

# Sexagesima

## Asperges

### Solemn Sprinkling with Holy Water

The Asperges or sprinkling with holy water may be performed every Sunday immediately before High Mass. This water is blessed before the ceremony.

The priest who is about to celebrate High Mass enters the sanctuary vested in alb and stole (and sometimes in a cope also) of the color of the Mass, accompanied on his left by an acolyte bearing the vessel of holy water. Arriving at the foot of the altar the priest, while intoning the following anthem sprinkles the altar three times, then himself, and afterward his assistants. Then he sprinkles the congregation. On Passion Sunday and on Palm Sunday the Gloria Patri after the psalm verse is omitted. In Paschal-time the Asperges is replaced by *Vidi Aquam*.

I SAW water coming forth from the temple on the right side, alleluia: and all those to whom this water came were saved, and shall say, alleluia

Ps. 117. Give praise to the Lord, for He is good: for His mercy endureth forever.

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.

I saw water coming forth from the temple on the right side, alleluia: and all those to whom this water came, were saved, and shall say, alleluia.

P. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto Thee.

P. The Lord be with you.

R. And with thy spirit.

Let us pray

GRACIOUSLY hear us, O Holy Lord, Father Almighty, Eternal God; and vouchsafe to send down from heaven Thy holy angel, that he may watch over, foster, safeguard, abide with and defend all who dwell in this house. Through Christ Our Lord.

R. Amen.

**Sit while the celebrant vests for Mass.**

## Beginning of Mass

When the priest enters the Sanctuary, stand until he begins the prayers at the foot of the altar. Then kneel.

Bowing before the altar, the priest makes the sign of the cross, saying:

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

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

H. To God, Who giveth joy to my youth.

VIDI aquam egredientem de templo, a latere dextro, alleluia: et omnes ad quos pervenit aqua ista, salvi facti sunt, et dicent, alleluia.

Ps. 117. Confitemini Domino, quoniam bonus: quoniam in seculum misericordia ejus.

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

R. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Vidi aquam egredientem de templo, a latere dextro alleluia: et omnes ad quos pervenit aqua ista, salvi facti sunt, et dicent, alleluia.

P. Ostende nobis, Domine, misericordiam tuam. Alleluia.

R. Et salutare tuum da nobis. Alleluia.

P. Domine, exaudi orationem meam. Et clamor meus ad te veniat.

P. Dominus. vobiscum.

R. Et cum spiritu tuo.

Oremus

EXAUDI nos, Domine sancte, Pater omnipotens, zterne Deus: et mittere digneris sanctum Angelum tuum de celis, qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.

R. Amen,

IN nomine Patris, et Fili, et Spiritus Sancti. Amen.

P. Introibo ad altare Dei.

R. Ad Deum qui Letificat juventutem meam.

## Judica Me

The priest and server say Psalm 42 alternately:

P. Our help is in the name of the Lord.  
R. Who made heaven and earth

P. Adjutorium nostrum in nomine Domini.  
R. Qui fecit celum et terram.

## Confiteor

Bowing down low, the priest says:

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; (The priest strikes his breast three times, saying:) 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, all the saints, and you, brethren, to pray to the Lord our God for me.

R. May almighty God have mercy on thee and, having forgiven thee thy sins; bring thee to life everlasting.

P. Amen.

R. I CONFESS to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed: (Now strike your breast (three times, saying:) 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, all the Saints, and thee, Father, to pray to the Lord our God for me.

P. May almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting.

R. Amen.

The priest signs himself, saying:

P. May the almighty and merciful Lord grant us pardon, + absolution, and remission of our sins.

R. Amen.

Again bowing slightly, the priest goes on:

P. Thou wilt turn again, O God, and quicken us.  
R. And Thy people will rejoice in Thee.  
P. Show us, O Lord, Thy mercy.  
R. And grant us Thy salvation.  
P. O Lord, hear my prayer.  
R. And let my cry come unto Thee.  
P. The Lord be with you.  
R. And with thy spirit.  
P. Let us pray.

Going up to the altar, the priest prays silently:

TAKE away from us our iniquities, we beseech Thee, O Lord; that, being made pure in heart we may be worthy to enter into the Holy of Holies. Through Christ our Lord. Amen.

He bows down over the altar, which he kisses, saying:

WE BESEECH Thee, Lord, by the merits of those of Thy saints whose relics are here, and of all the saints, that Thou

P. CONFITEOR Deo omnipotenti, beate Marie semper virginis, beato Michaeli archangelo, beato Joanni Bapiiste, sanctis Apostolis Petro et Paulo, omnibus Sanctis et vobis fratres, quia peccavi nimis cogitatione, verbo, et Opere: (Percutit sibi pectus ter, dicens:) mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaelem archangelum, beatum Joannem Baptis- tam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos fratres, orare pro me ad Dominum Deum nostrum.

R. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam sternam.

P. Amen.

R. CONFITEOR Deo omnipotenti, beate Marie semper virginis, beato Michaeli archangelo, beato Joanni Bap- iiste, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo, et Opere: (Percutie tibi pectus ter, dicens:) mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaelem archangelum, beatum Joannem. Baptis- tam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nosirum.

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam miernam.

R. Amen.

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

R. Amen.

P. Deus tu conversus vivificabis nos.

R. Et plebs tua laetabitur 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.

P. Oremus.

AUFER a nobis, quae sumus Domine, iniquitates nostras: ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

ORAMUS te, Domine, per merita sanctorum tuorum, quorum reliquie hic sunt et omnium sanctorum: ut indulgere digneris omnia peccata mea. Amen.

wouldst vouchsafe to pardon me all my sins. Amen.

## Introit

Standing at the Epistle side of the altar, the Preist reads the Introit, which varies according to the Mass being celebrated,

Ps. 43, 23-26

Arise, why sleepest Thou, O Lord? arise, and cast us not off to the end: why turnest Thou Thy face away, and forgettest our trouble? Our bely hath cleaved to the earth: arise, O Lord, help us and deliver us. Ps. 43, 2. O God, we have heard with our ears; our fathers have declared to us. R. Glory.

Ps. 43, 23-26

Exsurge, quare obdormis, Domine? exsurge, et ne repellas in finem: quare faciem tuam avertis, oblivisceris iribulationem nostram? adhesit in terra venter noster: exsurge, Domine, adjuva nos, et libera nos. Ps. 43, 2. Deus, aribus nosiris audivimus: patres nostri annuntiaverunt nobis, R. Gloria Patri.

## Kyrie

The priest returns to the middle of the altar and says, alternately with the server:

P. LORD, have mercy on us.  
R. Lord, have mercy on us.  
P. Lord, have mercy on us.  
R. Christ, have mercy on us.  
P. Christ, have mercy on us.  
R. Christ, have mercy on us.  
P. Lord, have mercy On us.  
R. Lord, have mercy on us.  
P. Lord, have mercy on us.

P. KYRIE eleison.  
R. Kyrie eleison.  
P. Kyrie eleison.  
R. Christe eleison.  
P. Christe eleison.  
R. Christe eleison.  
P. Kyrie eleison.  
R. Kyrie eleison.  
R. Kyrie eleison.

## Prayer

Here follow the Prayers appointed for the day, which are compiled according to the Mass of the Season, Mass of the Saints, or Mass for the Dead.

God, Who seest that we put not our trust in any deed of our own, mercifully grant that by the protection of the Teacher of the gentiles we may be defended against all adversities. Through our Lord.

O GOD, Who didst will that at the message of an angel Thy word should take flesh in the womb of the Blessed Virgin Mary: grant that we, Thy suppliants, who believe her to be truly the mother of God, may be helped by her intercession with Thee. Through the same.

DEUS, qui eonspicis quia ex nulla nosira actione confidimus: concede propitius; ut contra adversa omnia, Doctoris gentium protectione muniamur. Per Dominum.

DEUS, qui de beate Marie Virginis utero, Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: praesta supplicibus tuis; ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eundem Dominum.

## Epistle

The priest next reads the Epistle, or Lesson, from the Mass he is celebrating, after which the server says: Deo gratias (Thanks be to God). Then follows the Gradual, or Tract or Sequence.

2 Cor. 11, 19-23; 12, 1-9

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Brethren, you gladly suffer the foolish; whereas yourselves are wise, For you suffer if a man bring you into bondage,

2 Cor. 11, 19-23; 12, 1-9

Lectio Epistole beati Pauli Apostoli ad Corinthios.

Fratres: Libenter suffertis insipientes: cum sitis ipsi sapientes. Sustinetis enim si quis vos in servitutem redigit, si quis devorat, si quis accipit, si quis extollitur, si quis in faciem vos

if a man devour you, if a man take from you, if a man be lifted up, if a man strike you in the face. I speak according to dishonor, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also. They are Hebrews; so am I, They are Israelites: so am I. They are the seed of Abraham; so am I. They are the ministers of Christ (I speak as one less wise); I am more: in many more labors, in prisons more frequently, in stripes above measure, in deaiks often. Of the Jews five times did I receive forty stripes save one, Thrice was I beaten with rods; once I was stoned; thrice I suffered shipwreck; 2 night and a day I was in the depth of the sea. In journeying often, in perils of watters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in periis from false brethren. In labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness;besides those things whieh are without, my daily instance, the solicitude for ell the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of Our Lord Jesus Christ, Who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me; and through a window in a basket was I let down by the wall and so escaped his hands. If I must glory (it is not expedient indeed): but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteenyears ago (whether in the body, I know not, or out of the body, I know not; God knoweth): such an one rapt even io the third heaven, And I know such a man (whether in the body, or out of the body, I cannot tell; God knoweth); that he was caught up into paradise; and heard secret words, which it is not granted to man to utter. For such an one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should. have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any ihing he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me. And He said to me, My grace is sufficient for thee; for power is made perfect in infirmity, Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

## Gradual

Ps. 82, 19, 14

Let the gentiles know that God is Thy name: Thou alone art the Most High over all the earth. R. O my God, make them like a wheel, and as before the face of the wind.

## Tract

Ps. 59, 4,6

Thou hast moved the earth, O Lord, and hast troubled it. R. Heal Thou the breaches thereof, for it hath been moved. R. That Thy elect may flee from before the bow: that they

cadit, Secunduum ignobilatatem dico, quasi nos infirmi fuerimus in hac parte. In quo quis audet (in insipientia dico) dudeo et ego: Hebraei sunt, et ego: Israelibe sunt, et ego: Semen Abrahz sunt, et ego: Ministri Christi sunt, (ut minus sapiens dico) plus ego: in laboribus plirimus, in carceribus abundantius, in plagis supra modum, in mortibus frequenter. A Judaeis quinques quadragenas, una minus, accepi. Ter virgis cesus sum, semel lapidatus sum, ter naufragium fecl, nocte et die 1n profundo maris fui: in itineribus szpe, periculis fluminum, periculis latronum, periculis ex genere, periculls ex gentibus, periculis in civitate, perfeulis in solitudine, periculis in mari, periculis in falsis fratribus: in labore et arimna, in vigiliis multis, in fame, in siti, in jejunils multis, in frigore, et nuditate: preter illja que extrinsecus sunt, instantia mes quotidiana, sollicitudo omnium Ecclesjanum, Quis infirmatur, et ego non infirmor? quis scandalizatur, et ego non uror? Sigloriari oportet: que infirmitatis mez sunt, ploriabor. Deus et Pater Domini nostri Jesu Christi, qui est benedictus in saecula, scit quod non mentior. Damasci prepositus gentis Arete regis, custodiebat civitatem Damascenorum, ut me comprehenderet: et per fenestram in aporta dimissus sum per mu- rum, et sic effagi manus ejus. Si gloriari oportet (non expedit quidem), veniam autem ad visiones et revelationes Domini. Scio hominem in Christo ante annos quatuordecim, sive in corpore nescio, sive extra corpus nescio, Deus scit, raptum hujismodi usque ad tertium caelum. Et scio hujismodi heminem, sive in corpore, sive extra corpus nescio, Deus scit: quoniam rapius est in paradisum: et audivit arcana verba, qua non licet homini loqui. Pro hujusmodi gloridbor: pro me autem nihil gloriabor, nisi in infirmitetibus meis. Nam, et st voluero gloridrl, non ero insfpiens: veritatem enim dicam: parco autem, ne quis me existimet supra id quod videt in me, aut aliquid audit ex me. Et ne magnitudo re- Vlationem extollat me, datus est mihi stimulus carnis meae, angelus satans, qui me colaphizet. Propter quod ter Dominum rogavi, ut discederet a me: et dixit mihi: Sufficit tibi gratia mea: nam virtus in infirmitate perficitur. Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi.

Ps. 82, 19, 14

Sciantgentesquoniamnomen tibi Deus: tu solus Altissimus super omnem terram. R. Deus meus, pone illosutrotam, et sicutstipulam ante faciem venti. Stubble

Ps. 59, 4,6

Commovisti, Domine, terram, et conturbasti eam. R. Sana contritiones ejus, quia mota est, R. Ut fuglant a facile arcus: ut liberentur electi tui.

may be delivered.

## Munda

The priest, returning to the middle of the altar, bows down, his hands joined, and says the Prayer before the Gospel.

CLEANSE my heart and my lips, O almighty God, Who didst cleanse with a burning coal the lips of the prophet Isaias; and vouchsafe in Thy loving kindness so to purify me that I may be enabled worthily to announce Thy holy Gospel. Through Christ our Lord. Amen.

Vouchsafe, O Lord, to bless me.

The Lord be in my heart and on my lips, that I may worthily and becomingly announce His gospel. Amen.

## Gospel

The priest goes to the Gospel side Of the altar and reads the Gospel.

**STAND**

P. The Lord be with you.

R. And with thy spirit.

P. + The following (or the beginpning) is taken Holy Gospel according to St. N

R. Glory be to Thee, O Lord.

Luke 8, 4-15

Continuation of the holy Gospel according to St. Luke.

At that time, when a very great multitudewas gathered together and hastened out of the cities unto Him, He spoke by a similitude; The sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns; and the thorns growing up with it, choked it. And other some fell upon good ground; and being sprung up, yielded fruit 4 hundred fold. Saying these things, He cried out, He that hath ears to hear, let him hear. And His disciples asked Him what this parable might be. To whom He said, To you it is given to know the mystery of the kingdom of God, but to the rest in parables; that seeing they may not see, and hearing may not understand. Now the parable is this: The seed is the word of God. And they by the wayside are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock are they who when they hear, receive the word with joy; and these have no roots, for they believe for a while, and in time of temptation they fall away. And that which fell among thorns are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good ground are they who in a good and very good heart, hearing the word, keep it, and bring forth fruit in patience.

**At end of Gospel the server says:**

R. Praise be to Thee, O Christ.

**The priest klsses the book saying:**

P. May our sins be blotted out by the Words of. the Gospel.

MUNDA cor meum, ac labia mea, omnipotens Deus, qui labia Isaise prophetecalculo mundasti ignito: ita me tua grata miseratione dignare mundare, ub sanctum Evangelium iuum digne valeam nuntiare, Per Christum Dominum nosirum. Amen.

Jube Domine benedicere.

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

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Sequentia (vel Initium) Sancti Evangelii secundum R. Gloria tibi Domme.

Luke 8, 4-15

Sequentia sancti Evangelii secindum Lucam.

In illo tempore: Cum turba plirima convenient, et de civitatibus properarent ad Jesum, dixit per similitudinem: Exiit, qui seminat, seminare semen suum: et dum seminat, aliud cecidit secus viam, et conculcatum est, et volucres cxli comedenterunt illud. Et aliud cecidit supra petram: et natum aruit, quia non habebat humorem. Ealiud cecidit inter spinas, et simul exerte spine suffocaverunt illud. Et aliud cecidit in terram bonam: et ortum fructum centuplum, Hec dicens, clamabat: Qui habet aures audiendi, audiat. Interrogabant autemeum discipuli ejus, quae esset haec parabola. Quibus ipse dicit: Vobis datum est nosse mysterium regni Dei, ceteris autem in parabolis: ut videntes non videant, et auditentes non intelligant. Est autem hec parabola: Semen est verbum Dei. Qui autem secus viam, hi sunt qui audiunt: deinde venit diabolus, et tollit verbum de corde eorum, ne credentes salvi fiant, nam qui supraperirent cum audierint, cum gaudio suscipiunt verbum: et hi radices non habent: qui ad tempus credunt, et in tempore temptationis recedunt. Quod autem in spinas cecidit: hi sunt, qui audierunt, et a sollicitudinibus, et divitiis, et voluptatibus vitae euntes, Suffocantur, et non referunt fructum. Quod autem in bonam terram: bi sunt, qui in corde bono et optimo auditentes verbum retinent, et fructum afferunt in patientia.

R. Laus libi Christe.

P. Per evangelica dieta deleentur nostra delicta.

## Credo

The priest returns to the middle of the altar and recites the Creed.

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 was incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN. (Here genuflect) He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He arose again, according to the Scriptures, and ascended into heaven. He sitteth at the right hand of the Father: and He shall come again with glory, to judge the living and the dead: and His kingdom shall have no end. And in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who, together with the Father and the Son, is adored and glorified: Who spoke by the prophets. And one holy, catholic, and apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The priest kisses the altar and turning to the people, says:

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

CREDO in unum Deum, Patrem omnipotentem factorem celi et terre, visibilium omnium et invisibilium. Et in Unum Dominum Iesum Christum, Filium Dei unigenitum. Et ex Dote natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantiale Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de celis. Et incarnatus est de Spiritu Sancto ex Maria Virgine: ET HOMO FACTUS EST (Hic genuflectitur) Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est: Et resurrexit tertia die, secundum Scripturas. Et ascendit in celum: sedet ad dexteram Patris. et iterum venturus est cum gloria, judicare vivos et mortuos: cuius regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per prophetas. Et unam, sanctam, Catholicam et Apostolicam Ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et exspero resurrecti nem mortuorum. Et vitam venturi seculi. Amen.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Oremus.

## Offertory

### SIT

Then the priest uncovers the chalice.

Ps. 16, 5,6,7

Perfect Thou my goings in Thy paths, that my footsteps be not moved: incline Thine ear, and hear my words: show forth Thy wonderful mercies, Thou Who savest them that trust in Thee, O Lord.

Ps. 16, 5,6,7

Perfice gressus meos in semitis tuis, ut non moveantur vestigia mea: inclina aurem tuam, et exaudi verba mea: mirifica misericordias tuas, qui salvos facis sperantes in te, Domine.

## Offering of the Host

RECEIVE, O Holy Father, almighty and eternal God, this spotless host, which I, Thine unworthy servant, offer unto Thee, my living and true God, for my countless sins, trespasses, and omissions; likewise for all here present, and for all faithful Christians, whether living or dead, that it may avail both me and them to salvation, unto life everlasting. Amen.

The priest goes to the Epistle side and pours wine and water into the chalice.

GOD, Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew: by the mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of Him Who hath vouchsafed to share our manhood, Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God; world without end. Amen.

SUSCIPE sancte Pater omnipotens aeternus Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam eternam. Amen.

DEUS, qui humanae Substantie dignam mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus qui humanitatis nostre fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus; per omnia secula seculorum, Amen.

## Offering of the Chalice

At the middle of the altar the priest says:

WE OFFER unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that it may ascend as a sweet odor before Thy divine majesty, for our own salvation, and for that of the whole world. Amen.

HUMBLED in mind, and contrite of heart, may we find favor with Thee, O Lord; and may the sacrifice we this day offer up be well pleasing to Thee, Who art our Lord and our Fod.

COME, Thou, the Sanctifier, God, almighty and everlasting: bless + this sacrifice which is prepared for the glory of Thy holy name.

## Lavabo

Going to the Epistle side the priest washes his fingers and says:

WILL wash my hands among the innocent, and will compass Thine altar, O Lord.

That I may hear the voice of praise, and tell of all Thy wondrous works.

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

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

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

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

My foot hath stood in the right way; in the churches I will bless Thee, O Lord.

The priest returns to the middle of the altar and bowing slightly says:

RECEIVE, O holy Trinity, this oblation offered up by us to Thee in memory of the passion, resurrection, and ascension of Our Lord Jesus Christ, and in honor of blessed Mary, ever a virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, of these, 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. Through the same Christ our Lord. Amen.

## Orate Fratres

The priest kisses the altar and turning to the people, says:

P. BRETHREN, pray that my sacrifice and yours may be well pleasing to God the Father almighty.

B. MAY the Lord receive this sacrifice at thy hands, to the praise and glory of His name, to our own benefit, and to that of all His Holy Church.

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

VENI sanctificator omnipotens aeterne Deus, et benedic hoc sacrificium tuo sancto nomini preparatum.

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

VENI sanctificator omnipotens aeterne Deus, et benedic hoc sacrificium tuo sancto nomini preparatum.

LAVABO infer innocentes manus meas: et cirecumdabo altare tuum Domine.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

Domine dilexi decorem domus tuae, et locum habitationis glorie 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 benedic te Domine.

SUSCIPE sancta Trinitas hancoblationem, quam tibi offerimus ob memoriam passionis resurrectionis et ascensionis Jesu Christi Domini nostri: et in honorem beate Marie semper virginis, et bheati Joannis Baptiste, et sanctorum, Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere ignentur in caehs quomemoriam agimus in terris. Per eundem Christum Dominum nosirum. Amen.

P. ORATE, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. SUSCIPIAT Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totusque Ecclesiae suae sancta.

## Secret Prayer

Then with hands extended, the priest says the Secret prayers. Their order and number are the same as Prayers said after the Gloria and will be found in the proper place in each Mass.

May the sacrifice we offer Thee, O Lord, ever vivify and defend us. Through our Lord.

STRENGTHEN in our minds, we beseech Thee, O Lord, the mysteries of the true faith: that we, who profess Him Who was conceived of the Virgin to be true God and man, may, by the power of His saving resurrection, deserve to attain unto everlasting joy. Through the same.

## Preface

The priest now says in a louder voice, or sings:

P. World without end.  
R. Amen  
P. The Lord be with you.  
R. And with thy spirit.  
P. Lift up your hearts.  
R. We have them lifted up unto the Lord.  
P. Let us give thanks to the Lord our God,  
R. It is right and just.

IT IS truly meet and just, right and profitable, for us, at all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who, together with Thine only-begotten Son and the Holy Ghost, art one God, one Lord, not in the singleness of one Person, but in the Trinity of one substance. For that which; according to Thy revelation, we believe of Thy glory, the same we believe of Thy Son, the same of the Holy Ghost, without difference or distinction; so that in the confession of one true and eternal Godhead we adore distinctness in persons, oneness in essence, and equality in majesty: Which the angels praise, and the archangels, the cherubim also and the seraphim, who cease not, day by day crying out with one voice, to repeat:

Remain kneeling until after Communion.

## Sanctus

HOLY, holy, holy, Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

## The Canon of the Mass

The priest now prays silently. The + indicates that he makes the sign of the cross over the offerings.

THEREFORE, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord, to receive and to bless these + gifts, these + presents, these + holy unspotted sacrifices, which we offer up to Thee, in

Oblatum, tibi, Domine, sacrificium, vivificet nos semper, et muniat. Per Dominum.

IN MENTIBUS nostris quaesumus Domine vere fidei Sacra-menta confirma: ut qui conceptum de Virgine Deum verum et hominem confitemur; per ejus salutifere resurrectionis pot-entiam, ad aeternam mereamur pervenire leuitiam. Per eu-mdem Dominum.

P. Per omnia saecula Seculorum.  
R. Amen.  
P. Dominus vobiscum.  
R. Et cum spiritu tuo.  
P. Sursum corda.  
R. Habemus adDominum.  
P. Gratias agamus Domino Deo nostro.  
R. Dignum .et justum est.

VERE dignum et justum est, equum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pa-ter omnipotens, aeterne Deus. Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate persene, sed in unius Trinitate substan-tiaw. Quod enim de tua gloria, revelante te, credius, hoc de Filio tuo, hoc de Spiritu sancto, sine differentia discre-tionis sentimus. Ut in confessione vere, sempiternzque Dei-tatis, et in personis proprietas, et in essentia unitas, et in ma-jestate adoretur equalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

SANCTUS, Sancius, Sanctus, Dominus Deus Sabaoth. Pleni sunt celi et terra gloria tua; Hosanna in excelsis. Ben-dictus qui venit in nomine Domini. Hosanna in excelsis.

TE igitur clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas, et benedicas hec dona, hec ; munera, hecsancta sacrificia illibata, in primis que tibi offerimus pro

the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world; as also for Thy servant N., our Pope, and N., our Bishop, and for all who are orthodox in belief and who profess the Catholic and apostolic faith.

## Commemoration of the Living

BE MINDFUL, O Lord, of Thy servants, A. and N., and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

## The Communicantes

HAVING communion with and venerating: the memory, first, of the glorious Mary, ever a virgin, mother of Jesus Christ, our God and our Lord: likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ, our Lord. Amen.

The priest extends his hands over the oblation.

## The Hanc Igitur

WHEREFORE, we beseech Thee, O Lord, graciously to receive this oblation which we Thy servants, and with us Thy whole family, offer up to Thee: dispose our days in Thy peace; command that we be saved from eternal damnation and numbered among the flock of Thine elect. Through Christ our Lord. Amen.

Here the bell is rung once.

## Quam Oblationem

AND do Thou, O God, vouchsafe in all respects to bless +, consecrate +, and approve + this our oblation, to perfect it and to render it well-pleasing to Thyself, so that it may be come for us the body + and blood + of Thy most beloved Son, Jesus Christ our Lord.

WHO, the day before He suffered, took bread into His holy and venerable hands, and having lifted up His eyes to heaven, to Thee, God, His almighty Father, giving thanks to Thee, blessed it +, broke it, and gave it to His disciples, saying:

Take ye and eat ye all of this:

## The Consecration of the Host

The priest bends over the Host and says:

For this is My Body

Then the priest adores and elevates the Sacred Host.

Ecclesia tua sancta Catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo iuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque Catholice et Apostolice fidei cultoribus.

MEMENTO Demine famulorum, famularumque tuarum N et N. 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 incolumentis suis: tibique reddunt vota sua aeterno Deo vivo et vero.

COMMUNICANTES, et memoriam venerantes, in primis gloriose semper virginis Marie genitricis Dei et Domini nostri Iesu Christi: sed et beatorum. Apostolorum ac Martyrum tuorum, Petri et Pauli, Andree, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthei, Simonis et Thaddaei: Lini, Cleti, Clemens, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani, et omnium sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tue muniamur auxilio. Per euodem Christum Dominum nostrum. Amen.

HANC igitur oblationem servitutis nostre, sed et cuncte familie tuae, quesumus, Domine, 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.

QUAM oblationem tu, Deus, in omnibus, quesumus bene in dictam, adscrip tam, ram tam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus, et Sanguis fiat dilectissimi Filii tui Domini nostri Iesu Christi.

QUI pridie quam pateretur, accepit paneri in sanctas ac venerabiles manus suas: et elevatis oculis in celum 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

The bell is rung.

When the priest elevates the Sacred Host, look at it and say devoutly:

My Lord and My God

Indulgence of seven years, and seven quarantines, Pope Pius X, May 18, 1907.

The priest uncovers the chalice and says:

IN LIKE manner, after He had supped, taking also into His holy and venerable hands this goodly chalice again giving thanks to Thee, He blessed it +, and gave it to His disciples, saying:

Take ye, and drink ye all of this:

## The Consecration of the Wine

The priest bends over the chalice and says:

For this is the Chalice of My Blood, of the new and everlasting testament, the mystery of faith, which for you and for many shall be shed unto the remission of sins.

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

The priest adores and elevates the chalice. The bell is rung.

WHEREFORE, O Lord, we, Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ, Thy Son, our Lord, His resurrection from the grave, and His glorious ascension into heaven, offer up to Thy most excellent majesty of Thine own gifts bestowed upon us, a victim + which is pure, a victim + which is holy, a victim + which is stainless, the holy bread + of life everlasting, and the chalice + of eternal salvation.

VOUCHSAFE to look upon them with + gracious and tranquil countenance, and to accept them, even as Thou wast pleased to accept the offerings of Thy just servant Abel, and the sacrifice of Abraham, our patriarch, and that which Melchisedech, Thy high priest, offered up to Thee, a holy sacrifice, a victim without blemish.

WE HUMBLY beseech Thee, almighty God, to command that these our offerings be borne by the hands of Thy holy angel to Thine altar on high in the presence of Thy divine Majesty; that as many of us as shall receive the most sacred + Body and + Blood of Thy Son by partaking thereof from this altar may be filled with every heavenly blessing and grace: Through the same Christ our Lord. Amen.

## The Commemoration of the Dead

BE MINDFUL also, O Lord, of Thy servants N. and N., who have gone before us with the sign of faith and who sleep the sleep of peace.

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

Striking his breast the priest says:

TO US sinners, also, Thy servants, who put our trust 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 their

SIMILI modo postquam cocenatum est, accipiens et hunc prazclarum Calicem in sarictas ac venerabiles manus suas: item tibi gratias agens, benemdixit, deditque discipulis suis, dicens:

Accipite et bibite ex eo omnes:

Hic est enim Calix Sanguinis mei, mobi et eterni testamenti: mysterium fidei, qui pro nobis et pro multis effundetur in remigionem peccatorum,

Hec quotiescumque feceritis in mei memoriam facietis.

UNDE et memores Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatitudinis, nec non et ab inferis resurrectionis, sed et in celos gloriose ascensionis: offerimus preelare majestati tuae; de tuis donis ac datis, hostiam puram, hostiam + sanctam, hostiam immaculatam, Panem sanctum vite aeterne, et Calicem salutis perpetusz,

SUPRA que propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri, tui justi Abel, et sacrificium patriarche nostri Abraham: et quod tibi obtulit summus Sacerdos tuus Melchisedech, sanctum sacrificium, imunacuiavam hostiam.

SUPPLICES te rogamus, omnipotens Deus; jube haec perfirri per manus sancti Angeli tui in sublime altare tuum, in conspectu divine majestatis tuae: ut quotquot ex bac altaris participatione, sacrosanctum Fili tui Coripus et Sanguinem sumpserimus omni benedictione caelestis et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

MEMENTO etiam, Domine, famulerum amularumque tuarum W. et N. qui nos precesserunt cum signo fidei, et dormiunt in somno pacis.

IPSIS Domine, et omnibus in Christo quiescentibus, locum refrigerii, Iucis et pacis, ut indulgeas, deprecamur, per eundem Christum Dominum nostrum. Amen.

NOBIS quoque peccatoribus famulis. tuis, de multitudine miserationum tuarum sperantibus, 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, Agneta, Caecilia, Anastasia, et omnibus sanc-

company do Thou, we beseech Thee, admit us, not weighing our merits, but freely pardoning our offenses: through Christ our Lord.

BY WHOM, O Lord, Thou dost always create, sanctify +, quicken +, bless +, and bestow upon us all these good things.

THROUGH him +, and with Him +, and in Him +, is to Thee, God the Father + almighty, in the unity of the Holy + Ghost, all honor and glory.

**Raising his voice the priest says or sings:**

P. World without end.

R. Amen.

tis tuis: intra quorum nos consortium, non zstimator meriti, sed venie, quasumus, largitor admitte. Per Christum Dominum nostrum.

PER quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis et raestas nobis.

PER ipsum, et cum ipmso, et in ipmso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Per omnia secula saeculorum.

R. Amen.

P. Oremus

## The Pater Noster

Let us pray

ADMONISHED by salutary precepts, and following divine directions, we presume to say:

OUR Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who irespass against us and lead us not into temptation.

R. But deliver us from

evit.

P. Amen.

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 a virgin, Mother of God, and of Thy holy apostles Peter and Paul, of Andrew, and of all the saints, graciously grant peace in our days, that through the help of Thy bountiful mercy we may always be free from sin and secure from all disturbance.

**The priest breaks the Sacred Host, saying:**

Through the same Jesus Christ, Thy Son, our Lord.

Who liveth and reigneth with Thee in the unity of the Holy Ghost, God.

World without end.

R. Amen.

P. May the peace + of the Lord + be always with + you.

R. And with Thy spirit.

**The priest drops a particle of the Sacred Host into the Chalice.**

MAY this commingling and consecrating of the Body and Blood of OurLord Jesus Christ avail us who receive it unto life everlasting. Amen.

## The Agnus Dei

**Bowing down the priest says:**

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.

**Except in Masses for the dead, the priest, bowing and with joined hands, says:**

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

PATER noster, qui es in celis: sanctificeur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in celo et in terra. Panemnostrum quotidianum. da nobis hodie: et dimittit nobis debita nostra, sicut et nos dimittimusdebitoribus nostris. Et ne nos inducas in temptationem.

R. Sed libera nos a malo.

P. Amen.

LIBERA nos, quaesumus Domine, ab omnibus malis preteritis, presentibus, 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 propitiis pacem in diebus nostris: ut ope misericordie tue adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Per eumdem Dominum nostrum Jesum Christum Filium tuum,

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Per omnia secula seculorum.

R. Amen.

P. Pax Domini sit semper vobisicu.

B. Et cum spiritu tuo.

HAEC commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi nat accipientibus nobis in vitam aeternam. Amen.

AGNUS Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

DOMINE Jesu Christe, qui dixisti Apostolis tuis: pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesie tue; eamque sectendum voluntatem

LORD Jesus Christ Who didst say to Thine apostles: Peace I leave you, My peace I give you: look not upon my sins, but upon the faith of Thy Church, and vouchsafe to grant her peace and unity according to Thy will: Who livest and reignest God, world without end. Amen

LORD Jesus Christ, Son of the living God, Who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world: deliver me by this Thy most Sacred Body and Blood from all my iniquities, and from every evil; make me always cleave to Thy commandments, and never suffer me to be separated from Thee, Who with the same God, the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

LET not the partaking of Thy Body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through Thy loving kindness may it be to me a safeguard and remedy for soul and body; Who, with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end. Amen.

## At the Communion

**The priest genuflects, rises and says:**

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

**Taking the Sacred Host with his left hand the priest strikes his breast three times, saying (here the bell is rung) :**

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

**Holding the Sacred Host in his right hand the priest makes the sign of the cross with it and says:**

MAY the Body of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

**The priest receives Holy Communion and after a brief meditation continues:**

WHAT shal I render unto the Lord for all the things that He hath rendered unto me? I will take the chalice of salvation and will call upon the name of the Lord. With high praises will I call upon the Lord, and I shall be saved from all mine enemies.

**The priest takes the chalice in his right hand and makes the sign of the cross, saying:**

MAY the Blood of Our Lord Jesus Christ in keep my soul unto life everlasting. Amen.

**Here Holy Communion is administered to those of the faithful who desire to receive It. In the name of the communicants who kneel at the sanctuary rails the acolytes recite the Confiteor as found on page 758, the priest responding with the Misereor and the Indulgentiam.**

**The priest gives the Absolution. This is a sacramental which wipes out venial sins.**

May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

R. Amen

**All present join the priest in making the sign of the Cross.**

MAY the almighty and merciful Lord grant you pardon, + absolution, and remission of your sins.

R. Amen

tuam pacificare et coadunare digneris. Qui vivis et regnas Deus, per omnia saecula Seculorum. Amen.

DOMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis et universis malis: et fac me tuis semper inherere 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 Christe, quod ego indignus sumere presumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prospicit mihi ad tutamentum mentis et corporis, et ad medelam percipiendo. Qui vivis et regnas cum Deo Patre in unitate Spemtus Sancti Deus, per omnia secula seculorum. Amen.

PANEM coelestem accipiam et nomen Domini invocabo.

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

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

QUID retribuam Domino pro omnibus qua retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

SANGUIS Domini nos tri Jesu Christi custodiat animam meam in vitam sternam. Amen.

MISEREATUR vestri omnipotens Deus, et dimissi peccatis vestris, perducat vos ad vitam aeternam Amen.

INDULGEMTIAM absolutionem, et remissionem peccatorum vestorum, tribuat vobis omnipotens et misericors Dominus.

ECCE Agnus Dei, ecce Qui tollit peccata mundi.

Facing the people with the Ciborium and holding up one of the Sacred Particles before the communicants the priest says:

BEHOLD the Lamb of God, behold Him who taketh away the sins of the world.

Then he says three times:

LORD, I am not worthy that Thou shouldst enter under my roof, but only say the word and my soul shall be healed. He then goes to the communion rails and gives Holy Communion to each communicant saying:

MAY the Body of Our Lord Jesus Christ keep your soul unto life everlasting. Amen.

When all have communicated he returns to the altar and replaces the ciborium in the tabernacle. The priest receives wine in the chalice and says:

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

The priest goes to the Epistle side and while the server pours wine and water over his fingers, he says:

MAY Thy Body, O Lord, which I have received, and Thy Blood which I have drunk cleave to mine inmost parts: and do Thou grant that no stain of sin remain in me, whom pure and holy mysteries have refreshed: Who lives and reignest world without end. Amen.

## Communion

The priest at the Epistle side recites the Communion, which will be found in its proper place in each Mass, then returning to the middle of the altar, he faces the people, saying:

Ps. 42, 4

I will go in to the altar of God: to God Who giveth joy to my youth.

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

Ps. 42, 4

Introibo ad altare Dei, ad Deum qui letificat juventutem meam.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Oremus.

## Postcommunion

Grant, we humbly beseech Thee, almighty God, that those whom Thou refreshest with Thy sacraments may serve Thee worthily by a life well pleasing to Thee. Through our Lord.

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts: that we, to whom the incarnation of Christ, Thy Son, was made known by the message of an angel may by His passion and cross be brought to the glory of His resurrection. Through the same.

Going to the Epistle side he says the prayers called Post-communions. They correspond to the Prayers and Secrets already read.

Then the priest going back to the middle kisses the altar, and turning toward the people says:

P. The Lord be with you.

R. And with thy spirit.

Should the Mass be one in which the Gloria in excelsis is omitted, then, in place of Ite, missa est, the priest says or

Supplices te rogamus, omnipotens Deus: ut, quos tuis reficis sacramentis, tibi etiam placitis moribus dignantur deservire concedas. Per Dominum.

GRATIAM tuam, quesumus, Domine, mentibus nosiris infunde: ut qui, Angelo nuntiante, Christi Filii tul incarnatem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eumdem Dominum.

P. Dominus vobiscum.

B. Et cum spiritu tuo.

sings Benedicamus Domino (Let us bless the Lord). But in Masses for the dead is substituted the prayer, Requiescant in pace (May they rest in peace), to which is answered, Amen. Kneel

P. Go, the Mass is ended.

K. Thanks be to God.

**Bowing down over the altar, the priest prays:**

MAY the lowly homage of my service be pleasing to Thee, O most holy Trinity: and do Thou grant that the sacrifice which I, all unworthy, have offered up in the sight of Thy majesty, may be acceptable to Thee, and, because of Thy loving-kindness, may avail to atone to Thee for myself and for all those for whom I have offered it up. Through Christ our Lord. Amen.

## The Blessing

The priest kisses the altar, and at the word "Pater" turns toward the people, and blesses them, saying:

MAY almighty God, the Father, and the Son, + and the Holy Ghost, bless you.

R. Amen.

P. Ite, missa est.  
R. Deo gratias.

PLACEAT tibi sancta Trinitas, obsequium servititis me; et prasta, ut sacrificium, quod oculis tue majestatis indignus obtuli, tibi sit acceptabile, mihiique et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

BENEDICAT vos omnipotens Deus, Pater, et Filius, m  
et Spiritus Sanctus.

R. Amen.

## The Last Gospel

The priest now goes to the Gospel side of the altar; he makes the sign of the cross. first upon the altar, and then upon his forehead, lips, and heart, and reads a passage from the Gospel-as a rule, the first verses of that according to St. John, as below. But if because of the occurrence of a festival day, the Gospel proper to a Sunday has not been read in its proper place, it must be read here. In this case he signs the book, not the altar.

Stand

P. The 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, O Lord.

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

Here all genuflect.

P. Dominus vobiscum.  
R. Et cum spiritu tuo.  
P. Initium sancti Eyanegli secundum Joannem.  
R. Gloria tibi Domine.

IN PRINCIPIO erat Verbum, et Verbum erat apud Deum et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebre eam non comprehendunt. 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 que 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, et habitavit in nobis et vidimus gloriam ejus, gloriam quasi unigeniti a Patre, plenum gratiae

And the Word: was made flesh, and dwelt among us, and we saw His glory, the glory as of the only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

et veritatis.

R. Deo gratias

## Prayers After Low Mass

### Kneel

After Low Mass the priest kneeling at the altar steps, says with the people the prayers which follow.

Hail Mary three times. Then,

HAIL, holy Queen, Mother of mercy, hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve, to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile show unto us the blessed fruit of thy womb, Jesus. O, clement, O loving, O sweet virgin Mary.

P. Pray for us, O holy Mother of God.

R. That we may be worthy of the promises of Christ.

Let us pray

GOD, our refuge and our strength, look down with favor upon Thy people who cry to Thee; and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of her Spouse, blessed Joseph, of Thy holy apostles, Peter and Paul, and all the saints, mercifully and graciously hear the prayers which we pour forth to Thee for the conversion of sinners and for the liberty and exaltation of holy mother Church, Through the same Christ our Lord. Amen.

St. Michael, the archangel, defend us in battle, be our protection against the malice and snares of the devil. We humbly beseech God to command him, and do thou, O prince of the heavenly host, by the divine power thrust into hell Satan and the other evil spirits who roam through the world seeking the ruin of souls. Amen.

Most sacred Heart of Jesus, have mercy on us! (Three times alternately with the priest.)

Indulgence of 10 years—S. C. Penit, May 30, 1934.

Indulgence of seven years and seven quarantines. - Pius X, June 17, 1904.

Stand and remain in the pew until the priest has entered the sacristy.

SALVE Regina Mater misericordige, vita, dulcedo, et spes nostra salve. Ad te clamamus exsules, filii Hevae. Ad te suspiramus gementes, et flentes in hac lacrymarum valle, Eia ergo advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum benedictumfructum ventris tui, nobis post hoc exsilium ostende. O clemens, O pia, O dulcis Virgo Maria.

P. Ora pro nobis sancta Dei Genitrix.

R. Ut digni efficiamur promissibus Christi.

Oremus

DEUS refugium nostrum et virtus, populum ad te clamantem propitius respice; et intercedente gloriosa et immaculata Virgine Dei Genitrici Maria, cum beato Josepho ejus Sponso, ac beatis Apostolis tuis Petro et Paulo, et omnibus Sanctis, quas pro conversione peccatorum, pro libertate et exaltatione sanctae Matris Ecclesie, preces effundimus, misericors et benignus exaudi. Per eumdem Christum Dominum nostrum. Amen.

Sancte Michael Archangelo, defende nos in prolio; contra nequitiam et insidias diaboli esto presidium. Imperet illi Deus; supplices deprecamur: tuque, Princeps militum coelestis, Satanam aliosque Spiritus malos, qui ad perditionem animarum pervagantur in mundo, divina virtute in infernum detrude. Amen.

Cor Jesu sacratissimum, miserere nobis.