

**The Sign of the Cross** is very ancient, but the present form dates from the sixteenth century. It is made from the forehead to the breast, and from the left to the right shoulder. It puts us in mind of the two principal dogmas of our religion, the Blessed Trinity, and the Incarnation.

Standing at the foot of the altar, and facing it, the priest makes the Sign of the Cross, saying:

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

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

(At a High Mass, the choir begins to sing the "Kyrie eleison.")

**Priest.** Introibo ad altare Dei.  
**Assistant.** Ad Deum, qui laetificat juventutem meam.

P. I will go unto the altar of God.  
A. To God, who giveth joy to my youth.

Here follows the 42d Psalm, of which the recital was formerly optional, but that became obligatory in the time of Pope Pius V, in the sixteenth century. It was written by David when exiled from his home by Absalom, and it expresses the joy one feels in the hope of approaching the House of the Lord. It is omitted in Masses of the Dead, and in Passion time. The Doxology, or "Gloria Patri," with which the Psalm ends, is of very ancient date.

The assistant represents the people, in whose name he responds.
PSALM XLII

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

A. Quia tu es, Deus, fortitudine mea: quare me 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.

A. Et introibo ad altare Dei: ad Deum, qui laetificat juvenatem meam.

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

A. Spera in Deo, quoniam adhuc confitebor illi: salutare auctor mi, et Deus meus.

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


P. Introibo ad altare Dei.

A. Ad Deum, qui laetificat juvenatem meam.

P. Adjutorium nostrum in nomine Domini.

A. Qui fecit coelum et terram.

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

A. For thou, O God, art my strength: why hast 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 mount, and into thy tabernacles.

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

P. I will praise thee on the harp, O God, my God: why art thou sorrowful, O my soul? and why dost thou disquiet me?

A. Hope in God, for I will still give praise to him, who is the salvation of my countenance, and my God.

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

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

P. I will go unto the altar of God.

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

P. Our help is in the name of the Lord.

A. Who hath made heaven and earth.
THE CONFESSION

It is generally believed that the substance of the Confiteor is of Apostolic origin. About the eighth century it was introduced into the Mass, and its present form was probably adopted in 1314. It is prompted by the same spirit which caused the Jewish priests to confess their sins to the Lord before the offering of sacrifice. At the words "through my fault," which are repeated three times, the priest strikes his breast, as the publican did in the temple, in token of his sorrow for having offended God.

The priest, bowing down, says:


**A.** Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam aeternam.

**P.** Amen.

**P.** I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and you, brethren, to pray to the Lord our God for me.

**A.** May the almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

**P.** Amen.
the Introits, at least those taken from the Psalter, appears to be substantially due to St. Gregory the Great. Most of them are composed from the Psalms, others from various parts of Scripture, and a few from private compositions. The Introit gives the key to the entire Mass, as it is filled with the spirit of the feast, joy or sorrow, solemn exultation, or penitential feeling. In beginning the Introit the priest makes the sign of the Cross, to remind us of the practice of the early Christians of making the sign of the Cross at the beginning of every important work.

The following Introit is taken from the Mass of Christmas Night. It consists of the seventh verse of the 2d Psalm, which serves as an antiphon, of the first verse of the same Psalm, and of the Doxology. Some centuries ago it was the custom to recite the whole Psalm.

INTROIT

Dominus dixit ad me: Filius meus es tu, ego Hodie genui te.

Psalm. Quare fremuerunt gentes: et populi meditati sunt inania?
Gloria Patri, etc.
Dominus dixit ad me, etc.

The Lord hath said to me:
Thou art my son, this day have I begotten thee.

Psalm. Why have the Gentiles raged, and the people devised vain things?
Glory be to the Father, etc.
The Lord hath said to me, etc.

(The antiphon is here repeated.)

KYRIE ELEISON

These invocations are recited in Greek, as a sign that unity of faith exists between the Latin and Greek churches. The practice of using the “Kyrie eleison” at the Mass antedates the sixth century, but until the time of St. Gregory the Great it seems to have been confined to the people. At present it
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is recited alternately by the priest and the assistants. At the High Mass the choir sings the Introit, as well as the "Kyrie eleison."

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\begin{align*}
P. & \quad Kyrie eleison. & P. & \quad Lord, have mercy. \\
A. & \quad Kyrie eleison. & A. & \quad Lord, have mercy. \\
P. & \quad Kyrie eleison. & P. & \quad Lord, have mercy. \\
A. & \quad Christe eleison. & A. & \quad Christ, have mercy. \\
P. & \quad Christe eleison. & P. & \quad Christ, have mercy. \\
A. & \quad Christe eleison. & A. & \quad Christ, have mercy. \\
P. & \quad Kyrie eleison. & P. & \quad Lord, have mercy. \\
A. & \quad Kyrie eleison. & A. & \quad Lord, have mercy. \\
P. & \quad Kyrie eleison. & P. & \quad Lord, have mercy. 
\end{align*}
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GLORIA IN EXCELSIS

This beautiful form of prayer, called the major Doxology, whoever its author may have been, existed word for word as we have it now, before the year 325. Its use in the Mass was for many centuries restricted to certain days, Bishops reciting it on Sundays and festivals, and priests only at Easter, but about the middle of the eleventh century its use became general. The "Gloria in Excelsis" is never recited in Requiem Masses, nor on penitential days. At High Masses the priest sings the first words, continuing the rest in an undertone, while the choir chants it. The priest generally sits until the choir has finished.

*Gloria in excelsis Deo*; *et in terra pax hominibus bonae voluntatis*. *Laudamus te; benedicimus te; adoramus te; glorificamus te*. *Gratias agimus tibi propter magnam gloriam tuam*. *Domine Deus, Rex coelestis, Deus Pater omnipotens*. *Domine Fili unigenite, Jesu Christe*: *Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata*  

*Glory be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only-begotten Son: O Lord God, Lamb of God, Son of the Father, who*

takest away the sins of the world, have mercy on us: Thou who takest away the sins of the world, receive our prayers; Thou who sittest at the right hand of the Father, have mercy on us. For Thou only art holy; Thou only art the Lord, Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

At the conclusion of the "Gloria" the priest kisses the altar, and says or sings:

P. Dominus vobiscum. P. The Lord be with you.
A. Et cum spiritu tuo. A. And with thy spirit.

A Bishop does not say here "Dominus vobiscum," but "Pax vobiscum" (Peace with you). This is a survival of the custom which restricted the "Gloria in Excelsis" to Bishops.

THE COLLECTS

The priest passes to the Epistle side, and says or sings the Collects, which vary according to the feast or season of the year. The following Collect is taken from the Mass of Christmas Night. The priest prays with extended hands, according to an ancient custom. The ancient Christians were wont to pray thus.

P. Oremus.

P. Deus, qui hanc sacratissimam noctem veri luminis fecisti illustratione clarescere: da, quaesumus, ut cujus lucis mysteria in terra cognovimus, ejus quoque gaudiis in coelo

P. Let us pray.

P. O God, who didst make this most holy night to shine with the brightness of the true light, grant, we beseech Thee, that we may possess in heaven the joys of Him, the mysteries
perfruamur. Qui tecum vivit et
regnat in unitate spiritus Sancti
Deus, per omnia saecula saecu-
lorum. Amen.

of whose light we have known
on this earth. Who with Thee
liveth and reigneth in the unity
of the Holy Ghost, God, world
without end. Amen.

On some days there is more than one Collect, ¹ especially
when several feasts occur together, of which a commemo-
ration is made.

THE EPISTLE

At a solemn High Mass the Epistle is said by the priest,
while it is sung by the subdeacon. At a Low Mass the priest
reads it. It varies with the feast and it is taken from different
parts of Scripture, except the Gospels.

Lectio Epistolae Beati Pauli
Apostoli ad Titum.

Charissime, Apparuit gratia
Dei Salvatoris nostri omnibus
hominibus erudiens nos, ut ab-
negantes impietatem, et saecu-
laria desideria, sobrie, et juste,
et pie vivamus in hoc saeculo,
extpectantes beatam spem, et
adventum gloriae magni Dei,
et Salvatoris nostri Jesu Christi:
qui dedit semetipsum pro nobis,
ut nos redimeret ab omni iniqui-
tate, et mundaret sibi populum
acceptabilem, sectatorem bono-
rum operum. Haec loquere, et
exhortare: in Christo Jesu Do-
mino nostro.

Reading of the Epistle of
the Blessed Paul the Apostle
to Titus. — Ch. ii, 11–15.

Most Beloved, “The grace
of God our Saviour hath ap-
peared to all men, instructing
us that, denying ungodliness
and worldly desires, we should
live soberly, and justly, and
godly in this world, looking for
the blessed hope and coming of
the glory of the great God and
our Saviour Jesus Christ: who
gave himself for us, that he
might redeem us from all in-
quity, and might cleanse to
himself a people acceptable, a
pursuer of good works. These
things speak, and exhort: in
Christ Jesus our Lord.”

¹ The origin of the word “Collect” is from the Latin collecta,
gathered together; because the wants of the people are, as it were,
brought together and laid before God.
At the end of the Epistle the assistant answers "Deo Gratias" (Thanks be to God) as an expression of gratitude for the spiritual nourishment God has granted us by His Sacred Word.

THE GRADUAL

This follows the Epistle, and bears this name because in olden times it was sung on the "gradus," or steps of the "Ambo," or pulpit. The object of the Gradual was to occupy the attention of the people while the procession for the Gospel was forming. The priest always recites the Gradual, but in a High Mass the choir also sings it. It belongs to the variable portions of the Mass. The following, taken from the Mass of Christmas Night, consists of extracts from the 109th and from the 2d Psalms:


Ps. cix, 3. With thee is the principality in the day of thy strength, in the brightness of the saints: from the womb before the day-star I begot thee. Verse 1. The Lord said to my Lord: sit thou at my right hand, until I make thy enemies thy footstool. Alleluia, alleluia. Ps. ii, 7. The Lord hath said to me: Thou art my son, this day have I begotten thee. Alleluia.

Alleluia is omitted in the penitential seasons, and on occasions of mourning. In its stead, what is known as the Tract, is added to the Gradual. It is called thus from the Latin trahere, "to draw," because in olden times it was drawn out in a slow and measured tone. On certain festivals, such as that of Corpus Christi, and at Requiem Masses, rhythmical compositions are added to the Gradual, known as Sequences,
because they follow the Alleluia. In former centuries they were far more numerous than at present.

MUNDA COR MEUM

After the Epistle, the priest, bowing profoundly at the middle of the altar, recites a prayer in a low voice:

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


Cleanse my heart, and my lips, O Almighty God, who didst cleanse the lips of the Prophet Isaiah with a burning coal: deign by Thy gracious mercy thus to purify me, that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

Command, O Lord, that the blessing be given. May the Lord be in my heart, and on my lips, that I may worthily and properly proclaim His Gospel. Amen.

While the priest is reciting this prayer the assistant removes the book to the opposite side of the altar. This is done to leave the Epistle side free for the elements to be prepared for Mass. In olden times the gifts of the people were placed on this side of the altar. The removal of the book signifies mystically the passing of the Word of God from the Jews to the Gentiles. The missal is slightly turned toward the Congregation to remind us of the ancient practice of reading the Gospel from the “Ambo,” or pulpit. In a High Mass the priest sings the Gospel. When the High Mass is solemn, the priest, after reading the Gospel, puts incense into the censer, gives his blessing to the deacon, and the latter, partly turned toward the people, proceeds to sing the Gospel, after incensing the missal.
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P. Dominus vobiscum.
A. Et cum spiritu tuo.
P. Sequentia Sancti Evangeli secundum Lucam.
A. Gloria tibi, Domine.

P. The Lord be with you.
A. And with thy spirit.

A. Glory be to Thee, O Lord.

At the announcing of the Gospel the priest makes with his thumb the sign of the Cross on the missal, to remind us that the Gospel contains the words of Him who died upon the Cross; on his forehead, as an admonition that we must never be ashamed of the Word of God; and on his lips and breast, to show us that we ought to speak and act according to the Gospel, and treasure it in our heart. The people sign themselves in like manner. The congregation stands during the reading of the Gospel, to show respect for the Word of God, and readiness to live up to what the Gospel teaches.

GOSPEL OF THE NIGHT MASS OF THE NATIVITY


Luke ii, 1. At that time: There went out a decree from Cæsar Augustus that the whole world should be enrolled. This enrolling was first made by Cyrinus the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass that when they were there, her days were accomplished, that she should

be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger: because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night watches over their flock. And behold, an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not, for behold I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the Infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest, and on earth peace to men of good will.

When the priest has read the Gospel, the assistant responds "Laus tibi, Christe" (Praise be to Thee, O Christ), and the priest, out of respect for the words he has read, kisses the Gospel, and says:

Per Evangelica dicta deleantur nostra delicta. May our sins be blotted out by the words of the Gospel.

The sermon is usually preached after the Gospel. In olden times the catechumens left the church after the sermon, or after the Gospel if there was no sermon.
THE CREED

On Sundays and the more important feasts the Creed is recited, and at High Mass it is sung. This Creed is the one known as the Constantinopolitan, with the grammatical corrections made by the Council of Trent. The practice of reciting the Creed in the Mass, at least in the West, ascends to the end of the fifth century; but that of singing it is not more ancient than the eleventh.

At High Mass the priest sings the first words of it, continuing it in an undertone, and the choir finishes it, he meanwhile sitting.

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

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo; lumen de lumine, Deum verum de Deo vero: Genitum, non factum, consubstantalem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de coelis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine:

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, 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, came down from heaven, and became incarnate by the Holy Ghost of the Virgin Mary:

(Here all kneel.)

ET HOMO FACTUS EST. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrecto tertia die, secundum Scripturas. Et ascendit in coelum: sedet ad dexteram Patris. Et iterum

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 Scriptures. And ascended into heaven; sitteth at the right
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venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis.


hand of the Father. And He is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end.

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

THE OFFERTORY

It is at this point that the Mass proper begins. Until the thirteenth century the faithful were accustomed to bring their offerings to the altar, those intended for the Sacrifice being placed on the altar, and the rest on a side table. From this period the custom of taking up the collection through the church began. While the offering of gifts was proceeding, the choir sang certain selections from Scripture, and to-day the priest still recites such a passage known as the Offertory.

From the Night Mass of the Nativity

P. Dominus vobiscum.  
P. The Lord be with you.

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

Laetetur coeli, et exultet terra ante faciem Domini, quoniam venit.  
Ps. xcv, 11, 13.—Let the heavens rejoice, and let the earth be glad . . . before the face of the Lord, because he cometh.
The priest uncovers the chalice, and, taking the bread, offers it, saying:

Suscipe, sancte Pater, omnipotens, aeternae Deus, hanc immaculatam Hostiam, quam ego, indignus famulus tuus, offero tibi, Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentias meis; et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis, ut mihi et illis proficiat ad salutem in vitam aeternam. Amen.

Accept, O Holy Father, almighty, eternal God, this immaculate host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offenses, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

The priest goes to the Epistle side, pours wine into the chalice, and a few drops of water. This mixture commemorates what our Lord is believed to have done at the Last Supper, and it signifies our union with Christ, as well as the blood and water which issued from our Lord’s side after His death. When pouring wine and water into the chalice the priest says:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilia reformasti; da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est participes, Jesus Christus, Filius tuus, Dominus noster: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

O God, who, in creating human nature, didst wonderfully dignify it, and hast still more wonderfully renewed it; grant that, by the mystery of this water and wine, we may be partakers of His divinity who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, forever and ever. Amen.

The priest returns to the center of the altar, and holding up the chalice, says the following prayer:
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Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinae Majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that in the sight of Thy Divine Majesty it may ascend with the odor of sweetness, for our salvation and for that of the whole world. Amen.

The priest inclines slightly, and, placing his hands united on the altar, he recites the following prayer:

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

In a spirit of humility, and with a contrite heart, let us be received by Thee, O Lord, and grant that the sacrifice we offer in Thy sight this day may be pleasing to Thee, O Lord God.

He now straightens himself, raises, then lowers his hands, and invokes the Holy Ghost, saying:

Veni, Sanctificator, omnipotens, aeternus Deus, et benedictum sacrificium, tuo sancto nomine praeparatum.

Come, O Sanctifier, almighty, eternal God, and bless this sacrifice, prepared to Thy holy name.

At a Solemn High Mass the incensing of the offerings, the altar, the priest, and the people takes place now. The priest goes to the Epistle side, and washes his thumbs and index fingers, with which he is to touch the Blessed Sacrament. This washing signifies the purity of heart with which he ought to offer up the Sacred Mysteries. He recites the following prayer, which is the 25th Psalm:

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

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

That I may hear the voice of praise: and tell of all thy marvelous works.
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Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.

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

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

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

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

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

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

As for me, I have walked in my innocence: redeem me, and have mercy upon me.

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

Glory be to the Father, etc.

The priest returns to the middle of the altar, and, slightly bowing, repeats the following prayer, which is found in the Mass as far back as the seventh century:


Receive, O holy Trinity, this oblation, which we make to Thee in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honor of the blessed Mary ever Virgin, of blessed John the Baptist, the holy apostles Peter and Paul, of these and of all the saints: that it may be available to their honor and our salvation; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Turning toward the people, the priest says in a loud tone:

Orate Fratres. Pray, brethren.
Continuing in a low tone, he adds:

Ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

That my sacrifice and yours may be acceptable to God the Father Almighty.

The assistant answers:

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

P. Amen.

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

P. Amen.

Now follow the prayers known as Secrets, probably because they are recited in a low tone of voice. They correspond to the number of Collects, and vary with the feast and season.

SECRET OF THE NIGHT MASS OF CHRISTMAS

Accepta tibi sit, Domine, quae sumus, hodie in festivitatis oblatio: ut tua gratia largiente, per haec sacrosancta commercia, in illius inveniamur forma, in quo tecum est nostra substantia. Qui tecum vivit.

We beseech Thee, O Lord, that the offering of this day's feast be acceptable to Thee, that with the assistance of Thy grace, by this sacred action, we may be found in the form of Him, who being with Thee, possesses our nature. Who liveth and reigneth, etc.

THE PREFACE

In ancient times, curtains were now drawn before the altar, separating it from the people. This custom still prevails in the East. As a vestige of this, the priest will no more turn toward the people, even when he greets them, until after the Communion. The Preface serves as a preparation for the more solemn portion of the Mass. The use of the Preface is said to date from the time of the apostles. Many of the ancient Prefaces are no longer in use, only
eleven being now generally employed. The most beautiful Preface is that of the Blessed Trinity. It is used on all Sundays that have no special Preface of their own, except in Lent.

**PREFACE OF THE BLESSED TRINITY**

*P.* Per omnia saecula saeculorum.

*A.* Amen.

*P.* Dominus vobiscum.

*A.* Et cum spiritu tuo.

*P.* Sursum corda.

*A.* Habemus ad Dominum.

*P.* Gratias agamus Domino Deo nostro.

*A.* Dignum et justum est.

*P.* Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus. Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate Personae, sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant angelii, atque archangelii, cherubim quoque ac seraphim, qui non cessant clamare quotidie, una voce dicentes:

*P.* World without end.

*A.* Amen.

*P.* The Lord be with you.

*A.* And with thy spirit.

*P.* Lift up your hearts.

*A.* We have them lifted up unto the Lord.

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

*A.* It is meet and just.

*P.* It is truly meet and just, right and salutary, that we should always and in all places give thanks to Thee, O holy Lord, Father Almighty, Eternal God. Who, together with Thy only-begotten Son and the Holy Ghost, art one God and one Lord, not in a singleness of one person, but in a trinity of one substance. For that which by Thy revelation we believe of Thy glory, the same we believe of Thy Son, and the same of the Holy Ghost, without any difference or distinction. That in confession of a true and eternal Deity, distinctness in the persons, unity in the essence, and equality in the majesty may be adored. Whom the angels and archangels, the cherubim also and seraphim do praise, who cease not daily to cry out with one voice, saying:
Here the bell rings the first time, and the priest says the Sanctus:

(At High Mass the choir sings the Sanctus, while the priest reads it.)


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

THE CANON

We have now reached the most sacred part of the Mass, which concerns itself directly with the Divine Sacrifice. It is called "Canon," from a similar word in Greek, meaning a rule or standard. It is probably thus designated on account of its superior excellence. It begins after the Sanctus and ends with the "Pater Noster." The Canon is one of the most ancient and venerable parts of the Liturgy. Substantially it probably ascends to Apostolic times, and this much is certain, that it has not been touched since the days of St. Gregory the Great in the early part of the seventh century. It formerly included the Preface, which now precedes it. The whole of the Canon is recited in a low tone of voice, on account of the deep respect due to the Divine Mysteries.

TE IGITUR

The priest, profoundly inclined, with hands resting on the altar, pronounces the first words of the prayer:

Te igitur, clementissime Pater, per Jesus Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas

We therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord [he kisses the altar and stands erect], that
The three crosses are intended to remind us that the moment is approaching in which He who died upon the Cross will be present on our altar.

MEMENTO FOR THE LIVING

The priest, moving his hands slowly before his face, and uniting them, prays thus:

Memento, Domine, famulorum famularumque tuarum.

Here he pauses and prays for whom he wishes among the living.

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibique redempta vota sua, aeterno Deo, vivo et vero.

And of all here present, whose faith and devotion are known unto Thee: for whom we offer, or who offer up to Thee this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to Thee, the eternal, living, and true God.
THE MASS

With uplifted hands, the following prayer is recited:


The saints mentioned in the foregoing prayer all suffered martyrdom before the close of the fourth century.

HANC IGITUR

The priest, spreading his hands over the chalice, recites this prayer, which is said to have been composed by Pope Leo the Great, and augmented by St. Gregory the Great. The custom of laying hands on the oblation does not appear to be more ancient than the fifteenth century. It is an imitation of a similar action performed by the priests of the Old Law when offering sacrifice.

Here the bell rings the second time, to remind the people of the approaching consecration.

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine,

We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also
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ut placatus accipias; diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

In reciting the following prayer the priest makes five crosses, three over the Host and chalice conjointly, and one over the Host and chalice singly.

Quam oblationem, tu Deus, in omnibus, quaesumus, benedicatam, adscriptam, ratam, 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 things to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the body and blood of Thy most beloved Son, Jesus Christ our Lord.

THE CONSECRATION OF THE HOST

Taking the Host, he pronounces the words of consecration:

Qui pridie quam pateretur, acceptit panem in sanctas ac venerabiles manus suas, et elevatis oculis in coelum, ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes. HOC EST ENIM CORPUS MEUM.

Who, the day before He suffered, took bread into His holy and venerable hands, and with His eyes lifted up towards heaven, to Thee, O God, His almighty Father, giving thanks to Thee, did bless, break, and give to His disciples, saying: Take, and eat ye all of this. FOR THIS IS MY BODY.

Then he adores the Consecrated Host, kneeling, elevating it, and kneeling again, while the bell rings the third time. Rising, he pronounces the words for

THE CONSECRATION OF THE WINE

Simili modo postquam coenatum est, accipiens et hunc praeclarum calicem in sanctas

In like manner, after He had supped, taking also this excellent chalice into His holy and
et venerabiles manus suas: item
tibi gratias agens, benedixit, de-
ditque discipulis suis, dicens:
Accipite, et bibite, ex eo omnes;
HIC EST ENIM CALIX SANGUI-
NIS MEI, NOVI ET AETERNI
TESTAMENTI; MYSTERIUM FI-
DEI; QUI PRO VOBIS ET PRO
MULTIS EFFUNDETUR IN RE-
MISSIONEM PECCATORUM.

Haec quotiescumque feceritis, in mei memoriam facietis.

He adores, kneeling as before, and the bell rings the fourth time.

The custom of elevating the Sacred Species at the Con-
secration began about the eleventh century. Before that pe-
riod, the elevation took place a little before the "Pater
Noster," as it still does in what is known as the minor eleva-
tion. Until after Communion the priest will keep his thumb
and index finger united, out of respect for the Sacred Host,
which he is obliged to touch. The crosses made in the fol-
lowing prayer are not blessings, as the Body and Blood of
Our Lord are present; they are symbolical, referring to the
Sacrifice of the Cross.

Unde et memores, Domine,
os servi tui, sed et plebs tua
sancta, ejusdem Christi Filii
tui Domini nostri tam beatae
passionis, necnon et ab inferis
resurrectionis, sed et in coelos
gloriosae ascensionis: offerimus
praeclarae Majestatis tuae, de
tuis donis ac datis, Hostiam pu-
ram, Hostiam sanctam, Hostiam

Wherefore, O Lord, we, Thy
servants, as also Thy holy pe-
ople, calling to mind the blessed
passion of the same Christ Thy
Son, our Lord, His resurrection
from hell, and glorious ascen-
sion into heaven, offer unto Thy
most excellent Majesty, of Thy
gifts and presents [he makes
five crosses over the Host and

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immaculatam, panem sanctum vitae aeternae, et calicem salutis perpetuae.


Bowing profoundly, the priest says:

Supplices te rogamus, omnipotens Deus, jube haec per ferri per manus sancti angeli tui in sublme altare tuum, in conspectu divinae Majestatis tuae, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui corpus, et sanguinem sumpserimus, omni benedictione coelestis et gratia reaplemur. 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 as many of us as by participation [he kisses the altar] at this altar shall receive the most sacred Body [he makes the sign of the Cross over the Host and chalice]and Blood of Thy Son [he signs himself with the sign of the Cross] may be filled with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

MEMENTO FOR THE DEAD

Moving his hands toward his face, and joining them, the priest prays for the souls of the faithful departed thus:

Memento etiam, Domine, famulorum famularumque tuarum, qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis.

Be mindful, O Lord, of Thy servants and handmaids who are gone before us with the sign of faith, and sleep in the sleep of peace.
Here he pauses, and remembers those for whom he wishes to pray, continuing thus:


To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

The custom of praying for the dead in the Eucharistic Sacrifice is observed in all the liturgies of the East, as well as of the West. It goes back to Apostolic times.

NOBIS QUOQUE PECCATORIBUS

The first three words of the following prayer the priest pronounces with a loud voice, as he strikes his breast. By some, this raising of the voice is regarded as symbolical of the cry of the dying thief for mercy:

Nobis quoque peccatoribus famulis tuis, de multitudine miseratium tuarum sperantis, partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus sanctis tuis; intra quorum nos consortium, non aestimabor meriti, sed veniae, quàesumus, largitor admire. Per Christum Dominum nostrum.

Per quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, beneficis, et praestas nobis.

And to us sinners, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints; into whose company we beseech Thee to admit us, not considering our merit, but freely pardoning our offenses. Through Christ our Lord.

By whom, O Lord, Thou dost always create, sanctify, quicken, bless, and give us all these good things.
THE MASS

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria. Through Him, and with Him, and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory.

The Saint John to whom reference is made in the foregoing prayer is the Baptist. By Saint Peter is meant, "Peter the Exorcist," who suffered martyrdom about the year 304. All of the saints here mentioned died before the year 306. In the last part of this prayer the priest makes three crosses with the Host over the chalice, and two between the chalice and himself. The frequent repetition of the number five when crosses are made, may refer to the Five Wounds of Our Blessed Saviour. The priest further raises the chalice and Host a few inches from the altar. This is called the minor elevation. The following words are the ending of the preceding prayer, and the conclusion of the Canon. In a High Mass they are sung.

P. Per omnia saecula saeculorum.  
A. Amen.  

P. World without end.  
A. Amen.

The Canon of the Mass ends here. The part of the Mass begun by the Lord’s Prayer is the Communion part and lasts till the end of Mass.

THE LORD’S PRAYER  
(Sung at High Mass.)

P. Oremus.  
Instructed by saving precepts and following a divine institution, we presume to say:  

P. Let us pray.  
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
THE MASS

nostra, sicut et nos dimittimus
debitoribus nostris. Et ne nos
inducas in tentationem.

A. Sed libera nos a malo.
P. Amen.

The following prayer is recited in an undertone:

Libera nos, quaesumus, Do-
mine, ab omnibus malis, praeco-
teritis, praesentibus, 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 misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with Thy blessed apostles Peter and Paul and Andrew, and all the saints, mercifully grant peace in our days: [he makes the sign of the Cross with the paten, and kisses it, because it is about to receive Our Divine Lord] that by the assistance of Thy mercy [he places the paten under the Host] we may be always free from sin, and secure from all disturbance.

Here the priest breaks the Host into three parts, saying:

Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Through the same Jesus Christ, Thy Son, Our Lord, who with Thee in the unity of the Holy Ghost liveth and reigneth God.

Having placed the two larger portions of the Sacred Host on the paten and holding the small particle over the chalice, he says or sings:

P. Per omnia saecula saeculorum.
P. World without end.

A. Amen.

A. Amen.
Making a Cross three times with the particle of the Host over the chalice, he says or sings:

\[ P. \text{ Pax Domini sit semper vobiscum.} \quad P. \text{ May the peace of the Lord be always with you.} \\
\[ A. \text{ Et cum spiritu tuo.} \quad A. \text{ And with thy spirit.} \\
\]

He drops the piece of the Sacred Host into the chalice, saying:

\[ \text{Haec commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam aeternam. } \text{Amen.} \]
\[ \text{May this mixture and consecration of the Body and Blood of Our Lord Jesus Christ be to us that receive it effectual to eternal life. } \text{Amen.} \]

The Host is broken in memory of what Our Lord did at the Last Supper. The three crosses commemo rate the three days that Christ’s body remained in the sepulchre, and the casting of the particle into the chalice signifies the union of Our Lord’s soul and body after His resurrection.

Striking his breast three times, the priest says:

\[ \text{Agnus Dei, qui tollis peccata mundi, miserere nobis.} \]
\[ \text{Lamb of God, who tak est away the sins of the world, have mercy on us.} \]
\[ \text{Agnus Dei, qui tollis peccata mundi, miserere nobis.} \]
\[ \text{Lamb of God, who tak est away the sins of the world, have mercy on us.} \]
\[ \text{Agnus Dei, qui tollis peccata mundi, dona nobis pacem.} \]
\[ \text{Lamb of God, who tak est away the sins of the world, grant us peace.} \]

In the early ages the “Agnus Dei” was sung only by the choir, but in the seventh century it was extended to the clergy, and it had generally assumed its present form, probably, in the fourteenth century. The following prayer is recited in an undertone:

\[ \text{Domine Jesu Christe, qui dixisti apostolis tuis: } \text{Pacem relinquo vobis, pacem meam} \]
\[ \text{Lord Jesus Christ, who didst say to Thy apostles, } \text{Peace I leave with you, My peace I} \]
In a Solemn High Mass the priest now embraces the deacon, thus signifying the kiss of peace which passed in olden times, until the thirteenth century, among the congregation, the men being separated from the women. The priest says: “Peace be with you,” and the deacon replies, “and with thy spirit.” The Pax, or kiss of peace, is passed in the same form to the subdeacon and the rest of the clergy.

The following prayers are recited in an undertone:

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

Perceptio Corporis tui, Domine Jesu Christi, quod ego indignus sumere praesumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the cooperation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this Thy most sacred Body and Blood from all 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 and Holy Ghost livest and reignest God forever and ever. Amen.

Let not the participation of Thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation: but through Thy goodness may it be to me a safeguard and remedy, both
medelam percipiam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. 

Amen.

He kneels, rises, and says:

Panem coelestem accipiam, et nomen Domini invocabo.

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

He says thrice, while the bell rings for the fifth time:

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

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

He receives the Sacred Host, saying:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

May the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

He remains for a few moments in silent meditation, then he uncovers the chalice, kneels, rises, and takes the chalice, saying:


What shall I render to the Lord for all He hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from my enemies.

Making the sign of the Cross with the chalice, he says:

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

May the Blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

He then receives the Precious Blood.
THE MASS

COMMUNION OF THE PEOPLE

Among the primitive Christians the people were accustomed to communicate every time they heard Mass, but as fervor diminished and great laxity began to prevail, a law was enacted making Communion obligatory on Sundays and festivals. At a later period this law was further relaxed, and the obligation restricted to Christmas, Easter, and Pentecost. Finally, in the thirteenth century, it was decreed, under penalty of excommunication, that all the faithful who had reached the age of discretion should communicate at least once a year within the Paschal time. It is thus that the law stands now.

Up to the twelfth century, Holy Communion was administered under both kinds; that is, under the elements or species of bread and wine. This practice still prevails among the Orientals, except when Communion is given outside of Mass. For wise reasons of expediency, as well as in opposition to those who maintained that the Church could not dispense in this matter, the Communion under both kinds, among the laity, was gradually abolished, until the Council of Constance settled this point of discipline definitely. Our Lord being entirely present under the appearance of bread as well as of wine, the Christian who communicates under one species, truly receives the Blood as well as the Body of the Lord. The priest in the Mass still communicates under both species, because both forms belong to the Sacrifice and the mystic immolation of the Divine Victim.

At the moment of Holy Communion a little bell gives the signal to the people. The communicants approach the altar rail, at which they kneel, covering their hands with the Communion cloth, to intercept the Sacred Host should it accidentally fall from the hands of the priest.
The assistant having recited the Confession (see p. xxvi), the priest turns to the communicants and says:

\[ P \text{. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam aeternam.} \]
\[ A. \text{ Amen.} \]

Making the sign of the Cross over them, he says:

\[ P \text{. Indulgentiam, absolutionem, et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.} \]
\[ A. \text{ Amen.} \]

Holding up a particle of the Holy Sacrament, he says:

\[ \text{Ecce Agnus Dei, ecce qui tollit peccata mundi.} \]
\[ \text{Behold the Lamb of God, behold Him who taketh away the sins of the world.} \]

He repeats three times:

\[ \text{Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo et sanabitur anima mea.} \]
\[ \text{Lord, I am not worthy that Thou shouldst enter under my roof: say but the word and my soul shall be healed.} \]

Administering Holy Communion, he says to each communicant:

\[ \text{Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen.} \]
\[ \text{May the Body of Our Lord Jesus Christ preserve thy soul to life everlasting. Amen.} \]

The priest now returns to the altar, and, having locked the ciborium in the tabernacle, he extends the chalice to the server, who pours wine into it, while the priest says:

\[ \text{Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.} \]
\[ \text{Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind; and from a temporal gift, may it become to us an eternal remedy.} \]
The priest having taken the first ablution, holding the chalice with both hands, proceeds to the Epistle side, where the assistant pours wine and water over his fingers into the chalice, while the priest recites the following prayer:


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 refreshed with pure and holy sacraments. Who livest and reignest world without end. Amen.

Returning to the center of the altar, he purifies the chalice, drinks the second ablution, as the wine and water are called, and, having wiped the chalice, puts the veil upon it, and returns to the Epistle side, to which the book has been removed. This second removal of the book means the final conversion of the Jews to Christianity.

THE COMMUNION

This is a short antiphon, generally taken from the Psalms. It varies with the day. The following is taken from the Mass of Christmas Night. It is a part of the third verse of the 109th Psalm:

In splendoribus sanctorum, in the brightness of the saints, from the womb before the day-star I begot thee.

THE POST COMMUNION

Returning to the middle of the altar, the priest kisses it, and, with his face toward the people, says or sings:

P. Dominus vobiscum. P. The Lord be with you.
A. Et cum spiritu tuo. A. And with thy spirit.
At the Epistle side the priest says or sings the Post Communion, which is a prayer varying with the feast. The following is from the Mass of the Night of the Nativity:

Oremus.  
Let us pray.

Da nobis, quaesumus, Domine Deus noster, ut qui Nativitatem Domini nostri Jesu Christi mysteriis nos frequentare gaudeamus, dignis conversationibus ad ejus mereamur pervenire consortium. Qui tecum vivit.

Grant us, we beseech Thee, O Lord, that having had the happiness of commemorating the nativity of Our Lord Jesus Christ in the holy mysteries, we may merit by a worthy conduct to reach His company. Who liveth and reigneth, etc.

The priest, closing the book, goes to the middle of the altar, and turning toward the people, says or sings:

\[ P. \quad \text{Dominus vobiscum.} \quad P. \quad \text{The Lord be with you.} \]
\[ A. \quad \text{Et cum spiritu tuo.} \quad A. \quad \text{And with thy spirit.} \]

He adds (in a High Mass he sings):

\[ P. \quad \text{Ite, Missa est.} \quad P. \quad \text{Go, the Mass is over.} \]
\[ A. \quad \text{Deo gratias.} \quad A. \quad \text{Thanks be to God.} \]

On penitential days in votive Masses, instead of the “Ite Missa est,” he says, “Benedicamus Domino” (Let us bless the Lord).

In a solemn High Mass the deacon sings the “Ite Missa est,” or “Benedicamus Domino.” The practice is a vestige of the ancient custom of dismissing the people at the end of Mass. In Requiem Masses there is neither “Ite Missa est,” nor “Benedicamus,” but instead, “Requiescant in pace” (May they rest in peace) — the response to which is Amen.

The priest, turning toward the altar, and slightly inclined, says in a low voice:

\[ \text{Placeat tibi, sancta Trinitas,} \quad \text{O Holy Trinity, let the} \]
\[ \text{obsequium servitutis meae: et} \quad \text{performance of my homage be} \]
\[ \text{praesta ut sacrificium, quod} \quad \text{pleasing to Thee; and grant} \]
oculis tuae Majestatis indignus obtuli, tibi sit acceptabile, mihi-
que, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Do-
minus nostrum.

A. Amen.

that the sacrifice which I, unw-
worthy, have offered up in the
sight of Thy Majesty may be
acceptable to Thee, and through
Thy mefty be a propitiation for
me, and for all those for whom
I have offered it. Through
Christ Our Lord.

A. Amen.

A. Amen.

He turns and blesses the people (in Masses for the dead
the blessing is omitted):

P. Benedicat vos omnipo-
tens Deus, Pater, et Filius, et
Spiritus Sanctus.
A. Amen.

P. May Almighty God, the
Father, Son, and Holy Ghost,
bless you.
A. Amen.

A. Amen.

This custom of blessing the people is not more ancient
than the tenth century, for the Mass previously to that time
terminated at the "Ite Missa est."

The priest goes to the Gospel side to read the last Gospel,
which ends the Mass. Usually this is taken from John i, 1,
and then the book remains on the Epistle side. If the Gospel
varies from this, the book is brought over to the Gospel side.

Up to the time of Pope Pius V, in the sixteenth century,
the Gospel of St. John was optional, but that Pontiff made it
obligatory on days on which another Gospel is not prescribed.

THE LAST GOSPEL

P. Dominus vobiscum.
A. Et cum spiritu tuo.

P. Initium sancti Evangeli
secundum Joannem.
A. Gloria tibi Domine.

P. In principio erat Verbum,
et Verbum erat apud Deum ; et
Deus erat Verbum : hoc erat in

P. The Lord be with you.
A. And with thy spirit.

P. The beginning of the
holy Gospel according to John.
A. Glory be to Thee, O
Lord.

P. In the beginning was the
Word, and the Word was with
God; and the Word was God;
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 tenebrae 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 quae illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In 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,

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 came 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 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 become 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,

(Here all kneel.)

et habitavit in nobis; et vidi- mus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

A. Deo gratias.

and dwelt among us; and we saw his glory, the glory as of the only-begotten of the Father, full of grace and truth.

A. Thanks be to God.