

# THE TEXT OF THE MASS

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## PART 1 - INTRODUCTION TO THE MASS

The Second Vatican Council declared that the Mass is the summit towards which the activity of the Church is directed, the fountain from which all her power flows. In the words of the Venerable Cardinal Newman, nothing is so consoling, so piercing, so thrilling, so overcoming as the Mass. Father Frederick Faber described it as the "most beautiful thing this side of Heaven".

For Catholics, it's the Mass that matters...the unbloody re-presentation of Christ's sacrifice on Calvary. And for two thousand years, Catholics have been obeying Our Lord's command at the Last Supper "Do this in memory of Me". The four accounts of the Last Supper, in Matthew, Mark, Luke and 1 Corinthians give us the nucleus of the liturgy in all subsequent Catholic rites.

In the earliest times, the Eucharist was celebrated with - but distinct from - a Christianised synagogue service. Over the centuries, the ceremony developed, with the prayers, formulae and movements crystallising into set forms.

Eventually the details of Eucharistic services in different parts of the world began to diverge. In the third century, the Church of Africa was the first to use Latin, while Greek continued to be used in Rome for another hundred years. Although there was no idea of a set pattern for the liturgy, the Eucharist gradually adopted a uniformity of outline. In many cases, the same words were used. Long formal prayers recur in the earliest writings.

From the time of Constantine in the fourth century, complete liturgical texts are available of specifically different rites, based initially on the patriarchal cities of Rome, Alexandria and Antioch and on the Gallican usage of northern Europe.

From the four parent rites, others developed and from the eighth century onwards, the Roman rite (as celebrated by the Pope) gradually displaced all other rites in the west - with the exception of the rites of Toledo and Milan.

But, over the years, additions crept in. Bishops allowed local modifications to the liturgy, large cities developed their own variations, many religious orders adopted their own liturgical customs. Then the Protestant reformers, in their opposition to the ideas of the Real Presence and Eucharistic Sacrifice, developed their own communion services.

The Council of Trent, in the mid-sixteenth century, opposed the anarchy of these new services and ordered that Mass should be celebrated uniformly everywhere.

In 1570, St Pius V published the new, restored Missal. But the rite established following the Council of Trent - the so-called Tridentine rite - was not a new form of the Mass. Pope Pius V's liturgy dates back essentially unchanged to the time of St Gregory in the sixth century...though that liturgy lasted a full three hours! The Bull Quo Primum granted priests the right to use the Tridentine rite forever, without scruple of conscience or fear of penalty.

With the exception of minor modifications, the Tridentine rite was essentially the rite used throughout the western Church until the introduction of the new Missal of Pope Paul VI in 1970 following the Second Vatican Council.

The Council itself had declared its desire to preserve and foster all lawfully acknowledged rites and, even after the introduction of the new Missal, permission was still given for the use of the old rite.

In liturgical matters, the Council said the Church had no wish to impose a rigid uniformity, though it directed that the use of the Latin language was to be preserved in the Latin rites. Elderly priests continued to be allowed to celebrate Mass in the old rite. Men like the Italian Franciscan stigmatist Blessed Padre Pio and Blessed Jose-Maria Escriva, the founder of Opus Dei, used the old rite until their deaths. Cardinal John Heenan of Westminster obtained special permission for the continued celebration of the Tridentine Mass for English and Welsh Catholics. Other groups, unhappy with the reformed liturgy, used the old rite with or without permission.

In 1984, the Vatican's Congregation for Divine Worship, in response to requests from Catholics around the world, granted a wider permission for the celebration of the Tridentine rite. Four years later, Pope John Paul II, in a binding papal document, decreed that respect must be shown everywhere for the feelings of all those attached to the old Latin tradition by wide and generous permission for celebration of the old rite.

In 1991, the Pontifical Commission Ecclesia Dei - set up to monitor the implementation of the Pope's instruction - wrote to Bishops around the world informing them that, although it had the power to grant permission for the celebration of Tridentine Masses, it would prefer the Bishops to do so in their own dioceses.

The President of the Commission, Cardinal Paul Mayer, said Tridentine Masses could be celebrated in parish churches and the new calendar should not be imposed upon those traditional Catholics who wished to maintain the integrity of the old rite. The only requirement for priests celebrating the old rite should be that they should make it clear that they did not dispute the validity of the new rite.

So the Tridentine Mass celebrated today is recognisably the same as that celebrated for 14 centuries without a break throughout western Christendom - a rite whose roots are lost in the mists of Apostolic antiquity.

Today, the Tridentine Mass is once again celebrated widely throughout the world with the support and encouragement of the Vatican and many Bishops. But in many external the old rite is different from the new. For priests used to celebrating the new rite - even those who used to celebrate the Tridentine Mass - the old rite can appear at once complicated and confusing. This text, which is also published in booklet form in conjunction with a DVD, aims to help priests and lay people learn all about the old rite of Mass - its history, its grace and the significance and importance of its rubrics.

## PART 2 - PREPARATIONS FOR THE MASS

Before Mass begins, the altar has to be prepared. Traditionally, the high altar faces east, in the direction of the heavenly Jerusalem; thus the priest faces east when saying Mass. In the fifth century, some churches in Italy were built with the altar at the western end of the apse. Priests continued to face east down the length of the church during Mass and, during the Eucharist, the people too faced east. In effect, the priest celebrated Mass behind the people, but this practice was discontinued when altars were restored to the eastern end of the nave.

Since the sixth century, altars have been made of stone, representing Christ, the rock and the cornerstone of His Church. The altar contains the relics of saints or martyrs. Generally the Blessed Sacrament is reserved in a tabernacle on the main altar. The tabernacle is covered with a veil in the liturgical colour of the day. A sanctuary lamp always burns to indicate the Real Presence. The tabernacle key is left near the tabernacle during Mass.



There are three cloths on the altar, the top one reaching to the ground on both sides. A crucifix stands in the centre and at least one candlestick stands at each end of the altar. Three altar cards with Mass prayers stand in the centre and at the ends. The Missal - previously marked by the priest - lies closed on its stand at the Epistle side, with the opening towards the centre of the altar. Also on the altar may be a ciborium with hosts for the people's communion. Nearby is the credence table on which are the cruets containing water and wine, the bowl and towel for the lavabo, a bell and communion plate.

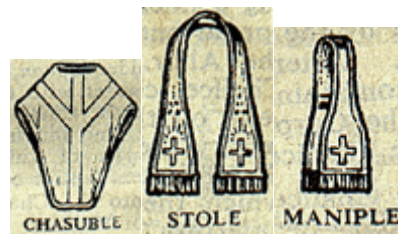


In the sacristy, the priest prepares the chalice after washing his hands, as commanded in chapter thirty of the Book of Exodus. The vessel which is to contain the Blood of Christ should be of precious metal. The purificator, a folded linen strip used by the priest to clean the chalice and wipe his mouth and fingers, lies across the chalice. On top is the paten, a small plate of precious metal, on which lies the priest's host. In imitation of Christ's example at the passover supper, the hosts must be unleavened. The pall, a piece of stiffened linen rests on the paten and is covered with the chalice veil in the liturgical colour of the day, the cross towards the front.



The corporal, a square piece of linen on which the chalice and hosts will rest, is folded and put into the burse, a stiffened wallet in the colour of the day, which is laid on top of the chalice veil.

Before beginning Mass, the priest must put on the liturgical vestments. The first Christians appreciated the significance of wearing special clothing for divine worship. In the early days of the Church, the vestments were simply better and more costly versions of ordinary clothes. But, as fashions changed, liturgical dress remained the same and was thus gradually distinguished from everyday clothing.



The chasuble, stole and maniple conform to the liturgical colour of the day, which varies according to the feast. Since the twelfth century, the liturgical colours have had a particular symbolism - green for hope, white for purity and joy, red the symbol of fire and blood, violet for penance and humility, rose on two Sundays - Laetare Sunday in Lent and Gaudete Sunday in Advent - and black for mourning. Gold may be worn on solemn occasions in place of red, green or white vestments.

Before starting to vest, the priest prays that he may serve God without impurity of mind or body and he makes the intention for which he is to offer sacrifice. The rubrics of the Byzantine rite specify: "The priest who is about to celebrate the holy mysteries must have confessed his sins, be reconciled to all men and have nothing against anyone. He must keep his heart from bad thoughts, be pure and fast till the time of sacrifice."

The vestments are laid out in the order in which the priest will put them on.



The amice is an oblong piece of linen about two feet square. It was introduced as a vestment in the eighth century to cover the neck, which - until then - was usually bare. Before the priest

puts on the amice, he kisses the cross, touches the amice to his head then puts the vestment on his shoulders, crossing the strings over his breast and tying them around his waist. In a prayer taken from the sixth chapter of St Paul's Letter to the Ephesians, he prays that the amice may be a helmet of salvation to help him repel the assaults of the devil.



The alb, named from the Latin word meaning 'white', was originally an everyday tunic. The liturgical garment was first mentioned at the Synod of Carthage at the end of the fourth century. As the priest puts on the alb, he prays for purity and cleanliness of heart, that - washed in the Blood of the Lamb - he may enjoy the eternal delights of Heaven.



The girdle or cincture was originally flat and broad, like a belt, and later woven of gold and decorated with precious stones. Today, as the priest doubles the cord of linen, wool, cotton or silk round his waist, he asks the Lord to gird him with the cincture of purity and extinguish in him the fires of lust.

In bygone days, the maniple was a practical item - a strip of linen worn over the arm like a waiter's napkin, and used to wipe perspiration from the priest's brow; hence its alternative name of sudarium. Towards the eighth century, it began to be made of the same material as the chasuble. As the priest kisses the cross on the maniple and puts it on his left forearm, he prays that he may worthily bear the maniple of sorrow so that he may one day enjoy the rewards of his labour.

In the early days of the Church, the stole was a piece of fine linen, known as the orarium and worn over the left shoulder. It preceded the maniple for the purpose of wiping the face and mouth. But, as it became more richly embroidered, it gradually became unsuitable for that purpose and, by the eighth century, it had assumed a similar appearance to the stole of today. As the priest puts on the stole - the symbol of his priesthood - he kisses the cross and prays that the robe of immortality, lost by Adam's sin, may be restored to him. The stole is crossed right over left across the breast and secured by the cincture.

Lastly, the priest puts on the chasuble, which takes its name from the Latin word *casula*, meaning a little house - a reflection of the way it envelops the priest's body. Among the early Christians, the chasuble was a development of the Roman *paenula* or cape. Originally a full circle with a hole for the head, ornamentation of the vestment eventually made it too heavy to wear and the flowing Gothic vestment was succeeded by the simpler Roman form.

Having vested, the priest and servers bow to the crucifix, bless themselves with holy water and leave the sacristy. The priest carries the chalice in his left hand, the burse held in place by the right.

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### **PART 3 - THE MASS OF THE CATECHUMENS**

On arrival at the altar, the priest and servers stand before the lowest step. If the priest is wearing a biretta, he hands it to the server. If the Blessed Sacrament is reserved in the tabernacle, the priest genuflects, otherwise he makes a profound bow to the crucifix. The servers always genuflect. If there's only one server - as is customary at a normal Low Mass - he kneels on the opposite side to the Missal throughout the Mass.

The priest then ascends the altar steps, traditionally with his right foot first. This practice symbolises the battle between good and evil, represented by right and left, dextra and sinistra. Many religions use the same symbolism. Moslems, for example, adopt the same practice when entering a mosque.

At the centre of the altar, the priest places the chalice on his left (the Gospel side), removes the corporal from the burse and unfolds it in the centre of the altar. The burse is also placed on the Gospel side, and the veiled chalice positioned in the centre of the corporal. All the movements and gestures in the Tridentine Mass are formalised in a deliberate and precise manner. This has the great advantage of standardising the liturgy, so it remains a forum for worshipping God rather than an expression of the idiosyncrasies of any particular celebrant.

The priest then turns and moves to the Epistle side, his hands joined. The correct position for joined hands is at the level of the breast, palm to palm, fingers straight and slightly pointing upwards, with the right thumb over the left, in the form of a cross. The priest opens the Missal at the Introit, then turns and walks back to the centre of the altar.

At the centre, he makes a medium bow to the crucifix then, turning by the Epistle side with hands joined and eyes lowered, he descends to floor level to begin Mass. Every time the priest turns during Mass - except at the *Orate fratres* and the final blessing- he turns and returns the same way, by the Epistle side.

Standing at the centre with hands joined, the priest genuflects on the first step while the servers kneel below the step. The priest makes the Sign of the Cross, saying aloud the *In nomine Patris*, with his left hand flat under his breast and touching his forehead, breast, left and right shoulders with his right fingertips.

The 1962 Missal permits the congregation to make the responses with the server, though this practice is not the custom in some countries. But, even in a dialogue Mass, the Amen at the end of the Sign of the Cross is said only by the priest.

In the earliest days, the Mass opened with the Introit as a processional psalm, and the prayers at the foot of the altar were the priest's own private preparation for Mass. But for more than four centuries, the Mass has begun with the 42nd Psalm as an expression of reverent fear and

confidence in God's mercy. (The psalm is not said during Passiontide or in Masses for the Dead.)

C. In nomine Patris, et Filii, et Spiritus Sancti. Amen. Introibo ad altare Dei.

C. In the name of the Father, and of the Son, and of the Holy Ghost. Amen. I will go in to the altar of God.

R. Ad Deum, qui laetificat juventutem meam.

R. To God, who gives joy to my youth.

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

C. Judge me, O God, and distinguish my cause from an ungodly nation: deliver me from an unjust and deceitful enemy.

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

R. For you are my strength, O God: why have you cast me off? Why do I go around sadly while the enemy afflicts me?

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

C. Send out Your light and Your truth; they have led me and brought me to Your holy hill, into Your tabernacles.

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

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

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

C. I will praise you on the harp, O God, my God. Why are you sad, my soul, and why do you trouble me?

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

R. Hope in God, for I will continue to praise Him, my salvation and my God.

The priest bows his head to the Cross for the Gloria Patri, at the end of the psalm - and at any other time the prayer is said during Mass.

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

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

C. Adjutorium nostrum in nomine Domini.

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

R. Qui fecit coelum et terram.

R. Who made heaven and earth.

In a humble confession of his sins before God and the people, the priest bows profoundly with his hands joined and begins the Confiteor. This prayer recalls the confession of the Jewish priests of the Old Law before they offered sacrifice. At the mea culpa, the priest places his left hand below his breast and strikes his breast three times with the extended and joined fingers of his right hand.

C. Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis apostolis Petro et Paulo, omnibus sanctis, et vobis, fratres: quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelum Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.

C. 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 (strikes breast three times): through my fault, through my fault, through my own most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints and you, brethren, to pray for me to the Lord our God.

The priest remains bowing for the server's Misereatur, then, after replying Amen, he stands erect, his hands joined, while the server recites the Confiteor.

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

R. May Almighty God have mercy on you, forgive you your sins and bring you to everlasting life. Amen.

C. Amen

C. Amen

R. Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi,

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



Pater: quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelum Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

saints and to you, Father, that I have sinned exceedingly in thought, word and deed (strike breast three times): through my fault, through my fault, through my own most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints and you, Father, to pray for me to the Lord our God.

At the end of the prayer, the priest recites the Misereatur, then says the Indulgentiam, while making the Sign of the Cross.

C. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam.

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

R. Amen.

R. Amen

C. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

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

R. Amen.

R. Amen.

Bowing moderately, he continues with the *Deus tu conversus*. At the end of the verses, he stands upright, extends his hands to the width of his shoulders without raising them and rejoins them, at the same time saying *Oremus*. At this point, the servers stand and kneel again on the first step.

C. Deus, tu conversus vivificabis nos.

C. O God, You will turn and give us life.

R. Et plebs tua laetabitur in te.

R. And Your people will rejoice in You.

C. Ostende nobis, Domine,  
misericordiam tuam.

C. Show us Your mercy, O Lord.

R. Et salutare tuum da nobis.

R. And give us Your salvation.

C. Domine, exaudi orationem  
meam.

C. Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come to You.

C. Dominus vobiscum.

C. The Lord be with you.

R. Et cum spiritu tuo.

R. And with your spirit.

C. Oremus.

C. Let us pray.

The first silent prayer of the Mass, the *Aufer a nobis*, is said as the priest - with joined hands - ascends the steps, the right foot first. The prayer of petition dates back to a seventh century sacramentary and recalls the sacrifices of the Old Law when the Jewish High Priest entered the Holy of Holies.

C. Aufer a nobis, quaesumus,  
Domine, iniquitates nostras: ut ad  
sancta sanctorum puris mereamur  
mentibus introire. Per Christum  
Dominum nostrum. Amen.

C. Lord, we pray you to take away  
our wickedness from us, so that we  
may worthily enter into the Holy of  
Holies with pure minds, through  
Christ our Lord. Amen.

Bowing moderately, the priest rests his joined hands on the edge of the altar, the tips of his little fingers against the front of the edge as he says silently the *Oramus te Domine*. Recalling the saints whose relics are in the altar, he places his hands flat on the altar outside the corporal, and kisses it in the middle.

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

C. We beseech You, Lord, by the  
merits of Your saints whose relics  
are here, and of all the saints, to  
deign to forgive me all my sins.  
Amen.



*adoramus te, gratias agimus, Jesu Christe, suscipe deprecationem and Jesu Christe again. At the words cum Sancto Spiritu he makes the Sign of the Cross. After the Amen, without rejoining his hands, he places his hands outside the corporal and kisses the centre of the altar.*

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

C. Glory to God in the highest, and  
on earth, peace to men of goodwill.  
We praise You, we bless You, we  
adore You, we glorify You, we give  
You thanks for Your great glory,  
Lord God, heavenly King, almighty  
God and Father. Lord Jesus Christ,  
only-begotten Son, Lord God,  
Lamb of God, Son of the Father,  
You take away the sins of the  
world, have mercy on us; You take  
away the sins of the world, receive  
our prayer; You are seated at the  
right hand of the Father, have mercy  
on us. For You alone are the Holy  
One, You alone are Lord, You  
alone are Most High: Jesus Christ,  
with the Holy Ghost in the glory of  
God the Father. Amen.

Rejoining his hands and turning by the Epistle side with downcast eyes, the priest greets the people with the *Dominus vobiscum*, while extending his hands to the width of his shoulders horizontally, rejoining them and turning back by the Epistle side.

C. Dominus vobiscum

C. The Lord be with you.

R. Et cum spiritu tuo.

R. And with your spirit.

From the centre of the altar, the priest moves to the Missal. Facing the altar, he says Oremus, bowing his head to the Cross, extending his hands to shoulder height and width, rejoining them and extending them again. During the reading of the ancient Collects, the priest bows his head to the Cross at the Holy Name and bows his head to the Missal at the name of Mary, the Saint of the day or the Pope. At the end of the prayer, on the words per Dominum or in unitate, the priest rejoins his hands for the Amen.

After the Collects comes the first lesson, the Epistle. The priest places the palms of his hands on the Missal during the reading - though he may pick up the book if he wishes. He may give a sign to the server that the reading is over by raising his left hand or laying it on the altar momentarily.

The response *Deo gratias* was originally a sign from the presiding Bishop that the reading had gone on long enough!

R. Deo gratias.

R. Thanks be to God.

Following the Epistle come the Gradual, Alleluia or Tract and, on five major feasts, the Sequence. These are the remnants of the chants which separated the original three lessons at Mass. The priest reads them aloud, still holding the Missal, and bows as during the Collects.

From the Epistle side, the priest moves with joined hands to the centre of the altar where he lifts his eyes to the Cross, then casts them down and bows profoundly - without laying his hands on the altar - to say silently the *Munda cor meum*, a fourteenth century prayer asking God to purify his lips and heart.

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

C. Cleanse my heart and my lips, almighty God, who cleansed the lips of the prophet Isaias with a live coal. In your mercy, deign to cleanse me so I may be worthy to proclaim Your holy Gospel: through Christ our Lord. Amen.

C. Jube, Domine, benedicere. Dominus sit in corde meo et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

C. Bless me, O Lord. May the Lord be in my heart and on my lips, that I may be fit and worthy to proclaim His Gospel. Amen.

The Missal is moved by the server to the right hand side of the altar (so called because the right hand of the crucifix points to that side) and placed diagonally on the altar. The congregation stand to greet the word of God. Standing before the Missal with joined hands, the priest says aloud the *Dominus vobiscum*. At the *Sequentia*, the priest lays his left hand on the book, while he makes the Sign of the Cross with the thumb of his open right hand, first at the beginning of the Gospel passage. Then - with his left hand on his breast - he traces the cross with his thumb on his forehead, mouth and breast.

C. Dominus vobiscum

C. The Lord be with you.

R. Et cum spiritu tuo.

R. And with your spirit.

C. Sequentia (or Initium) sancti  
Evangelii secundum N.

C. A passage from (or The  
beginning of) the holy Gospel  
according to N.

R. Gloria tibi Domine.

R. Glory to You, Lord.

The priest reads the Gospel aloud with his hands joined. If he needs to bow his head or genuflect, he does so to the Missal. If he has to turn a page, he uses his right hand, laying the left on the altar. At the end of the Gospel, the priest lifts the Missal with both hands, and bows to kiss it where he signed the cross, saying the *Per evangelica dicta*.

C. Per evangelica dicta, deleantur  
nostra delictur.

C. Through the words of the  
Gospel, may our sins be wiped  
away.

R. Laus tibi, Christe.

R. Praise to You, O Christ.

Standing erect, the priest replaces the Missal on the stand which he moves diagonally closer to the middle of the altar next to the corporal. At this point, the priest may move to the pulpit or lectern to read the Epistle and Gospel in the vernacular and to deliver a sermon. If so, he removes his maniple and lays it aside.

The Epistle and Gospel readings must be according to the old calendar and may not be taken from the new rite of Mass. The 1982 Vatican instruction forbids any mixing of rites. The homily - in the people's own language - dates back to the time of the Apostles. St Paul himself preached at the Eucharist, as we read in the twentieth chapter of the Acts of the Apostles.

Following the homily, the priest moves to the centre of the altar for the Creed and, if necessary, puts his maniple back on. As he says the words *Credo in unum Deum*, he extends his hands, lifts them to the height of his shoulders and rejoins them at his breast, bowing at the same time to the Cross.

The Nicene Creed, which dates from the Council of Nicaea in the early fourth century, is a late addition to the liturgy, after people had become used to the declaration of faith as a protest against the heretics. The Eastern Churches first adopted the prayer in the sixth century.

From there it spread to Spain, to Gaul in the eighth century and it was only introduced in Rome in 1014 at the request of the German Emperor St Henry II. Pope Benedict VIII told the Emperor the Creed had never been needed in Rome because the Church there had never been stained by heresy!

The priest bows when he mentions the Holy Name. At the words *Et incarnatus est*, the priest lays his hands on the altar outside the corporal and genuflects slowly on his right knee, without bowing his head. He rises after the words *Et homo factus est*. The priest bows his head at the words *simul adoratur*. At the end of the Creed, with the words *et vitam venturi saeculi*, he makes the Sign of the Cross. At the Amen, the priest places his hands flat on the altar outside the corporal and kisses the altar.

C. Credo in unum Deum, Patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de coelis. (genuflects) Et incarnatus est de Spiritu Sancto ex Maria Virgine: ET HOMO FACTUS EST. (stands) Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in coelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria, judicare vivos et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per Prophetas. Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

C. I believe in one God, the Father almighty, maker of heaven and earth, maker of everything, visible and invisible. I believe in one Lord, Jesus Christ, the only-begotten Son of God, born of the Father before all time; God from God, light from light, true God from true God; begotten, not made, of one substance with the Father; through whom all things were made. For us men and for our salvation, He came down from heaven, (genuflects) by the power of the Holy Ghost, He became incarnate of the Virgin Mary AND WAS MADE MAN. (stands) For our sake too, He was crucified. He suffered under Pontius Pilate and was buried. On the third day, He rose again from the dead, according to the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end. I believe in the Holy Ghost, the Lord and giver of life, who proceeds from the Father and the Son. With the Father and Son, He is adored and glorified. He has spoken through the Prophets. I believe in one holy, catholic and apostolic Church. I acknowledge one baptism for the forgiveness of sins. I look forward to the resurrection of the dead and the life of the world to come. Amen.

This point marks the end of the Mass of the Catechumens, that part of the liturgy which was attended by intending converts to Catholicism. What follows is the Mass of the Faithful, formerly reserved to baptised Catholics alone.

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## PART 4 - THE MASS OF THE FAITHFUL

The priest turns by the Epistle side and says *Dominus vobiscum* extending his hands, rejoining them and turning back the same way.

C. Dominus vobiscum.

C. The Lord be with you.

R. Et cum spiritu tuo.

R. And with your spirit

Bowing to the Cross, the priest extends and rejoins his hands in a straight line, saying aloud *Oremus* and reading the Offertory from the Missal. Formerly, the prayers of the faithful and the offertory procession took place at this stage, but this prolonged the Mass and was gradually replaced from the 10th century onwards by the offering of money.

The priest removes the chalice veil from the chalice with both hands, folding it and placing it on his right, outside the corporal. Laying his left hand on the altar outside the corporal, he takes the chalice by the stem with his right hand and places it outside the corporal on his right.

If the priest is to consecrate other hosts, he places them on the corporal in an open ciborium or simply lays them on the corporal. He takes the pall from the chalice and lays it on the folded chalice veil. With his right hand, he takes the paten with the altar bread on it and lifts it chest-high with the thumb and forefingers of both hands over the corporal. Looking up to the Cross, then down at the host, he says silently the *Suscipe sancte Pater*, offering the host for his sins and those of all faithful Christians. All the Offertory prayers are mediaeval, arriving in Rome from Northern Europe only in the 14th century.

C. Suscipe, sancte Pater, omnipotens aeternae Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentibus meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis: ut mihi et illis	C. Holy Father, almighty, eternal God, accept this spotless host which I - your unworthy servant - offer You, my living and true God, for my countless sins, offences and neglects and for everyone here, as well as for all faithful Christians, living and dead. Accept it for me and for them, that we may be saved and brought to
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proficiat ad salutem in vitam everlasting life. Amen.  
aeternam. Amen.

At the end of this prayer, the priest lowers the paten close to the corporal and traces the Sign of the Cross with it towards himself, then from left to right, before sliding the altar bread off the paten onto the front of the corporal - without touching it. With his left hand on the altar, he places the paten halfway under the corporal on his right and closes the ciborium if necessary.

With joined hands, the priest moves to the Epistle corner. He takes the chalice by the stem with his left hand and wipes the inside with the purificator, which he then hangs over his left thumb. With his right hand, he takes the wine cruet and pours almost half the wine into the chalice, saying nothing.

Making the Sign of the Cross over the water cruet, the priest begins the prayer *Deus qui humanae substantiae*. At the words *per hujus aquae*, he takes the cruet and pours a drop or two into the chalice. This custom, mentioned by St Justin Martyr early in the second century, symbolises the union of Christ's human and divine natures, as well as the union of Christ with the faithful. As the priest says the Holy Name, he bows towards the Cross.

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

C. O God, who wonderfully created human nature and even more wonderfully restored it, grant that - through the mystery of this water and wine - we may partake in the divinity of the One who deigned to share our humanity: Jesus Christ, Your Son, our Lord, who is God, living and reigning with You in the unity of the Holy Ghost, for ever and ever. Amen.

The priest may wipe away drops from the side of the chalice with the purificator before he replaces the chalice next to the corporal and, still holding the purificator, returns to the centre of the altar. There he folds the purificator over that half of the paten still showing. Taking the chalice by the stem with his right hand and holding the base with his left, he lifts it until the rim is level with his eyes and, looking at the Cross, says silently the *Offerimus tibi*.

At the end of the prayer, he lowers the chalice and makes the Sign of the Cross with it over the centre of the altar (not over the host). He places the chalice in the centre of the corporal and holds the chalice base with his left fingers to prevent it spilling as he replaces the pall on top.

C. Offerimus tibi, Domine, calicem C. Lord, we offer You the chalice of

salutaris, tuam deprecantes  
clementiam: ut in conspectu divinae  
majestatis tuae pro nostra et totius  
mundi salute cum odore suavitatis  
ascendat. Amen.

salvation, asking Your mercy, that  
our offering may rise with a sweet  
fragrance in the sight of Your  
divine majesty, for our salvation  
and that of the whole world. Amen.

Bowing moderately, he joins his hands and lays his fingers on the front of the altar, saying silently the prayer *In spiritu humilitatis*, based on the prayer of Azarias before King Nebuchadnezzar.

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

C. With a humble spirit and contrite  
hearts, may we be received by You,  
Lord, and may our sacrifice be  
offered in Your sight today so that it  
may please You, Lord God.

Standing erect, he looks up to Heaven for a moment, extends and raises his hands, then lowers his eyes and joins his hands, saying the *Veni sanctificator* - a prayer found in a seventh century Irish sacramentary. At the word *benedic*, the priest lays his left hand outside the corporal and makes the Sign of the Cross with his right hand over the host and chalice.

C. Veni, sanctificator, omnipotens  
aeterne Deus: et benedic+hoc  
sacrificium, tuo sancto nomini  
praeparatum.

C. Come, Sanctifier, almighty,  
eternal God, and bless this sacrifice  
prepared for Your holy name.

To signify the purity of heart needed for the sacrifice, the priest now moves with joined hands to the Epistle side for the *lavabo*. Facing the server, he holds the tips of his thumbs and forefingers together over the dish - in front of the altar - while the server pours water over them. As the priest says the *Lavabo inter innocentes*, he dries his hands on the towel offered by the server, bowing towards the Cross as he says the *Gloria Patri*. (The Gloria is omitted in Masses for the Dead.) The priest lays his left hand on the altar as he hands the towel back to the server.

C. Lavabo inter innocentes manus  
meas et circumdabo altare tuum,  
Domine, ut audiam vocem laudis, et  
enarrem universa mirabilia tua.  
Domine, dilexi decorem domus  
tuae, et locum habitationis gloriae  
tuae. Ne perdas cum impiis, Deus,  
animam meam, et cum viris  
sanguinum vitam meam; in quorum

C. I will wash my hands among the  
innocents and go round Your altar  
Lord, so I may listen to the sound of  
praise and may tell of all Your  
wonderful works. Lord, I have  
loved the beauty of Your house and  
the place where Your glory dwells.  
Do not let my soul be lost with  
sinners. Save my life from the men

manibus iniquitates sunt, dextera eorum repleta est muneribus. Ego autem in innocentia mea ingressus sum; redime me, et miserere me. Pes meus statit in directo: in ecclesiis benedicam te Domine. Gloria Patri, et Filio, et Spiritui Sancto, sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

of blood whose hands are sinful, whose right hands are full of bribes. But I have walked in innocence; deliver me in Your mercy. My foot has stood in the right path; I will bless You in the churches, O Lord. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end. Amen.

Returning to the centre with hands joined while finishing the prayer, the priest looks up to the Cross then looks down and, bowing slightly with his hands joined on the altar, he says silently the *Suscipe sancta Trinitas*.

C. Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae, et sanctorum apostolorum Petri et Pauli, et istorum, et omnium sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in coelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen

C. Accept, Holy Trinity, this offering which we make in memory of the passion, resurrection and ascension of Our Lord Jesus Christ, and in honour of blessed Mary ever Virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, of these (saints whose relics are in the altar) and all the saints. May this offering bring them honour and us salvation, and may those whose memory we commemorate on earth intercede for us in heaven. Through the same Christ Our Lord. Amen.

Then, laying his hands palm downwards on the altar outside the corporal, the priest kisses the altar. Joining his hands and with eyes cast down, the priest turns to the people for the last time before Communion. Extending his hands in a straight line and rejoining them and raising his voice a little, he says *Orate fratres*, turning back this time by the Gospel side while he completes the prayer silently.

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

C. Pray, brethren, that my sacrifice and yours may be acceptable to God the almighty Father.

R. Suscipiat Dominus sacrificium de manibus tuis ad laudem et

R. May the Lord accept the sacrifice at your hands, for the praise and

gloriam nominis sui, ad utilitatem  
quoque nostram, totiusque  
Ecclesiae suae sanctae.

glory of His name, for our benefit  
and that of all His holy Church.

At the end of the server's response, he replies Amen silently. Extending his hands, palms facing one another, and - without saying *Oremus* - he reads the Secret prayers from the Missal. Historically these offertory prayers were said silently (or secretly) while the offertory psalm was being sung.

At the end of the final Secret prayer, the priest pauses, lays his right hand flat on the altar and, with his left hand, finds the Preface in the Missal. Then, laying his left hand on the altar, he says aloud *Per omnia saecula saeculorum*. With his hands still flat on the altar, the priest says aloud *Dominus vobiscum*. Then he raises his hands to shoulder height, palms facing one another, and says aloud the *Sursum corda* and the *Gratias agamus*, rejoining his hands as he says these words. At the words *Deo nostro*, the priest looks up at the Cross, then bows his head.

C. Per omnia saecula saeculorum.

C. For ever and ever.

R. Amen.

R. Amen.

C. Dominus vobiscum.

C. The Lord be with you.

R. Et cum spiritu tuo.

R. And with your spirit.

C. Sursum corda.

C. Lift up your hearts.

R. Habemus ad Dominum.

R. We have lifted them up to the Lord.

C. Gratias agamus Domino Deo nostro.

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

R. Dignum et justum est.

R. It is right and just.

The Preface - or introduction to the Canon - is said aloud, the priest standing with hands again extended. The Preface of the Holy Trinity is said on most Sundays in the year:

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

C. It is truly right and just, proper and fitting for our salvation, that we should always and everywhere give You thanks, holy Lord, almighty Father, eternal God. With Your only-begotten Son and the Holy Ghost, You are one God and one Lord - not one as a single person, but three Persons in one substance. Whatever we believe, by Your revelation, about Your glory, we believe the same about Your Son and the Holy Ghost, without any difference or distinction. So, acknowledging the true and eternal Godhead, we adore each distinct Person in a unity of being and an equality of majesty. In praise of this, the angels and archangels, the cherubim and seraphim also lift up their voices day by day, saying with one accord:

At the end, he joins his hands and bows moderately for the *Sanctus*, which is said in a slightly quieter voice. At the *Benedictus*, the priest stands erect and makes the Sign of the Cross.

C. Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt coeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

C. Holy, holy, holy, Lord God of hosts. Heaven and earth are full of Your glory. Hosanna in the highest. Blessed is He who comes in the name of the Lord. Hosanna in the highest.

Then he lays his right hand on the altar and, with his left hand, finds in the Missal the beginning of the Canon of the Mass. The word Canon comes from a Greek word meaning a standard or rule and, since the seventh century, it has been fixed in its present, unchanging form. The Canon is the most solemn part of the liturgy and is said almost entirely silently.

At the opening prayer of the Canon, the *Te igitur*, the priest looks up at the Cross, extends and lifts his hands, then looks down, joins his hands, bows low and places his fingertips on the edge of the altar. After the words *rogamus et petimus*, the priest lays his hands flat on the altar outside the corporal and kisses the altar. Then he stands erect and rejoins his hands.

After the word *benedicas*, the priest lays his left hand on the altar outside the corporal and with the right makes the Sign of the Cross slowly three times over the host and chalice as he says *haec+dona, haec+munera, haec+sancta sacrificia illibata*. After the third cross, the priest doesn't rejoin his hands, but holds them extended at shoulder height, palms facing each other and fingers straight. This remains the normal position of the hands for the whole of the Canon. At the reference to the Pope and local Bishop, the priest adds their names in the ablative case.

C. Te igitur, clementissime Pater,  
per Jesum Christum Filium tuum,  
Dominum nostrum, supplices te  
rogamus ac petimus uti accepta  
habeas et benedicas haec+dona,  
haec+munera, haec+sancta  
sacrificia illibata, in primis quae tibi  
offerimus pro Ecclesia tua sancta  
catholica: quam pacificare,  
custodire, adunare, et regere  
digneris toto orbe terrarum: una  
cum famulo tuo Papa nostro  
Benedicto et Antistite nostro N. et  
omnibus orthodoxis atque  
catholicae et apostolicae fidei  
cultoribus.

C. So, most merciful Father, we  
pray and beg You, through Jesus  
Christ Your Son our Lord, to accept  
and bless these gifts, these  
offerings, these holy and spotless  
sacrifices. We offer them first of all  
for Your holy Catholic Church.  
Keep and guide her in peace and  
unity throughout the world, with  
Your servant, our Pope Benedict  
and our Bishop (name) and all those  
right-thinking people who believe  
and profess the Catholic and  
apostolic faith.

At the *Memento Domine*, the priest raises and joins his hands in front of his face for a moment and stands with bowed head as he recalls those among the living for whom he specially wishes to pray. Then, standing erect again with the hands extended, he continues *et omnium circumstantium*. In the eleventh century, this prayer replaced the prayer over the diptychs - the tablets on which were written the names of those for whom special prayers were offered.

C. Memento, Domine, 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 incolumitatis suae:  
tibi que reddunt vota sua aeterno  
Deo, vivo et vero.

C. Remember, Lord, Your servants  
(here the celebrant silently mentions  
those for whom he wishes to pray)  
and everyone here, whose faith and  
devotion are known to You. We  
offer this sacrifice of praise for  
them, or they offer it for themselves  
and for those dear to them, for the  
redemption of their souls, hoping  
for their salvation and wellbeing,  
and paying homage to You, the  
eternal, living and true God.

The Communicantes links the sacrifice with the Mother of God, the Apostles and twelve early martyrs. The priest bows his head towards the book at the name *Mariae* and towards the Cross at *Jesu Christi*. At the words *per eundem*, he joins his hands.

C. Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Jesu Christi: sed et beati Joseph ejusdem Virginis Sponsi et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddae: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani: et omnium sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

C. We honour the memory, first of all, of the glorious ever-Virgin Mary, Mother of our God and Lord Jesus Christ, and also of blessed Joseph her husband, Your blessed apostles and martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and all Your saints. In communion with them, and by their merits and prayers, grant that we may be guarded and helped by Your protection in all things, through the same Christ our Lord. Amen.

At the *Hanc igitur*, the bell is rung once as the priest extends his hands over the chalice, keeping his right thumb crossed over the left and opening the hands palms downwards. This gesture, emphasising the sacrificial nature of the Mass, was introduced into this early prayer in the 16th century as a response to the Protestant denial of the sacrifice of the Mass. At the *Per Christum*, the priest rejoins his hands.

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

C. So Lord, we Your servants - and with us Your whole family - beg You to accept this offering. Order our days in Your peace and command that we be saved from everlasting damnation and that we be counted part of Your chosen flock, through Christ our Lord. Amen.

The priest continues with the *Quam oblationem*. After the word *quaesumus*, the priest rests his left hand on the altar and makes the Sign of the Cross three times over the offerings as he says *bene+dictam, ad+scriptam, ra+tam*, once over the host as he says *Cor+pus* and once over the chalice as he says *San+guis*. Then he rejoins his hands, bowing his head as he says *Jesu Christi*.

C. Quam oblationem tu, Deus, in omnibus, quaesumus, bene+dictam, ad+scriptam, ra+tam, rationabilem, acceptabilemque facere digneris: ut nobis Cor+pus et San+guis fiat dilectissimi Filii tui, Domini nostri Jesu Christi.

C. O God, we pray that You will make this offering altogether blessed, approved, confirmed, worthy of reason and Your acceptance, so it may become for us the Body and Blood of Your dearly beloved Son, our Lord Jesus Christ.

If the priest wishes to consecrate other hosts, he removes the top from the ciborium with his right hand, holding the base with his left fingers. All the hosts to be consecrated must be on the corporal.

Now the priest comes to the highpoint of the Mass, the Consecration. If necessary, he wipes his thumbs and forefingers on the front corners of the corporal. As he says *Qui pridie*, he takes the host between the thumb and forefinger of both hands. This is done by pressing on the further edge of the host with the left forefinger, taking the host with the right forefinger and thumb. The other fingers are extended and joined behind the host, with hands resting on the altar.

As the priest says *elevatis oculis*, he looks up to Heaven then immediately looks down and bows his head at the words *gratias agens*. At the word *bene+dixit*, the priest makes the Sign of the Cross over the host with his right hand held straight.

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

C. On the day before He suffered, He took bread in His holy and sacred hands. Lifting up His eyes to heaven, to You God, His almighty Father, He gave You thanks, blessed the bread, broke it and gave it to His disciples, saying: Take, all of you, and eat of this

As he comes to the actual words of consecration, the priest bows over the altar, leaning his forearms on it and, looking at the host, he slowly and reverently, in a low voice, pronounces Our Lord's own words. Thus - acting in the person of Christ - he changes the substance of the host into the Body, Blood, Soul and Divinity of our Saviour.

Immediately after the words *Hoc est enim Corpus Meum*, he stands erect then genuflects on his right knee, still holding the Host with both hands over the altar. He stands immediately and, looking at the Host, slowly raises It straight up before him over the corporal, so It may be adored by the people. This practice was instituted by the Irish Bishops in 1219 at the order of Pope Honorius III. Looking all the time at the Host, the priest replaces it reverently on the corporal and genuflects again, his hands on the corporal.



The bell is rung three times as the celebrant genuflects, shows the Body of Christ to the people, and genuflects again.

C. HOC EST ENIM CORPUS  
MEUM

C. FOR THIS IS MY BODY

From this point until the ablution after Communion, out of reverence for any fragments of the Body of Christ which might adhere to his fingers, the priest holds together the thumb and forefinger of each hand and doesn't separate them, even to turn the pages of the Missal. He also places his hands on the corporal - rather than outside it - during any genuflection until his fingers have been purified after Communion.

Rising from the second genuflection, the priest removes the pall from the chalice and lays it on the Epistle side. As always, he steadies the foot of the chalice with his left hand. He may rub his fingers and thumbs over the chalice to allow fragments of the consecrated Host to fall into the wine.

Standing erect, he takes the chalice by the stem in both hands, and, saying the *Simili modo*, he lifts it a little and replaces it on the corporal, still holding it. He bows at the words *gratias agens* and, at the word *bene+dixit*, he makes the Sign of the Cross over the chalice with his right hand, his finger and thumb still together. Then he holds the stem with his right hand and the foot of the chalice with the left as he says *deditque discipulis suis dicens: Accipite et bibite ex eo omnes*. He bends over the altar, leaning his forearms on it, and lifts the chalice a little, with the three fingers of the left hand under the base.

In the same low, attentive voice he pronounces the words of consecration of the Precious Blood. As he says the words *in remissionem peccatorum*, he stands upright.

C. Simili modo postquam cenatum est, accipiens et hunc praeclarum calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, bene+dixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes,

HIC EST ENIM CALIX  
SANGUINIS MEI, NOVI ET  
AETERNI TESTAMENTI :  
MYSTERIUM FIDEI : QUI PRO  
VOBIS ET PRO MULTIS  
EFFUNDETUR IN  
REMISSIONEM PECCATORUM

Haec quotiescumque feceritis, in

C. Likewise, after supper, He also took this excellent chalice in His holy and sacred hands and, again giving You thanks, He blessed it and gave it to His disciples saying: Take, all of you, and drink of this,

FOR THIS IS THE CHALICE OF  
MY BLOOD OF THE NEW AND  
EVERLASTING COVENANT: A  
MYSTERY OF FAITH: IT WILL  
BE SHED FOR YOU AND FOR  
MANY FOR THE FORGIVENESS  
OF SINS.

Whenever you will do these things,  
you will do them in memory of Me.

mei memoriam facietis.

Placing the chalice on the altar, he lays his hands on the corporal and genuflects. Standing, he takes the chalice in both hands, the stem between the second and third fingers of his right hand, the left supporting the base, and lifts it slowly over the corporal so the people may worship the Blood of Christ. Putting it back on the corporal, he covers it with the pall and genuflects again.

Standing erect and holding the hands extended, with fingers and thumbs joined, he continues with the *Unde et memores*, the anamnesis or commemoration of Christ and His mysteries. At the words *de tuis donis ac datis*, the priest joins his hands then places his left hand on the corporal and, with the right hand, slowly makes the Sign of the Cross three times over the Host and chalice as he says *hostiam+puram, hostiam+sanctam, hostiam+immaculatam*. At the words *Panem+sanctum*, he makes the Sign of the Cross over the Host and at the words *calicem+salutis*, over the chalice.

C. Unda et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui, Domini nostri, tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in coelos gloriosæ ascensionis: offerimus præclaræ majestati tuæ de tuis donis ac datis, hostiam+puram, hostiam+sanctam, hostiam+immaculatam, Panem+sanctum vitæ æternæ, et calicem+salutis perpetuæ.

C. So Lord, as we Your servants, and also Your holy people, call to mind the blessed passion of this same Christ Your Son our Lord, His resurrection from the grave and His glorious ascension into heaven, we offer Your excellent majesty, from the gifts You have given us, a pure, holy and spotless Victim, the sacred Bread of eternal life and the Chalice of everlasting salvation.

The priest extends his hands as before and continues with the *Supra quæ*. The prayer owes its present form to Pope St Leo I, who added the final four words in condemnation of the Manichean heresy.

C. *Supra quæ* propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justii Abel, et sacrificium patriarchæ nostri Abrahamæ: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

C. Look favourably and graciously on them and accept them as You were pleased to accept the offerings of Your just servant Abel, the sacrifice of our patriarch Abraham and the holy sacrifice, the spotless victim offered to You by Your high priest Melchisedech.

Bowing low, the priest begins the *Supplices te rogamus* with his joined hands on the front edge of the altar. This prayer replaces the epiklesis, or invocation of the Holy Ghost, which formerly existed in the Roman liturgy. At the words *ex hac altaris*, the priest places his hands flat on the corporal and kisses the altar. Standing erect, he rejoins his hands. At the word *Cor+pus*, he places his left hand on the corporal and makes the Sign of the Cross over the Host, and at the word *San+guinem*, he makes a similar Sign of the Cross over the chalice.

Holding his left hand at his breast, he signs himself with the cross at the words *omni benedictione*, then rejoins his hands.

C. Supplices te rogamus,  
omnipotens Deus: jube haec perferri  
per manus sancti angeli tui in  
sublime altare tuum, in conspectu  
divinae majestatis tuae: ut quotquot  
ex hac altaris participatione  
sacrosanctum Filii tui Cor+pus et  
San+guinem sumpserimus, omni  
benedictione coelesti et gratia  
repleamur. Per eundem Christum  
Dominum nostrum. Amen.

C. Almighty God, we humbly ask  
that You command these things be  
carried by the hands of Your holy  
angel to Your altar on high in the  
sight of Your divine majesty, so that  
those of us who shall have received  
the most sacred Body and Blood of  
Your Son at this altar may be filled  
with every heavenly blessing and  
grace, through the same Christ our  
Lord. Amen.

For the commemoration of the dead, the priest extends his hands again, joining them before his face at the words *in somno pacis*. Bowing slightly and looking at the Body of Christ, he prays silently for the faithful departed whom he wishes to commemorate. Standing erect again with hands apart, he continues with the *Ipsis, Domine*. At the end of the prayer, he bows his head at the word *Christum* - the only time this happens in the Mass. It was formerly a sign to other clergy to bow their heads at the opening of the following prayer, the *Nobis quoque peccatoribus*.

C. Memento etiam, Domine,  
famulorum famularumque tuarum  
N. et N. qui nos praecesserunt cum  
signo fidei et dormiunt in somno  
pacis. Ipsis Domine, et omnibus in  
Christo quiescentibus, locum  
refrigerii, lucis et pacis, ut  
indulgeas, deprecamur. Per eundem  
Christum Dominum nostrum.  
Amen.

C. Remember too, Lord, Your  
servants who have gone before us  
with the sign of faith and who sleep  
the sleep of peace. We beg You,  
Lord, to give them and all who rest  
in Christ a place of refreshment,  
light and peace, through the same  
Christ our Lord. Amen.

The priest raises his voice for the three words *Nobis quoque peccatoribus* and, laying his left hand on the corporal, he strikes his breast with the tips of the third, fourth and fifth fingers of his right hand. He avoids touching his vestments with his thumb or forefinger. Continuing with hands extended, he bows slightly towards the Missal if the Saint of the day is mentioned.

Tradition says that St Gregory, noticing that no women were mentioned in the Canon, added the names of seven women martyrs to this prayer. At the concluding words of the Canon, *Per Christum Dominum nostrum*, the priest rejoins his hands, without saying Amen.

C. 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, Agnete, Caecilia, Anastasia et omnibus sanctis tuis: intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum.

C. Grant also to us, Your sinful servants who hope in the greatness of Your mercy, some share and fellowship with Your holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia and all Your saints. We beg You to admit us to their company, not through our own merits, but by Your forgiveness of our sins, through Christ our Lord.

Laying his left hand on the corporal, the priest makes the Sign of the Cross with his right hand over the Host and chalice as he says *sancti+ficas, vivi+ficas, bene+dicis*.

C. Per quem haec omnia, Domine, semper bona creas, sancti+ficas, vivi+ficas, bene+dicis, et praestas nobis.

C. It is through Him, Lord, that You always create these good things, sanctify them, give them life, bless them and bestow them on us.

With his right hand, he removes the pall from the chalice, laying it on his right, places his hands on the corporal and genuflects.

Taking the Host with the right thumb and forefinger and the stem of the chalice with the left hand, the priest makes the Sign of the Cross three times with the Host over the bowl of the chalice as he says *Per ip+sum, et cum ip+so, et in ip+so*, then makes the Sign of the Cross twice more over the corporal between himself and the chalice as he says *Deo Patri+omnipotenti, in unitate Spiritus+sancti*. Lifting the chalice slightly, with the right fingers resting on the rim and the Host held upright, the priest says *omnis honor et gloria*. Until the 13th century, this was the only elevation of the chalice.

C. Per+ipsum, et cum+ipso, et in+ipso, est tibi Deo Patri+omnipotenti, in unitate Spiritus+Sancti, omnis honor et

C. Through Him, with Him, in Him, all honour and glory are Yours, God, almighty Father, in the unity of the Holy Ghost.

gloria.

The priest puts the chalice back on the corporal, the Host in front of it, rubs the fingers of both hands over the chalice and replaces the pall, before placing his hands on the corporal and genuflecting. With his hands still on the corporal, the priest stands erect and concludes the Canon aloud with the words:

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

R. Amen      R. Amen

When the server has answered, the priest rejoins his hands and bows his head to the Body of Christ, saying *Oremus*. Standing erect, he begins the preparation for Communion with the introduction to the Lord's prayer, spoken aloud.

C. Oremus. Praeceptis salutaribus  
moniti, et divina institutione  
formati, audemus dicere:

C. Let us pray. Taught by the  
command of our Saviour, and  
following His divine example, we  
dare to say:

As he begins the *Pater noster*, the priest extends his hands and looks at the Host. This prayer is a sacramental and may obtain pardon for venial sins.

C. Pater noster, qui es in coelis,  
sanctificetur nomen tuum. Adveniat  
regnum tuum. Fiat voluntas tua,  
sicut in coelo et in terra. Panem  
nostrum quotidianum da nobis  
hodie. Et dimitte nobis debita  
nostra, sicut et nos dimittimus  
debitoribus nostris. Et ne nos  
inducas in tentationem:

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

R. Sed libera nos a malo.      R. But deliver us from evil.

The priest responds to the server with a silent Amen.

C. Amen.      C. Amen.

With his left hand on the corporal, the priest takes the paten from under the corporal and wipes it with the purificator, which he then lays on the Epistle side. The priest holds the paten between his forefinger and second finger. The paten rests on its side on the altar outside the corporal, facing inwards, while the priest says silently the embolism, the *Libera nos*. At the words *da propitius pacem*, the priest places his left hand on his breast and makes the Sign of the Cross on himself with the paten, kissing the upper edge.

C. Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo atque Andrea et omnibus sanctis, da propitius pacem in diebus nostris ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

C. Lord, we beg You to deliver us from every evil, past, present and to come. Through the mediation of the blessed and glorious ever-virgin Mary, Mother of God, of Your blessed apostles Peter and Paul, of Andrew and of all the saints, grant us peace in our days so that, with the help of Your mercy, we may be always free from sin and safe from every worry.

With his left forefinger, the priest presses the further edge of the Host and slips the paten under It, arranging the Host in the centre with his left forefinger. Holding the base of the chalice with his left hand, he uncovers it and genuflects with his hands on the corporal.

Standing up, he takes the Host in his right hand, holds It over the chalice and, using his left hand, breaks It evenly in two as he says the *per eundem Dominum*. He bows his head at *Jesum Christum* and puts the right half of the Host onto the paten. With his right hand, he breaks a small fraction off the half in his left hand, saying *qui tecum vivit et regnat*. Holding the fragment over the chalice, he lays the left half next to the right on the paten, saying in unitive *Spiritus Sancti Deus*.

C. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.

C. Through the same Jesus Christ Your Son our Lord, who lives and reigns with You in the unity of the Holy Ghost, God, world without end.

R. Amen.

R. Amen.

Holding the stem of the chalice with his left hand, the priest makes the Sign of the Cross with the fragment three times over the bowl of the chalice as he says *Pax+Domini sit+semper vobis+cum*.

C. Pax+Domini sit+semper  
vobis+cum.

C. The peace of the Lord be always  
with you.

R. Et cum spiritu tuo.

R. And with your spirit.

When the server has responded, the priest drops the fragment of Host into the chalice, saying silently *Haec commixtio* and bowing his head at *Jesu Christi*.

C. Haec commixtio, et consecratio  
Corporis et Sanguinis Domini nostri  
Jesu Christi, fiat accipientibus nobis  
in vitam aeternam. Amen.

C. May this mingling and  
consecration of the Body and Blood  
of our Lord Jesus Christ be a source  
of eternal life to those of us who  
receive it. Amen.

He purifies his fingers over the chalice, covers it with the pall and genuflects. Standing up, the priest bows moderately to the Host and joins his hands to say the *Agnus Dei*, a prayer of petition introduced by Pope Sergius I in the seventh century. As he says *miserere nobis*, the priest places his left hand on the corporal and strikes his breast with the third, fourth and fifth fingers of the right hand. He keeps his left hand on the corporal until the end of the prayer and strikes his breast again with his right hand at the second *miserere nobis*, and the *dona nobis pacem*.

C. 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.

C. 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, give us peace.

Still bowing moderately, the priest joins his hands, rests them on the edge of the altar and, fixing his eyes on the Host, says silently the three prayers before Communion. These are a remnant of the extensive personal prayers formerly said by the priest before receiving Holy Communion.

C. Domine Jesu Christe, qui dixisti  
apostolis tuis: Pacem relinquo  
vobis, pacem meam do vobis: ne  
respicias peccata mea, sed fidem  
Ecclesiae tuae: eamque secundum  
voluntatem tuam pacificare et

C. Lord Jesus Christ, who said to  
Your apostles: I leave you peace, I  
give you my peace: do not consider  
my sins, but rather the faith of Your  
Church. Grant her peace and unity,  
according to Your will, You who

coadunare digneris: Qui vivis et regnas Deus per omnia saecula saeculorum. Amen.

are God, living and reigning world without end. Amen.

C. 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 inhaerere mandatis, et a te nunquam separari permittas: Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

C. Lord Jesus Christ, Son of the living God, by the will of the Father and the co-operation of the Holy Ghost, You brought life to the world. Deliver me by this, Your most holy Body and Blood, from all my sins and from every evil. Make me always keep Your commandments and never let me be parted from You who, with the same God the Father and the Holy Ghost, are God living and reigning for ever and ever. Amen.

C. Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi at tutamentum mentis et corporis, et ad medelam percipiendam: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

C. Lord Jesus Christ, let me not be judged and condemned for partaking of Your Body, despite my unworthiness. Rather, through Your loving kindness, may it safeguard and heal me, both in my soul and in my body, You who are God, living and reigning with God the Father in the unity of the Holy Ghost, world without end. Amen.

At the end of the *Perceptio Corporis tui*, the priest stands upright, places his hands on the corporal and genuflects, saying the *Panem coelestem accipiam*.

C. Panem coelestem accipiam, et nomen Domini invocabo.

C. I will take the Bread of Heaven and call on the name of the Lord.

Bowing slightly, the priest picks up the two halves of the Host in his left hand. The best way to do this is to push the two halves together to the top of the paten with the left thumb and forefinger, remove them from the paten with the right thumb and forefinger and place them into the left hand.

The paten is picked up with the right hand and placed between the forefinger and second finger of the left hand, which is held just above the altar. The priest strikes his breast with his right hand as he raises his voice slightly to say the words *Domine non sum dignus*. He



continues the prayer of the Centurion silently, repeating the invocation three times in the same way.

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

C. Lord I am not worthy that You  
should enter under my roof, but  
only say the word and my soul will  
be healed.

Standing up straight, he places the right half of the Host on top of the left half, takes the two pieces together between his right thumb and forefinger and makes the Sign of the Cross in front of himself over the paten as he says silently the *Corpus Domini nostri*, bowing his head at the Holy Name. To receive Communion, he leans forwards with his forearms on the altar and, with the paten under his chin, reverently puts the Host into his mouth.

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

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

Laying the paten on the corporal, the priest purifies his fingers over it and stands up straight with his hands joined before his face. With eyes closed, he meditates for a moment on the Blessed Sacrament. Then, with his left hand on the base of the chalice, he removes the pall and genuflects, meanwhile saying silently the *Quid retribuam*.

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

C. What shall I give back to the  
Lord for all He has given back to  
me? I shall take the chalice of  
salvation and call on the name of  
the Lord. I shall call on the Lord,  
praising Him, and I shall be saved  
from my enemies.

Standing up, he takes the paten and gathers together any particles of the Host from the corporal. Holding the paten in his left hand, he wipes the crumbs into the chalice with his right thumb and forefinger. After purifying his forefinger and thumb over the chalice, he picks up the chalice by the stem with his right hand and, holding the paten under it, makes the Sign of the Cross in front of himself with the chalice, saying quietly *Sanguis Domini nostri* and bowing his head at the Holy Name. With the paten beneath his chin, he drinks the Precious Blood.

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

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

From the thirteenth century onwards, the servers recited the Confiteor on behalf of the people at this point. But - strictly speaking - this practice is not part of the 1962 rite.

The priest covers the chalice with the pall and places it towards the Gospel side of the corporal. He genuflects and puts any Hosts he has consecrated onto the paten. If they are in the ciborium, he uncovers it then genuflects again.

If he is using Hosts from the tabernacle, he lays aside the altar card, unlocks the tabernacle, genuflects and places the ciborium in the middle of the corporal with the right hand. Then he shuts the tabernacle doors, uncovers the ciborium while holding the base and genuflects again.

Taking the ciborium by the stem or the paten in the left hand, the priest takes one Host with the forefinger and thumb of his right hand and holds it upright over the paten or ciborium. Turning by his right towards the people and looking at the Host, he says aloud the *Ecce Agnus Dei*. He should be careful to use the word *tollit*, not *tollis*, in this prayer.

C. Ecce Agnus Dei, ecce qui tollit  
peccata mundi.

C. Behold the Lamb of God, behold  
Him who takes away the sins of the  
world.

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

C. Lord I am not worthy that You  
should enter under my roof, but  
only say the word and my soul will  
be healed. (Three times)

After the third *Domine non sum dignus*, he gives Communion first of all to the servers. As he says the words *Corpus Domini nostri Jesu Christi*, he makes the Sign of the Cross with the Host over the paten or ciborium in front of the communicant and puts the Host on the person's tongue. The priest recites the entire formula, including the Amen, so communicants should make no response.

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

C. May the Body of our Lord Jesus  
Christ keep your soul unto  
everlasting life. Amen.

Normally at a public Mass, the server will assist the priest at the Communion rail by preceding him with the Communion plate which he holds under the chin of each communicant, starting at the Epistle side.

Traditionally, Communion has been received in many different ways. For centuries, the faithful received Communion under two kinds, but as a response to the heresy of the

Hussites, the Church introduced the practice of Communion under one kind. This emphasises the Catholic belief that Christ is received whole and entire under the appearance of either species.

Until the Middle Ages, people stood to receive Communion, but attacks by heretics on the doctrine of the Real Presence led to the introduction of kneeling as an indication of Catholic belief. St Ambrose said the knee was made flexible to mitigate offences against the Lord, to appease His wrath and to call forth His grace!

Until the ninth century, the Host was received in the hand, women covering their hands with a cloth, but increasing reverence towards the Blessed Sacrament and the danger of profanation led to Communion being given on the tongue.

From the eighth to the sixteenth century, the Precious Blood was sometimes drunk through a gold or silver reed, and intinction - the dipping of the Host in the Precious Blood - was common. The practice is still maintained in the Eastern rites.

But, in keeping with the spirit of the 1962 rite, Communion at a Tridentine Mass is distributed by priests under one kind only. Communicants are expected to kneel and receive on the tongue.

After the distribution of Communion, the priest takes the Communion plate from the server in his right hand and returns directly to the centre of the altar. Placing the Communion plate on the corporal, he covers the ciborium and puts it back in the tabernacle. With the door still open, he genuflects, then closes and locks the door and replaces the altar card.

He puts the chalice back in the middle of the corporal and, if there are any fragments on the Communion plate, he wipes them with his forefinger into the chalice and places the plate on the Epistle side. If there have been Hosts on the corporal, he gathers up any fragments with the paten and wipes them into the chalice.

The priest takes the paten between his left forefinger and second finger, resting his hand on the corporal. With his right hand, he holds out the chalice over the altar to the server on the Epistle side while saying, in silence, the *Quod ore sumpsimus*.

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

C. Lord, may we receive with a  
pure heart what we have taken with  
our mouths. From being a gift in  
time, may it become for us an  
everlasting remedy.

The server pours wine into the chalice. The priest raises the chalice a little to indicate that enough has been poured. The priest gently turns the chalice so the wine gathers up any drops of the Precious Blood or fragments of the Host. Then, holding the paten under the chalice, he drinks the ablution.

Placing the paten on the Gospel side of the corporal, he takes the chalice bowl in both hands, with the thumbs and forefingers over the cup and goes to the Epistle side. He rests the chalice on the altar as the servers pour first wine, then a greater quantity of water, over the priest's fingers into the chalice while the priest silently says the *Corpus tuum Domine*.

C. Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat visceribus meis: et praesta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in saecula saeculorum. Amen.

C. Lord, may Your Body which I have received and Your Blood which I have drunk, cling to my innermost being. Grant that no stain of sin may be left in me, now I have been refreshed by this pure and holy sacrament, who lives and reigns for ever and ever. Amen.

Returning to the centre of the altar, the priest puts the chalice down next to the corporal on the Epistle side, rubs his fingers over it and dries them with the purificator. From this moment on, he no longer needs to hold his thumbs and forefingers together. Holding the purificator over his left hand against his chin, he lifts the chalice with his right hand and drinks the ablution, saying nothing.

Replacing the chalice on the altar, he takes the bowl in his left hand and wipes it out thoroughly with the purificator. He puts the chalice near the corporal on the Gospel side, folds the purificator and lays it over the chalice, as at the beginning of Mass. The paten and pall are placed on top.

With both hands, the priest folds the corporal - starting with the fold nearest him - and replaces it in the burse. He puts the chalice in the middle of the altar and covers it with the veil - which the server has moved to the Gospel side. The Cross is towards the front and the veil is arranged with the front folds at an angle. He lays the burse on top.

With joined hands, he goes to the Missal, which has been carried by the server to the Epistle side. There he reads aloud the Communion antiphon, originally a psalm sung during Communion, and mentioned by St Augustine as early as the fifth century. Returning to the centre, the priest kisses the altar and turns to say *Dominus vobiscum* in the usual way.

C. Dominus vobiscum.

C. The Lord be with you.

R. Et cum spiritu tuo.

R. And with your spirit.

Turning back the same way, he goes again to the Missal. Bowing to the Cross, he extends his hands, says aloud *Oremus* and rejoins his hands to say aloud the post Communion prayers, which are almost as old as the Mass itself. When he has finished, he closes the Missal, with

the opening towards the centre of the altar. At the end of the first and last prayer, the server answers:

R. Amen.

R. Amen.

Returning to the centre with hands joined, the priest lays his hands flat on the altar and kisses it, turns and says *Dominus vobiscum* as earlier in the Mass. Without turning back to the altar, after the *Et cum spiritu tuo*, he says the *Ite Missa est*.

C. *Dominus vobiscum.*

C. The Lord be with you.

R. *Et cum spiritu tuo.*

R. And with your spirit.

C. *Ite, Missa est.*

C. Go, the Mass is over.

R. *Deo gratias*

R. Thanks be to God

On certain occasions, the celebrant says instead:

C. *Benedicamus Domino.*

C. Let us praise the Lord.

R. *Deo gratias.*

R. Thanks be to God.

Turning back by the Epistle side, he bows his head with his hands joined on the altar and says the *Placeat tibi*.

C. *Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihi, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.*

C. May my dutiful homage be pleasing to You, O Holy Trinity. Grant that the sacrifice which I have offered in the sight of Your majesty, unworthy as I am, may be acceptable to You. Through Your mercy, may it bring forgiveness to me and to those for whom I have offered it, through Christ our Lord. Amen.

Then he lays his hands palms flat on the altar, kisses it, stands up straight, looks up at the Cross, lifts, extends and rejoins his hands and gives the blessing. On the word *Deus*, he bows to the Cross, turns by the Epistle side and, with his left hand on his breast, makes the Sign of the Cross with his right hand over the people, saying the blessing.

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

R. Amen

R. Amen

Rejoining his hands, he turns for the second time by the Gospel side and goes straight to the altar card at the Gospel side. The people stand. Facing the card, at an angle to the people, the celebrant says the *Dominus vobiscum*. Then he lays his left hand on the altar and with the right thumb makes the Sign of the Cross, first on the altar, then on his forehead, mouth and breast, saying the *Initium Sancti* and moving his left hand to his breast.

C. Dominus vobiscum.

C. The Lord be with you.

R. Et cum spiritu tuo.

R. And with your spirit.

C. Initium sancti Evangelii secundum Joannem.

C. The beginning of the holy Gospel according to John.

R. Gloria tibi Domine.

R. Glory to You, Lord.

He reads the Last Gospel with joined hands and, at the words *Et Verbum caro factum est*, he lays his hands on the altar and genuflects.

C. 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 tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium,

C. In the beginning the Word already was, and the Word was with God, and the Word was God. He was with God in the beginning. Everything was made by Him, and without Him, nothing was made that came into being. In Him was life, and that life was the Light of mankind. And the Light shines in darkness, a darkness which could not overcome it. There was a man

ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. (genuflects) Et Verbum caro factum est (stands), et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

R. Deo gratias.

sent by God. His name was John. He came as a witness, to testify to the Light, so that everyone might believe through Him. He was not the Light, but a witness to it. There was a true Light who enlightens everyone who comes into this world. He who made the world was in the world, yet the world did not know Him. He came into His own, and His own did not welcome Him. But to all those who did receive Him, He gave power to become sons of God, those who believe in His name: they are born, not of blood nor the will of the flesh nor the will of man, but of God. And the Word was made flesh and lived among us, and we saw His glory, like that of the Father's only-begotten Son, full of grace and truth.

R. Thanks be to God.

After the *Deo gratias*, the priest goes directly and kneels on the bottom step to say the prayers for the conversion of Russia. The Hail Mary is said three times.

C. Hail Mary, full of grace, the Lord is with thee, blessed art thou among women and blessed is the fruit of thy womb, Jesus.

R. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

C. Hail holy Queen,

C. & R. 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 vale 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!

C. Pray for us O holy Mother of God.

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

C. Let us pray. O God, our refuge and our strength, look down in mercy on Thy people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of Saint Joseph her spouse, of Thy blessed apostles Peter and Paul, and of all the saints, in mercy and goodness hear our prayers for the conversion of sinners and for the liberty and exaltation of our holy mother, the Church, through the same Christ our Lord.

R. Amen

C. Holy Michael,

C. & R. Archangel, defend us in the day of battle. Be our safeguard against the wickedness and snares of the devil. May God restrain him, we humbly pray. And do thou, prince of the heavenly host, by the power of God, thrust down to Hell Satan and with him all the wicked spirits who wander through the world for the ruin of souls. Amen.

C. Most sacred Heart of Jesus

R. Have mercy on us. (Three times)

At the end of the prayers after Mass, the priest goes up to the altar, takes the chalice by the stem in his left hand, turning it so the cross faces away from him. He lays his right hand on top of the burse, turns by the Epistle side and descends the altar steps. Turning to the altar, he genuflects - or bows if there is no Blessed Sacrament - takes his biretta from the server, puts it on and follows the server to the sacristy.

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