ad Déum qui laetíficat juventútém méam.

P. Our help is in the name of the Lord.
S. Who made heaven and earth.
P. I confess to Almighty God.

The Servers : May Almighty God have mercy on thee and, having forgiven thee thy sins, bring thee to life everlasting.
P. Amen.

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

The Priest : May Almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting.
S. Amen.
P. May the almighty and merciful God grant us pardon, absolution, and remission of our sins.
S. Amen.
P. Thou wilt turn O God, and bring us to life.
S. And thy people will rejoice in thee.
The Ordinary of the Mass.

P. Ostende nobis, Dómine, misericórdiam túnám.
S. Et salutáre túum da nóbis.
P. Dómine, exáudi oratiónem méam.
S. Et clámor méus ad te véniat.
P. Dóminus vóbísicum.
S. Et cum spíritu túnó.

Orémus.

A Ufer a nobis, quásumus, Dó- mine, iniquitátes nostras : ut
ad Sancta sanctórum puris me-
reámur méntibus introíre. Per
Christum Dóminum nostrum.
Amen.

Orámus te, Dómine, per mé-
rita sanctórum tuórum, quorum
relíquiae hic sunt, et ómnium
sanctórum : ut indulgére digne-
ris ómnia peccáta mea. Amen.

At High Mass, the celebrant blesses incense:

Ab illo benedicáris in cujus
honóre cremáberis. Amen.

He censes the cross and the altar, is himself censed.

Then he reads the Introit at the Epistle side of the altar. Meanwhile the Choir, having finished the Introit, at once sings the Kyrie eleison.

Kýrie, éléison. Kýrie, éléison.
Kýrie, éléison.
Christe, éléison. Christe, éléison.
Christe, éléison.
Kýrie, éléison. Kýrie, éléison.
Kýrie, éléison.

When the Kyrie is finished, the Celebrant intones the Gloria in excelsis. He continues it in a low voice while it is sung by the Choir. It is omitted in Masses for the Dead and whenever violet vestments are worn.

Glória in excélsis Déo. Et in
térra pax homínibus bónae
voluntátis. Laudámus te. Bene-
dicimus te. Adorámus te. Gló-
ricámus te. Grátias ágimus
tibi propé mágnam glóriam
túnám. Dómine Déus, Rex cae-

Lord have mercy. Lord have mercy. Lord have mercy.
Christ have mercy. Christ have mercy. Christ have mercy.
Lord have mercy. Lord have mercy. Lord have mercy.

GLoryst 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, King of heaven, God the
Father almighty. O Lord the

飏. Dóminus vobiscum. 
飏. The Lord be with you.
飏. Et cum spíritu túo. 
飏. And with thy spirit.

Collects. — Epistle. — Gradual.

The first prayer is called a Collect, because in it the Priest offers to God the united prayers of the faithful: moreover it contains the special intentions of the Church in this particular Office. According to liturgical rules, there may be one or more Collects, and consequently one or more Secret Prayers and Post-Communions.

1. Festival or Ferial Tone.

D

Ominus vobiscum. R. Et cum spí-ri-tu tú-o. ... per ómni-

a saécu-la saeculó-rum. R. Amen.

2. Ancient Solemn Tone.

D

Ominus vobiscum. R. Et cum spí-ri-tu tú-o. ... per ómni-

a saécu-la saeculó-rum. R. Amen.

When the prayer is preceded by: Flectamus génua.


The Collect that follows is sung to the ferial tone.
The ordinary of the Mass.

3. Ancient Simple Tone.

(For the prayers of the Asperges, Blessings and Litanies.)

\[\text{\textbf{D}}\]
\[\text{Ominus vobiscum. R\textsuperscript{f}. Et cum spí-ri-tu tú-o. Per Chri-}\]
\[\text{stum Dóminus nóstrum. R\textsuperscript{f}. Amen.}\]

The Epistle is a reading from one of the letters (Epistles) of the Apostles; or it may be taken from the Acts, the Apocalypse, or the Old Testament. At the end the Servers answer: Deo grátias (Thanks be to God).

When the Epistle has been sung, the Choir sings the Gradual, and then the Alleluia, or in penitential seasons the Tract. In Paschal Time there is no Gradual, but two Alleluías are sung. On certain feasts the Alleluia is followed by a Sequence.

There is good reason to think that the first part of the Mass originally contained not two readings only, but three: the first from the Old Testament, the second from the Epistles, the third from the Gospels. The first was followed by a Respond (the Gradual), the second by Alleluia or Tract: which is strictly in keeping with liturgical custom. When the readings were reduced to two, the Gradual and Alleluia were left to follow one another in a haphazard way.

Gospel.

The Gospel is a reading from one of the four Evangelists: St Matthew, St Mark, St Luke and St John, who recorded the life and the very words of Jesus. The Gospel, therefore, after the Blessed Sacrament, is the Church’s chief treasure; and the sacred Liturgy surrounds it with prayers and ceremonies and pays it special honours.

Out of respect for our Lord and his words, the faithful stand while the Gospel is read. When it begins, Priest and people make the sign of the Cross on forehead, lips and breast; where thought, speech and feeling reside.

\[\text{M\textsuperscript{Unda cor meum, ac lábia mea, omnipotens Deus, qui lábia Isaiæ Prophética cálculo mundásti ignito : ita me tua grata miseratione dignáre mun-}}\]
\[\text{dáre, ut sanctum Evangélium tuum digné váleam nuntiáre. Per Christum Dóminus no-}\]
\[\text{strum. Amen.}\]

Jube Dómine benedicíere.

Dóminus sit in corde meo, et in lábiis meis: ut digne et com-\[\text{peténter annúntíem Evangélium suum. Amen.}\]

Cleanse my heart and my lips, O Almighty God, who didst cleanse with a burning coal the lips of the prophet Isaiah; and vouchsafe in thy loving-kindness so to purify me that I may be enabled worthily to announce thy holy Gospel. Through Christ our Lord. Amen.

Vouchsafe, O Lord, to bless me.

The Lord be in my heart and on my lips that worthily and in a seemly manner I may announce his Gospel. Amen.
Introduction to the Gospel:

\[\text{Ý. Dóminus vobiscum.} \quad \text{R. Et cum spíritu tuo.} \]

\[\text{Ý. The Lord be with you.} \quad \text{R. And with thy spirit.} \]

\[\text{X̂. Initium or Sequántia sancti Evangélii secúndum N.} \]

\[\text{R. Glória tibi Dómine.} \quad \text{Ý. The beginning or continuation of the Holy Gospel according to N.} \]

\[\text{R. Glory be to thee, O Lord.} \]

1. Ominus vobiscum. \(\text{R. Et cum spíritu tú-o. Sequentia sancti Evangélii secúndum Matthae-um.} \)

\[\text{Dómine.} \]

2. Another Tone ad libitum.

\[\text{Dómine.} \]

3. Another more ancient Tone.

\[\text{Dómine.} \]
At the end of the Gospel, the Servers answer:

Laus tibi, Christe. | Praise be to thee, O Christ.

The priest kissing the words of the sacred text, says:

Per evangélica dícta deleántur nóstra délicta. | By the words of the Gospel may our sins be blotted out.

Nicene Creed.

The Creed, said on all Sundays and on certain feasts, is the profession of faith drawn up by the Council of Nicea (325) and later given its final form by the Council of Constantinople (381).

The first part relates to God the Father and to creation; the second to God the Son and redemption; the third to God the Holy Ghost and sanctification.

I believe in one God, the Father almighty, maker of heaven and earth, 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 with the Father: by whom all things were made. Who for us men and for our salvation descended from heaven. And was incarnate by the Holy Ghost of the Virgin Mary: and was made man.

Was crucified also for us: suffered under Pontius Pilate 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 again he shall come 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 life-giver; who proceedeth from the Father and the Son.

Who together with the Father and the Son is adored and glorified: who spake by the prophets. And 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.
PART II.

The Sacrifice.

The Priest recalls the people's attention with the salutation:

\[ \text{V. Dóminus vobiscum.} \]
\[ \text{P. The Lord be with you.} \]
\[ \text{R. Et cum spiritu tuo.} \]
\[ \text{S. And with thy spirit.} \]

The Priest sings Oremus (Let us pray); and the Choir at once begins the Offertory.

This chant, like the Introit, was once the accompaniment of a procession. The people went up in order to the altar to offer the matter of the sacrifice, the bread and wine. It consisted, as the Introit does to this day, of a verse of a psalm, sung to a more or less elaborate chant, as antiphon to the psalm itself which followed. When the people's offering was almost finished, Glória Patri was sung, and the antiphon repeated. At its close, the Priest, having received the offerings, washed his hands, and said the prayer now called the Secret, which then was the only Offertory prayer.

Now that the people have ceased to go up to the altar at the Offertory, the custom has remained of singing the antiphon alone, without the psalm from which it was taken.

The Priest, now-a-days, between Oremus and the Secret, says a series of prayers while the Choir is singing the Offertory.

Offering the Bread and Wine.

The Priest says as he offers the wine:

\[ \text{SCise sancte Pater, omnipotens acténe Deus, hanc immaculatam hóstiam, quam ego indignus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerálibilis peccatóis, et offénsiónibus, et neglégéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fídélibus chris-tiánis, vivís atque defúncitis: ut mihi et illís proficiat ad salútém in vitam aétérnam. Amen.} \]

The Priest now pours wine into the chalice. He adds a few drops of water; these represent the faithful uniting themselves to Christ's offering, just as the water is mixed with and lost in the wine.

\[ \text{DEus, qui humánae substán-tiae dignitátem mirabiliter condidísti, et mirabilíius refor-} \]
\[ \text{OEceive, O holy Father, almighty and everlasting God, this spotless Host, which I, thine unworthy servant, offer unto thee my living and true God, for my countless sins, trespasses and omissions; likewise for all here present, and for all faithful Christians, whether living or dead, that it may avail me and them to salvation unto life eternal. Amen.} \]
The Ordinary of the Mass.

Let us humble ourselves while repeating with the Priest the beautiful prayer of the three children in the furnace:

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.

He invokes the presence and the blessing of the Holy Ghost.

Veni sanctificator omnipotens aeternus Deus: et benedic hoc sacrificium tuo sancto nomine praeparatum.

Incense in the Solemn Mass.

The offering of incense to God is a symbol of prayer, and at the same time an act of worship and a sacrifice by which we recognize his supreme dominion over every creature. It is thus that we offer it before the Blessed Sacrament.

The censing of persons or of sacred things merely shows that they are consecrated to God. Thus the Priest at the Offertory censes the bread and wine, since they will become the Eucharistic Bread and Wine. Again, the Celebrant, Clergy and people are censed, to honour their sacred character as ministers and members of Jesus Christ.

The Priest blesses the incense:


The offering of this chalice of salvation, beseeching thee that, of thy mercy, our sacrifice may ascend with an odour of sweetness in the sight of thy divine majesty, to avail for our own and for the whole world’s salvation. Amen.

We offer up to thee, O Lord, the chalice of salvation, beseeching thee that, of thy mercy, our sacrifice may ascend with an odour of sweetness in the sight of thy divine majesty, to avail for our own and for the whole world’s salvation. Amen.

Humbled in mind, and contrite of heart, may we find favour with thee, O Lord; and may the sacrifice we this day offer up, be well-pleasing to thee, who art our Lord and our God.

Come, thou the sanctifier, God almighty and everlasting; bless this sacrifice set forth to the glory of thy holy name.

By the intercession of blessed Michael the Archangel, who stands at the right hand of the altar of incense, and of all his elect, may the Lord vouchsafe to bless this incense, and to receive it for an odour of sweetness. Through Christ our Lord. Amen.
He censes the bread and wine:

Incénsum istud a te benédi-
cíum ascéndat ad te, Dómine,
et descéndat super nos miseri-
córdia tua.

May this incense, blessed by thee, ascend before thee, O Lord, and may thy mercy descend upon us.

He censes the crucifix and the altar:

Dirigátur, Dómine, oráti-
ó mea, sicut incénsum in conspe-
cctu tuo : elevató mánuum mé-
rum sacrificium vespértinum.
Pone, Dómine, custódiam ori-
meo, et óstium circumstántiae
lábiis meis : ut non declínct cor
meum in verba malitiae, ad excu-
sándas excusatiónes in peccátis.

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

He returns the censer to the Deacon:

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

May the Lord enkindle in us the fire of his love and the flame of everlasting charity. Amen.

Washing of hands.

Although the Priest no longer receives offerings from the people, he still washes his hands, while reciting Ps. 25:

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

That I may hear the voice of praise: and tell of all thy marvellous works.

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

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

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me, and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless thee, O Lord.

Glory be to Father.

Glória Pátri is omitted in Masses for the Dead.
Returning to the middle of the altar, the Priest bows low and says:

S


The Priest kisses the altar, and turns to the people:

O

Ráte fratres: ut meum ac vestrum sacrificium acceptáble fiat apud Deum Patrem omnipoténtem.

R. Suscipient Dóminus sacrificium de manibus tuis, ad laudem et gloriánum nóminis súi, ad utilitátem quoque nóstram, totiusque Ecclesiae súae sanctae.

In a low voice the Priest replies Amen; and then says the Secrets or "Prayers over the Offerings". They will be found given for each Mass. As many Secrets are said as there were Collects at the beginning of the Mass. The conclusion of the last serves as introduction to the Preface.

First a dialogue between Priest and people:

P

ER ómnia sǽcula sǽculórum.

R. Amen.

V. Dóminus vobiscum.

R. Et cum spíritu túo.

V. Sursum córda.

R. Habémus ad Dóminum.

V. Gratias agamus Dómino Déo nostro.

R. Dignum et jústum est.

W

ORLD without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up unto the Lord.

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

R. It is meet and just.

1. Solemn Tone.

1. Solemn Tone.

DOM in a saécula saeculó-rum. R. Amen. V. Dóminus
The Ordinary of the Mass.

Ere dignum et justum est, aequum et salutare, nos tibi semper et ubique grátiás ágere: Dómine sancte, Pater omnipotens, ætérne Deus. Qui cum unigérito Filio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in unius singularitáte persónae, sed in unius Trinitáte substantiáe. Quod enim de tua glória, revelánte te, crédimus, hoc de Filio tuo, hoc de Spíritu Sancto, sine differentia discretionis sentimus.

It is truly meet and just, right and profitable, for us, at all times and in all places, to give thanks to thee, O Lord, the Holy One, Father almighty, everlasting God. Who, together with thine only-begotten Son and the Holy Ghost, art one God, one Lord, not in the singleness of one Person but in the Trinity of one Substance. For all that we believe of thy glory, because revealed by thee, the same we believe of thy Son, the same of the Holy Ghost, without difference or distinction; so

The Prefaces in most frequent use are given here. The rest will be found under their feasts.

Preface of the Blessed Trinity.

The following is said on all Sundays of the year, except those Seasons and Feasts that have a proper Preface.


R. Dígnun et jústum est.

2. Ferial Tone.

P


R. Dígnun et jústum est.
The Ordinary of the Mass.

Ut in confessione verae, sempiternae Deitatis, et in persohnis proprietas, et in essentia unitas, et in majestate adoratur aequalitas. Quam laudant Angeli atque Archangieli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Preface of our Blessed Lady.

At Votives Masses is said: Et te in Veneratione (in the Veneration).


Preface of the Apostles.

Vere dignum et justum est, aequum et salutare, te Dominum, suppliciter exorare, ut gregem tuum, pastor aeternae, non deseras: sed per beatos Apologistos tuos continuam protectionem custodias. Ut isdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti praeesse pastores. Et ideo cum Angelis et Archangeliis, cum Thronis et Dominioni-
The Ordinary of the Mass.

**Common Preface.**

*On feasts and ferias during the week, when there is no proper Preface.*

> Vere dignum et justum est, acquem et salutare, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnipotens, aetérne Deus: *per Christum Dóminum nostrum, per quem majestátem tuam laudant Angéli, adórant Domi

> natiónes, tremunt Potestátes, Caeli, caelórumque Virtútes, ac beáta Séráphim sócia exsultátióne concélebránt. Cum quibus et nostras voces, ut admíttì júbeas deprecámur, suppállici confessione dicéntes:

> After the Preface, the Priest says the Sanctus in a low voice, while it is sung by all the people.

**Sanctus, Sanctus, Sanctus Dóminus Deus Sabaoth.** Pléni sunt caéli et térra glória túa. Hosánna in excélsis.

Benedíctus qui vénit in nómine Dómini. Hosánna in excélsis.

**Canon.**

> TE igitur, clementíssime Pa
ter, per Jesum Christum Filium tuum Dóminum no

> strum, suppállices rogámus, ac pétrimus, uti accépta hábeas, et benedicas haec dona, haec mú

> nera, haec sancta sacrificia illi

> báta, in primis, quae tibi offerímus pro Ecclé sia tua sancta cathólica: quam pacificáre, cu
stodire, adunáre, et régere dignérís toto orbe terrárum: una cum fámulo tuo Papa nostro N. et Antístite nostro N. et ómni

> bus orthodoxísis, atque cathólicae et apostólicae fidei cultóribus.

> Wherefore, we humbly beg and beseech thee, most mercifull Father, through Jesus Christ, thy Son, our Lord, to receive and to bless these gifts, these oblations, these holy and spotless sacrifices which we offer up unto thee for, in the first place, thy Holy Catholic Church. Do thou vouchsafe in all the earth to bestow upon her thy peace, to keep her, to gather her together, and to guide her; as likewise, thy servant N., our Pope, N., our Bishop, and all men who are orthodox in belief and who profess the Catholic and Apostolic Faith.
The Ordinary of the Mass.

**The Commemoration of the Living:**

Meménto, Dómine, famulórum famularúmque tuárum, N. et N.; et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérímus : vel qui tibi ófferunt hoc sacrificium laudis, pro se, suisque ómnibus : pro redemptióné animárum suárum, pro spe salútis, et incolumitátes suae : tibiqüé reddunt vota sua aetérno Deo, vivo et vero.

Be mindful, O Lord, of thy servants and of thine handmaidens, N. and N.; and of all here present, the faith of each one of whom is known to thee, nor is his devotion hidden from thee. For them we offer up to thee this sacrifice of praise; as they too, for themselves, for their households and all dear to them, for the salvation of their own souls, for the health and welfare they hope for, offer it up, and pay their vows to thee, God everlasting, living and true.

† Communicántes, et memóriam venerántes, in primis gloriósa semper Virginís Mariæ, Genitricís Dei * et Dómini nostri

† During the Octave of Christmas.

Communicántes et diem sacratíssimum (noctem sacratissimam) celebrántes, quo (qua) beátae Marie interemeráta virginítas huic mundo éditit Salvatórem : sed et memóriam venerántes, in primís ejúsdem gloriósa semper Virginís Mariæ, Genitricís ejúsdem Dei * ...

Having communion in and celebrating the most sacred day (at the Christmas midnight Mass only, night) on which the stainless virginity of blessed Mary brought forth the Saviour of the world; venerating the memory in the first place of the same glorious Mary ever a Virgin, Mother of the same Jesus Christ * ...

During the Octave of the Epiphany.

Communicántes et diem sacratíssimum celebrántes, quo Unígenitus tuus in tua tecum glória coaeíternus, in veritáte carníssimae visibíliter corporális appáruit : sed et memóriam venerántes, in primís gloriósa semper Virginís Mariæ, Genitricís ejúsdem Dei * ...

Having communion in and celebrating the most sacred day on which thine only-begotten Son, co-eternal with thee in thy glory, in very truth visibly appeared in our bodily flesh; venerating the memory in the first place of the glorious Mary, ever a Virgin, Mother of the same Jesus Christ * ...

During the Octave of Easter.

Communicántes et diem sacratíssimum celebrántes Resurrectiónis Dómini nostri Jesu Christi secúndum cánem : sed et memóriam venerántes, in primís gloriósa semper Virginís Mariæ, Genitricís ejúsdem Dei * ...

Having communion in and celebrating the most sacred day of the Resurrection of our Lord Jesus Christ according to the flesh; venerating the memory in the first place of the glorious Mary, ever a Virgin, Mother of the same Jesus Christ * ...

During the Octave of the Ascension.

Communicántes et diem sacratíssimum celebrántes : quo Dómini nostri Unígenitus Fílius tuus, unitam sibi fragilítatis nostræ substántiam, in gloriáes tuae dextera

Having communion in and celebrating the most sacred day on which our Lord, thine only-begotten Son, established at thy right hand in glory that frail nature of ours which he had assumed; venerat-
During the Octave of Pentecost:

Communicantes et diem sanctissimum Pentecostis celebrantes, quo Spiritus Sanctus Apostolis innumeris linguis apparuit: sed et memoriae venerantes, in primis gloriosae semper Virginis Mariae Genitricis Dei ... Having communion in and celebrating the sacred day of Pentecost on which the Holy Ghost appeared to the Apostles, betokened by numberless tongues; venerating the memory in the first place of the glorious Mary ever a Virgin, Mother of the same Jesus Christ ...


With his hands spread over the offerings, the Priest continues the prayer:

Hanc igitur oblationem servitūtis nostrae, sed et cunctae familiae tuae, quaésussum Dominum nostrum, Deus, in omnibus, quaésussum, benedí.

§ During the Octaves of Easter and Pentecost:

quam tibi offérimus pro his quoque, quos regenerare dignatus es ex aqua et Spiritu Sancto, tribuens eis remissiónem omnium peccátórum, offering it up in like manner for those also whom thou hast been pleased to make to be born again of water and the Holy Ghost, granting them the forgiveness of all their sins;

ne, ut placátus accipias: diésque nostros in tua pace dispónas, atque ab aetérna damnatiōne nos éripis, et in electórum tuórum júbeas gregé numerári. Per Christum Dóminum nostrum. Amen.

The Priest once again blesses the offerings:

Quam oblationem tu, Deus, in omnibus, quaésussum, benedí.

And moreover, do thou, O God, in all ways vouchsafe to bless this same
The Ordinary of the Mass.

The Priest adores and elevates the Body of Christ to show it to the people.

Consecration of the Bread.

Qui prídie quam paterértur, accépit panem in sanctas ac venerábles manus suas, et elevátis óculis in caelum, ad te Deum Patrem suum omnipotentem, tibi grátias agens, bene-díxit, fregit, deditque discípulis suis, dicens: Accipite, et man-ducáte ex hoc omnes:

HOC EST ENIM CORPUS MEUM.

The Priest adores and elevates the Precious Blood of Christ. Then he goes on:

Unde et mémores, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Filii tui Dómini nostri tam béatae passiónis, nec non et ab inferís resurrectiónis, sed et in caelos gloriosae ascénsiónis: offerimus praéclarae majéstátí tuae de tuis donis, ac dátis, hóstiam puram, oblation, to take it for thy very own, to approve it, to perfect it, and to render it well-pleasing to thyself, so that, on our behalf, it may become the Body and Blood of Jesus Christ, thy most dear Son, our Lord.

Consecration of the Wine.

Simili modo postquam coena-tum est, accipiens et hunc praécírum Cálicem in sanctas ac venerábles manus suas: item tibi grátias agens, benedíxit, deditque discípulis suis, dicens: Accipite et bibite ex eo omnes:

HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTA-MENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUN-DETUR IN REMISSIONEM PECCA-TORUM.

Hæc quotiescúmque fecéritis, in mei memóriam faciéitis.

For this is the Chalice of My Blood, of the New and Everlasting Testament, the Mystery of Faith, which for you and for many shall be shed unto the Remission of Sins.

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

The Priest adores and elevates the Precious Blood of Christ.
hóstiam sanctam, hóstiam immaculatam, Panem sanctum vitae aeternae, et Cálicem salútis perpetuæ.

Supra quae propitio ac seréno vultu respícere dignérís : et accépta habére, sicuti accépta habére dignátus es múnera púeri tuí jus-tí Ábel, et sacrificium Patriárchae nostri Abraham : et quod tibi óbtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculatam hóstiam.

_The Priest bows low._


_Memory of the Departed._

Meménto étiam, Dómine, famúlorum, famularúmque tuarum N., et N., qui nos praècessérunt cum signo fidei, et dórmiunt in somno pacis.


_The Priest strikes his breast._

Nobis quoque peccatóribus fámulis tuis, de multitudine miserationum tuarum sperántibus, partem áliquam, et sociétatem donáre dignérís, cum tuis sanctis Apóstolis et Martyribus : cum Joánni, Stéphanó, Matthia, Bárnaba, Ignátio, Alexán-

us and bestowed upon us, a Victim which is pure, a Victim which is holy, a Victim which is stainless, the holy Bread of life everlasting and the Cup of eternal salvation.

Vouchsafe to look upon them with a gracious and tranquil countenance, and to accept them, even as thou wast pleased to accept the offerings of righteous Abel, thy servant, the sacrifice of Abraham, our Patriarch, and that which Melchisedech, thy high priest, offered up to thee, a holy sacrifice, a victim without blemish.

Humbly we beseech thee, Almighty God, to command that by the hands of thy holy Angel, this our Sacrifice be uplifted to thine altar on high, into the very presence of thy divine majesty; and to grant that as many of us as, by partaking thereof from this altar, shall have received the adorable Body and Blood of thy Son, may from heaven be filled with all blessings and graces. Through the same Christ our Lord. Amen.

Be mindful also, O Lord, of thy servants, and of thine handmaidens, N. and N., who have gone before us with the sign of faith and who sleep the sleep of peace.

For them, O Lord, and for all who rest in Christ, do thou, we beseech thee, appoint a place of solace, of light, and of peace. Through the same Christ our Lord. Amen.

On ourselves too, who are sinners, but yet thy servants, and who put our trust in the multitude of thy tender mercies, vouchsafe to bestow some lot and fellowship with thy holy Apostles and Martyrs : with Stephen, John, Matthias, Barnabas, Ignatius, Alexander, Marcellinus,
The Ordinary of the Mass.

The Ordinary of the Mass.

Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cicely, Anastacia, and with all thy Saints. Into their company do thou, we beseech thee, admit us, not weighing our merits, but freely pardoning us our sins. Through Christ our Lord.

Conclusion of the Canon.

By whom, O Lord, thou dost, at all times, create, hallow, quicken, bless, and bestow upon us all these good things.

Through him, and with him, and in him, is to thee, who art God, the Father almighty, in the unity of the Holy Ghost, all honour and all glory.

The Priest sings the final words in order that the people may share and ratify by their Amen all that he has said in silence.

World without end. R. Amen.

Communion in the Sacrifice.

The priest begins the preparation for the Communion by singing the Our Father.

Let us pray.

Thereto admonished by wholesome precepts, and in words taught us by God himself, we presume to say:

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

The Priest answers Amen in a low voice, and then goes on:

Deliver us, we beseech thee, O Lord, from all evils, past, present and to come, and by the intercession of the

During this prayer the Priest breaks the Host. Then he sings:

**P**

World without end. R. Amen.

ER ómni-a saécula saeculó-rum. R. Amen.

Pax + Dómini sit + semper vobís + cum.

The peace of the Lord be ever with you. R. And with thy spirit.

Et cum spí-ri-tu tú-o.

May this commingling and consecrating of the Body and Blood of our Lord Jesus Christ be to us who shall receive it, unto life everlasting. Amen.

Haec commíxtio et consecrátio Córpóris et Sánquinis Dó­mini nostri Jesu Chri-sti fiat accípiéntibus nobis in vitam acéternam. Amen.

Choir and people sing the Agnus Dei.

Agnus Déi, qui tóllis peccáta mundí : miserére nóbíis.

Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Déi, qui tóllis peccáta mundí : miserére nóbíis.

Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Déi, qui tóllis peccáta mundí : dóna nóbíis pácem.

Lamb of God, who takest away the sins of the world, grant us peace.

During the singing of the Agnus Dei, the Priest says three prayers in preparation for the Communion. The first asks for peace and union; it is not said in a Mass of Requiem.

Omine Jesu Christe, qui dixísti Apóstolíis tuís: Pacem relinquo vobís, pacem

Lord Jesus Christ, who didst say to thine Apostles: Peace I leave you, my peace I give unto you; look
The Ordinary of the Mass.


At High Mass, the Clergy exchange the Kiss of Peace.

Dómine Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánté Spíritu Sancto, per mortem tuam mundum vivificásti: libera me per hoc sacerdóctum Corpus et Sánquiñem tuum ab ómniis iniquitáibus meis et universís malís: et fac me tuis semper inhaerére mandátis, et a te numquam separári permittas: qui cum éodem Deo Patre, et Spíritu Sancto vivís et regnas Deus in saécula saéculórum. Amen.

O Lord Jesus Christ, Son of the living God, who fulfilling the Father's will, with the cooperation of the Holy Ghost, by thy death hast given life to the world: for the sake of this thy sacred Body and Blood, free me from all my wickedness and from every evil. Make me to cleave to thy commandments, and suffer not that at any time I be separated from thee; Who with the same God the Father and the Holy Ghost livest and reignest, God, world without end. Amen.

The Priest genuflects, and takes the Host into his hands.

Panem caelestem accípiam, et nomen Dómini invocábo.

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

Striking his breast three times he says:

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

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

He receives the Host.

Corpus Dómini nostri Jesu Christi custódiat ániam meam in vitam aeternam. Amen.

May the Body of our Lord Jesus Christ keep my soul unto life everlasting. Amen.
He remains in recollection for a few moments, and then says:

Quid retribuam Dómino pro omnibus quae retribuit mihi? Cálicem salutáris accipiam, et nomen Dómini invocábo. Laudáns invocábo Dóminum, et ab inimícis meis salvus ero.

What shall I render unto the Lord for all the things he has rendered unto me? I will take the chalice of salvation and will call upon the name of the Lord. With high praises will I call upon the Lord, and I shall be saved from mine enemies.

He receives the Precious Blood.

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

May the Blood of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

The Communion of the people now takes place. The Confiteor is recited; and then, holding up the Host, the Priest says: Behold the Lamb of God; behold him who takes away the sins of the world. He then repeats three times: Dómine, non sum dignus...; and gives Holy Communion, saying: May the Body of our Lord Jesus Christ keep thy soul unto life everlasting. Amen.

If none of the people communicates, as soon as the Priest has received the Precious Blood the Choir sings the Communion. Like the Introit and the Offertory, this accompanied a procession, lasting while the people went to the altar and received Holy Communion. It too was composed of an antiphon, followed by the psalm from which the antiphon was taken, and the repetition of the antiphon. Now, only the antiphon remains, sung to a more or less elaborate chant. But when Holy Communion is distributed at a sung Mass, there seems nothing to hinder the revival of the ancient custom.

While the Choir sings the Communion, the Priest purifies the chalice, saying:

Quod ore sumpsimus, Dómine, pura mente capiamus: et de munere tempórali fiat nobis remédium sempitérnum.

Into a pure heart, O Lord, may we receive the heavenly Food which has passed our lips; bestowed upon us in time, may it be the healing of our souls for eternity.

He purifies his fingers.


May thy Body, O Lord, of which I have eaten, and thy Blood, of which I have drunk, cleave to my inmost parts; and do thou grant that no stain of sin may remain in me, whom thou hast comforted with thy pure and holy Sacraments. Who livest and reignest world without end. Amen.

The Priest in a low voice reads the Communion antiphon. Then he turns to the people, saying:

Dóminus vobiscum.
R. Et cum spíritu túo.

The Lord be with you.
R. And with thy spirit.
Then the Priest says one or more prayers called Postcommunions (meaning, after the Communion). Almost all allude to the mysteries which have been received, and as it were complete the Eucharist or Thanksgiving. Then the Priest announces the ending of the holy Sacrifice.

Dóminus vobiscum. The Lord be with you.
Ry. Et cum spiritu tuyo. RY. And with thy spirit.
Ite, Missa est. Go, the Mass has been said.
Ry. Déo grátias. RY. Thanks be to God.

In Masses where the Gloria in excelsis was not said:

Benedicámus Dómino. Let us bless the Lord.
Ry. Déo grátias. RY. Thanks be to God.

In Masses for the Dead:

Requiéscant in páce. May they rest in peace.

The Celebrant invokes the most holy Trinity.

Pláceat tibi, sancta Trinitas, obséquium servitútis meae: et praestá; ut sacrificium, quod óculis tuae majestátis indignus óbtuli, tibi sit acceptáble, mihíque, et omnibus, pro quibus illud óbtuli, sit, te miseránte, propitiáble. Per Christum Dóminum nostrum. Amen.

Then he blesses the people in the name of the most holy Trinity.

Benedicat vos omnipotens Deus, Páter, et Fílius, et Spíritus Sánctus. May God almighty bless you, Father, Son, and Holy Ghost.

The blessing is not given in Masses for the Dead.

The Pontifical Blessing.

S IT nómen Dómini benedictum. The Lord's name be blessed.
Ry. Ex hoc nunc et usque in sǽculum. RY. Who made heaven and earth.
Ry. Quid fecit céulum et térram.
B

Enedí-cat vos omnipotens Dé-us: Páter, et Fí-li-us, et


Last Gospel.

*Finally the Priest reads the beginning of the Gospel according to St John.*

Dóminus vobís-cum.

Rý. Et cum spíritu túo.

*Initium sancti Evángelii secundum Joánnem.*

Rý. Glória tibi, Dómine.


The Lord be with you,

Rý. And with thy spirit.

*The beginning of the holy Gospel according to St. John.*

Rý. Glory be to thee, O Lord.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made. In him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but was to bear witness of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we saw his glory, the glory as of the only-begotten of the Father), full of grace and truth.

Rý. Thanks be to God.
RULES FOR THE CHANT OF MASS.

(From the Preface to the Vatican Edition of the Graduale)

I. When the Priest goes towards the altar, the cantors begin the Introit. On Ferias and Simples the Intonation is to be sung by one cantor as far as the sign *: on other Feasts and Sundays, there should be two cantors: but on Solemn Feasts there should be four, if as many as four are available. The Choir continues until the Psalm. The first part of the Verse of the Psalm as far as the asterisk, and the * Gloria Patri are sung by the cantors, the full choir taking up the rest of the verse. Afterwards, the Introit as far as the Psalm is repeated by the full choir.

At Solemn or Pontifical High Mass, it is quite legitimate to sing the Introit as it was sung in antiquity; namely to make use of several verses of the Psalm, alternately with the Antiphon, so that the singing of the Introit includes the whole time taken by the Celebrant between leaving the Sacristy and reaching the Altar.

II. When the Antiphon is over, the choir sings the Kyrie eleison thrice, the Christe eleison thrice, and again the Kyrie eleison thrice, alternately with the cantors, or with the other half of the choir. But the last Kyrie eleison is divided into two or three parts, marked by a single or double asterisk. If there be only two parts, and hence only a single asterisk, the first part is sung by the cantors or by the first half of the choir, the second part by the full choir. If there are three parts, the first being marked by the simple asterisk, and the second by the double one, then, the first part is sung by the same side as in the former case: but the second part, which repeats the melody of the first part, is sung by the other half of the choir: and the third part is by both sides together. Sometimes there are even five parts: then the manner of dividing the alternations in the chanting is marked by the single or double dividing sign being several times inserted; what has been said above sufficiently explains the execution.

III. The priest alone in a clear voice gives the Intonation of the Gloria in excelsis Deo, and then Et in terra pax hominibus, etc. is continued by the choir divided into two parts, which answer each other, or else the full choir sings in alternation with the cantors. Then follows the response of the choir to the Dominus vobiscum.

IV. After the Epistle or Lesson one or two cantors give the Intonation of the Responsory, which is called the Gradual, as far as the sign *, and all, or at any rate the cantors chosen, conclude the chant with due care. Two sing the Verse of the Gradual, and, after the final asterisk, the full choir finishes it; or else, if the responsorial method is preferred, the full choir repeats the first part of the Responsory after the Verse is finished by the cantors or cantor.
If Alleluia, Alleluia, is to be said with the Verse, the first Alleluia is sung by one or two voices as far as the asterisk \(*\) : and then the choir repeats the Alleluia, continuing with the neum or jubilus which prolongs the syllable \(a\). The cantors next sing the Verse, which is finished by the full choir, as before, beginning at the asterisk. When the Verse is finished, the cantor or cantors repeat the Alleluia, and the full choir sings only the closing jubilus.

After Septuagesima, the Alleluia and the following Verse are left out, and the Tract is sung, its Versicles being chanted alternately by the two sides of the choir answering each other, or else by the cantors and the full choir.

In Paschal Time, the Gradual is omitted and in its place the Alleluia, Alleluia is sung with its Verse as above. Then one Alleluia immediately follows, which must be begun by one or two cantors until the jubilus is reached, when it is not repeated, but finished by the full choir. The Verse and one Alleluia are sung at the end, in the manner above described.

The Sequences are sung alternately, either by the cantors and the choir, or else by the alternate sides of the choir.

V. When the Gospel is finished, the priest gives the Intonation of the Credo (if it is to be sung), the choir continuing with the Patrem omnipotentem, the rest, according to custom, being sung either in full choir or alternately.

VI. The Offertory is begun by one, two or four cantors, in the same way as the Introit, and is finished by the full choir.

VII. When the Preface is finished, the choir goes on with the Sanctus etc., but exclusive of Benedictus qui venit. Then, and not earlier, comes the Elevation of the Blessed Sacrament. Meanwhile the choir is silent and adores with the rest. After the Elevation the choir sings Benedictus.

VIII. After the Response at the Pax Domini, the Agnus Dei is sung thrice: either by the full choir, the Intonation being given by one, two or four cantors each time: or alternately, but in such a way as to have the Dona nobis pacem, or the word sempiternam in the Mass of the Dead, sung by the full choir.

IX. After the Communion, the full choir sings the Communion Antiphon, the Intonation being sung by one, two or four cantors as in the case of the Introit 1.

The priest or the deacon sings the Ite Missa est, or the Benedictamus Domino, and the choir answers with the Deo gratias in the same tone.

In the Mass of the Dead, the choir answers Amen to the Requiescant in pace.

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1 If a Psalm is sung while Holy Communion is being given, it is that from which the Communion piece is taken. If however the Communion is not part of a Psalm, the Psalm is sung in the same Mode as the Communion, with the latter as Antiphon alternating with the verses of the Psalm.