

THE
ORDINARY
OF THE
Holy Mass,

In *Latin* and *English*.

According to the Copy printed
at *Paris*, Anno 1661. in *French*
and *Latin*.

The Priest, at the foot of the Altar, makes
the sign of the Cross, and says what fol-
lows, the Clerk answering him.

IN Nomine Patris, & Filii, & Spiritus
Sancti, Amen.

Ans. Introibo ad Altare Dei.

Vers. Ad Deum qui iustificat iuventutem
meam.

Psalmus 42.

S. **J**udica me Deus, & discerne causam
meam de gente non sancta : ab homi-
e iniquo & doloso erue me.

R. Quia

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the sign of the Cross, and says what fol-
lows, the Clerk answering him.

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

Ant. I will present my self at the Al-
tar of God.

Resp. I will approach to God who rejoy-
ceth my youth.

Psalm 42.

P. **J**udge me, my God, and separate my
cause from that of the wicked: deli-
ver me from the man that is wicked, and
full of deceit.

R. W

R. Quia tu es Deus fortitudo mea ; quare me repulisti, & quare tristis incedo dum affligit me inimicus ?

P. Emitte lucem tuam, & veritatem tuam : ipsa me deduxerunt, & adduxerunt in Montem sanctum tuum, & in Tabernaculum tuum.

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

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

R. Spera in Deo, quoniam adhuc confitebor illi : Salutare vultus mei, & Deus meus.

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

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

In Masses for the Dead, this Psalm is not said.

P. Introibo ad Altare Dei.

R. Ad Deum qui lætificat juventutem meam.

P. Ad Jutorium nostrum in nomine Domine.

R. Qui fecit Cœlum & Terram.

P. Confiteor Deo omnipotenti; &c.

R. Misereatur tui omnipotens Deus, & dimissis peccatis tuis, perducatur te ad vitam æternam. P. *Amen.*

R. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptiste, Sanctis Apostolis.

Apostolis.

R. Why hast thou rejected me, O my God, since that thou art my strength, and why must I pass my life in sadness whilst an enemy afflicts me?

P. Send forth thy Light and thy Truth; they have conducted me to thy holy Mountain, in thy Tabernacle.

R. And I will present my self to the Altar of God: I will approach to God who rejoiceth my youth.

P. O God, my God, I will sing thy praises upon the harp: why art thou sad, my soul, and why dost thou trouble me?

R. Hope in God; for I will praise him always, because he is my God, whom I look upon as the only hopes of my Salvation.

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

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

In Masses for the Dead, this Psalm is not said.

P. I Will present my self at the Altar of God.

R. I will approach to God who rejoiceth my youth.

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

R. Who made Heaven and Earth.

P. I confess to Almighty God, &c.

R. Almighty God be merciful to thee, forgive thee thy sins, and bring thee to everlasting Life. P. Amen.

R. I confess to Almighty God, to the blessed Virgin Mary, to the blessed Michael the Archangel, to the blessed John Baptist.

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Apostolis *Petro & Paulo*, omnibus Sanctis,
& tibi Pater, Quia peccavi nimis cogita-
tione, verbo & opere, mea culpa, mea cul-
pa, mea maxima culpa. Ideo precor bea-
tam *Mariam* semper Virginem, beatum
Michaelem Archangelum, beatum *Joannem*
Baptistam, sanctos Apostolos *Petrum &*
Paulum, omnes Sanctos, & te Pater, orare
pro me ad Dominum Deum nostrum.

P. Misereatur vestri Omnipotens Deus, &
dimissis peccatis vestris, perducatur vos ad vi-
tam æternam. *R. Amen.*

P. Indulgentiam, Absolutionem, & re-
missionem peccatorum nostrorum, tribuat
nobis omnipotens & misericors Dominus.
R. Amen.

P. Deus tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

P. Ostende nobis Domine, misericordiam
tuam.

R. Et salutare tuum da nobis.

P. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

P. Dominus vobiscum.

R. Et cum Spiritu tuo.

*The Priest going up to the Altar, says
secretly,*

Oremus.

Aufer à nobis quæsumus Domine, iniqui-
tates nostras, ut ad Sancta Sanctorum puris
mereamur mentibus introire. Per Christum
Dominum nostrum.

the holy Apostles Peter and Paul, to all the Saints, and to you Father, That I have sinned in thought, word and deed, thro' my fault, thro' my fault, thro' my most grievous fault. Therefore I beseech the B. Virgin Mary, the B. Michael the Archangel, the B. John Baptist, the holy Apostles Peter and Paul, and all the Saints, and you Father, to pray for me to our Lord God.

P. Almighty God be merciful to you, and having forgiven you your sins, bring you to Life everlasting. R. Amen.

P. Almighty and most merciful Lord, grant us Pardon, Absolution, and Remission of our sins. R. Amen.

P. Lord, if thou vouchsafe to turn towards us, thou wilt revive us.

R. And thy people will rejoyce in thee.

P. Lord, shew us thy Mercy.

R. And give us thy Salvation.

P. Lord, hear my prayer.

R. And let my supplication come unto thee.

P. Our Lord be with you.

R. And with thy Spirit.

The Priest going up to the Altar, says secretly,

Let us pray.

Take away from us our Iniquities, we beseech thee, O Lord, that we may enter into thy Sanctuary with a clean heart. Thro' Christ our Lord. Amen.

The Priest kissing the Altar says,

Oramus te, Domine, per merita Sanctorum tuorum, quorum Reliquiæ hic sunt, & omnium Sanctorum, ut indulgere digneris omnia peccata mea. *Athen.*

Here at solemn Mass the Priest incenseth the Altar.

The Priest making the sign of the Cross, reads the Introit of the day, and after says,

P. Kyrie eleison,

R. Kyrie eleison.

P. Kyrie eleison.

R. Christe eleison.

P. Christe eleison.

R. Christe eleison,

P. Kyrie eleison.

R. Kyrie eleison,

P. Kyrie eleison.

Next follows the Gloria in Excelsis, which is sung in all solemn Masses on Sundays, (except in Lent) and on all Holy-days.

GLORIA in excelsis Deo. Et in terra pax hominibus bonæ voluntatis. Laudamus te, Benedicimus te, Adoramus te, Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus Rex cœlestis, Deus Pater Omnipotens. Domine Fili Unigenite, Jesu Christe, Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe de-
pre-

The Priest kissing the Altar says,

We beseech thee, O Lord, by the Merits of thy Saints, whose Reliques are here, and of all the Saints, to forgive me my sins. Amen.

Here at solemn Mass the Priest incenseth the Altar.

The Priest making the sign of the Cross, reads the Introit of the day, and after says,

P. *Lord have mercy upon us.*

R. *Lord have mercy upon us.*

P. *Lord have mercy upon us.*

R. *Christ have mercy upon us.*

P. *Christ have mercy upon us.*

R. *Christ have mercy upon us.*

P. *Lord have mercy upon us.*

R. *Lord have mercy upon us.*

P. *Lord have mercy upon us.*

Next follows the *Gloria in Excelsis*, which is sung in all solemn Masses on Sundays, (except in Lent) and on all Holy-days.

Glory be to God on high, And on Earth peace to men of good will. We praise thee, We magnifie thee, We adore thee, We glorifie thee, We give thanks to thee for thy great glory. O Lord God, heavenly King, God the Father Almighty. Lord Jesus Christ, the only begotten Son. Lord God, Lamb of God, Son of the Father, Who ta-

precationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus, Tu solus Dominus, Tu solus altissimus, Jesu Christe, Cum Sancto Spiritu, in Gloria Dei Patris. *Amen.*

The Priest turning towards the people, says,

P. Dominus vobiscum.

R. Et cum Spiritu tuo.

After having said the Collect, Epistle, and Gradual, he goes to the middle of the Altar, where he says,

Munda cor meum & labia mea, Omnipotens Deus, qui labia *Isaia* Prophetæ calculo mundasti ignito; Ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare, per Christum Dominum nostrum. *Amen.*
Jube Domine benedicere.

Dominus sit in corde meo & in labiis meis, ut digne & competenter annuntiem Evangelium suum, *Amen.*

The Priest before he reads the Gospel says,

P. Dominus vobiscum.

R. Et cum Spiritu tuo.

The following part of the Gospel according to N.

R. *Gloria tibi Domine.*

kest away the sins of the world; have mercy on us. Thou who takest away the sins of the world, hear our prayers. Thou who sittest on the right hand of God the Father, have mercy on us. Because thou only art Holy, Thou only art our Lord, Thou only art most High, O Jesus Christ, With the Holy Ghost, in the Glory of God the Father. Amen.

The Priest turning towards the people, says,

P. Our Lord be with you.

R. And with thy Spirit.

After having said the Collect, Epistle, and Gradual, he goes to the middle of the Altar, where he says,

Cleanse my heart and Lips, O Almighty God, who didst cleanse the lips of the Prophet Isaiah with a Burning-coal; vouchsafe through thy gracious mercy so to purifie me, that I may worthily announce thy holy Gospel, thro' our Lord Jesus Christ. Amen. Bless me, O Lord.

Our Lord be in my heart and in my lips, that I may worthily and competently publish his Gospel. Amen.

The Priest before he reads the Gospel says,

P. Our Lord be with you.

R. And with thy Spirit.

The following part of the Gospel according to N.

R. Glory be to thee, O Lord.

He reads the Gospel, at the end of which the Clerk answers,

R. Laus tibi Christe.

The Priest kissing the Gospel, says,

Per Evangelica dicta deleantur nostra delicta. Amen.

Next being in the middle of the Altar, he says,

Credo in unum Deum, Patrem omnipotentem, factorem cœli & terræ, visibilibus omnium, & invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, Lumen de Lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, & propter nostram salutem, descendit de Cœlis. * Et incarnatus est de Spiritu Sancto ex Maria Virgine, ET HOMO FACTUS EST. Crucifixus etiam pro nobis; sub Pontio Pilato passus, & sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in Cœlum: sedet ad dexteram Patris. Et iterum venturus est cum gloria, judicare vivos & mortuos: cujus Regni non erit finis. Et in Spiritum Sanctum, Dominum & vivificantem: qui ex Patre Filioque procedit. Qui cum Patre & Filio simul adoratur & conglorificatur: qui locutus est per Prophetas. Et unam sanctam Catholicam Apostolicam Ecclesiam. Confiteor unum

Baptismum

He reads the Gospel, at the end of which the Clerk answers,

R. Praise be to thee, O Christ.

The Priest kissing the Gospel, says,

May our sins be blotted out by the word of the Gospel. Amen.

Next being in the middle of the Altar, he says,

I Believe in one God, the Father Almighty, maker of heaven and earth, And of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God. And born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from Heaven. * And 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 rose again, according to the Scriptures. And ascended into Heaven: sitteth at the right hand of the Father. And shall come again with glory, to judge both the living and the dead: of whose Kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of Life: who proceedeth from the Father and the Son. Who together with the Father and the Son is adored and conglorified: who spake by the

Baptisma in remissionem peccatorum. Et
expecto resurrectionem mortuorum. Et
vitam venturi sæculi. Amen.

The Priest having read the Credo, turns himself to the people, and says, before he reads the Offertory,

P. Dominus vobiscum.

R. Et cum Spiritu tuo.

After the Offertory, the Priest takes the Paten, and offers the Bread that is to be consecrated, saying,

Suscipe sancte Pater, Omnipotens æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo & vero, pro innumerabilibus peccatis, & offensionibus & negligentis meis, & pro omnibus circumstantibus, sed & pro omnibus fidelibus Christianis vivis atque defunctis, ut mihi & illis proficiat ad salutem in vitam æternam. Amen.

Then he puts the Wine and the Water into the Chalice, saying,

DEus, qui humanæ substantiæ dignitatem mirabiliter condidisti, & mirabilius reformasti; da nobis per hujus Aquæ, & Vini Mysterium, ejus Divinitatis esse Consortes, qui Humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: qui tecum vivit & regnat in unitate Spiritus Sancti

Prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The Priest having read the *Credo*, turns himself to the people, and says, before he reads the *Offertory*,

P. Our Lord be with you.

R. And with thy Spirit.

After the *Offertory*, the Priest takes the *Paten*, and offers the Bread that is to be consecrated, saying,

R*ecieve, O holy Father, Almighty and Eternal God, this unspotted Host, which I thy unworthy Servant offer thee my living and true God, for my innumerable sins, offences, and negligences; for all here present, and for all faithful Christians living and dead, that it may avail me and them to live everlasting. Amen.*

Then he puts the Wine and Water into the *Chalice*, saying,

O *God, who as a wonderful effect of thy Power, hast created human Nature, and restored it by a greater Miracle; grant us by the Mystery of this Wine and Water to partake of his Divinity, who vouchsafed to take upon him our Humanity, namely Jesus Christ our Lord thy Son, who being God, liveth and reigneth with Thee, in*

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Sancti Deus, per omnia sæcula sæculorum.
Amen.

*When he offers the Chalice in the midst of
the Altar, he says,*

Offerimus tibi Domine Calicem Salutaris,
tuam deprecantes clementiam, ut in
conspectu Divinæ Majestatis tuæ, pro nostra
& totius mundi Salute cum odore suavita-
tis ascendat. *Amen.*

The Priest bowing says,

In spiritu humilitatis, & in animo con-
trito suscipiamur à te Domine, & sic fiat
Sacrificium nostrum in conspectu tuo hodie,
ut placeat tibi, Domine Deus.

In blessing the Bread and the Wine he says,

Veni Sanctificator, omnipotens æterne
Deus: & benedic hoc Sacrificium tuo
sancto Nomini præparatum.

*While he washeth his hands at the corner
of the Altar, Ps. 25.*

Lavabo inter innocentes manus meas, &
circumdabo Altare tuum Domine.

Ut audiam vocem laudis, & enarrem uni-
versa mirabilia tua.

Domine dilexi decorem domus tuæ, & lo-
cum habitationis Gloriæ tuæ.

Ne perdas cum impiis, animam meam,
& cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt, dex-
eorum repleta est muneribus.

Ego.

unity of the Holy Ghost for ever and ever.
Amen.

When he offers the Chalice in the midst of
the Altar, he says,

WE offer unto thee, O Lord, this Chalice
of Salvation, beseeching thy clemency,
that it may ascend before thy Divine Maje-
sty as a sweet perfume for our Salvation,
and for that of the whole world. Amen.

The Priest bowing says,

WE present our selves before thee with an
humble and contrite Spirit. O Lord,
accept of us, and grant that this Sacrifice
may be made agreeable this day unto thee,
O Lord God.

In blessing the Bread and the Wine he says,

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

Whil't he washeth his hands at the corner
of the Altar, Ps. 25.

I Will wash my hands among the innocent,
and I will surround thy Altar, O Lord.
That I may hear the voice of praise, and
declare all thy marvelous works.

Lord, I have loved the beauty of thy house,
and the place of residence of thy glory.

Destroy not my soul with the impious, nor
my life with men of blood.

Whose hands are full of iniquity, and
their right hand loaded with gifts. 17. As

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

Pes meus stetit in directo: in Ecclesiis benedicam te Domine.

Gloria Patri, & Filio, &c.

The Priest having washed his hands, bows down at the middle of the Altar, and says,

Suscipe sancta Trinitas, hanc Oblationem, quam tibi offerimus ob memoriam Passionis, Resurrectionis, & Ascensionis Jesu Christi Domini nostri; & in honore beatæ Mariæ semper Virginis, & beati Joannis Baptistæ, & sanctorum Apostolorum Petri & Pauli, & istorum, & omnium Sanctorum, ut illis proficiat ad honorem, nobis autem ad salutem; & illi pro nobis intercedere dignentur in Cælis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. *Amen.*

Kissing the Altar, he turns himself towards the Altar, and says,

Orate, Fratres, ut meum ac vestrum Sacrificium acceptabile fiat apud Deum Patrem Omnipotentem.

To whom the Clerk answers,

Suscipiat Dominus Sacrificium de manibus tuis, ad laudem & gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

As for me, I have entred in my innocency: redeem me, and have mercy on me.

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

Glory be to the Father, &c.

The Priest having washed his hands, bows down at the middle of the Altar, and says,

R *Receive, O holy Trinity, this Oblation, which we make in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ; and in honor of the ever-blessed Virgin Mary, of St. John Baptist, of the holy Apostles Peter and Paul, and of all the Saints, that it may be available to their Honor, and to our Salvation. And may they (whose memory we celebrate on Earth) vouchsafe to intercede for us in Heaven. Thro' the same Christ our Lord. Amen.*

Kissing the Altar, he turns himself towards the people, and says,

P *Ray, Brethren, that my Sacrifice, which is also yours, may be acceptable to God the Father Almighty.*

To whom the Clerk answers,

May the Lord receive from thy hands the Sacrifice, to the glory and honor of his Name, for our particular benefit, and for the benefit of the whole Church.

After the Secret, he says the Preface in
a loud voice.

P. Per omnia sæcula sæculorum.

R. Amen.

P. Dominus vobiscum.

R. Et cum Spiritu tuo.

P. Surrexerunt corda.

R. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro

R. Dignum & justum est.

Vere dignum & justum est, æquum & iu-
lutare, nos tibi semper & ubique gratias
agere: Domine sancte Pater, omnipotens
æternæ Deus, per Christum Dominum no-
strum; per quem Majestatem tuam laudant
Angeli, adorant Dominaciones, tremunt
Potestates, Cœli cœlorumque Virtutes, &
beata Seraphim, sociâ exultatione celebra-
brant: Cum quibus & nostras voces, ut ad-
mitti jubeas deprecamur, supplici confes-
sione dicentes;

Sanctus, Sanctus, Sanctus, Dominus De-
us Sabaoth. Pleni sunt Cœli & Terra
Gloria tua. Hosanna in Excelsis. Benedi-
ctus qui venit in Nomine Domini, Ho-
sanna in Excelsis.

After the Secret, he says the Preface with a loud voice.

P. **F**Or ever and ever.

R. Amen.

P. Our Lord be with you.

R. And with thy Spirit.

P. Lift up your hearts.

R. We ha'ue them lifted up to our Lord.

P. Let us giue thanks to our Lord God.

R. It is meet and just.

IT is verily meet, and just, right, and available to salvation, that we alwaies and in all places give thanks to thee, Lord and holy Father, Almighty and eternal God thro' Christ our Lord; by whom the Angels praise thy Majesty, the Dominations adore it, the Powers tremble before it, the Heavens, and the heavenly Virtues, with the blessed Seraphins, jointly glorifie thee with exultation: Together with whom we beseech thee to admit also our praises, with humble submission saying;

Holy, Holy, Holy, Lord God of Saboth. The Heavens and Earth are full of thy Glory. Hosanna in the Highest. Blessed is he that comes in the Name of the Lord. Hosanna in the Highest.



The Canon of the Mass.

TE igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum supplices rogamus, ac petimus, uti accepta habeas & benedicas, hæc ✠ Dona, hæc ✠ Munera, hæc ✠ Sancta Sacrificia illibata. in primis, quæ tibi offerimus pro Ecclesia tua sancta Catholica, quam pacificare, custodire, adunare, & regere digneris toto orbe terrarum, una cum Famulo tuo Papa nostro N. & Antistite nostro N. & Rege nostro N. & omnibus Orthodoxis atque Catholicæ & Apostolicæ fidei cultoribus.

A Commemoration for the Living.

Memento, Domine, famulorum famularumque tuarum N. & N. [*Here are mention'd the Living, who are pray'd for in particular.*] Et omnium circumstantium quorum tibi fides cognita est & nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt hoc Sacrificium laudis pro suisque omnibus, pro Redemptione animarum suarum, pro spe salutis, & incolumitatis sue, tibi que reddunt vota sua **Æterno**

Vivo & Vero,



The Canon of the Mass.

Therefore, most merciful Father, humbly beseech thee, thro' thy Son Jesus Christ our Lord, to accept and receive these ✠ Gifts, these ✠ Presents, these unspotted Sacrifices, which in the place we offer unto Thee for thy holy Catholic Church, that thou wouldst be pleased to grant her peace, to preserve her, to unite her, and to govern her throughout the whole world; together with thy Servant Pope N. our Bishop N. and our King N. as also with all Orthodox Believers, and Observers of the Catholic and Apostolical Faith.

A Commemoration for the Living.

Be mindful, O Lord, of all thy Servants Men and Women, N. and N. [Here a mention'd the Living, who are pray'd for in particular.] And of all those, especially that are here present, whose Faith and Devotion is known unto thee, for whom we offer, or who offer up to thee this Sacrifice of Praise for themselves, and for all theirs, for the Redemption of their Souls, for the hope of their Salvation, and pay their vows into Thee, the Eternal, Living, and True God.

communicantes, & memoriam venerabilis, in primis gloriosæ semper Virginis, Genetricis Dei, & Domini nostri Christi, sed & beatorum Apostolorum & Martyrum tuorum, Petri & Andree, Jacobi, Joannis, Thomæ, Philippi, Bartholomæi, Matthæi, & Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrylogoni, Joannis & Pauli, & Damiani, & omnium Sanctorum, quorum meritis precibusque concurremus, ut in omnibus protectionis tue muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

The Priest extending his hands over the Oblations, says,

Hanc igitur Oblationem servitutis nostræ, sed & cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna Damnatione nos eripi, & in Electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam Oblationem tu Deus in omnibus quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris, ut nobis Corpus & Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in Cælum, ad te Deum Patrem

Being made partakers of the same Communion, and honoring the Memory, especially of the ever-glorious Virgin Mary, Mother of God our Lord Jesus Christ; as also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysgonus, John and Paul, Cosmas and Damian, and of all thy Saints; by whose Merits and Prayers grant that we may in all things be strengthened by the help of thy protection. Thro' the same Christ our Lord. Amen.

The Priest extending his hands over the Oblations, says,

WE therefore beseech thee, O Lord, graciously to accept this Oblation of our servitude, and of thy whole Family, to dispose our days in thy peace, to preserve us from eternal Damnation, and to rank us in the number of thy Elect. Thro' Christ our Lord. Amen.

Which Oblation, we beseech thee, O God, to render in all things blessed, approved, effectual, reasonable, and acceptable, that it may be made for us the Body and Blood of thy most Beloved Son our Lord Jesus Christ.

Who the day before he suffer'd, took Bread into his holy and venerable hands, and having lifted up his eyes towards Heaven to
Thee,

Patrem suum Omnipotentem, tibi gratias agens, benedixit, fregit, deditq; Discipulis suis, dicens, Accipite & manducate ex hoc omnes, **HOCEST ENIM CORPUS MEUM.**

Here the Priest elevates the Sacred Host.

Simili modo postquam coenatum est, accipiens & hunc præclarum Calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, benedixit, deditque Discipulis suis, dicens, Accipite & bibite ex eo omnes, **HIC EST ENIM CALIX SANGUINIS MEI, Novi & Æterni Testamenti, (Mysterium Fidei) qui pro vobis & pro multis effundetur in remissionem peccatorum.**

Hæc quotiescumque feceritis, in mei memoriam facietis.

Here the Priest holds up the Chalice.

UNde & memores, Domine, nos servi tui, sed & plebs tua Sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, necnon ab inferis Resurrectionis, sed & in Coelos gloriosæ Ascensionis, offerimus præclaræ Majestati tuæ de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam, Panem sanctum vitæ æternæ, & Calicem salutis perpetuæ.

Supra quæ propitio ac sereno vultu respicere digneris, & accepta habere sicuti accepta habere dignatus es munera pueri
 tui *Justi Abel, & Sacrificium Patriarchæ nostri*

Thee, O God, his Omnipotent Father, giving thanks to thee, he blessed it, and gave it to his Disciples, saying, Take and eat you all of this, **FOR THIS IS MY BODY.**

Here the Priest Elevates the Sacred Host.

In like manner, after he had supp'd, taking this excellent Chalice into his holy and venerable hands, giving Thee also thanks, he blessed it, and gave it to his Disciples, saying, Take and drink you all of this, **FOR THIS IS THE CHALICE OF MY BLOOD,** of the New and Everlasting Testament, (a Mystery of Faith) which shall be shed for you, and for many, to the remission of sins.

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

Here the Priest holds up the Chalice.

Wherefore, O Lord, we thy Servants, and thy holy people, being mindful both of the blessed Passion of the same Christ thy Son our Lord, and of his Resurrection, as also of his glorious Ascension into Heaven, offer unto thy most Excellent Majesty, of thy Gifts and Grants a pure Host, an holy Host, an immaculate Host, the holy Bread of Eternal Life, and Chalice of Eternal Salvation.

Upon which we beseech thee to look with a propitious and serene countenance, and to accept them as thou wert pleased graciously to accept the Gifts of thy Servant Abel

nostri *Abrahamæ*, & quod tibi obtulit sum-
mus Sacerdos *Melchisedec*, sanctum
Sacrificium, immaculatam Hostiam.

The Priest bowing down, says,

Supplices te rogamus, Omnipotens Deus ;
jube hæc perferri per manus sancti Angeli
tui in sublime Altare tuum, in conspectu
Divinæ Majestatis tuæ, ut quotquot ex hac
Altaris participatione, Sacrosanctum Filii
tui Corpus & Sanguinem sumpserimus,
omni Benedictione Cœlesti, & Gratia reple-
amur. Per eundem Christum Dominum
nostrum. *Amen.*

The Commemoration for the Dead.

Memento etiam, Domine, famulorum
famularumque tuarum N. & N. qui
nos præcesserunt cum signo fidei, & dormi-
unt in somno pacis [*Here are mention'd
such dead, as are pray'd for in particular.*]
Iplis Domine, & omnibus in Christo quies-
centibus, locum refrigerii, lucis, & pacis,
ut indulgeas deprecamur. Per eundem Chri-
stum Dominum nostrum. *Amen.*

*The Priest knocking his breast, says with a
little louder voice,*

Nobis quoque peccatoribus famulis tuis,
de multitudine Miserationum tuarum
coerantibus, partem aliquam & societatem
donare

Just, and the Sacrifice of our Patriarch Abraham, and the holy Sacrifice and unspotted Host which thy High-Priest Melchisedech offered to thee.

The Priest bowing down, says,

We most humbly beseech thee, Almighty God, command these things to be carried by the hands of thy holy Angel unto thy high Altar, in the presence of thy Divine Majesty, that as many of us as have by this participation of the Altar, taken the most Sacred Body and Blood of thy Son, may be replenished with all Heavenly Grace and Benediction. Thro' the same Christ our Lord. Amen.

The Commemoration for the Dead.

BE mindful also, O Lord, of thy Servants, Men and Women, N. and N. who have gone before us with the sign of Faith, and rest in the sleep of peace. [Here are mention'd such Dead, as are pray'd for in particular.] We beseech thee, O Lord, that thou grant to them, and to all that rest in Christ, a place of refreshment, light, and peace. Thro' the same Christ our Lord. Amen.

The Priest knocking his breast, says with a little louder voice,

ANd to us sinners thy Servants, hoping in the multitude of thy Mercies, vouchsafe to grant some part and society with:

The Ordinary of

re digneris, cum tuis sanctis Apostolis
Martyribus, cum Joanne, Stephano, Mat-
thia, Barnaba, Ignatio, Alexandro, Mar-
cellino, Petro, Felicitate, Perpetua, Agatha,
Lucia, Agnete, Cecilia, Anastasia, & om-
nibus Sanctis tuis: intra quorum nos con-
sortium non æstimator meriti, sed veniæ,
quæsumus largitor admitte. Per Christum
Dominum nostrum.

Per quem hæc omnia, Domine, semper
bona creas, sanctificas, vivificas, benedicis,
& præstas nobis. Per ipsum, & in ipso, & cum
ipso, est tibi Deo Patri Omnipotenti in uni-
tate Spiritus Sancti, omnis Honor & Glo-
ria.

*The Priest having a little elevated the
Chalice with the Host, says with a clear
voice,*

P. Per omnia sæcula sæculorum.
R. Amen.

Oremus.

Præceptis salutaribus moniti, & Divina
Institutione formati, audemus dicere,

Pater noster, qui es in Coelis, sanctifice-
tur nomen tuum; adveniat regnum tuum:
fiat voluntas tua, sicut in Coelo, & in Ter-
ra: Panem nostrum quotidianum da nobis
hodie; & dimitte nobis debita nostra, sicut
& nos dimittimus debitoribus nostris; & ne
nos inducas in tentationem.

R. Sed libera nos à malo. **P.** Amen.

Libera

holy Apostles and Martyrs, with John, Stephen, Matthias, Barnaby, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and with all thy Saints; into the company of whom we humbly beseech thee to admit us, not upon the account of our merit, but of thy forwardness to pardon us. Thro' Christ our Lord.

By whom, O Lord, thou dost ever effect all these Blessings, thou sanctifiest, thou quickenest, thou blessest, and bestowest upon us. By Him, and with Him, and in Him, to Thee, O God the Father Almighty, all Honor and Glory is due, in the Unity of the Holy Ghost.

The Priest having a little elevated the Chalice with the Host, says with a clear voice,

P. *For ever and ever.*

R. *Amen.*

Let us pray.

Being instructed by wholesome Precepts, and following the form of the Divine Institution, 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 debts, as we forgive our debtors: And lead us not into Temptation.

R. *But deliver us from evil. P. Amen.*

Deliver

Libera nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus & futuris: & intercedente beata & gloriosa semper Virgine Dei Genetrice *Maria*, cum beatis Apostolistuis *Petro & Paulo*, atque *Andrea*, & omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordie tuæ adju-ti, & à peccato simus semper liberi, & ab omni perturbatione securi. Per eundem Do-minum nostrum *Jesum Christum Filium tuum*, qui Tecum vivit & regnat in Unitate Spiritus Sancti Deus, per omnia sæcula sæ-culorum. *R. Amen.*

P. Pax Domini sit semper vobiscum.

R. Et cum Spiritu tuo.

The Priest putting one part of the Sacred Host into the Chalice, says,

HÆc commixtio & consecratio Corporis & Sanguinis Domini nostri *Jesu Christi*, fiat accipientibus nobis in vitam æter-nam. *Amen.*

Agnus Dei, qui tollis peccata mundi, mi-serere nobis.

Agnus Dei, qui tollis peccata mundi, mi-serere nobis.

Agnus Dei, qui tollis peccata mundi, do-na nobis pacem.

In Masses for the Dcåd, instead of saying twice, Miserere nobis, 'tis twice said, Dona eis requiem; and instead of saying, Dona nobis pacem, 'tis said, Dona eis requiem sempiternam.

Domine

Deliver us, we beseech thee, O Lord, from all evils past, present, and to come; and by the intercession of the blessed and ever-glorious Virgin Mary, Mother of God, and of the holy Apostles Peter and Paul, Andrew, and all the Saints, grant bountifully unto us peace in our days, that thro' the assistance of thy mercies we may be always free from sin, and secured from all disturbance. Thro' our same Lord Jesus Christ thy Son, who being God, liveth and reigneth with Thee in the Unity of the Holy Ghost, world without end.
 R. Amen.

P. *The peace of our Lord be always with you.*

R. *And with thy Spirit.*

The Priest putting one part of the Sacred Host into the Chalice, says,

M*ay this commixtion and Consecration of the Body and Blood of our Lord Jesus Christ, be to us that receive it, effectual to Eternal Life. Amen.*

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

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

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

In Masses for the Dead, instead of saying twice, *Have mercy on us*, 'tis twice said *Give them rest*; and instead of saying, *Grant us peace*, 'tis said, *Grant them everlasting rest.*

Domine Jesu Chrifte, qui dixisti Apostolis tuis, pacem relinquo vobis, pacem meam do vobis; ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare & coadunare digneris; qui vivis & regnas Deus, per omnia sæcula sæculorum. *Amen.*

The fore-mentioned Prayer is omitted in Masses for the Dead.

Domine Jesu Chrifte, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me per hoc sacro-sanctum Corpus & Sanguinem tuum, ab omnibus iniquitatibus meis, & universis malis; & fac me tuis semper inhæerere mandatis, & à te nunquam separari permittas; qui cum eodem Deo Patre, & Spiritu Sancto, vivis & regnas Deus, in sæcula sæculorum. *Amen.*

Preceptio Corporis tui, Domine Jesu Chrifte, quod ego indignus sumere præsumo, non mihi proveniat in iudicium & condemnationem, sed pro tua pietate profit mihi ad tutamentum mentis & corporis, & ad medelam percipiendam; qui vivis & regnas cum Deo Patre, in Unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. *Amen.*

O Lord Jesus Christ, who saidst to thy Apostles, I leave you peace, I give you my peace; look not on my sins, but on the Faith of thy Church; vouchsafe her such Peace and Union, as may be agreeable to thy will; who livest and reignest for ever and ever. Amen.

The fore-mentioned Prayer is omitted in Masses for the Dead.

O Lord Jesus Christ, Son of the living God, who according to the will of the Father, hast by thy Death given Life to the world, thro' the co-operation of the Holy Ghost; deliver me by this thy most Sacred Body and Blood, from all my iniquities, and from all evils; make me always obedient to thy Commandments, and never suffer me to be separated from thee; who together with the same Father, and the Holy Ghost, livest and reignest God, world without end. Amen.

Grant, O Lord Jesus Christ, that this participation of thy Body, which I unworthily presume to receive, may not turn to my judgment and condemnation; but may, thro' thy mercy, be available to the cure and safe-guard of my Soul and Body; who being God, livest and reignest with God the Father, in the Unity of the Holy Ghost, for ever and ever. Amen.

Taking in his hands the Sacred Host, he says,

Panem coelestem accipiam, & Nomen Domini invocabo.

He knocks his breast, saying (with a voice a little elevated) humbly and devoutly,

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

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

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

He makes the sign of the Cross with the Host, saying,

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. *Amen,*

Having received the Body of Christ, he takes the Chalice, and says;

Quid retribuam Domino pro omnibus quæ retribuit mihi?

Calicem Salutaris accipiam, & Nomen Domini invocabo.

Laudans invocabo Dominum, & ab inimicis meis salvus ero.

Taking in his hands the Sacred Host, he says,

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

He knocks his breast, saying (with a voice a little elevated) humbly and devoutly,

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

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

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

He makes the sign of the Cross with the Host, saying,

THE Body of our Lord Jesus Christ preserve my Soul to Everlasting Life. Amen.

Having received the Body of Christ, he takes the Chalice, and says,

What return shall I make to our Lord, for all the benefits he hath afforded me?

I will take the Chalice of Salvation, and will call upon the Name of our Lord.

I will call upon our Lord in praising him, and I shall be safe from my Enemies.

He makes the sign of the Cross with the Chalice, saying.

Sanguis Domini nostri Jesu Christi, custodiat animam meam in vitam æternam. *Amen.*

After he has received the Blood of our Lord, he receives Wine in the Chalice for the first Ablution, and says,

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

Taking Wine and Water for the second Ablution, he says,

Corpus tuum, Domine, quod sumpsi, & Sanguis quem potavi, adhæreat visceribus meis; & præsta, ut in me non remaneat scelerum macula, quem pura & sancta refecerunt Sacramenta. Qui vivis & regnas in sæcula sæculorum. *Amen.*

He wipes his mouth, fingers, and the Chalice, and then continues, and says the Communion. That done, he turns to the people, and says,

P. Dominus vobiscum.

R. Et cum Spiritu tuo.

He makes the sign of the Cross with the Chalice, saying,

THE Blood of our Lord Jesus Christ,
preserve my Soul to Life Everlasting.
Amen.

After he has received the Blood of our Lord, he receives Wine in the Chalice for the first Ablution, and says,

GRant, O Lord, *that what we have taken with our mouth, we may receive with a pure mind, and that it may of a temporal Gift, become to us an everlasting Remedy.*

Taking Wine and Water for the second Ablution, he says,

May thy Body which I have received, O Lord, and thy Blood which I have drunk, cleave unto my Bowels; and grant, that no stain of sin may remain in me; whom thy pure and holy Sacraments have fed; who livest and reignest for ever and ever.
Amen.

He wipes his mouth, fingers, and the Chalice, and then continues and says the Communion. That done, he turns to the people, and says,

P. Our Lord be with you.

R. And with thy Spirit.

After the Post-Communion, turning to the people again, he says a second time,

P. Dominus vobiscum.

R. Et cum Spiritu tuo.

P. Ite, Missa est,

seu,

Benedicamus Domino,

R. Deo gratias.

If Gloria in Excelsis hath not been said, instead of Ite Missa est, is said Benedicamus Domino, Bless we our Lord. And in Masses for the Dead, Requiescant in pace, May they rest in peace: To which is answered, Amen.

The Priest bowing down before the Altar, says this Prayer,

PLaceat tibi, sancta Trinitas, obsequium servitutis meæ, & præsta, ut Sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihiq; & omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. *Amen.*

The Priest having kissed the Altar, turns himself towards the people, to whom he gives the Benediction, saying,

Benedicat vos, Omnipotens Deus, Pater, & Filius, & Spiritus Sanctus. **R.** *Amen.*

After the Post-Communion, turning to the people again, he says a second time,

P. *Our Lord be with you.*

R. *And with thy Spirit.*

P. *Depart, Mass is done,*

or,

Bless we our Lord,

} R. *Thanks be to God.*

If *Gloria in Excelsis* hath not been said, instead of *Ite Missa est*, is said *Benedicamus Domino*, Bless we our Lord. And in Masses for the Dead, *Requiescant in pace*, May they rest in peace: To which is answered, *Amen*.

The Priest bowing down in the middle of the Altar, says this Prayer.

O *Holy Trinity, may the obedience of my servitude be pleasing to thee, and grant that the Sacrifice which I, tho' unworthy, have offered in the sight of thy Majesty, may be acceptable unto thee; and that by thy mercy it may be propitiatory to my self, and to all those for whom I have offered it. Thro' Christ our Lord. Amen.*

The Priest having kissed the Altar, turns himself towards the people, to whom he gives the Benediction, saying,

T *He Almighty God, Father, Son, and Holy Ghost, bless you. R. Amen.*

In Masses for the Dead, the Benediction is not given.

P. Dominus vobiscum.

R. Et cum Spiritu tuo.

P. Initium sancti Evangelii, secundum Joannem.

R. Gloria tibi Domine.

IN principio erat Verbum, & Verbum erat apud Deum; & Deus erat Verbum; hoc erat in principio apud Deum. Omnia per ipsum facta sunt, & sine ipso factum est nihil, quod factum est. In ipso Vita erat, & vita erat Lux hominum. Et Lux in Tenebris lucet, & Tenebræ eam non comprehenderunt. Fuit homo missus à Deo, cui nomen erat *Joannes*. Hic venit in Testimonium, ut Testimonium perhiberet de Lumine, ut omnes crederent per illum. Non erat ille Lux, sed ut testimonium perhiberet de Lumine. Erat Lux vera quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, & mundus per ipsum factus est, & mundus eum non cognovit. In propria venit, & 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**, & habitavit in nobis; & vidimus Gloriam ejus, Gloriam quasi Unigeniti à Patre, plenum Gratæ & Veritatis. *R. Deo Gratias.*

In Masses for the Dead, the Benediction is not given,

P. Our Lord be with you.

R. And with thy Spirit.

P. The Beginning of the Holy Gospel, according to St. John.

R. Glory be to thee our Lord.

IN the beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God. All things were made by him, and without him was made nothing which was made. In him was Life, and the Life was the Light of men. And the Light shined in Darkness, and the Darkness did not comprehend it. There was a Man sent from God, whose name was John. He came for a witness, to give Testimony of the Light, that by him all might believe. He was not the Light, but to give testimony of the Light. He was the true Light, that enlightens every man that comes into this world. He was in the world, and the world was made by him, and the world knew him not. He came into his own, and his own received him not. But as many as received him, he gave them power to be made the Sons of God; to those who believe in his Name, who not of blood, nor of the will of the flesh, nor of the will of man, but of God are born. **AND THE WORD WAS MADE FLESH,** and dwelt in us; and we saw his Glory, as the Glory of the only begotten of the Father, full of Grace and Verity. R. Thanks be to God.

The Sequence that is sung at Solemn Mass for the Dead.

Dies iræ, dies illa,
 Solvet sæculum in favilla:
 Teste David cum Sybilla.
 Quantum tremor est futurus,
 Quando iudex est venturus,
 Cuncta strictè discussurus!
 Tuba mirum spargens sonum
 Per Sepulchra Regionum,
 Coget omnes ante Thronum,
 Mors stupebit, & natura,
 Cum resurget creatura,
 Judicanti responsura.
 Liber scriptus proferetur,
 In quo totum continetur,
 Unde mundus judicetur.
 Iudex ergo cum sedebit,
 Quidquid latet, apparebit:
 Nil inultum remanebit.
 Quid sum miser tunc dicturus?
 Quem patronum rogaturus,
 Cum vix Justus sit securus?
 Rex tremendæ Majestatis,
 Qui salvandos salvas gratis,
 Salva me, Fons Pietatis.
 Recordare Jesu pie,
 Quod sum causa tuæ viæ,
 Ne me perdas illa die.

The Sequence that is sung at Solemn Mass for the Dead.

Day of wrath, that dreadful day,
Shall the World in Asbes lay:

David and the Sybills say.

What a fear will all surprize,
When the Judge aloft in Skies
Comes to hold his great affize!

The last Trump with dreadful groan,
Thro' the Graves and Regions blown,
Summons all before the Throne.

Death and Nature both shall quake,
When Mankind from Death shall wake,
Rising his Accompts. to make.

Deoms-day-book shall be examin'd,
In which all things are contain'd,
Whereof Mankind must be arraign'd.

When the Judge is seated so,
All that's secret, all shall know,
Nothing unreveng'd shall go.

Wretch! how shall I then endure
To answer? or whose aid procure,
When the Just is scarce secure?

King of dreadful Glory mine,
Who savest freely those are thine,
Save me, Fount of Love Divine.

Jesus sweet remember, I
Am the cause thou cam'st to die,
Damn me not eternally.

Quærens me, sedisti lassus;
Redemisti crucem passus:
Tantus labor non sit cassus.

Iuste iudex ultionis,
Donum fac remissionis
Ante diem rationis.

Ingemisco tanquam reus:
Culpa rubet vultus meus
Supplicanti parce Deus.

Qui *Mariam* absolvisti,
Et Latronem exaudisti,
Mihi quoque spem dedisti.

Preces meæ non sunt dignæ;
Sed tu bonus fac benigne,
Ne perenni cremer igne.

Inter Oves locum præsta,
Et ab Hædis me sequestra,
Statuens in parte dextra.

Confutatis maledictis,
Flammis acribus addictis,
Voca me cum benedictis.

Ora supplex & acclinis,
Cor contritum quasi cinis;
Gere curam mei finis.

Lacrymosa dies illa,
Qua resurget ex Favilla
Judicandus homo reus.

Huic ergo parce Deus,
Pie Jesu Domine,
Dona eis requiem. *Amen.*

Lost, thou me hast weary sought ;
 On the Cross me dearly bought :
 Let not those pains profit nought.
 Thou just Judge of vengeance due,
 Pardon of my sins renew,
 E'r th' Actompting-day ensue.
 Guilty-like, I wail my case ;
 Shame of sin doth sting my face :
 Spare me, God, who beg for Grace.
 Thou, who Mary didst forgive,
 And the dying Thief reprieve,
 Hope to me didst also give.
 Tho' my Pray'rs deserve no Hire,
 Yet, good Lord, grant my desire,
 I may scape Eternal Fire.
 'Mongst thy Sheep let me abide,
 From the Goats me far divide,
 Place me on thy own right side.
 When the wicked are suppress't,
 And to direful Flames addrest,
 Call me to thee with the Blest.
 Lowly suppliant, I thee pray,
 With a heart contritè as clay,
 Guard me on my dying day.
 This is (lo!) that Day of Doom,
 Wherein men from Ashy Tomb,
 Unto Judgment shall arise :
 Spare him, Lord who Mercy cries :
 Jesu, pious and good Lord,
 Eternal Rest to them afford. Amen.

*The Libera, that is always sung
after Solemn Mass for the
Dead.*

Libera me, Domine, de morte æterna, in die illa tremenda: * Quando Cœli movendi sunt & Terra: * Dum veneris judicare sæculum per ignem. *Vers.* Tremens factus sum ego, & timeo dum discussio venerit, atque ventura ira. *Resp.* Quando Cœli movendi sunt & Terra. *Vers.* Dies illa, dies iræ, calamitatis & miseriæ, dies magna & amara valdè. *Resp.* Dum veneris judicare sæculum per ignem. *Vers.* Requiem æternam * dona eis Domine. Et Lux perpetua * luceat eis. *Resp.* Libera me Domine de morte æterna, in die illa tremenda: * Quando Cœli movendi sunt & Terra: * Dum veneris judicare sæculum per ignem.

Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster, &c. *secretò.*

Vers. Et ne nos inducas in tentationem. *Resp.* Sed libera nos à malo. *Vers.* A porta inferi. *Resp.* Erue Domine animam ejus. Requiescat in pace. *Resp.* Amen. Domine exaudi orationem meam.

Resp.

The *Libera*, that is always sung
after Solemn Mass for the
Dead.

Deliver me, O Lord, from Eternal Death,
in that fearful day*: When the Hea-
vens and Earth shall be moved: * When
thou comest to judge the World by Fire.
Vers. I tremble and fear, when that exa-
mination shall come, and the future anger.
Resp. When the Heavens and Earth shall
be moved. Vers. That day is the day of
anger, of calamity, and misery; that day
is great, and very bitter. Resp. When
thou shalt come to judge the world by
fire. Vers. Eternal Rest * give to them, O
Lord; and let perpetual * Light shine unto
them. Resp. Deliver me, O Lord, from
eternal Death, in that dreadful day: * When
the Heavens and Earth are to be moved: *
When thou shalt come to judge the world by
fire.

Lord have mercy on us. Christ have
mercy on us. Lord have mercy on us. Our
Father, &c. in secret.

Vers. And lead us not into temptation.
Resp. But deliver us from evil. Vers. From
the Gate of Hell. Resp. O Lord, deliver his
Soul. Resp. May he rest in peace. Resp.
Amen. Vers. O Lord, hear my prayer.

Resp. Et clamor meus ad te veniat. *Vers.*
 Dominus vobiscum. *Resp.* Et cum Spiritu
 tuo.

Oremus.

Absolve, quæsumus Domine, animam Fa-
 muli tui N. ab omni vinculo delictorum;
 ut in Resurrectionis Gloria, inter Sanctos &
 Electos tuos resuscitatus respiret. Per Chri-
 stum Dominum nostrum. *Resp.* Amen.

*After, the Priest making the sign of the
 Cross with his right hand over the
 Tomb, says,*

Vers. Requiem æternam dona ei Domi-
 ne. *Resp.* Et Lux perpetua luceat ei.

Vers. Requiescat in pace, &c. *Resp.*
 Amen.

Resp. And let my supplication come unto thee. Vers. Our Lord be with you. Resp. And with thy Spirit.

Let us pray.

A*bsolve, we beseech thee, O Lord, the soul of thy Servant N. from all the bonds of sins; that being raised up again among thy Saints and Elect, he may be refreshed in the Glory of the Resurrection. Thro' Christ our Lord. Resp. Amen.*

After, the Priest making the sign of the Cross with his right hand over the Tomb, says,

Vers. Eternal Rest give to him, O Lord. Resp. And let perpetual Light shine unto him.

Vers. May he rest in peace. Resp. Amen.

SHORT
PRAYERS

During the time of Mass,
Necessary for the better Under-
standing thereof.

The holy Sacrifice of the Mass is celebra-
ted in memory of the Passion of our
Lord JESUS CHRIST, as he commanded
his Apostles, when giving them his Body
and Blood, he said, Do this in remem-
brance of me, Luke 22. 29. That is, do this
in memory of my Passion. As if he should
have said, Remember that I suffer'd for
your Salvation; let therefore this Mystery
be brought in use by you, for the good of you,
and yours. Albinus Flaccus Alcuinus, l. 3.
de Divinis Officiis.

Where

When the Priest goes to the Altar.

Jesus enters the Garden.

The Prayer.

Lord Jesus Christ, Son of the living God, who, when thy Passion drew near, would'st, for me wretched sinner, fear and grow sad: Grant that I may ever direct all my sorrows unto Thee, that art the God of my heart; and thou, O Lord, in union of thy Passion and Heaviness, condescend to bear them with me, that by the merit of thy Sufferings they may be saving to me.
Amen.

When the Priest begins Mass.

Jesus prays in the Garden.

The Prayer.

Lord Jesus Christ, Son of the living God, who being in prayer, would'st be comforted by an Angel: Grant me, by the virtue of thy Prayer, that when I pray, thy holy Angel may assist and comfort me.
Amen.

At the Confiteor.

Jesus falls on his face to the Earth.

The Prayer.

Lord Jesus Christ, who praying in the Garden unto thy Heavenly Father, being in an Agony, didst miraculously sweat Blood from all thy Members: Grant that I may be comforted with the remembrance of

bitter Passion, and gust of thy Divine Sweetness) I may deserve, instead of Blood, gently to sweat out Tears in thy presence. *Amen.*

When the Priest kisses the Altar.

Jesus betray'd with a Kiss.

The Prayer.

Lord Jesus Christ, who sufferedst *Judas* to betray thee with a Kiss: Grant that I never betray thee in my Neighbor, or my self, nor ever return ought unto mine Enemies, but the holy Offices of Love. *Amen.*

When the Priest goes to the corner of the Epistle.

Jesus is led Captive.

The Prayer.

Lord Jesus Christ, who would'st be bound by the hands of wicked men, loosen I beseech thee, the Chains of my sins, and so tie me with the Bonds of Charity, and Cords of thy Commandment, that neither the Members of my Body, nor Powers of my Soul, may ever incline to ought, but that thy Will be done. *Amen.*

At the Introitus.

Jesus is struck on the Face.

The Prayer.

Lord Jesus Christ, who wouldst be brought bound to *Annas*, as a Malefactor, by an arm'd

arm'd Band of wicked persons: Give me Grace, that by no malignant Spirit, or bad Man, I be ever drawn to sin, but by thy good Spirit led to the fulfilling of thy Divine Will. *Amen.*

At the Kyrie eleison.

Jesus deny'd by Peter.

The Prayer.

Lord Jesus Christ, who sufferest thy self to be thrice deny'd by the Prince of thy Apostles, in the house of *Caiphas*: Preserve me, I beseech thee, from ill Company, that mortal sin may never snatch me from thee. *Amen.*

At the Dominus vobiscum.

With a look of Jesus Peter is converted.

The Prayer.

Lord Jesus Christ, who mercifully looking back on *Peter*, causedst him bitterly to weep out his offence: Look on me, I beseech thee, with the eye of thy pity, that I may be able with Tears fully to unveil my sins in thy presence, and neither in Word or Deed ever deny Thee, my Lord, and my God. *Amen.*

At the Epistle.

Jesus is led to *Pilate*.

The Prayer.

Lord Jesus Christ, who wouldst be brought to *Pilate*, and before him falsely accus'd, teach me to avoid the fallacies of the wicked, and profess thy Faith truly, by good Works. *Amen.*

At Munda cor meum.

Jesus is brought to *Herod*.

The Prayer.

Lord Jesus Christ, who before *Herod* didst, for my sake, suffer the false Allegation of Crimes against thee, without returning the least word to justify thy self: Grant that I may never be troubled at the Injuries of the Wicked, nor impart thy Sacred Mysteries to the Unworthy. *Amen.*

At the Gospel.

Jesus is scoffed, and sent back to *Pilate*.

The Prayer.

Lord Jesus Christ, who for me wouldst be again sent back by *Herod* to *Pilate*, and by this means constitute a Reconciliation between them: Grant me not to fear the Conspiracies of deprav'd persons, but so to profit in being exercised by them, that I may merit conformation to thee. *Amen.*

At the unveiling of the Chalice.

Jesus is spoil'd of his Garments.

The Prayer.

Lord Jesus Christ, who wouldst be spoil'd of thy Garments, and stript naked, and scourged for my sake: Grant me, by a naked Confession of my sins, to put off the *Old man* with all his acts, and never to appear naked of Virtue in thy sight. *Amen.*

At the Offertory.

Jesus is scourged.

The Prayer.

Lord Jesus Christ, who for me wouldst be bound unto a Pillar, and there cruelly Whipp'd: Give me Grace willingly to admit the Rods of thy Paternal Correction, and never more to scourge thee by my Transgressions. *Amen.*

At the covering of the Chalice.

Jesus is crown'd with Thorns.

The Prayer.

Lord Jesus Christ, who for my sake wouldst be so cruelly crown'd with Thorns: Pierce me so thoroughly with the Thorns of Penance, that I may have right to be crown'd by thee in Heaven. *Amen.*

When the Priest washeth the tops of his Fingers.

Pilate washeth his hands.

Lord Jesus Christ, Son of the living God, who, tho' pronounc'd Innocent by the President *Pilate*, didst yet hear the wild acclamations of the Jews, unmov'd: Grant that I may live innocently, and that the malice of others may not trouble me. *Amen.*

At Orate Fratres.

Pilate says to the Jews, Behold the man!

The Prayer.

Lord Jesus Christ, who for me wouldst be shewn unto the Jews with the Ensigns of their Mockery on thee; Give me Grace to shun the Ostentation of vain Glory, and in the last Judgment appear clad in the same mystical Ensigns before thy Tribunal. *Amen.*

At the Preface.

Jesus is condemn'd to die.

The Prayer.

Lord Jesus Christ, who (tho' Innocent) didst yet, for my sake, vouchsafe to receive the Sentence of Death, even the Death of the Cross: Make me, for thy Love, not to fear the Sentence of the most cruel Death the perverted Judgments of Men can pronounce against me, nor even perversely to imitate others. *Amen.*

At the Memento for the Living.

Jesus bears his Cross.

The Prayer.

Lord Jesus Christ, who for me didst bear on thy own shoulders thy Cross: Make me covetously to embrace the Cross of Mortification, and for the Love of thee bear it daily after thee. *Amen.*

When the Priest holds his hands over the Chalice.

Veronica offers Jesus a Towel.

The Prayer.

Lord Jesus Christ, who in that miserable journey wherein thou travelledst to thy Torture, didst so lovingly admonish the Women that wept over thee, to mourn for themselves: Give me such tears as thou wilt accept from me, that with them I may wash off my sins; give me Tears of devout Pity, and pious Love, in the which I may seem pleasing to thee, *Amen.*

When the Priest signs the Oblation.

Jesus is nail'd on the Cross.

The Prayer.

Lord Jesus Christ, who wouldst for my sake, be nail'd on the Cross, and to the same didst fasten the hand-writing of Sin and Death that was against me: Transfix, I beseech thee, my Body with thy holy fear

that, firmly adhering to thy Precepts, I may for ever be fastned with thee to thy Cross.
Amen.

At the Elevation of the Host.

The Cross is advanced.

The Prayer.

Lord Jesus Christ, who wouldst be advanced on the Cross, and in that sense exalted from the Earth, for my sake: Sublimate me, I beseech thee, from all earthly affections, that in my Soul I may always live in Heaven. *Amen.*

At the Elevation of the Chalice.

Jesus's Blood flows from his Wounds.

The Prayer.

Lord Jesus Christ, who from thy saying Wounds madest the Fountain of thy Grace flow to us: Grant that so often as lewd desires or sinister affections impugn me, I may presently recur unto thy Wounds, and from them draw my Remedy. *Amen.*

At the Memento for the Dead.

Jesus prays for the World.

The Prayer.

Lord Jesus Christ, who hanging on the Cross, didst implore thy Father for the whole Stock of Mankind, even thy Crucifiers themselves: Give me, I beseech thee, Grace of thy Sweetness and Patience,
that

that, according to thy Word and Example, I may love mine Enemies, and do good to those that hate me. *Amen.*

At Nobis quoque peccatoribus.

The Conversion of the Thief.

The Prayer.

Lord Jesus Christ, who didst so liberally promise Heaven to the Thief that humbly acknowledged his Injustice: Behold me, I beseech thee, with the same eyes of Mercy, that in the conclusion of my Life I may merit to hear from thee, my most pious Redeemer, that so desired voice, *This day shalt thou be with me in Paradise Amen.*

At the Pater noster.

The seven Words of Jesus on the Cross.

The Prayer.

Lord Jesus Christ, who (amongst the other words spoken by thee on the Cross) wouldst commend thy Mother to thy beloved Disciple, and him again to her: I commend unto thee my self, and all I have, with the same Faith and Love wherewith thou didst commend them unto each other; that, for the pledges of so great affection, thou mayst gran me an intimacy of Love with Thee, and by their Intercession preserve it amidst the troubles of this Life, notwithstanding any adversity or danger. *Amen.*

At the breaking of the Host.

Jesus dies on the Cross.

The Prayer.

Lord Jesus Christ, who for my sake dying on the Cross, didst commend thy Soul unto thy Father: Grant that in this Life I may spiritually so die with thee, that in the hour of my Death thou maist vouchsafe to have this wretched Soul of mine commended unto Thee, who livest and reignest God, World without end. *Amen.*

When the Priest puts part of the Host into the Chalice.

The Soul of Jesus descended into Hell.

The Prayer.

Lord Jesus Christ, who after thy complete victory over the Power of the Devil, didst descend into *Limbo*, and took'st thence the Souls of the Fathers, till then detain'd there: Extend, I beseech thee, the Virtue of thy most precious Blood and Passion unto the Faithful in *Purgatory*; that so, absolv'd from their sins, they may come to thy Eternal Joys. *Amen.*

At the Agnus Dei.

The Conversion of many present at the Cross

The Prayer.

Lord Jesus Christ, at whose patience in Torments, and blessed Death, many, beating their breasts, lamented their offences: By thy bitter Passion and Death give me Grace with my whole heart to grieve for my sins, and never offend thee more.
Amen.

At the Communion.

Jesus is buried.

The Prayer.

Lord Jesus Christ, who wouldst for my sake be buried in a new Monument: Give me (for thou art my God) a new heart, that buried with thee, I may happily participate the Glory of thy Resurrection. *Amen.*

At the Ablution.

Jesus is Anointed.

The Prayer.

Lord Jesus Christ, who for me miserable sinner, new dead, wouldst by *Joseph* and *Nicodemus* be embalm'd with Spices, and wrapt in white Linen: Grant me worthily to receive from thy holy Altar thy true and living Body in the Eucharist, to repose it amongst the Spices of Virtues, and for ever conserve it in a clean Heart and Body.
Amen.

Afte

After Communion.

Jesus his Resurrection.

The Prayer.

Lord Jesus Christ, who didst thro' thy shut and sealed Sepulcher rise in a Noble Triumph from the dead: Grant that, arising from the old bondage of sin, I may walk in newness of Life, that when thou, who art my Life, shalt appear, I also may appear with thee in Glory. *Amen.*

At Dominus vobiscum.

Jesus appears to his Disciples.

The Prayer.

Lord Jesus Christ, who after thy Resurrection, didst exhilarate thy beloved Mother and Disciples with the most joyful Object of thy Glorious Body: Mercifully grant me this Grace, that if not in this Mortal Life, yet at last in thy Glorious Kingdom, I may contemplate and rejoyce in thee for ever. *Amen.*

At the last Collects.

Jesus converseth forty days with his Disciples.

The Prayer.

Lord Jesus Christ, who didst vouchsafe, after thy Resurrection, to converse forty days with thy Disciples, and instruct them
in

in all the Mysteries of Faith: Teach me, I beseech thee, to live according to thy Doctrine, and never to swerve in the least from thy Will. *Amen.*

At the last Dominus vobiscum.

Jesus ascends into Heaven.

The Prayer.

Lord Jesus Christ, who after the term of forty days didst ascend glorious into Heaven, in the sight of thy Disciples: Oh! that my heart might for thy Love loath all Earthly things, attend only unto Eternals and pant, hunger, and thirst after thee. *Amen.*

At the sending of the Holy Ghost.

The Prayer.

Lord Jesus Christ, who didst send thine Holy Ghost upon thy Disciples, when they did continue in Praying: Cleanse, I beseech thee, my heart, that the same Holy Ghost having found an agreeable dwelling in my soul, I may with the manifold Gifts of thy Graces be everlastingly comforted. *Amen.*

A

A preparatory Prayer before Sacramental Confession.

O Maker of Heaven and Earth, King of Kings, and Lord of Lords, who of nothing hast made me thy Image and Similitude, and hast redeemed me with thy own most precious Blood, whom I a sinner am not worthy to name, nor call upon, nor yet to think of in heart: I meekly beseech thee, and humbly pray thee, that thou with clemency look upon me thy wicked Servant; and have mercy on me, who tookest pity on the Woman of *Canaan*, and *Mary Magdalen*, who sparedst the Publican, and the Thief hanging on the Cross. To thee I confess, O most loving Father, my sins, which, O Lord, if I would, I cannot hide from thee. Spare me, O Christ, whom I have lately much offended, in thought, word, and deed, and in all the ways wherein I frail man and a sinner might offend, thro' my default, thro' my default, thro' my most grievous default. Therefore, O Lord, I beseech thy clemency, who cam'st down from Heaven for my Salvation, who liftedst up *David* from the fall of sin; spare me, O Lord; spare me, O Christ, who sparedst *Peter* denying thee. Thou art my Creator, and my Redeemer; my Lord, and my Savior; my King, and my God: Thou art my Hope, and my Trust; my Stay, and my Help;

Help; my Consolation, and my Fortitude; my Defence, and my Deliverance; my Life, my Salvation, and my Resurrection; my Light, and my Desire; my Aid, and my Patronage: I beseech and pray thee to help me, and I shall be safe; govern me, and defend me, comfort and console me, confirm and glad me, enlighten me and visit me; raise me, being dead, because I am thy creature and work: O Lord, despise me not, for that I am thy Servant and Vassal; and, tho' evil, tho' unworthy, and a sinner, yet such as I am, whether good or evil, I am always thine. Unto whom shall I fly, unless I repair to thee? If thou cast me off, who will receive me? If thou despise me, who will behold me? Re-acknowledge me therefore, tho' unworthy, returning unto thee, tho' I be vile and unclean. For if I am vile and unclean, thou canst cleanse me; if I be blind, thou canst give me sight; if I be feeble, thou canst cure me; if I be dead and buried, thou canst revive me; because thy mercy is greater than my iniquity; greater is thy piety than my impiety; more thou canst pardon than I commit; and more thou canst forgive than I a sinner offend. Therefore, O Lord, despise me not, neither do thou observe the multitude of my iniquities, but according to the multitude of thy commiserations have mercy on me, and be propitious to me a most wretched sinner. Say to my soul, I am thy Salvation, who saidst, *I will not the death of a sinner, but rather that he be converted and live.* Convert me, O Lord,

unto thee, and be not angry with me. I beseech thee, O most clement Father, for thy mercy, I supplicate and earnestly pray thee, that thou bring me to a good end, and to true Penance; pure Confession, and worthy satisfaction of all my sins. *Amen.*

A Prayer before Sacramental Confession.

REceive my Confession, O most benign and most clement Lord Jesus Christ, the only hope of the Salvation of my soul; and give me, I beseech thee, contrition of heart, and tears to my eyes, that I may day and night bewail all my negligences with humility and purity of heart. Let my Prayer, O Lord, approach in thy sight. If thou shalt be angry with me, what helper may I seek? who will have mercy on my iniquities? Remember me, O Lord, who didst call the Woman of *Canaan* and the Publican to repentance, and didst receive *Peter* weeping. O Lord my God, accept my Prayers. O good Jesu, Savior of the world, who gavest thy self to the death of the Cross, that thou might'st save sinners, regard me a wretched sinner, calling upon thy Name; and attend not so to my Wickedness, that thou forget thy Goodness. And if I have committed ought whereby thou maist condemn me, yet thou hast not lost that whereby thou wert wont to save. Spare me therefore, O Lord, who

who art my Savior, and take mercy on my sinful soul; loose the bonds thereof, heal the wounds, O Lord Jesu: I desire thee, I seek thee, I will thee, shew me thy face, and I shall be safe. Send forth therefore, O most loving Lord, (thro' the Merits of the most pure and immaculate ever-Virgin *Mary* thy Mother, and of all thy Saints) thy Light and thy Truth into my soul, which may truly shew me all my defects I ought to confess, and which may help and teach me to express them fully, and with a contrite heart. Who livest and reignest, &c.

A Prayer after Confession.

I Beseech thee, O Lord, let this my Confession be grateful and acceptable to thee, by the Merits of blessed *Mary* thy Mother, ever a Virgin, and of all Saints: And whatsoever hath now, and at other times, been wanting in me, of the sufficiency of Contrition, of the purity and integrity of Confession, let thy Pity and Mercy supply, and according to the same vouchsafe to account me more fully and perfectly absolved in Heaven. Who livest, &c.

A Prayer before receiving the Blessed Sacrament.

O Most benign Lord Jesus Christ, I a sinner, presuming nothing on my own merits, but trusting on thy Mercy and Goodness, do fear and tremble to have access unto the Table of thy most sweet Banquet; for I have a Heart and Body spotted with many Crimes, a Mind and Tongue not warily guarded: Therefore, O benign Deity! O dreadful Majesty! I a Wretch, holden in these streights, have recourse to Thee, the Fountain of Mercy; I hasten to thee to be healed; I fly under thy Protection; and he whom I cannot endure a Judge, I hope to have a Savior. To thee, O Lord, I shew my wounds, to thee I discover my shame. I know my sins to be many and great, for which I fear. I trust in thy mercies, which are numberless.

Look down upon me with the eyes of thy mercy, O Lord Jesus Christ, Eternal King, God and Man, crucified for man. Hear me graciously, hoping in thee; have mercy on me, full of wretchedness and sins; Thou that wilt never make the Fountain of thy Pity forbear to flow. Hail, healthful Sacrifice, offered on the Tree of the Cross for Me and all Mankind! Hail, noble and precious Blood, gushing from the wounds of my Lord Jesus Christ crucified, and washing away the sins of the whole world. Remember,

member, O Lord, thy Creature, whom thou hast redeemed with thy Blood; I repent me that I have sinned; I desire to amend what I have done. Take away then from me, O most clement Father, all my iniquities and offences, that purified in Mind and Body, I may deserve worthily to tast the Holy of Holies; and grant that this holy Foretasting of thy Body and Blood, which I Unworthy intend to receive, may be a remission of my sins, a perfect purgation of my crimes, an expelling of filthy cogitations, and a re-ingendring of good thoughts. as also a wholsom efficacy of works pleasing to thee, and withal a most firm protection of soul and Body against the Treacheries of my Enemies.

Another Prayer of St. Thomas of Aquine before receiving the B. Sacrament.

ALmighty and Eternal God, behold I come to the Sacrament of thy only begotten Son our Lord Jesus Christ, I repair as one sick to the Physician of Life, as one unclean to the Fountain of Mercy, as one blind to the Light of perpetual Brightness, as one poor and needy to the Lord of Heaven and Earth: I beseech therefore the abundance of thy infinite bounty, that thou vouchsafe to cure my infirmity, to wash my filth, to illuminate my blindness, to enrich my poverty, to cloath my nakedness, that I may rec

Thee, the Bread of Angels, King of Kings, Lord of Lords, with so great Reverence and Humility, with so great Contrition and Devotion, with so great Purity and Faith, with such Purpose and Intent, as is expedient for the health of my soul: Grant me, I beseech thee, not only to receive the Sacrament of our Lord's Body and Blood, but also the substance and virtue thereof. O God most meek, grant me so to receive the Body of thy only begotten Son our Lord Jesus Christ, which he took of the Virgin Mary, that I may deserve to be incorporated into his Mystical Body, and accounted among the Members thereof. O most loving Father, grant me for ever to behold the uncovered Face of thy beloved Son, whom now veiled here on Earth, I intend to receive. Who together with thee, &c.

A Prayer after receiving the B. Sacrament by St. Thomas of Aquine.

I Give thee thanks, O holy Lord, Father Almighty, Eternal God, who hast vouchsafed to replenish me a sinner, thy unworthy servant, thro' no merits of mine, but by the only vouchsafing of thy mercy, with the precious Body and Blood of thy Son our Lord Jesus Christ; And beseech thee, that this holy receiving may not be to me as a guilt unto punishment, but as a wholesome intercession

tercession unto pardon. Let it be to me an Armor of Faith, and a Shield of Good-will. Let it be a riddance of all my Vices, an expulsion of Concupiscence and Lust, an increase of Charity, Patience, Humility, and Obedience; a firm Defence against the wiles of all Enemies, as well visible as invisible; a perfect quieting of my Motions, as well carnal as spiritual; a firm adhering unto thee, One and True God, and a happy consummation of my end. And I beseech thee, that thou wilt vouchsafe to bring me a finer unto that unspeakable Feast, where Thou, with thy Son and the Holy Ghost, art a true Light to thy Saints, a complete Fulness, an everlasting Gladness, an absolute Joy, and a perfect Felicity. Thro' Christ our Lord.

*Another Prayer after receiving the
B. Sacrament, by St. Bonaven-
ture.*

TRansfix, O sweet Lord Jesu, the marrow and bowels of my soul, with the most sweet and wholsom wound of thy Love, with thy true, clear, and most holy Apostolic Charity, that my soul may ever languish and melt with the only Love and Desire of Thee; let it covet thee, and have a longing desire after thy Courts; let it desire to be dissolved, and be with thee. Grant that my soul may hunger after Thee, the Bread of Angels, the Food of holy souls, our daily supersubstantial Bread, having all delici-
ousness

liciousness and favor, and all the delight of sweetness; let my heart always hunger, and eat thee, on whom the Angels desire to look, and let the bowels of my soul be replenished with the sweetness of thy taste; let it always thirst after Thee, the Fountain of Life, the Fountain of Wisdom and Knowledge, the Fountain of Eternal Light, the River of Pleasure, the Plentifulness of the House of God; let it always earnestly covet thee, seek thee, and find thee; let it tend to thee, come to thee, think on thee, speak of thee, and work all things to the Honor and Glory of thy Name, with humility and discretion, with love and delight, with facility and affection, with perseverance to the end; and Thou alone be always my Hope, my whole Confidence, my Riches, my Delight, my Pleasure, my Joy, my Rest and Tranquility, my Peace, my Odor, my delicious Sweetness, my Meat, my Food, my Refuge, my Help, my Wisdom, my Portion, my Possession, my Treasure, in which may my mind and heart be always fixed and firm, and immovably rooted. *Amen.*

*Another Prayer after receiving the
B. Sacrament.*

O Lord Jesu Christ, I humbly beseech thy unspeakable mercy, that this Sacrament of thy Body and Blood, which I unworthy have received, may be to me a purging of offences, a fortitude against frailties, a
fortress

fortress against the perils of the world, an obtaining of pardon, an establishment of grace, a medicine of life, a memorial of thy passion, a nourishment against weakness, the *viaticum* of my Pilgrimage. Let it guide me going, reduce me wandering, receive me returning again, uphold me stumbling, lift me up falling, and persevering bring me into Glory. O highest God, let the most blessed presence of thy Body and Blood so alter the taste of my heart, that besides Thee it may at no time feel any sweetness, love any fairness, seek any unlawful love, desire any consolation, admit any delectation, care for any honor, or fear any cruelty. Who livest and reignest God with God the Father, in the Unity of the Holy Ghost, world without end. *Amen.*

Then say,

Deus propitius esto mihi peccatori.

Or,

God be merciful to me a sinner.

F I N I S.
