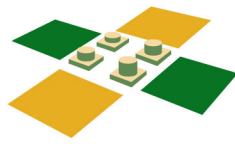


Missa Vultum Tuum

*Lady Mass in Christmastide
according to the
Medieval Use of Salisbury
as for the plenum servitium in quire*

*Servers' Booklet
(Acolyte, Thurifer, Taperers)*



THE
EXPERIENCE
OF WORSHIP

*American Sarum
Monday 17 January, 4pm
Christ Church, Bronxville, New York*

*The celebrant and his assistants assemble in the sacristy to vest. The two taperers (younger boys) and the **thurifer** (an older boy) both wear alb and amice. The acolyte (another older boy) wears an alb and silk mantel.*

All four remain silent as the following texts are said by celebrant [C], deacon [D] and subdeacon [SD], and throughout most of the Mass itself.

1 Veni, Créator Spíritus,
Mentes tuórum vísita,
Imple supérna grátia,
Que tu creásti péctora.

2 Qui Paráclitus díceris
Donum Dei altíssimi
Fons vivus, ignis, cáritas,
Et spiritális únctio.

3 Tu septifórmis múnere,
Dextre Dei tu dígitus
Tu rite promíssum Patris,
Sermóne ditans gúttura.

4 Accénde lumen sénsibus;
Infúnde amórem córdibus,
Infírma nostri córporis
Virtúte firmans pérpeti.

5 Hostem repéllas lóngius,
Pacémque duces prótinus;
Ductóre sic te prévio,
Vitémus omni nóxium.

6 Per te sciámus da Patrem
Noscámus atque Fílium
Te utriúsque Spíritum
Credámus omni tempore.

7 Sit laus Patri cum Fílio
Sancto simul Paráclito
Nobísque mittat Fílius
Charísma Sancti Spíritus.

Versicle [C]: Emítte Spíritum tuum et creabúntur.

Response [D, SD]: Et renovábis fáciem terre.

Collect for purity [*said by celebrant, assistants responding ‘Amen’*]

Deus, cui omne cor patet et omnis volúntas loqúitur, et quem nullum latet secrétum, Purifica per infusiónem Sancti Spíritus cogitatiónes cordis nostri, Ut te perfécte diligére et digne laudare mereámur. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat, in unitáte eiúsdem Spíritus Sancti Deus, Per ómnia sécula seculórum. [D, SD] Amen.

Antiphon and Psalm 43 [*said antiphonally, celebrant leading*]

[C]: Introíbo ad altáre Dei.

1 [C] Júdica me, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo et dolóso érue me.

2 [D, SD] Quia tu es Deus fortitúdo mea: quare me repulísti, et quare tristis incédo, dum afflígit me inimícus?

3 [C] Emítte lucem tuam et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua.

4 [D, SD] Et introíbo ad altare Dei: ad Deum qui letíficat iuventútem meam.

5 [C] Confitébor tibi in cíthara, Deus, Deus meus: quare tristis es ánima mea, et quare contúrbas me?

6 [D, SD] Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei, et Deus meus.

[C] Glória Patri et Fílio et Spíritui Sancto:

[All] Sicut erat in princípio et nunc et semper: et in sécula seculórum. Amen.

[C] Introíbo ad altáre Dei ... [All] ad Deum qui letíficat iuventútem meam.

Kyrie eleison [*said antiphonally, celebrant leading*]

[C] Kýrie eléison. [D, SD] Christe eléison. [C] Kýrie eléison.

Pater noster [*said by celebrant, assistants responding with last phrase*]

[C] Pater noster, qui es in celis sanctificétur nomen tuum.

Advéniat regnum tuum. Fiat volúntas tua, Sicut in celo et in terra.

Panem nostrum quotidiánum da nobis hódie.

Et dimítte nobis débíta nostra, sicut et nos dimíttimus debitóribus nostris.

Et ne nos indúcas in tentatiónem. [All] Sed líbera nos a malo.

Ave Maria [*begun by celebrant, assistants joining*]

[C] Áve María, grátia pléna, [All] Dóminus técum.

Benedícta tu in muliéribus, et benedíctus frúctus véntris túi, Jésus.

As they hear the Choir begin the Gloria Patri of the Introit, the ministers leave the sacristy in the following order: taperers (carrying candles), thurifer (carrying the censer), subdeacon, deacon, celebrant. [The acolyte remains behind until the Epistle, when he brings in the chalice.]

Having entered the presbytery, the assistants go to their appointed places. The celebrant stands centrally on the lowest altar step, facing east, with the deacon on his right and subdeacon on his left. [The two taperers position themselves just below the lowest step on opposite sides, holding their candles, while the thurifer stands next to the taperer on the left.]

The following items are all said by celebrant, deacon and subdeacon as the Choir continues with the Introit and Kyrie chants. The servers remain silent.

Dialogue before the altar step [*said antiphonally, celebrant leading*]

V. [C] Et ne nos indúcas in tentatiónem.

R. [D, SD] Sed libera nos a malo.

V. [C] Confitémini Dómino quóniam bonus:

R. [D, SD] Quóniam in séculum misericórdia éius.

Confession and response before the altar step (*celebrant and assistants in turn*)

C: Confíteor Déo, Beáte Maríe, ómnibus sánctis, et vobis;

Quia peccávi nimis cogitatióne, locutióne, et ópere:

Méa cúlpa: précor Sanctam Maríam, omnes sánctos Dei, et vos, Oráre pro me.

D, SD: Misereátur véstri omnípotens Déus, et dimíttat vobis ómnia peccáta véstra;

Líberet vos ab omni málo; Consérvet et confírmet in bono;

Et ad vitam perdúcat etérnam. [C] Amen.

D, SD: Confíteor Déo, Beáte Maríe, ómnibus sánctis, et vobis;

Quia peccávi nimis cogitatióne, locutióne, et ópere:

Méa cúlpa: précor Sanctam Maríam, omnes sánctos Dei, et vos, Oráre pro me.

C: Misereátur véstri omnípotens Déus, et dimíttat vobis ómnia peccáta véstra;

Líberet vos ab omni málo; Consérvet et confírmet in bono;

Et ad vitam perdúcat etérnam. [D, SD]: Amen.

Absolution (*said by celebrant, assistants responding 'Amen'*)

Absolutiónem et remissionem ómnium peccatórum vestrórum, spatium vere peniténtie, et emendatióem vite, grátiam et consolatióem Sancti Spíritus, tríbuat vóbis omnípotens et miséricors Dóminus. D, SD: Amen.

Dialogue and kiss of peace [*said antiphonally, celebrant leading*]

V. [C] Adiutórium nostrum in nómine Dómini.

R. [D, SD] Qui fecit célum et terram.

V. [C] Sit nomen Dómini benedíctum.

R. [D, SD] Ex hoc nunc et úsque in séculum.

The celebrant now kisses first the deacon, then the subdeacon, using identical words:

[C] Orémus. [*addressing D, then SD*] Habéte ósculum pacis et dilectiúnis, ut apti sitis sacrosáncto altári, ad perficiéndum officia divína.

After the Kiss of Peace, the taperers set down their candelabra (with candles still burning within them) at the altar step.

The approach to the altar

The celebrant now approaches the altar, moving up the steps to stand centrally before it. The deacon and subdeacon position themselves on the two lower steps directly in line behind him. With body inclined and hands joined, the celebrant prays silently:

Orémus. Aufer a nobis, quésumus, Dómine, cunctas iniquitátes nostras, ut ad sancta sanctorum puris mereámur méntibus introíre.

Per Christum Dóminum nostrum,

Qui tecum vivit et regnat, in unitáte eiúsdem Spíritus Sancti,

Per ómnia sécula seculórum. Amen.

The celebrant now raises himself, and kisses the middle of the altar:

In nómine Pátris ✙ et Fílii ✙ et Spíritus ✙ Sáncti. Amen.

[*Meanwhile the thurifer comes forward with censer and incense boat. The deacon places incense in the censer, and then takes the loaded censer from the thurifer.*]

Blessing of the incense (*celebrant and deacon*)

The deacon seeks a blessing for the incense from the celebrant:

[D]: Benedícite ... [C]: ... Dóminus. Ab ipso bene✠dicátur hoc incénsum, in cuius honóre cremábitur. In nómine Pátris, et Fílii, et Spíritus Sáncti. Amen.

The deacon then hands the censer to the celebrant, kissing his hand.

Censing of the altar and the celebrant

*Still facing east, the celebrant censes first the middle of the altar, then the right side, then the left, then the middle again, before handing the censer back to the deacon. The deacon now censes the celebrant [then hands the censer back to the **thurifer**].*

Kissing of the Gospel Book (*celebrant and subdeacon*)

The subdeacon brings the Gospel Book for the celebrant to kiss.

[Meanwhile the deacon gets ready to fetch the Missal (as distinct from the Gospel Book) from the credence and places it on the altar for the ministers to say the Introit together.]

Introit

The celebrant now moves from the middle to the right side of the altar, still facing east; the deacon and subdeacon moving to stand on his right and left respectively. They say the Introit and Kyrie together privately as the Choir continues to sing these same chants.

Introit antiphon

[C] Vultum túum ... [*All*] deprecabúntur ómnes dívites plébis: adducéntur régi vírgines post éam: próxime éius adducéntur tíbi in letícia et exultatióne.

Verse

[C]: Eructávit cor méum vérbum bónum: díco égo ópera méa régi.

All repeat the Introit antiphon: Vultum túum ...

Gloria Patri

[C] Glória Patri et Fílio et Spíritui Sancto:

[*All*] Sicut erat in princípío et nunc et semper: et in sécula seculórum. Amen.

All repeat the Introit antiphon: Vultum túum ...

Kyrie eleison [*said antiphonally, celebrant leading*]

The celebrant and ministers say the Kyrie privately, still standing at the right side of the altar. Once they have finished, they retire to the sedilia to wait for the Choir to finish singing the Kyrie chant.

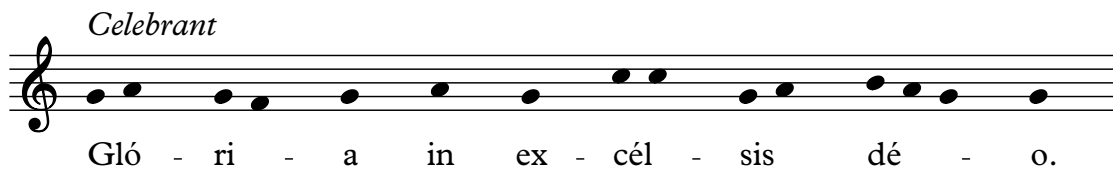
Kýrie eléison. Kýrie eléison. Kýrie eléison.
Christe eléison. Christe eléison. Christe eléison.
Kýrie eléison. Kýrie eléison. Kýrie eléison.

Bringing in of bread, wine, water, basin and towel

*At some convenient point after the Choir has finished singing the Introit, the **taperers** return to the sacristy. The **first taperer** fetches the bread in the pyx and wine and water in phials, and the **second** brings a basin with water and a towel.] These items are all laid on the credence, and the **taperers** return to their usual position.]*

Gloria in Excelsis (*begun by celebrant, assistants joining*)

Once the Kyrie has finished, the celebrant moves to stand centrally before the altar, facing east, to intone the Gloria. [The deacon and subdeacon remain where they are.] The intonation is sung over first by the precentor, then by the principal choir ruler.



The celebrant now moves across to the right side of the altar, flanked by the deacon and subdeacon as before. Still facing east, they say the rest of the Gloria together privately.

Et in terra pax homínibus, bóne voluntátis.
Laudámus te. Benedícimus te. (*Bowing to the altar*) Adorámus te. Glorificámus te.
(*Standing upright*) Grátias ágimus tíbi, propter mágnam glóriam túam.
Dómine Deus, Rex celéstis, Déus Páter omnípotens.
Dómine Fili unigénite, Jésu Christe, Dómine Déus, Agnus Déi, Fílius Pátris.
Qui tóllis peccáta mún-di, miserére nóbis.

Qui tóllis peccáta mún̄di, (*bowing to the altar*) súscipe deprecationem nóstram. (*Standing upright*) Qui sédes ad dexteram Pátris, miserere nóbis.

Quóniam tu sólus sánctus. Tu sólus Dóminus.

Tu sólus altíssimus, (*bowing to the altar, until the end*) Jésu Chríste.

Cum Sáncto Spírítu, ✚ (*all cross themselves*) in glória Déi Pátris. Amen.

[*If necessary, the celebrant, deacon and subdeacon now return to the sedilia to wait for the Choir to finish singing the Gloria chant.*]

The Collect (*intoned by celebrant, all responding 'Amen'*)

Standing on the right side of the altar, the celebrant turns west to face the people (the deacon and subdeacon turning with him) and sings:



V. Dó - mi - nus vo - bis - cum. R. Et cum spí - ri - tu tú - o. V. O - ré - mus.

Turning back to face the altar, the celebrant intones the Collect to the tone given. Deacon and subdeacon return to their respective steps.

Deus qui salutis eterne Beate Marie virginitate fecunda humano géneri prémia prestitisti: Tríbue, quésumus, ut ipsam pro nobis intercédere sentiámus, Per quam merúimus auctórem vite suscípere, Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat, in unitáte Spírítus Sancti Deus, Per omnia secula seculorum. (Choir:) Amen.

During the Collect, the two taperers [take up their candles] and go to the door of the presbytery to meet the acolyte, who brings from the sacristy the chalice with the paten and corporals [in their burse] placed on top of it. They escort him to the place of administration [the credence] where the acolyte sets down the chalice, and solemnly places the corporals on the altar. He kisses the altar as he steps back. The taperers now leave their candles burning at the altar step [and then sit at the end of the bottom quire form until the Gospel. The acolyte positions himself with them, on the right, opposite the thurifer].

Meanwhile, the subdeacon moves through the middle of the quire to the pulpitem to intone the Epistle, and the celebrant and deacon return to the sedilia and remain seated for the Epistle, Gradual, Alleluya and Sequence (the subdeacon joining them later).

The Epistle (Titus 3: 4–7) (*intoned by the subdeacon*)

Léctio Epístole beáti Pauli Apóstoli ad Titum.

Caríssime, appáruit benignitas et humánitas Salvatóris nostri Dei. Non ex opéribus iustítie, que fécimur nos, sed secúndum suam misericórdiam salvos nos fecit. Per lavácrum regeneratiónis et renovatiónis Spíritus Sancti, quem effúdit in nos abúnde per Jesum Christum Salvatórem nostrum: ut iustificáti grátia ipsíus, herédes simus secúndum spem vite etérne, in Christo Jesu Dómino nostro.

After the Epistle, the celebrant, deacon (and subdeacon once he has returned from the pulpitum) say the Gradual, Alleluya and Sequence privately together [from the sedilia]. Meanwhile these same texts are sung simultaneously by the Choir.

Meanwhile (also after the Epistle), one of the taperers moves through the quire with another boy from the choir to prepare and dress the eagle in the pulpitum for the Gospel reading.

The Gradual [*said antiphonally, celebrant leading*]

[C] Speciósus fórma [*All*] pre filiis hóminum: diffúsa est grátia in lábiis tuis.

V. [C] Eructávit cor méum vérbum bonum: díco égo opera méa régi

[*All*] Língua méa cálamus scribe velóciter scribéntis.

The Alleluya [*said antiphonally, celebrant leading*]

[C] Allelúya. V. Post pártum vírgo invioláta permansísti:

[*All*] Déi génitrix, intercéde pro nóbis. Allelúya.

The Sequence [*said antiphonally, celebrant leading, but with all joining together for the two lines at the end, as marked*]

[A] Letabúndus exúltet fidélis chórus, allelúya.

[B] Regem régum intácte profúdit thorus, res miránda.

[A] Angelus concílii nátus est de vírgine, sol de stélla.

[B] Sol occásus nésciens, stella sémper rutilans, sémper clára.

[A] Sicut sydus rádius, profert vírgo Fílium, pari fórma.

[B] Neque sydus rádius neque mater Filío fit corrúpta.

[A] Cedrus alta Libáni conformátur ysopo valle nóstra.

[B] Verbum ens altíssimi corporári passum est cárne súmpta.

[A] Esayas cecínit, synagóga meminit, núnquam tamen désinit ésse céca.

[B] Si non súis vátibus crédat vel gentílibus sibilínis vérsibus hec predicta.

[A] Infélix própera,

[B] Crede vel vetera;

[All] Cur damnabéris gens mísera?

[A] Quem docet lítera

[B] Natum consídera;

[All] Ipsum genuit puérpera.

Washing of the hands (*subdeacon, acolyte*)

The subdeacon now stands to wash his hands. The acolyte comes forward to assist him [bringing bowl and towel from the credence, and then returning them.]

Blessing of the water (*celebrant, subdeacon*)

The subdeacon now seeks a blessing of the water from the celebrant, who remains seated.

[SD]: Benedícite ... [C]: ... Dóminus.

Ab eo sit benedícta, de cuius látere exívit sánquis et aqua.

In nómine Pátris et Fílii et Spíritus Sáncti. Amen.

Preparation of the elements and altar (*deacon, subdeacon, [acolyte]*)

The acolyte now helps the subdeacon prepare paten, bread, chalice, wine and water for the administration of the Eucharist. [Having done this, the acolyte returns to his position until the Offertory.]

[Meanwhile, as the Choir sings the Alleluya, the deacon also stands to wash his hands, lay out the corporal on the altar, and then cense the altar, assisted by the thurifer.]

Blessing of the Gospel Book (*celebrant and deacon*)

Towards the end of the Sequence (at a signal from two of the choirboys), celebrant and deacon move to stand in front of the altar, on the right side. The deacon takes the Gospel book from the altar, bows to the celebrant, and facing eastwards, seeks a blessing:

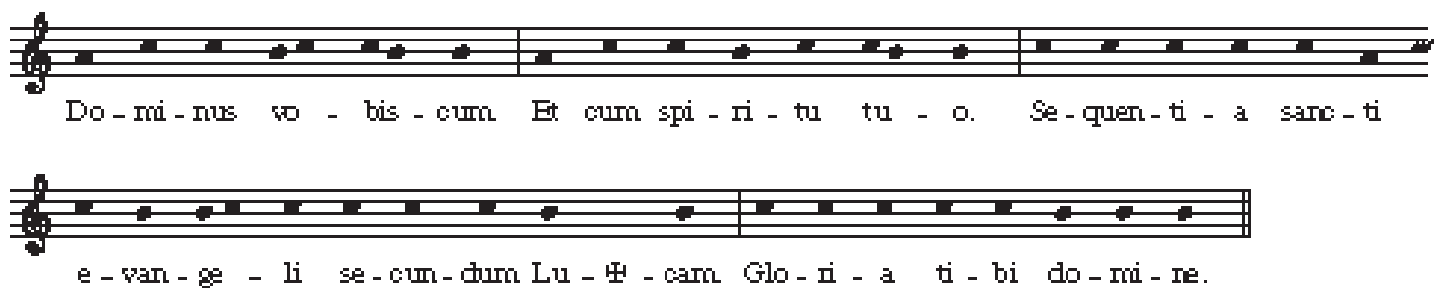
[D: Jube Dómine benedícere;

[C]: Dóminus sit in corde et in ore tuo ad pronunciándum sanctum evangélium Dei.
In nómine Pátris et Fílii et Spíritus Sáncti. Amen.

*The Gospel procession now moves through the Quire to the pulpitem. It is led by the **thurifer** [with the censer], followed by the **taperers** [with their candles], then the subdeacon, and finally the deacon who carries the Gospel book in his left hand.*

Gospel (Luke 2:15–20) (*announced and intoned by deacon; Choir responding as shown*)

*Having mounted the pulpitem, the deacon gives the Gospel book to the subdeacon, who now stands opposite him, holding the book on his left-hand side for him to read from. [The **taperers** stand on either side of the deacon.] The deacon turns north to announce the Gospel, making the sign of the cross with his thumb over the book, then on his forehead, then on his breast.*



Do - mi - nus vo - bis - cum. Et cum spi - ri - tu tu - o. Se - quen - ti - a sanc - ti
e - van - ge - li se - cum - dum Lu - c - cam. Glo - ri - a ti - bi do - mi - ne.

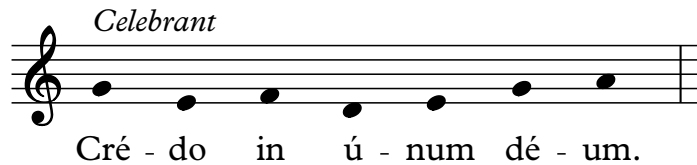
The deacon now intones the Gospel:

In illo témpore: Pastóres loquebántur ad ínvicem: transeámus usque Béthleem, et videámus hoc verbum quod factum est, quod fecit Dóminus et osténdit nobis. Et venérunt festinántes: et invenérunt Mariám, et Joseph et infántem pósito in presépio. Vidéntes autem, cognovérunt de verbo, quod dictum erat illis de púero hoc. Et omnes qui audiérant miráti sunt: et de his, que dicta erant a pastóribus ad ipsos. María autem conservábat ómnia verba hec, cónferens in corde suo. Et revérsi sunt pastóres glorificántes, et laudántes Deum, in ómnibus que audiérant et vidérant: sicut dictum est ad illos.
Beáti qui áudiunt verbum Dei, et custódiunt illud.

The deacon kisses the Gospel book and takes it from the subdeacon. The procession now returns to the presbytery [in the same order that it came]. The deacon carries the Gospel book upright on his breast. [All now return to their customary places, the taperers to their seats in the quire, and the deacon waiting to offer the book to the celebrant to kiss.]

Credo intonation (*celebrant*)

[Once the Gospel procession has returned], the celebrant turns east to intone the Credo from the middle of the altar, [pitching the note without assistance].



Kissing of the Gospel Book (*celebrant and deacon*)

After the intonation, the deacon presents the celebrant with the Gospel book, who takes it from him in his right hand, kisses it, and then hands it back to him. The deacon [then replaces the Gospel book on the altar, and] positions himself on the celebrant's right, at the right-hand side of the altar, to say the rest of the Credo together privately.

Credo continuation (*celebrant and assistants*)

Pátrém omnipotentém, factórem céli et térre, visibílium ómnium, et invisibílium.

Et in únum Dóminum Jesum Christum, Fílium Dei unigénitum.

Et ex Pátre nátum ante ómnia sécula.

Déum de Déo, Lúmen de Lúmine, Déum vérum de Déo véro.

Génitum, non fáctum, consubstantiálem Pátri, per quem ómnia fácta sunt.

Qui propter nos hómínes, et propter nóstram salútem descendit de célis.

(*bowing once*) Et incarnátus est de Spiritu Sáncto ex María Vírgine:

(*bowing again*) Et homo factus est.

(*bowing again*) Crucifíxus étiam pro nóbis sub Póntio Piláto, pássus et sepúltus est.

(*upright*) Et resurrexit tértia die, secúndum scriptúras.

Et ascéndit in célum: sédet ad déxteram Pátris.

Et íterum ventúrus est cum glória iudicáre vívos et mórtuos, cúius regni non érit finis.

Et in Spíritum Sanctum Dóminum et vivificántem, qui ex Pátre Filióque procedit.

Qui cum Pátre et Fílio simul adorátur, et conglorificátur: qui locútus est per prophétas.

Et únam, sánctam, Cathólicam et Apostólicam Ecclésiám.

Confíteor únum baptisma in remissionem peccatórum.

Et exspécto resurrectionem mortuórum.

[*bowing*] Et vitam ventúri séculi. Amen.

[If necessary the ministers return to the sedilia at this point until the Choir finishes singing.]

The Offertory (*all ministers*)

Once the Choir has finished singing the Credo, the celebrant makes the sign of the cross on his face, and turns west to face the people. The deacon and subdeacon turn with him, taking care not to obscure the celebrant. The subdeacon kneels to help with the celebrant's chasuble. Slightly elevating his arms and joining his hands, the celebrant sings:



As the Choir begins the Offertory chant, the celebrant and his assistants turn back to the altar to say the same text together privately.

Offeréntur régi vírgines post éam: proxíme éius offeréntur tíbi.

Placing of the elements on the altar (*celebrant, deacon, acolyte*)

As the Choir continues with the Offertory chant, the **acolyte** brings from the credence the chalice and the bread on the paten (covered with the offertory veil) and makes ready to hand them to the subdeacon, who in turn will pass them to the deacon. [The **acolyte** then returns to his place below the altar steps.] The deacon offers first the paten and the bread to the celebrant, then the chalice containing wine and water, kissing his hand each time. The celebrant places [both the paten and] the chalice centrally on the altar; then bowing, he raises the chalice slightly with both hands, offering the sacrifice to the Lord:

Súscipe, Sancta Trínitas, hanc oblatiónem quam ego indígnus peccátor óffero in honóre tuo, Beáte Maríe, et ómnium sanctórum tuórum, pro peccátis et offensiónibus meis: et pro salúte vivórum et réquie ómnium fidélium defunctórum. In nómine Pátris et Fílii et Spíritus Sáncti accéptum sit omnipoténti Deo hoc sacrificium novum.

The celebrant then replaces the chalice on the altar and covers it with the corporal. He places the bread decently on the corporal, in front of the chalice. He then takes the paten, kisses it, and replaces it to the right of the bread, covering it partly under the corporal.

Meanwhile the **thurifer** brings the censer to the deacon, who hands it to the celebrant.

Censing of the altar (*celebrant and deacon*)

The celebrant now censes the sacrifice: three times in the form of a cross over the paten, three times in a circle, around both sides of the paten and the sacrifice, and three times the space between himself and the altar. As he censes, he says:

C: Dirigátur, Dómine, ad te orátio mea, sicut incénsum in conspéctu maiestátis tue.

Censing of the celebrant and kissing of the Gospel book (*celebrant, deacon, subdeacon*)

*The celebrant then hands the censer back to the deacon and the deacon censes the celebrant [before handing the censer back to the **thurifer**]. The celebrant now kisses the Gospel book, brought to him by the subdeacon. [Meanwhile the deacon returns to his step.]*

Censing of the Choir and kissing of the Gospel book by the Choir (*acolyte, subdeacon*)

*The **acolyte** now comes to take the censer from the deacon and moves down into the Quire to cense the Choir in order of seniority. He begins with the rulers; then the upper row on the Decani side, beginning with the Dean (or the stall next to him if he is absent); then the upper row on Cantoris; then the second form on each side beginning with Decani; then the lowest rows, beginning with Decani. The **acolyte** bows to each person as he censes him. The subdeacon follows with the Gospel book for each member of the Choir to kiss.*

Washing of hands (*celebrant and taperer*)

*Once the censing of the Choir is complete, [the **acolyte** returns to the presbytery with the censer], and the celebrant returns to the right side of the altar and washes his hands [assisted by one of the **taperers**, who comes forward from his seay in the quire]. He says:*

Munda me, Dómine, ab omni iniquinaménto córdis et corpóris mei; ut possim mundus implére ópus sanctum Dómini.

Censing of the altar and relics (*deacon, acolyte*)

*Meanwhile the **acolyte** hands the censer to the deacon, who censes the left side of the altar and around the relics in the accustomed manner. [Once done, the **acolyte** takes back the censer and returns it to the **thurifer**, both then returning to their usual places.]*

Preparatory prayers (*celebrant*)

The celebrant now returns to stand before the middle of the altar (the deacon and subdeacon, having finished their tasks, returning to their steps behind him as before). With head and body inclined, and with joined hands, the celebrant prays:

In spírítu humilitátis et in ánimo contríto suscipiámur, Dómine, a te: et sic fiat sacrificium nostrum in conspéctu tuo, ut a te suscipiátur hódie, et pláceat tibi, Dómine Deus.

Then raising himself, he kisses the altar on the right of the sacrifice. Having blessed the sacrifice, he then crosses himself, saying:

✙ In nómine Pátris et Fílii et Spíritus Sáncti. Amen.

The celebrant now turns westwards to face the people (the deacon and subdeacon turning with him as before) and prays silently:

Oráte, fratres et soróres pro me,
ut meum paritérque vestrum accéptum sit Dómino Deo nostro sacrificium.

Response (by deacon and subdeacon, also made silently)

Spíritus Sáncti grátia illúminet cor túum et labia tua,
et accipiat Dóminus digne hoc sacrificium laudis de mánibus tuis
pro peccátis et offensiónibus nostris.

The Secret (*celebrant*)

Turning back to the altar, the celebrant now says the Secret in a low voice. The deacon and subdeacon return to their steps behind him as before.

Orémus. Oblatis, Dómine, munéribus, suppliciter deprecámur,
Ut qui veram Verbi tui incarnatióem fidéliter venerámur,
Veram eiúsdem substántiam carnis ac sánguinis
Quam per Spíritum Sanctum Virgo Mater edídit,
In hoc presénti mystério salúbriter percipiámus.
Per eúndem Dóminum nostrum, Jesum Christum Fílium tuum:
Qui tecum vivit et regnat, in unitáte Spíritus Sáncti Deus,

(here the celebrant intones audibly, the Choir responding as shown)

V. Per óm - ni - a sé - cu - la se - cu - ló - rum. R. A - men.

The acolyte now prepares to come forward to stand on the step behind the deacon, as the deacon takes the paten from the celebrant, wraps it in the offertory veil, and hands it to the subdeacon. The subdeacon in turn gives it to the acolyte to hold until the Pater Noster (the acolyte remaining on the step behind him until that point).

Sursum Corda and Preface

The celebrant now raises his hands to sing the Sursum Corda, facing the altar throughout:

Celebrant *Choir*

V. Dó - mi - nus vo - bis - cum. R. Et cum spí - ri - tu tú - o.

V. Sur - sum cór - da. R. Ha - bé - mus ad dó - mi - num.

V. Grá - ci - as a - gá - mus dó - mi - no dé - o nós - tro. R. Díg - num et iús - tum est.

[Lowering his hands,], the celebrant now intones the Preface, still facing the altar:

Vere dignum et iustum est, équum et salutáre,
 nos tibi semper et ubíque grátias ágere: Dómine sancte,
 Pater omnípotens, éterne Deus:
 Quia per incárnati Verbi mystérium:
 nova mentis nostre óculis lux tue claritátis infúlsit.
 Ut dum visibíliter Deum cognoscímus:
 per hunc in invisibílium amórem rapiámur.
 Et ideo cum ángelis et archángelis,
 cum thronis et dominationibus,
 cumque omni milítia celéstis exércitus,
 hymnum glórie tue cánimus,
 sine fine dicétes:

The Sanctus [*begun by celebrant, assistants joining*]

The celebrant raises his arms slightly and joins his hands to say the Sanctus, signing himself on the face at 'In nomine domini'. The Choir begins the Sanctus chant simultaneously. [Deacon and subdeacon stand on the right and left of the celebrant respectively to say the Sanctus, then return to their steps for the first part of the Canon.]

[C] Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth.

[All] Pleni sunt celi et terra glória tua.

Osánna in excélsis.

Benedictus qui venit ✙ in nómine Dómini.

Osánna in excélsis.

The Canon (*celebrant*)

As soon as the celebrant has finished saying the Sanctus, with hands joined and eyes raised, he continues the Canon. He begins with his body inclined forward:

Te ígitur, clementíssime Pater,

per Jesum Christum Fílium tuum Dóminum nostrum,

súpplices rogámus (*bowing*) ac pétimus,

(*standing upright, and kissing the altar on the right of the sacrifice*)

uti accépta hábeas et benedícas

(*making the sign of the cross three times above the chalice and bread*)

hec ✙ dona, hec ✙ múnera, hec ✙ sancta sacrificia illibáta,

(*now raising his hands*)

In primis que tibi offérimus pro Ecclésia tua sancta Cathólica,

quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum,

una cum fámulo tuo Papa nostro Benedicto

et Antistíte nostro Marco

et Presedente nostro Barracco

et ómnibus orthodoxis atque cathólice et apostólice fidei cultóribus.

A due order is observed as the celebrant now prays five times: first, for himself; second, for his father and mother (both carnal and spriritual) and for his other relations; third, for his special friends, parishioners and others; fourth, for all persons present; fifth, for all Christian people, where he may commend all his own friends to God.

Meménto, Dómine, famulórum famularúmque tuárum N. et N.
et ómnium circumstántium quorum tibi fides cógnita est et nota devótio;
pro quibus tibi offérimus vel qui tibi ófferunt hoc sacrificium laudis,
pro se, suísque ómnibus, pro redemptióne animárum suárum:
pro spe salútis et incolumitátis sue, tibíque reddunt vota sua
etérno Deo vivo et vero.

Communicántes et et memóriam venerántes,
Inprimis glóriose semper Vírginis (*inclining a little*) Maríe,
genetrícis eiúsdem Dei et Dómini nostri Jesu Christi.
Sed et beatórum apostolórum ac mártýrum tuórum,
Petri, Pauli, Andrée, Jacóbi, Johánnis, Thome, Jacóbi, Phílippi, Bartholoméi, Matthéi,
Simónis et Thadei,
Lini, Cleti, Cleméntis, Sixti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Johánnis et Pauli,
Cosme et Damiáni, et ómnium sanctórum tuórum,
quorum méritis precibúsque concédas,
ut in ómnibus protectiónis tue muniámur auxilió.
Per eúndem Christum Dóminum nostrum. Amen.

Regarding the host with great devotion

Hanc ígitur oblatiónem servitútis nostre,
sed et cuncte famílie tue, quésumus, Dómine,
ut placátus accípias, diésque nostros in tua pace dispónas,
atque ab etérna damnatióne nos éripi,
et in electórum tuórum iúbeas grege numerári.
Per Christum Dóminum nostrum. Amen.

Again regarding the host

Quam oblatiónem tu, Deus ómnipotens, in ómnibus, quésumus,

Here the celebrant makes three crosses over each oblation, as he says:

bene✚díctam, ascrí✚ptam, ra✚tam,
rationábilem, acceptabilémque facere dignéris,

Here he makes a cross over the body:

ut nobis cor✚pus

And here over the chalice:

et san✠guis

Joining his hands, he says:

fiat dilectíssimi Fílii tui Dómini nostri Jesu Christi.

Consecration and Elevation

The celebrant now raises and joins his hands. Then he wipes his fingers and elevates the host a little, saying:

Qui pridie quam patéretur,
accépit panem in sanctas ac venerábiles manus suas,
et elevátis óculis in celum (*raising his eyes*) ad te Deum Patrem suum omnipoténtem,

(he bows and then stands a little more upright:)

tibi grátias agens, bene✠díxit, fregit,

(touching the host)

dedítque discípulis suis, dicens,

Accípite et manducáte ex hoc omnes.

(the last five words to be said under one breath without pause:)

Hoc est enim corpus meum.

The celebrant now bows to the host and then elevates it above his forehead so that it can be seen by the people [the acolyte meanwhile rings a bell to mark the elevation]:

The celebrant then replaces the host reverently before the chalice, making the sign of the cross with it. He then uncovers the chalice and takes it in both hands, keeping his thumb and forefinger joined (except when making the sign of the cross):

Símili modo postquam cenátum est,

accípiens et hunc preclárum cálicem in sanctas ac venerábiles manus suas,

item tibi (*bowing*) grátias agens,

bene✠díxit, dedítque discípulis suis, dicens:

Accípite, et bíbite ex eo omnes.

Here the celebrant elevates the chalice a little, saying:

Hic est enim calix sánguinis mei novi et etérni testaménti:

mystérium fidei:
qui pro vobis et pro multis effúndetur
in remissionem peccatórum.

Here he elevates the chalice as high as his chest or even above his head [the acolyte meanwhile rings a bell to mark the elevation]:

Hec quotiescúmque fecéritis, in mei memóriam faciétis.

He now replaces the chalice, rubs his fingers over it lest any crumbs be stuck to it, and covers it [with the folded corporal]. He then raises his arms in the form of a cross with his fingers joined, as far as the words 'donis ac datis':

Unde et mémore, Dómine,
nos servi tui, sed et plebs tua sancta,
eiusdem Christi, filii tui, Dómini Dei nostri,
tam beáte passiónis, necnon et ab ínferis resurrectiónis;
sed et in celos glorióse ascensionis:
offérimus precláre maiestáti tue de tuis donis ac datis

The celebrant now makes five crosses, the first three over the host and chalice:
hóstiam pu✠ram, hóstiam san✠ctam, hóstiam et immacu✠látam,

The fourth over the bread: pa✠nem sanctum vite etérne,

The fifth over the chalice: et cá✠licem salútis perpétue.

Supra que propício ac seréno vultu respícere dignéris: et accépta habére,
sicut accépta habére dignátus es múnera púeri tui iusti Ábel,
et sacrificium patriárche nostri Ábrahe,
et quod tibi óbtulit summus sacérdos tuus Melchisedech,
sanctum sacrificium, immaculátam hóstiam.

Here he bows, and crosses his hands [i.e. with fingers interlinked] up to 'ex hac altáris':

Meanwhile, as the celebrant begins 'Supplices te', the deacon washes his hands [at the credence table], assisted by the subdeacon and the taperers, who come forward from the quire.

Súpplices te rogámus, omnípotens Deus,
iube hec perférri per manus sancti ángeli tui in sublíme altáre tuum,
in conspéctu divíne maiestátis tue; ut quotquot

Here he raises himself and kisses the altar on the right of the sacrifice:
ex hac altáris participatióne sacrosánctum Fílii tui

Making the sign of the cross over the host: cor✚pus

And over the chalice: et sán✚guinem sumpsérimus,

Here he signs himself on his face, saying:
omni bene✚dictiÓne celésti et grátia repleámur.
Per eundem Christum Dóminum nostrum. Amen.

He now prays for the dead:
Meménto étiam, Dómine, animárum famulórum famularúmque tuárum N. et N.,
qui nos precessérunt cum signo fidei et dórmunt in somno pacis.
Ipsis, Dómine, et ómnibus in Christo quiescéntibus,
locum refrigerii, lucis et pacis, ut indúlgeas, deprecámur.
Per Christum Dóminum nostrum. Amen.

Here he strikes his breast once, saying:
Nobis quoque peccatóribus, fámulis tuis,
de multitudíne miseratiónum tuárum sperántibus,
partem áliquam et societátem donáre dignéris, cum tuis sanctis apóstolis et martýribus:
cum Johánne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro,
Felicítate, Perpétua, Ágatha, Lúcia, Agnéte, Cecília, Anastásia, et ómnibus sanctis tuis:
intra quorum nos consórtium, non estimátor mériti, sed vénie, quésumus, largítor admítte.
Per Christum Dóminum nostrum. (*No Amen is said here.*)

At this point, deacon, subdeacon and other assistants prepare to come forward to the altar.

Per quem hec ómnia, Dómine, semper bona creas,

Here the celebrant makes the sign of the cross three times over the chalice:
santí✚ficas, viví✚ficas, bene✚dícis, et prestas nobis.

He now uncovers the chalice [hands the folded corporal to the deacon standing on his right, who holds it up for all to see] and makes the sign of the cross over it with the host five times: first beyond the chalice, on either side of it; second, level with the chalice; third, within it; fourth, as he began (i.e. beyond it); fifth, in front of it:


Per ip̄sum, et cum ip̄so, et in ip̄so,
est tibi Deo Patri omnipōtenti,
in unitate Sp̄ritus + Sancti, omnis honor et glória.

Here the deacon [gives the corporal to the celebrant], and kisses his right shoulder.

The celebrant now covers the chalice [with the folded corporal], and keeps his hands on the altar until he sings 'Pater Noster'.

The Pater Noster and elevation of the paten (*celebrant and deacon*)


The celebrant continues:




V. Per óm - ni - a sé - cu - la se - cu - ló - rum. R. A - men.

[Here the acolyte gives the paten and offertory-veil to the subdeacon, who gives them to the deacon.] The deacon, still on the celebrant's right, receives the paten and holds it up uncovered, with his arm extended on high, on the right-hand side of the celebrant, until the words 'Da propicius pacem in diebus nostris' (which follow the Pater Noster and 'Libera nos')

The celebrant now raises his hands and sings:



O - ré - mus. Pre-cép - tis sa - lu - tá - ri - bus mó - ni - ti, et di - ví - na in - sti - tu - ti - ó - ne



for - má - ti: au - dé - mus dí - ce - re

Pa - ter nós - ter qui es in cé - lis sanc - ti - fi - cé - tur nó - men tú - um, ad - vé - ni - at
 rég - num tú - um, fi - at vo - lún - tas tú - a sic - ut in cé - lo et in tér - ra,
 pá - nem nós - trum quo - ti - di - á - num da nó - bis hó - di - e, et di - mít - te nó - bis
 dé - bi - ta nós - tra sic - ut et nos di - mít - ti - mus de - bi - tó - ri - bus nós - tris:
 et ne nos in - dú - cas in temp - ta - ti - ó - nem, R. sed lí - be - ra nos a má - lo.

The celebrant adds 'Amen' privately.

He continues:

Líbera nos, quésumus, Dómine, ab ómnibus malis: pretéritis, preséntibus, et futúris;
 et intercedénte beáta et gloriósa semper vírgine Dei genitrice María
 et beátis apóstolis tuis Petro et Paulo atque Andréa, cum ómnibus sanctis.

The deacon now lowers his arms and gives the paten to the celebrant, kissing his hand. [The deacon then replaces the offertory-veil on the altar and returns to the step.] The celebrant kisses the paten, then raises it before first his left eye and then his right, makes the sign of the cross with it above his head, and then replaces it in front of the chalice, saying:

Da propícuis pacem in diébus nostris, ut ope misericórdie tue adiuti,
 et a peccáto simus semper líberi, et ab omni perturbatióne secúri.

The Fraction

The celebrant now uncovers the chalice, and bowing, takes the host, placing it over the bowl of the chalice. He holds it up between his thumbs and forefingers and breaks it into three parts.

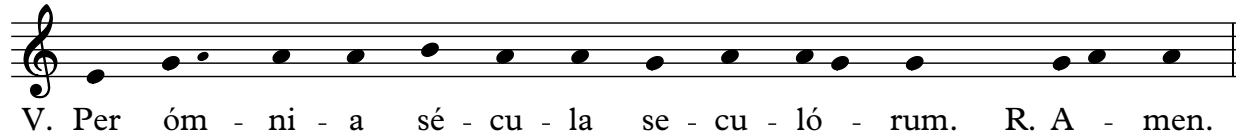
At the first fraction he says:

Per eúndem Dóminum nostrum Jesum Christum Fílium tuum,

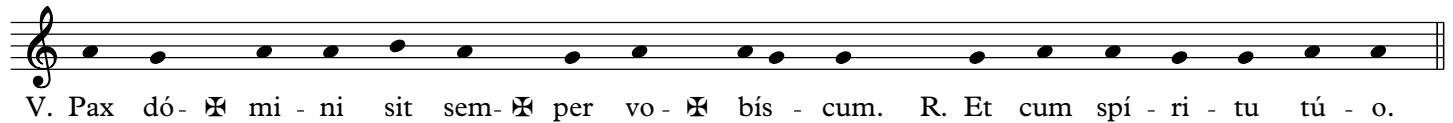
At the second fraction:

Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus.

Holding two of the broken portions in his left hand and the third in his right hand above the chalice, he sings (the Choir responding 'Amen'):



Using the third part of the host, the celebrant makes signs the cross three times inside the chalice, singing (and the Choir responding):



The Agnus Dei [*begun by celebrant, assistants joining*]

The celebrant now says the Agnus Dei privately with the deacon and subdeacon, who both come forward to stand on his right (the deacon nearer to him). Meanwhile the Choir begins the Agnus Dei chant simultaneously.

[C] Agnus Dei, qui tollis peccáta mundi: miserére nobis.

[All] Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: dona nobis pacem.

The [deacon and subdeacon return to their steps and the] celebrant now makes the sign of the cross with the third part of the host and puts it in the sacrament of the blood within the chalice, as he says:

Hoc sacro✠sáncta commíxtio córporis et sánguinis Dómini nostri Jesu Christi,

fiat mihi omnibúsque suméntibus salus mentis et córporis:

et ad vitam etérnam promeréndam et capescéndam preparatio salutáris.

Per eúndem Christum Dóminum nostrum. Amen.

Before the pax is shared, the celebrant continues:

Dómine, sancte Pater, omnípotens etérne Deus,
Da mihi hoc sacrosánctum corpus et sánguinem Fílii tui
Dómini nostri Jesu Christi ita digne súmerere:
ut merear per hoc remissionem ómnium peccatórum meórum accípere,
et tuo Sancto Spírítu repléri; et pacem tuam habére;
quia tu es Deus solus et preter te non est álius,
cuius regnum et impérium gloriósum sine fine permánet in sécula seculórum. Amen.

The Sharing of the Pax by ministers and Choir

[At this point the deacon and subdeacon come forward again from their steps.] The celebrant now kisses the spread corporal to the right of the host and then the top of the chalice. Next he kisses the deacon (on his right) [and gives him the pax board], saying:

V. Pax tibi et Ecclesie Dei.

R. Et cum spírítu tuo.

Having received the pax board from the celebrant, the deacon passes it to the subdeacon [with the same greeting]. The deacon then takes it down to the quire step to meet the rulers, who in turn pass it round the Choir in order of seniority; [the deacon himself returning to his step].

Reception of the consecrated elements by the celebrant

Meanwhile the celebrant, holding the host in both hands, says the following prayers privately, prior to receiving himself:

Deus Pater, fons et órigo totíus bonitátis, qui ductus misericórdia Unigénitum tuum pro nobis ad infíma mundi descéndere et carnem súmerere voluísti, quam ego indignus hic in mánibus meis téneo:

He bows towards the host:

Te adóro, te glorífico, te tota cordis intentióne laudo et precor;
ut nos fámulos tuos non déseras, sed peccáta nostra dimíttas,
quátenus tibi soli vivo ac vero Deo, puro corde et casto córpore, servíre valeámus.
Per eúndem Christum Dóminum nostrum. Amen.

Dómine Jesu Christe, Fili Dei vivi,
qui ex voluntáte Patris, cooperánte Spírítu Sancto,
per mortem tuam mundum vivificásti,
Líbera me, queso, per hoc sacrosánctum corpus et hanc sánguinem tuum
a cunctis iniquitátibus meis et ab univérsis malis;
Et fac me tuis semper obedíre mandátis,
Et a te nunquam in perpétuum separári permíttas, Salvátor mundi.
Qui cum Deo Patre et eódem Spírítu Sancto vivis et regnas Deus,
Per ómnia sécula seculórum. Amen.

Córporis et sánguinis tui, Dómine Jesu Christe, sacraméntum,
quod licet indígnus accípío,
non sit mihi iudício et condemnátioni;
sed tua prosit pietáte córporis mei et ánime saluti. Amen.

Addressing the host humbly, before receiving it:

Ave in etérnum, sanctíssima caro Christi,
mihi ante ómnia et super ómnia summa dulcédo.
Corpus Dómini nostri Jesu Christi sit mihi peccatóri via et vita.
In nómine ✝ Pátris et Fílii et Spírítus Sáncti. Amen.

He now receives the host, first making the sign of the cross with it before his mouth.

He now addresses the blood with great devotion:

Ave in etérnum, celéstis potus,
mihi ante ómnia et super ómnia summa dulcédo.
Corpus et sánguis Dómini nostri Jesu Christi
prosint mihi peccatóri ad remédium sempitérnum in vitam etérnam. Amen.
In nómine ✝ Pátris et Fílii et Spírítus Sáncti. Amen.

The celebrant now receives the blood. Then he bows and says devoutly:

Grátias tibi ago, Dómine, sancte Pater, omnípotens etérne Deus,
qui me refecísti de sacratíssimo córpore et sángvine Fílii tui Dómini nostri Jesu Christi:
Et precor, ut hoc sacraméntum salútis nostre, quod sumpsi indígnus peccátor,
non veniat mihi ad iudícium neque ad condemnátionem pro méritis meis;
sed ad proféctum córporis mei et ánime salúti in vitam etérnam. Amen.

[Communion of the Faithful

After the communion of the priest, the deacon and subdeacon, bowing, make the confession on behalf of the people:

Confíteor Déo, Beáte Maríe, ómnibus sánctis, et vobis;
Quia peccávi nimis cogitatióne, locutióne, et ópere:
Méa cúlpa: précor Sanctam Mariám, omnes sánctos Dei, et vos,
Oráre pro me.

Stepping toward the Gospel side, and facing only half-way toward the people, the celebrant says audibly:

Misereátur véstri omnípotens Déus, et dimíttat vobis ómnia peccáta véstra; Líberet vos ab omni málo;
Consérvet et confírmet in bono;
Et ad vitam perdúcat etérnam. [D, SD] Amen.

The Absolution is said by the celebrant:

Absolutiónem ✚ et remissiónem ómnium peccatórum vestrórum,
spatium vere peniténtie, et emendatióne vite,
grátiam et consolatióne Sancti Spíritus,
tribuat vóbis omnípotens et miséricors Dóminus. [D, SD]: Amen.

The deacon and subdeacon stand upright from the confession, and then kneel. The celebrant turns back to the altar, and taking the host over the ciborium, turns to the people and says:

Ecce Agnus Dei, ecce qui tollit peccáta mundi.
[D, SD]: Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

The deacon and subdeacon accompany the celebrant to the nave for the distribution of communion, according to the following formula:

Corpus Dómini nostri Jesu Christi custódiat ánimam tuam in vitam eternam. Amen.]

The Ablutions (*celebrant, subdeacon, deacon*)

*The celebrant now moves to the right side of the altar, holding the chalice in both hands with his fingers still joined as before. The subdeacon [assisted by the **acolyte**] comes to pour wine and water into the chalice and the celebrant rinses his hands, lest any relics of the body or blood remain on his fingers or in the chalice:*

Quod ore sumpsimus, Dómine, pura mente capiámus;
et de múnere temporáli fiat nobis remédium sempitérnium.

The celebrant now washes his fingers in the bowl of the chalice with wine poured into it by the subdeacon, and drinks what remains. He then says:

Hec nos commúnio, Dómine, purget a crimine, et celéstis remédii fáciat esse consórtes.

Having drunk the ablution, the celebrant [returns to the middle of the altar and] lays the chalice on the paten, so that any remaining liquid will drain off onto it. Bowing, he says:

Adorémus crucis signáculum: per quod salútis sumpsimus sacraméntum.

*The celebrant now washes his hands, assisted by the subdeacon [and **acolyte**]. Meanwhile the deacon comes forward from his step to fold the corporals and put them away in their burse. Returning to the right side of the altar, the deacon holds the chalice to the celebrant's mouth for him to drink in case there is any last drop remaining.*

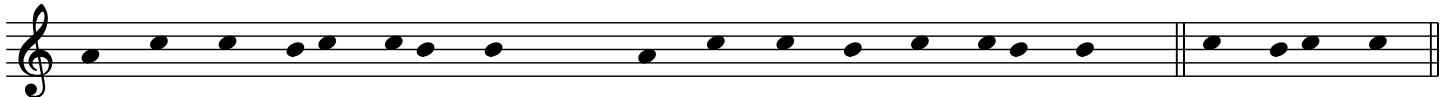
The Communion chant

Celebrant, deacon and subdeacon now say the Communion together at the right side of the altar (the Choir beginning it simultaneously).

Diffúsa est grátia in lábiis tuis: propteréa benedíxit te Deus in etérnum.

The Postcommunion (*intoned by celebrant, all responding 'Amen'*)

Once the Choir has finished the Communion chant, the celebrant returns to the altar, signs his face with the cross, turns to the people (the deacon and subdeacon turning with him as before), and slightly raising his arms, and joining his hands, sings:



V. Dó - mi - nus vo - bís - cum. R. Et cum spí - ri - tu tú - o. V. O - ré - mus.

Turning back to the altar, the celebrant intones the Postcommunion. Meanwhile, the deacon takes the chalice from the altar and hands it to the acolyte, who returns reverently with it to the sacristy as the celebrant sings 'Per omnia'.

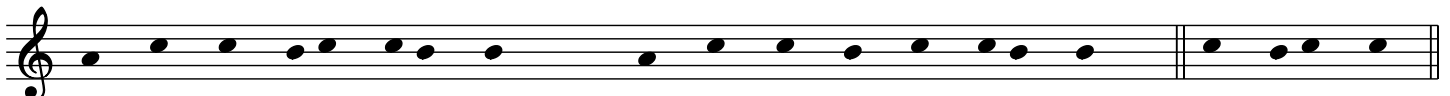
Da, quesumus, misericors Deus, eius nos contínua intercessióne vegetari, Cuius íntegra virginitáte suscepimus auctórem nostre salútis Dóminum nostrum Jesum Christum Fílium tuum. Qui tecum vivit et regnat, in unitáte eiúsdem Spíritus Sancti Deus,



Per ómnia sécula se - cu - ló - rum. (Choir) A - men.

The Dismissal (*celebrant, deacon, Choir*)

The celebrant now signs himself on the forehead, turns (with deacon and subdeacon) to face the people, and sings:



V. Dó - mi - nus vo - bís - cum. R. Et cum spí - ri - tu tú - o. V. O - ré - mus.

Then the deacon sings:



I - te mís - sa est.

The Choir responding:



Dé - o grá - ci - as.

Turning to face the middle of the altar again, the celebrant, inclining his body and joining his hands, now says this Collect, silently.

Pláceat tibi, sancta Trínitas, obséquium servitútis mee: et presta, ut hoc sacrificium quod óculis tue maiestátis indígnus óbtuli, tibi sit acceptábile, mihíque et ómnibus pro quibus illud óbtuli, sit, te miseránte, propitiábile. Qui vivis et regnas Deus per ómnia sécula seculórum. Amen.

The celebrant now rises, makes the sign of the cross before his face, and says

✙ In nómine Pátris et Fílii et Spíritus Sáncti. Amen.

Departure of the ministers

The celebrant and other ministers all bow to the altar. He and his assistants now leave in the same order as they approached the altar at the beginning of Mass (taperers, thurifer, subdeacon, deacon, with the celebrant bringing up the rear). As he departs, the celebrant recites John 1, vv.1–14.

In princípío erat Verbum et Verbum erat apud Deum, et Deus erat Verbum.

Hoc erat in princípío apud Deum.

Ómnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est.

In ipso vita erat, et vita erat lux hóminum, et lux in ténebris lucet, et ténebre eam non comprehendérunt.

Fuit homo missus a Deo, cui nomen erat Johánnes.

Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum.

Non erat ille lux, sed ut testimónium perhibéret de lúmine.

Erat lux vera que illúminat omnem hóminem veniéntem in hunc mundum.

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

In própria venit, et sui eum non recepérunt;

quotquot autem recepérunt eum, dedit eis potestátem fílios Dei fieri;

his qui credunt in nómine eius,

qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt.

Et verbum caro factum est, et habitávit in nobis:

et vídimus glóriam eius, glóriam quasi Unigéniti a Patre, plenum grátie et veritátis.

Thanksgiving after the Mass

Back in the sacristy, the celebrant and assistants disrobe before saying the following items.

Antiphon incipit

[C]: Tríum puerórum cantémus.

Song of the Three Children, vv. 62–66 [*said antiphonally, celebrant leading*]

1 Benedícite, sacerdotés Dómini, Dómino: benedícite, servi Dómini, Dómino.

2 Benedícite, spíritus, et ánime iustórum, Dómino: benedícite, sancti, et húmiles corde, Dómino.

3 Benedícite, Ananía, Azária, Misaël, Dómino: laudáte et superexaltáte eum in sécula.

4 Benedicámus Patrem et Fílium cum Sancto Spíritu: laudémus et superexaltémus eum in sécula.

5 Benedíctus es, Dómine, in firmaménto celi: et laudábilis, et gloriósus, et superexaltátus in sécula.

Psalm 150

1 Laudáte Dóminum in sanctis eius: laudáte eum in firmaménto virtútis eius.

2 Laudáte eum in virtútibus eius: laudáte eum secúndum multitudínem magnitúdinis eius.

3 Laudáte eum in sono tube: laudáte eum in psaltério, et cíthara.

4 Laudáte eum in týmpano, et choro: laudáte eum in chordis, et órgano.

5 Laudáte eum in cýmbalis benesonántibus: laudáte eum in cýmbalis iubilatiónis: omnis spíritus laudet Dóminum.

Nunc Dimittis

1 Nunc dimíttis servum tuum, Dómine, secúndum verbum tuum in pace:

2 Quia vidérunt óculi mei salutáre tuum.

3 Quod parásti ante fáciem ómnium populórum:

4 Lumen ad revelatiónem géntium, et glóriam plebis tue Israel.

[C] Glória Patri et Fílio et Spíritui Sancto:

[All] Sicut erat in princípío et nunc et semper: et in sécula seculórum. Amen.

Antiphon

[C] Tríum puerórum cantémus ... [All] hymnum quem cantábant in camíno ignis benedicétes Dóminum.

Kyrie eleison [*said antiphonally, celebrant leading*]

[C] Kýrie eléison. [D, SD] Christe eléison. [C] Kýrie eléison.

Pater noster [*said by celebrant, assistants responding with last phrase*]

[C] Pater noster, qui es in celis sanctificétur nomen tuum.

Advéniat regnum tuum. Fiat volúntas tua, Sicut in celo et in terra.

Panem nostrum quotidíanum da nobis hódie.

Et dimítte nobis débíta nostra, sicut et nos dimíttimus debitóribus nostris.

Et ne nos indúcas in tentatiónem. [*All*] Sed líbera nos a malo.

Dialogue

[V] Benedicámus Patrem et Fílium cum Sancto Spíritu.

[R] Laudémus et superexaltémus eum in sécula.

[V] Benedíctus es, Dómine, in firmaménto celi:

[R] et laudábilis et gloriósus in sécula.

[V] Benedícat et custódiat nos Trínitas Sancta: Amen.

[R] Non intres in iudícium cura servo tuo, Dómine:

[R] quia non iustificábitur in conspéctu tuo omnis vivens.

[V] Dómine Deus virtútum, convérte nos;

[R] Et osténde fáciem tuam et salvi érimus.

[V] Dómine, exáudi oratiónem meam.

[R] Et clamor meus ad te véniat.

[V] Dóminus vobíscum.

[V] Et cum spíritu tuo.

The celebrant concludes with the following three collects:

Oremus.

Deus, qui tribus puéris mitigásti flammás ignium, concéde propítius; ut nos fámulos tuos non exúrat flamma vitiórum. Per Christum Dóminum nostrum. Amen.

Ure igne Sancti Spíritus renes nostros et cor nostrum, Dómine; ut tibi casto córpore serviámus et mundo corde placeámus. Per Christum Dóminum nostrum. Amen.

Actiões nostras, quésumus, Dómine, aspirándo prevéni et adiuvándo proséquere; ut cuncta nostra operátio et a te semper incípiat, et per te cepta finiátur. Per Christum Dóminum nostrum. Amen.

