

MASS OF THE
BLESSED VIRGIN MARY

As observed weekly in the Choir
according to the Use of Salisbury

Priest's Book I
Ordinary and Canon of the Mass

EDITED BY

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FROM EARLY ENGLISH CHURCH MUSIC VOLUME 60

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INTRODUCTION

MASS OF THE BLESSED VIRGIN MARY was celebrated weekly as the principal Mass in the choir in the late Middle Ages. Extracts from the two volumes of the edition of *Mass of the Blessed Virgin Mary according to the Use of Salisbury* (EECM 59 and 60) here supply the texts, chants and ritual directions required for this Mass. There are three booklets for the priest, together with the assisting ministers and servers:

Priest's Book I: Ordinary and Canon of the Mass;

Priest's Book II: Proper Texts and Sequences.

Priest's Book III: Ritual Directions

These are complemented by two further booklets for the singers, *Choir Book I–II*. As a group, they enable the performance and study of a liturgy which was celebrated in the majority of weeks throughout the year, most often on Saturday.

The five booklets do not include the comprehensive provision for the Mass of the BVM celebrated daily in the Lady Chapel, nor the supporting historical account, editorial notes and supplementary materials. These are to be found in the two volumes of the edition from which these booklets are derived – EECM 59 (Choir Book) and EECM 60 (Priest's Book).

The late medieval Missal represents the outcome of successive compilation over at least half a millennium. It forms a comprehensive anthology of all the prescribed texts to be recited by the priest. Interpolated within these texts are ritual directions and supplementary information. These rubrics were added by stages, with many taken over from the earlier manuscript Customary and Ordinal; not all of them appear where they might have been expected in the Missal. Thus, the pages containing the liturgical texts for Advent Sunday and for the Ordinary of the Mass are interdependent, and include directions applicable throughout the year (with certain specified exceptions). In the additional Masses, which follow the Common of Saints, there is a separate section for Mass of the BVM with its own specific directions.

A late medieval priest could find everything he required for Mass within the Missal; but he needed to know his way around the book. In any one Mass he would need to make use of at least two separate sections – the Ordinary, and either the Temporal, the Sanctoral, the Common of Saints (sometimes in conjunction with the Sanctoral), or the additional Masses. In this edition, the Priest's Book is selective: it contains only the texts, rubrics, tones and chants required for Mass of the BVM.

What is presented in these booklets therefore provides a working resource. The text and rubrics are based principally on *Missale ad usum consuetudinem Sarum*, a

Missal printed by Nicolas Prévost in Paris for Franz Birckman in February 1528¹ – two months after the Gradual (the principal source for the Choir Book), and five months before the almost identical Gradual that Prévost printed for Birckman in July 1528.

The priest's texts and actions form the central, continuous narrative: he alone offers the ritual sacrifice of the Mass. There are separate roles and functions for the two assisting ministers and the four servers. While the principal narrative of the priest proceeds, they may each be undertaking tasks that are interdependent, yet distinct. At the same time, the chants sung by the choir overlay the texts and actions in the presbytery – especially in the first part of the Mass up to the Offertory. At some points in this earlier part of the Mass, as many as five separate actions may be overlaid simultaneously.

In the presbytery, only the priest had constant access to a book at Mass. The deacon and subdeacon joined the priest at the altar to say certain texts from the Missal, and had access to designated books to recite Epistle and Gospel; but, for the most part, they and the four assisting servers had simply to know their duties, and the ways in which these interlocked with what the others were doing. The Priest's Book provides separate descriptions of these six roles in the Ritual Directions.

Priest's Book I:

The Ordinary and Canon of the Mass

The Ordinary and Canon of the Mass presented here include all the unchanging texts recited by the priest. These texts are supplemented by selected rubrics necessary to that task. Both text and rubrics are taken from *Ordinarium Misse* printed by Prévost. Some tones are taken from the Gradual. Additional but essential rubrics are found at the beginning of the Temporal section of the Missal, in the Mass texts for Advent Sunday; these are incorporated without comment. Texts and rubrics found in the printed *Missale* but irrelevant to Mass of the BVM or to persons other than priest, deacon and subdeacon are omitted, again without comment. Both text and rubrics are presented only in Latin in this section. However, summary directions in English are included in the outer margin, where the abbreviations P, D and SD identify Priest, Deacon and Subdeacon. A full English version appears in *Priest's Book II* (pp. 62–71).

¹ STC 16206. This Missal, its models, and the relation to the text of the Gradual (1527) are discussed in the introductory materials of EECM 59, pp. xix–xxii.

Priest's Book II: Proper Texts and Sequences

In order to recite Mass of the BVM in full, the priest and his ministers require additional texts. These vary according to the liturgical season. They are set out in *Priest's Book II*. There are three seasonal orders:

Advent	pp. 39–42
Christmastide	pp. 43–6
Per Annum	pp. 47–50

The Per Annum order of Mass of the BVM serves for the greater part of the year – the periods outside Advent and Christmastide. Much of this is the normative 'ordinary time', but 'per annum' also encompasses the penitential season in the weeks before Easter, and the weeks of Eastertide itself. The Per Annum order therefore has four variants, three of which are included here.

Per Annum 1 is used from after Christmastide until the penitential season (beginning at Septuagesima), and then from after Pentecost (the end of Eastertide) until Advent.

Per Annum 2 presents a variant order for the penitential season.

Per Annum 4 is used in Eastertide.

(*Per Annum 3* is used only at the daily Mass of the BVM in the Lady Chapel in the week after Easter Day, and is not included here.)

Each of these seasonal sets includes texts of nine Proper items: Introit, Collect, Epistle, Gradual, Alleluia, Gospel, Offertory, Communion, and Postcommunion. The texts are set out with Latin in the inner column, and parallel English translation in the outer column. The translation is not intended for liturgical use.

There is some flexibility in the choice of Sequence texts, and these appear in a separate section (pp. 51–4).

Principal Prayers

There are three principal prayers in the Mass: Collect, Secret and Postcommunion. The Secret is recited silently by the priest. Additional Memorial Prayers may be recited after each of these prayers, and require comment.

Memorial Prayers

At the daily Mass of the BVM there is a prescribed set of four Memorial Prayers to follow each principal prayer (see EECM 60, pp. 292–5). The use of Memorial Prayers at the weekly Mass in choir is less clear cut. If the weekly Mass of the BVM coincides with a lesser observance, the Collect, Secret and Post-Communion of that observance might be recited as Memorial Prayers, following on after each of the principal prayers. Alternatively, there might be a special intention or need to pray for. No Memorial Prayers are included here.

Epistles and Gospels

In the Proper Texts of the Priest's Book, the Epistle and Gospel readings are punctuated as in Prévost's *Missale* (1528). Colon and full stop serve to indicate the two principal endings to the reciting tone – the essential pointing sufficient for medieval clergy. In addition there is a formula for a question. Here, by way of illustration, the Lesson, Epistle and Gospel readings for the three seasonal orders of Mass of the BVM are fully notated (pp. 55–61).

Sequences

In the Use of Salisbury, a Sequence was sung at Mass of the BVM even in the penitential season (when a Tract would usually replace it). Just one of the three Advent Sequences is included in this anthology (p. 51), and three of the six usually used throughout the rest of the year (pp. 52–4). Others can be found in EECM 60. There is further flexibility in the choice of Sequence beyond this normative repertory, and the Salisbury Missal rubrics also allow for the use of a suitable 'cantus' instead, which may therefore offer an opportunity for a chanted or even polyphonic antiphon of the Virgin Mary.

The Ordinary and Canon of the Mass in English

There is an English version of the complete Mass text and rubrics (pp. 62–71). This is a translation of the whole of the Latin text of the Ordinary and Canon of the Mass in *Priest Book I*. It seeks to balance clarity with fidelity to the Latin. It is not intended for liturgical use.

Priest's Book III: Ritual Directions

The Ordinary and Canon of the Mass supply all the ritual instructions required by the priest. *Priest's Book III* provides practical ritual directions for the priest's two assisting ministers and the four servers.

An introduction summarises their duties, and includes notes on the disposition and furnishing of the presbytery (or sanctuary), and on position, posture and vesture (pp. 75–7).

A summary table sets out the interaction of those in the presbytery and those in choir during the Mass (pp. 78–9).

Finally, there are detailed directions for each assisting minister and server: the deacon, subdeacon, acolyte, thurifer and two candlebearers (pp. 80–6).

These ritual directions are based on the experience of enacting Mass of the BVM. They draw principally on the rubrics of the printed Missal, with additional details taken from other parts of the Missal and from earlier manuscript Customary texts. The relevant passages from these sources can be found in EECM 60 (pp. 348–52).

Weekly and daily Mass of the BVM

Only one form of Mass of the BVM is included in these booklets: the weekly commemorative Mass in the choir. This practice dates back to the end of the eighth century, when Alcuin of York compiled a weekly cycle of commemorative Masses.²

From the eleventh century onwards Mass of the BVM began to be celebrated daily in the Lady Chapel (or at a Lady altar).³ It took place every day of the year, except during the Triduum – the three solemn days at the end of Holy Week. The daily ‘Lady Mass’ became increasingly popular. In some places there was a specially designated body of clergy and singers for this daily Mass; in other places it might be celebrated only by a single priest.⁴

Notwithstanding the popularity of the daily Lady Mass from the thirteenth century onwards, the older celebration of Mass of the BVM in the choir continued. It represented a weekly commemoration of the Blessed Virgin Mary as mother of Jesus Christ. In the Use of Salisbury it was given the status of a simple feast; and from the later thirteenth century, the choir was ruled – and this had implications for the ritual. In particular, the recitation of the Epistle and Gospel took place on the pulpitum at the west end of the choir, as were the portions of the Gradual and Alleluia chants sung by designated soloists from those in choir.

An extended account of the history of Mass of the BVM in the Use of Salisbury can be found in EECM 59, pp. xxvi–lxxx.

Occurrence of the weekly Mass of the BVM in the choir

The weekly Mass was usually celebrated on Saturday. There were, however, periods of the year when Mass of the BVM in choir was not celebrated at all:

- in the third week of Advent,
- from Christmas Day until the end of the Octave of Epiphany,
- from Ash Wednesday, through Lent and Passiontide and on until the Sunday after Easter Day,
- in the week following Pentecost.

² From Sunday to Saturday these Masses have the intentions of the Trinity, penitence for sin, the prayer of the Angels, Wisdom, the Holy Spirit, the Cross and the BVM. There is a subsidiary cycle which also includes Mass of the BVM on Saturday.

³ At Salisbury Cathedral the daily Mass was formally established in 1225. Since the high altar there was dedicated to the Virgin Mary, the daily Mass of the BVM was celebrated in the Trinity Chapel at the far east end of the cathedral, at the altar of All Saints – often referred to as the ‘Salve altar’, from the first word of the Introit in the Per Annum form of the Lady Mass (*Salve sancta parens*).

⁴ EECM 59 and 60 provide the complete provision of the chants and texts for the daily Mass of the BVM day by day, season by season, and on feasts of the BVM and (where they occur) during the Octave week which follows.

There were also weeks when another observance took precedence on Saturday, in which case Mass of the BVM was moved to another available weekday. The rules for precedence became increasingly precise. These are set out in detail in the Directory in EECM 60, pp. 362–7.

Directory and Ordinal

Any priest celebrating Mass of the BVM needs to know exactly which items to recite (as do the singers), according to the season at both the daily and weekly Mass, and according to the day of the week at the daily Mass in the Lady Chapel (including special orders on feasts of the BVM and their Octaves). This essential information is set out in detail in the separate Directory and Ordinal for Mass of the BVM (EECM 60, pp. 358–88).

The Directory sets out the rules for the seasonal division of the year, and the interaction between Mass of the BVM and the main liturgical Kalendar – especially at the weekly Mass in choir (EECM 60, pp. 360–67).

The Ordinal lists the Proper items to be said at each Mass (EECM 60, pp. 368–88). It is divided into three sections:

- daily Mass in the Lady Chapel in each season,
- daily Mass on feasts and Octaves of the BVM,
- weekly commemorative Mass in choir in each season.

Anyone seeking to establish the order of Mass of the BVM on a specific date or day needs to begin with this part of EECM 60. However, what is provided in these booklets is sufficient to study, explore or enact the weekly commemorative Mass of the BVM.

Ordinarium Misse

*As he vests, P says
this hymn [and the
following texts as his
preparation for Mass].*

*Ad missam dicendam, dum sacerdos induit se sacris vestibus
dicat hymnum sequentem.*

Hymnus

Veni creator spiritus, mentes tuorum visita:
imple superna gratia que tu creasti pectora.

Qui paraclitus diceris, donum dei altissimi:
fons vivus ignis caritas et spiritalis unctio.

Tu septiformis munere, dextre dei tu digitus:
tu rite promissum patris, sermone ditans guttura.

10 Accende lumen sensibus, infunde amorem cordibus:
infirma nostri corporis, virtute firmans perpetim.

Hostem repellas longius, pacemque dones protinus:
ductore sic te previo, vitemus omne noxium.

Per te sciamus da patrem, noscamus atque filium:
te utriusque spiritum, credamus omni tempore.

Sit laus patri cum filio, sancto simul paraclito
nobisque mittat filius, carisma sancti spiritus. Amen.

V. Emitte spiritum tuum et creabuntur.

R. Et renovabis faciem terre.

20 Oratio

Deus cui omne cor patet, et omnis voluntas loquitur et
quem nullum latet secretum: purifica per infusionem
sancti spiritus cogitationes cordis nostri: ut te perfecte
diligere: et digne laudare mereamur. Per Christum
dominum nostrum. Amen.

Antiphona

Introibo ad altare dei.

Psalmus [42]

Iudica me deus et discerne causam meam de gente non
30 sancta: ab homine iniquo et doloso erue me.

Quia tu es deus fortitudo mea quare me repulisti:
et quare tristis incedo dum affligit me inimicus.

Emitte lucem tuam et veritatem tuam:

ipsa me deduxerunt et adduxerunt
 in montem sanctum tuum et in tabernacula tua.
 Et introibo ad altare dei:
 ad deum qui letificat iuventutem meam.
 Confitebor tibi in cythara deus deus meus quare tristis es
 anima mea: et quare conturbas me.
 Spera in deo quoniam adhuc confitebor illi:
 salutare vultus mei et deus meus.
 Gloria patri et filio et spiritui sancto:
 Sicut erat in principio et nunc et semper: 10
 et in secula seculorum. Amen.

Antiphona

Introibo ad altare dei ad deum: qui letificat iuventutem
 meam.

Kyrieleyson. Christeleyson. Kyrieleyson.

Pater noster qui es in celis sanctificetur nomen tuum.
 Adveniat regnum tuum. Fiat voluntas tua sicut in celo
 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. 20
 Sed libera nos a malo.

Ave Maria gratia plena: dominus tecum. Benedicta tu in
 mulieribus: et benedictus fructus ventris tui Iesus.

**His finitis, et officio misse inchoato: cum post officium
 Gloria patri incipitur: accedat sacerdos cum suis ministris ad
 gradum altaris, et dicat ipse confessionem: diacono assistente
 a dextris: et subdiacono a sinistris, hoc modo incipiendo.**

*When during the Introit the
 choir begins Gloria patri,
 P, D and SD go to the altar
 step to say the confession: D
 on his right; SD on his left.*

V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.
V. Confitemini domino quoniam bonus.
R. Quoniam in seculum misericordia eius. 30

Sacerdos

Confiteor deo, beate Marie, omnibus sanctis, et vobis:
 quia peccavi nimis cogitatione, locutione, et opere:
 mea culpa, precor sanctam Mariam omnes sanctos dei,
 et vos orare pro me.

Ministri respondeant

Misereatur vestri omnipotens deus: et dimittat vobis omnia peccata vestra: liberet vos ab omni malo: conservet et confirmet in bono: et ad vitam perducatur eternam.

Sacerdos Amen.

Ministri

Confiteor deo, beate Marie, omnibus sanctis, et vobis: quia peccavi nimis cogitatione, locutione, et opere: mea culpa, precor sanctam Mariam omnes sanctos dei,
10 et vos orare pro me.

Sacerdos respondeat

Misereatur vestri omnipotens deus: et dimittat vobis omnia peccata vestra: liberet vos ab omni malo: conservet et confirmet in bono: et ad vitam perducatur eternam.

Ministri Amen.

Deinde dicat sacerdos

Absolutionem et remissionem omnium peccatorum vestrorum: spacium vere penitentiae, et emendationem vite: gratiam et consolationem sancti spiritus tribuat
20 vobis omnipotens et misericors dominus.

Ministri respondeant Amen.

Deinde dicat sacerdos

V. Adiutorium nostrum in nomine domini.

R. Qui fecit celum et terram.

V. Sit nomen domini benedictum.

R. Ex hoc nunc et usque in seculum.

Oremus.

P kisses D and SD.

Deinde finitis precibus, sacerdos deosculetur diaconum: et postea subdiaconum: ita dicens

30 Habete osculum pacis et dilectionis: ut apti sitis sacrosancto altari, ad perficiendum officia divina.

P goes to the middle of the altar to say the next prayer silently, with body inclined and hands joined.

Deinde accedat sacerdos ad altare: et dicat in medio altaris tacita voce: inclinatoque corpore, et iunctis manibus.

Oremus.

Oratio

Aufer a nobis quesumus domine cunctas iniquitates nostras ut ad sancta sanctorum puris mereamur mentibus introire. Per Christum dominum nostrum.

Tunc se erigat sacerdos, et osculetur altare, et hoc in medio: et signet se in facie sua, ita dicens

In + nomine patris et filii et spiritus sancti. Amen.

Deinde ponat diaconus thus in thuribulum: et dicat prius sacerdoti

Benedicite

et sacerdos dicat

Dominus. Ab ipso benedicatur hoc incensum: in cuius honore cremabitur. In nomine patris et filii et spiritus sancti. Amen.

Tunc diaconus ei thuribulum tradens, deosculetur manum eius: et ipse sacerdos thurificet medium altaris, et utrumque cornu altaris: primo in dextera, secundo in sinistra parte, et interim in medio: deinde ab ipso diacono ipse sacerdos thurificetur: et postea textum ministerio subdiaconi sacerdos deosculetur.

His itaque gestis in dextro cornu altaris cum diacono et subdiacono: officium misse usque ad orationem prosequatur: vel usque ad Gloria in excelsis quando dicitur.

Officium

<i>In Adventu</i>	<i>p. 40</i>
<i>A Nativitate ad Purificationem</i>	<i>p. 43</i>
<i>Per Annum</i>	<i>p. 46</i>
<i>In Tempore Paschali</i>	<i>p. 49</i>

Et post officium et psalmum, repetatur officium: et postea dicitur Gloria patri et Sicut erat tertio repetatur officium.

Sequatur Kyrie.

Kyrieleyson. Kyrieleyson. Kyrieleyson.
Christeleyson. Christeleyson. Christeleyson.
Kyrieleyson. Kyrieleyson. Kyrieleyson.

Quo facto, sacerdos et sui ministri in sedibus paratis se recipiant: et expectant usque ad Gloria in excelsis quod incipiatur semper in medio altaris quandocumque dicitur.

P stands upright, kisses the middle of the altar, and makes the sign of the cross on his face.

D adds incense to the censer and asks P to bless it.

10

D hands the censer to P, kissing his hand. P censures the altar: middle, right, left, middle again, and is then censured by D.

20 *SD offers the Text to P to kiss.*

P, D and SD then move to the right of the altar to say the Introit and the texts that follow.

Seasonal texts are noted here. Feasts of the BVM and their Octaves have their own Proper texts (see EECM 60, pp. 249–68).

30 *The Introit antiphon is repeated after both the verse and Gloria patri.*

Kyrie eleison follows.

If the choir Kyrie has not ended, P, D and SD retire to their seats and wait for P to begin Gloria in excelsis (when said) from the middle of the altar.

*P intones Gloria in excelsis.
At the weekly Mass
Gloria I or Gloria IX*

*In duplicibus festis principalis rector chori Gloria in excelsis
quando debet dici, querat a cantore: et sacerdoti iniungat.*

*In the Lady Chapel on
Sunday and double feasts*

Dominica et festi duplices

Gloria V

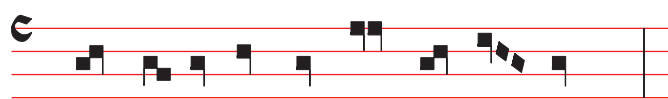


Glo- ri- a in ex- cel- sis de- o.

*In choir at the weekly Mass
(except when sung with the
trope – see Gloria IX below)
In the Lady Chapel
on Monday*

Feria ii

Gloria I



Glo- ri- a in ex- cel- sis de- o.

*In the Lady Chapel
on Tuesday*

Feria iii

Gloria II



Glo- ri- a in ex- cel- sis de- o.

*In the Lady Chapel
on Wednesday*

Feria iv

Gloria VI

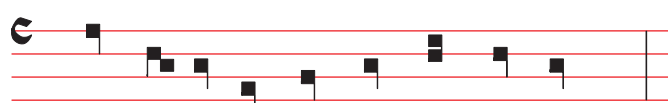


10 Glo- ri- a in ex- cel- sis de- o.

*In the Lady Chapel
on Thursday*

Feria v

Gloria III



Glo- ri- a in ex- cel- sis de- o.

*In the Lady Chapel
on Friday*

Feria vi

Gloria IV

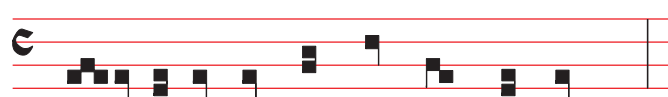


Glo- ri- a in ex- cel- sis de- o.

*In choir at the weekly
Mass when the trope is
sung at the last Mass before
Advent and Septuagesima.
In the Lady Chapel
on every Saturday.*

Sabbato

Gloria IX



Glo- ri- a in ex- cel- sis de- o.

Post inceptionem Gloria in excelsis **divertat se sacerdos ad dextrum cornu altaris: et ministri cum eo prosequentes: diaconus a dextris, et subdiaconus a sinistris: submissa voce dicant idem.**

Gloria in excelsis deo. Et in terra pax hominibus bone voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine deus rex celestis deus pater omnipotens. Domine fili unigenite Iesu 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. Iesu Christe, cum sancto spiritu [+] in gloria dei patris. Amen.

After intoning Gloria in excelsis, P moves to the right side of the altar, with D on the right and SD on the left. Together they say the text in a low voice.

10

Et etiam dicitur cum sua prosa in quotidianis missis in capella beate Marie omni sabbato. [In choro] ... quando ultimo fit servitium de sancta Maria ante adventum domini et ante septuagesimam ... tunc enim dicitur sequens cantus tam a choro quam a sacerdote et eius ministris ad altare ...

In choir at the last Mass of the BVM before Advent and Septuagesima.

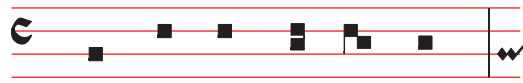
*In the Lady Chapel
20 on every Saturday.*

Gloria in excelsis deo. Et in terra pax hominibus bone voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine deus rex celestis deus pater omnipotens. Domine fili unigenite Iesu Christe. **Spiritus et alme orphanorum paraclite.** Domine deus agnus dei filius patris. **Primogenitus Marie virginis matris.** Qui tollis peccata mundi: miserere nobis. Qui tollis peccata mundi: suscipe deprecationem nostram. **Ad Marie gloriam.** Qui sedes ad dexteram patris: miserere nobis. Quoniam tu solus sanctus. **Mariam sanctificans.** Tu solus dominus. **Mariam gubernans.** Tu solus altissimus. **Mariam coronans.** Iesu Christe, cum sancto spiritu [+] in gloria dei patris. Amen.

30

P makes the sign of the cross on his face, turns to the people, raises his arms a little, and says

His itaque peractis, factoque signaculo crucis in face sua: vertat se sacerdos ad populum: elevatisque aliquantulum brachiis, iunctisque manibus, dicat hoc modo¹



Do-mi-nus vo-bis-cum.

P then joins his hands.

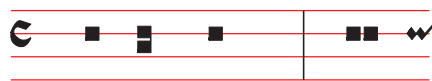
Et chorus respondeat



Et cum spi-ri-tu tu-o.

P turns back to the altar, says Oremus, and recites the Collect.

Et iterum revertat se sacerdos ad altare, et dicat hoc modo



O-re-mus.

Collect

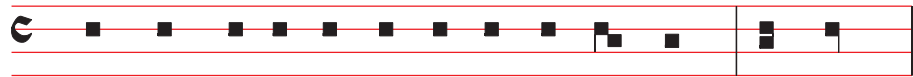
Collecta

10	<i>In Adventu</i>	<i>p. 40</i>
	<i>A Nativitate usque ad Purificationem</i>	<i>p. 43</i>
	<i>Per Annum</i>	<i>p. 46</i>

Ending

Sacerdos

Chorus



Per om-ni-a se-cu-la se-cu-lo-rum. A-men.

Memorial Prayers, beginning Oremus, with the last ending Per omnia secula seculorum as above.

Memorie

see Introduction

Et si aliqua memoria habenda est: iterum dicat sacerdos Oremus ut supra. Et quando sunt plures collecte dicende: tunc omnes orationes que sequuntur sub uno Per Dominum et uno Oremus dicuntur.

During the last prayer, SD goes through the choir to read the Epistle from the pulpitum. After the last prayer, P and D go to their seats and sit down.

- 20 *Incepta vero ultima oratione ante epistolam subdiaconus per medium chori ad legendam epistolam in pulpitum.*

Lectio et Gradale

<i>In Adventu</i>	<i>p. 40 or 55</i>
<i>A Nativitate usque ad Purificationem</i>	<i>p. 43 or 58</i>
<i>Per Annum</i>	<i>p. 46 or 60</i>
<i>In Tempore Paschali</i>	<i>p. 46 or 60</i>

Feasts of the BVM and their Octaves have other readings (see EECM 60, pp. 249–68, or 313–30).

¹ For an alternative tone, see EECM 60, p. 228.

Alleluya

<i>In Adventu</i>	<i>p. 41</i>
<i>A Nativitate usque ad Purificationem</i>	<i>p. 44</i>
<i>Per Annum</i>	<i>p. 47</i>
<i>In Tempore Paschali</i>	<i>p. 49</i>

Sequentia

<i>In Adventu</i>	<i>pp. 51</i>
<i>Extra Adventu</i>	<i>pp. 52–4</i>

Dictoque Gradalis Alleluya vel Sequentia a sacerdote privatim cum suis ministris: accipiat subdiaconus panem et vinum et aquam cum calice, et ea preparat ad eucharistie ministracionem, benedictione prius aque a sacerdote petita hoc modo

Benedicite.

Sic respondeat sacerdos

Dominus. Ab eo sit benedicta de cuius latere exivit sanguis et aqua. In nomine patris et filii et spiritus sancti. Amen.

Sacerdos vero interim sedeat in sede sua.

In fine Alleluya vel Sequentie diaconus antequam accedat ad evangelium pronuntiandum thurificet medium altaris tantum. Nunquam enim thurificetur lectrinum ante pronuntiationem evangelii. Deinde accipiat textum scilicet librum evangeliorum, et humilians se ad sacerdotem stantem coram altari versa facie ad meridiem ita dicat sine nota

Iube domine benedicere.

Sacerdos respondeat

Dominus sit in corde tuo et in ore tuo ad pronuntiandum sanctum evangelium dei. In nomine patris et filii et spiritus sancti. Amen.

Et sic procedat diaconus per medium chori: ipsum textum super sinistram manum solemniter gestando, ad pulpitem accedat: thuribulario et ceroferrariis precedentibus.

Et cum ad locum legendi pervenerint: textum ipsum subdiaconus accipiat: et a sinistris ipsius diaconi quasi oppositus, ipsum textum dum evangelium legitur teneat,

Once P, D and SD have
10 said Gradual, Alleluya and Sequence privately, SD takes water which is blessed by P; then, assisted by acolyte, SD places bread on paten, and wine and water in chalice.

P remains seated.

20 Meanwhile, D censens the middle of the altar, takes the Text, and standing at the altar facing south, asks P for a blessing.

30

Holding the Text in his left hand, D moves through the choir to the pulpitem, preceded by thurifer and candlebearers.

On arrival, SD goes to the north of the lectern (on D's left) and takes the Text from him.

D will face north to read, the candlebearers on each side of him, the thurifer behind.

Before the Gospel D faces east for Dominus vobiscum then turns back to announce Gospel.

D makes the sign of the cross on the book, his forehead and chest.

ceroferariis diacono assistentibus: uno a dextris et reliquo a sinistris et ad eum conversis: thuribularius vero stet post diaconum ad eum conversus: et semper legatur evangelium versus aquilonem: id est boream.

Diaconus *Chorus*

Do-mi-nus vo-bis-cum. Et cum spi-ri-tu tu- o.

Cum autem inceperit evangelium post Dominus vobiscum faciat signum super librum: deinde in sua fronte: et postea in pectore cum pollice.

10 *Diaconus*

Se-quen-ti- a sanc-ti e-van-ge-li-i se-cun-dum

<p style="text-align: center;">Ma-the-um. Io- han-nem.</p>	<p style="text-align: center;">Mar-cum. Lu- cam.</p>
--	--

Chorus

Glo-ri-a ti-bi do-mi-ne.

At Gloria tibi domine, D turns to the altar. He turns back and faces north to recite the Gospel.

Ad Gloria tibi domine semper ad altare se vertat lector evangelii: et omnes clerici signo crucis se signent.

On double feasts this tone is used at the daily Mass in the Lady Chapel..

Diaconus

Se-quen-ti- a sanc-ti e-van-ge-li-i se-cun-dum

<p style="text-align: center;">Ma-the-um. Io- han-nem.</p>	<p style="text-align: center;">Mar-cum. Lu- cam.</p>
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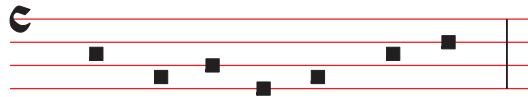
20

Chorus

Glo-ri-a ti-bi do-mi-ne.

Evangelium

<i>In Adventu</i>	<i>p. 41 or 56</i>
<i>A Nativitate usque ad Purificationem</i>	<i>p. 44 or 59</i>
<i>Per Annum</i>	<i>p. 47 or 60</i>
<i>In Tempore Paschali</i>	<i>p. 50 or 61</i>

Symbolum Nicenum

Cre-do in u-num de-um.

Patrem omnipotentem: factorem celi et terre: visibilium omnium et invisibilium. Et in unum dominum Iesum Christum filium dei unigenitum. Et ex patre natum ante omnia secula. 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 celis. [*Bow*] Et incarnatus est de spiritu sancto ex Maria virgine: [*Bow*] et homo factus est. [*Bow*] Crucifixus etiam pro nobis: sub Pontio Pilato: passus et sepultus est. Et resurrexit tertia dei, secundum scripturas. Et ascendit in celum sedet ad dexteram patris. Et iterum venturus est cum gloria: iudicare vivos et mortuos: cuius regni non erit finis. Et in spiritum sanctum dominum et vivificantem: qui ex patre filioque procedit. Qui cum patre et filio, simul adoratur et conglorificatur: qui locutus est per prophetas. Et unam sanctam catholicam et apostolicam ecclesiam. Confiteor unum baptisma: in remissionem peccatorum. Et expecto resurrectionem mortuorum. [*Bow*] Et vitam venturi seculi. Amen.

Post inceptionem Credo in unum deum **reversis ministris de pulpito ad altare: diaconus librum evangeliorum sacerdoti porrigat deosculandum, vel alius textum accipiens de manu subdiaconi ipsum sacerdoti porrigat in dextris eius osculandum: deinde acolyto ministrante subdiacono, subdiaconus ipsi diacono.**

Gospel

Feasts of the BVM and their Octaves have other readings (see EECM 60, pp. 249–68, or 313–30).

Creed

Standing in the middle of the altar, facing east, P intones Credo in unum deum, on those days when it is recited - including every weekly Mass in the choir. Meanwhile D brings
 10 *Text from pulpitem.*

Bow at the three points marked

20

Bow until Amen

30 *Once Credo has begun and D and SD have returned, D offers P the Text to kiss, standing to his right. P, D and SD then recite Credo privately, at the right-hand side of the altar.*

After Credo, P turns and raising his hands a little, greets the people.

Postea sequatur

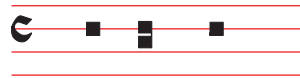
Sacerdos

Chorus



Do-mi-nus vo-bis-cum. Et cum spi-ri-tu tu-o.

Sacerdos



O-re-mus.

P, D and SD stand on right of the altar to recite the Offertory.

After the Offertory, D presents paten with host to P, kissing his hand, and similarly the chalice. P places the chalice in the middle of the altar; then, bowing a little, he takes the host in both hands, and raises it, saying the prayer Suscipe.

After the prayer, P replaces the chalice, covering it with the corporal. P places the bread on the corporal in front of the chalice; kisses the paten and places it on the right, partly covered under the corporal. Taking the censer from D, P censures the bread and chalice three times (first making a cross over the paten, then a circle) then both sides of the paten; then the space between himself and the altar. While he censures he says Dirigatur.

Deinde dicitur Offertorium.

Offertorium

In Adventu

p. 42

A Nativitate usque ad Purificationem

p. 44

10 Per Annum

p. 46

[Post Septuagesimam]

p. 48

Post offertorium vero porrigat diaconus sacerdoti calicem cum patena et sacrificio et osculetur manum eius utraque vice. Ipse vero accipiens ab eo calicem diligenter ponat in loco suo debito super medium altare: et inclinato parumper elevant calicem utraque manu offerens sacrificium domino, dicendo hanc orationem.

Suscipe sancta trinitas hanc oblationem, quam ego indignus peccator offero in honore tuo: beate Marie: et omnium sanctorum tuorum pro peccatis et offensionibus meis: et pro salute vivorum, et requie omnium fidelium defunctorum. In nomine patris et filii et spiritus sancti acceptum sit omnipotenti deo hoc sacrificium novum.

Dicta oratione reponat calicem, et cooperiat eum corporalibus: ponatque panem super corporalia decenter ante calicem vinum, et aquam continentem: et osculetur patenam: et reponat eam a dextris sacrificii super altare, sub corporalibus parum cooperiendo. Hoc peracto accipiat thuribulum a diacono et thurificet sacrificium: videlicet ultra ter signum crucis faciens: et in circuitu: et ex utraque parte calicis et sacrificii: deinde locum ter inter se et altare.

Et dum thurificat, dicat

Dirigatur domine ad te oratio mea: sicut incensum in conspectu tuo.

Postea thurificetur ipse sacerdos ab ipso diacono, et subdiaconus deferat ei textum deosculandum: deinde acolytus thurificet chorum.

Quando vero non dicitur *Credo*: tunc immediate post *Oremus* et offertorium accedat diaconus et offerat sacerdoti calicem cum patena: et cetera solito more expleantur: et thurificet sacrificium more solito: sed chorus non thurificetur. Nunquam enim incensatur chorus post evangelium ad missam nisi quando dicitur *Credo*, sed tunc semper.

His itaque peractis: eat sacerdos ad dextrum cornu altaris, et abluat manus dicens

Munda me domine ab omni iniquitamento mentis et corporis: ut possim mundus implere opus sanctum domini.

Diacono interim ipsum altare in sinistro cornu thurificante, et reliquias more solito in circuitu.

Ablutis manibus, sacerdos revertat se ad altare ad divinum officium exequendum: et diaconus [et] subdiaconus [in] gradibus suis ordinate supradicto modo se teneant. Deinde revertat se, et stans ante altare, inclinatoque capite et corpore iunctis manibus, dicat hanc orationem.

In spiritu humilitatis, et in animo contrito suscipiamur domine a te: et sic fiat sacrificum nostrum in conspectu tuo: ut a te suscipiatur hodie: et placeat tibi domine deus meus.

Et erigens se, deosculetur altare a dextris sacrificii: et dans benedictionem ultra sacrificium: postea signet se dicens.

In no+mine patris et filii et spiritus sancti. Amen.

Deinde vertat se sacerdos ad populum: et tacita voce dicat.

Orate fratres et sorores pro me ut meum pariterque vestrum acceptum sit domino deo nostro sacrificum.

Responsio clerici privatim

Spiritus sancti gratia, illuminet cor tuum: et labia tua: et accipiat dominus digne hoc sacrificum laudis de manibus tuis, pro peccatis et offensionibus nostris.

Et reversus ad altare sacerdos secretas orationes dicat, iuxta numerum et ordinem antedictarum ante epistolam ita incipiens *Oremus*.

P is censed by *D*. *P* kisses the Text brought by *SD*. *A* censes choir.

When *Credo* is omitted, *D* brings Text for *P* to kiss after the Gospel. Dominus vobiscum and Offertory follow directly. All else is as above, but after *D* censes *P*,
10 *SD* does not bring Text to *P*, and the choir is not censed.

P goes to the right of the altar to wash his hands, saying

Meanwhile, *D* censes the left of the altar and the relics.

P returns to the centre of the altar and *D* and *SD*
20 occupy their usual steps. *P* says with bowed head and body and joined hands

P stands up and kisses the altar on the right of the bread and chalice; then blesses the sacrifice and crosses himself.

30 *P* turns to the people saying silently 'Orate'

Each clerk responds privately.

P turns back to the altar to say the Secret and memorial prayers privately.

Secret

Secreta

<i>In Adventu</i>	<i>p. 42</i>
<i>A Nativitate usque ad Purificationem</i>	<i>p. 45</i>
<i>Per Annum</i>	<i>p. 47</i>

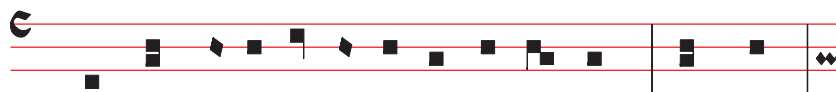
*Memorial Prayers, beginning
Oremus, the last ending*

Memorie

see Introduction

Sacerdos

Chorus



Per om-ni-a se-cu-la se-cu-lo-rum. A-men.

P ends by singing Per omnia out loud.

SD takes the offertory veil and paten from D and gives them to the acolyte (standing behind him) to hold until Pater noster.

10

Quibus finitis, dicat sacerdos aperta voce Per omnia secula seculorum manibus non levatis donec dicitur Sursum corda et tunc accipiat subdiaconus offertorium et patenam de manu diaconi: ipsam patenam tenendam, quousque Pater noster dicitur: quam acolyto offertorio coopertam committat in gradu scilicet post diaconum interim constituto. Quod etiam observetur in omni missa ad autenticum altare celebranda per totum annum.

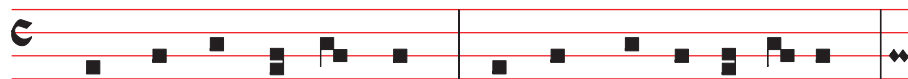
Preface

Hoc modo incipiantur omnes Prefationes ad missam per totum annum: tam in feriis, quam in festis.

Still facing the altar and with hands joined, P says

Sacerdos

Chorus



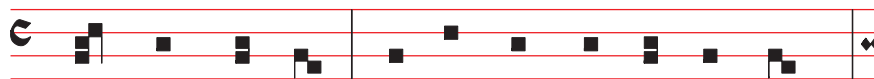
Do-mi-nus vo-bis-cum. Et cum spi-ri-tu tu-o.

P raises his hands.

20 *Hic elevet manus, dicens.*²

Sacerdos

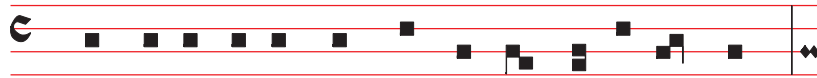
Chorus



Sur-sum cor-da. Ha-be-mus ad do-mi-num.

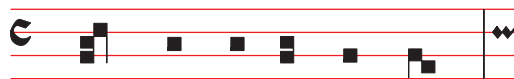
P joins hands.

Sacerdos



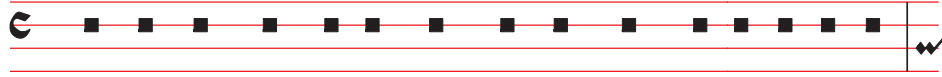
Gra-ti-as a-ga-mus do-mi-no de-o no-stro.

Chorus

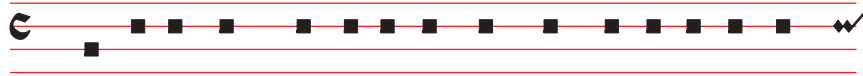


Dig-num et iu-stum est.

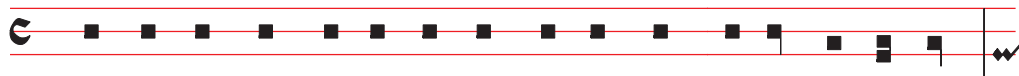
² For alternative versions of *Sursum corda*, see EECM 60, p. 312.

Prefatio*In Adventu et Per Annum**Sacerdos*

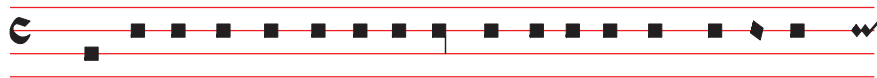
Ve-re dig-num et iu-stum est, e-quum et sa-lu-ta-re



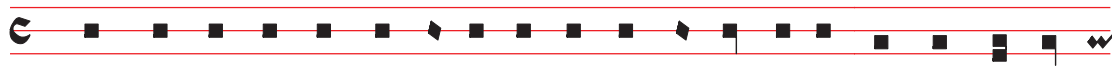
nos ti-bi sem-per et u-bi-que gra-ti-as a-ge-re:



do-mi-ne sanc-te pa-ter om-ni-po-tens e-ter-ne de-us.

Et te in *ve-ne-ra-ti-o-ne* be-a-te et glo-ri-o-se

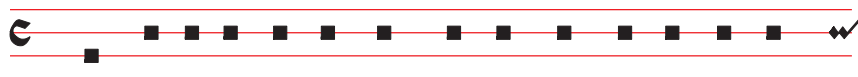
*On feasts of the BVM
this text may be varied.
See note below.*



sem-per vir-gi-nis Ma-ri-e ex-ul-tan-ti-bus a-ni-mis lau-da-re,



be-ne-di-ce-re et pre-di-ca-re.



Que et u-ni-ge-ni-tum tu-um san-cti spi-ri-tus

10



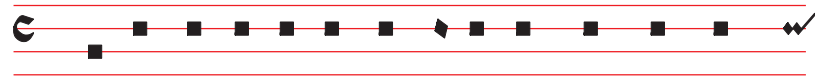
ob-um-bra-ti-o-ne con-ce-pit:

Note: In the choir, the weekly commemorative Mass of the BVM is displaced by any feast of higher rank. It is either moved to another available day in that week, or else omitted.

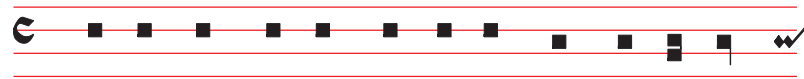
In the chapel, the daily Mass of the BVM follows the order of any feast of the BVM, replacing *veneratione* with a word specific to the feast, as follows.

Purification: *purificatione*; Annunciation: *annuntiatione*; Visitation: *visitatione* (also during the Octave);

Assumption: *assumptione* (also during the Octave); Nativity: *nativitate* (also during the Octave); Conception: *conceptione*.



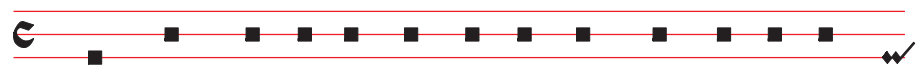
et vir-gi-ni-ta-tis glo-ri-a per-ma-nen-te:



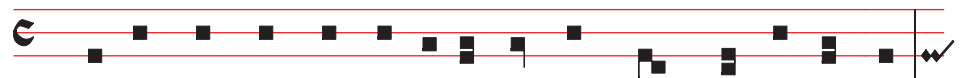
hu-ic mun-do lu-men e-ter-num ef-fu-dit



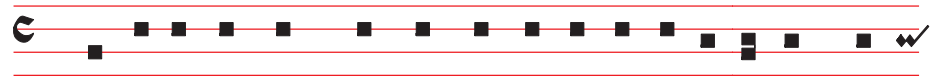
Ie-sum Chri-stum do-mi-num no-strum.



Per quem ma-ie-sta-tem tu-am lau-dant an-ge-li:



a-do-rant do-mi-na-ti-o-nes tre-munt po-te-sta-tes.



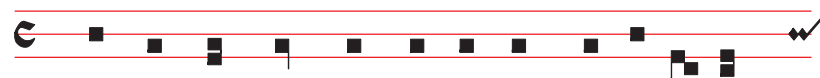
Ce-li ce-lo-rem-que vir-tu-tes ac be-a-ta se-ra-phin



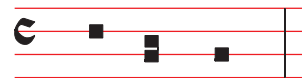
so-ci-a ex-ul-ta-ti-o-ne con-ce-le-brant.



Cum qui-bus et no-stras vo-ces: ut ad-mit-ti iu-be-as



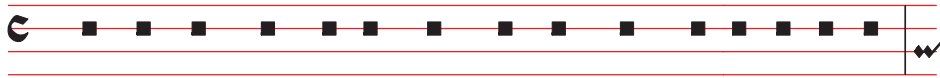
de-pre-ca-mur: sup-pli-ci con-fes-si-o-ne



10 di-cen-tes.

Sequitur Sanctus.

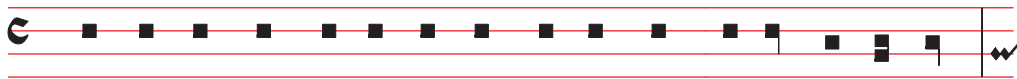
p. 22

*A Nativitate ad Purificationem**In Christmastide*

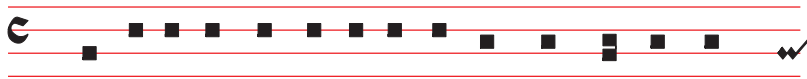
Ve-re dig-num et iu-stum est, e-quum et sa-lu-ta-re



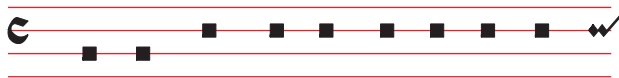
nos ti-bi sem-per et u-bi-que gra-ti-as a-ge-re:



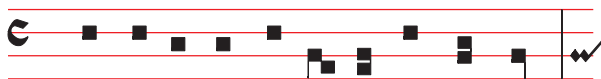
do-mi-ne sanc-te pa-ter om-ni-po-tens e-ter-ne de-us.



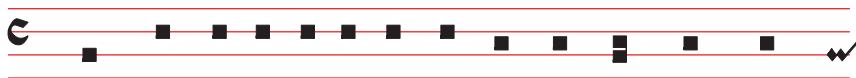
Qui-a per in-car-na-ti ver-bi my-ste-ri-um:



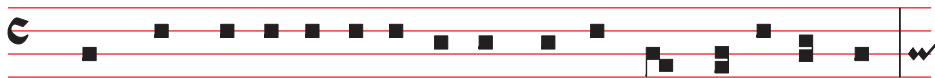
no-va men-tis no-stre o-cu-lis,



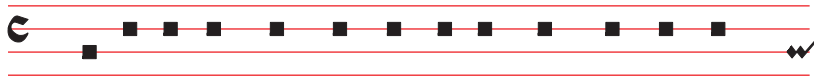
lux tu-e cla-ri-ta-tis in-ful-sit.



Ut dum vi-si-bi-li-ter de-um co-gno-sci-mus:

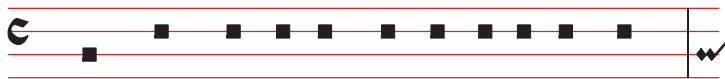


per hunc in in-vi-si-bi-li-um, a-mo-rem ra-pi-a-mur.

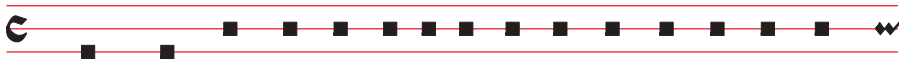


Et i-de-o cum an-ge-lis et arch-an-ge-lis

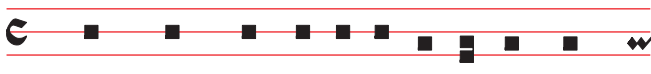
10



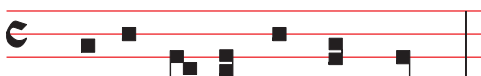
cum thro-nis et do-mi-na-ti-o-ni-bus.



Cun-que om-ni mi-li-ti-a ce-le-stis ex-er-ci-tus:



hym-num glo-ri-e tu-e ca-ni-mus



si-ne fi-ne di-cen-tes.

Sequitur Sanctus.

Dum sacerdos dicit Sanctus sanctus erigat parumper brachia sua, et iungat manus suas usque ad hec verba In nomine domini, tunc semper signet se in facie sua.

P raises his arms as he briefly recites Sanctus, sanctus. Then he joins his hands, but makes the sign of the cross on his face at In nomine domini.

Whenever the troped form of Gloria in excelsis is sung, this form of Sanctus is used.

Sanctus. Sanctus. Sanctus. Dominus deus sabaoth.
Pleni sunt celi et terra gloria tua osanna in excelsis.
10 Benedictus qui venit in nomine domini, osanna in excelsis.

Quando ultimo fit servitium de sancta Maria ante adventum: et ante septuagesimam: tunc dicunt hoc modo. Benedictus Marie filius qui venit in nomine domini. etc. videlicet in choro: et etiam dicitur in quotidianis missis in capella beate Marie omni sabbato.

Sanctus. Sanctus. Sanctus. Dominus deus sabaoth.
Pleni sunt celi et terra gloria tua osanna in excelsis.
Benedictus *Marie filius* qui venit in nomine domini,
20 osanna in excelsis.

P begins the Canon immediately with body inclined, hands joined and eyes raised.

Deinde confestim manibus iunctis, et oculis elevatis incipiat Te igitur clementissime pater corpore inclinato donec dixerit Ac petimus. Sequitur Canon.

Canon Misse

TE igitur clementissime pater per Iesum Christum
filium tuum dominum nostrum supplices rogamus,

corpore inclinato donec dicat ac petimus,

*Hic erigens se sacerdos osculetur altare a dextris sacrificii
dicens*

uti accepta habeas et benedicas,

*Hic faciat sacerdos tres cruces super calicem et panem
dicendo,*

Hec + dona Hec + munera Hec + sancta sacrificia
illibata.

Factis signaculis super calicem elevet manus suas ita dicens,

In primis que tibi offerimus pro ecclesia tua sancta
catholica: quam pacificare custodire adunare et regere
digneris toto orbe terrarum una cum famulo tuo papa
nostro N. et antistite nostro N. *idest proprio episcopo
tantum,* et rege nostro N. *et dicuntur nominatim. Sequatur,*
et omnibus orthodoxis: atque catholice et apostolice fidei
cultoribus.

Hic oret pro vivis.

Memento domine famulorum famularumque tuarum N. 20
et N.

*In qua oratione, ordo debet attendi propter ordinem caritatis.
Quinquies orat sacerdos. Primo, pro seipso. Secundo pro
patre et matre carnali et spirituali: et pro aliis parentibus.
Tertio pro amicis specialibus parochianis: et aliis. Quarto pro
omnibus astantibus. Quinto pro omni populo Christiano: et
potest hic sacerdos omnes suos amicos deo commendare.*

*Consulo tamen ut nullus ibidem nimis immoretur: tum
propter cordis distractionem tum propter immissiones: que
possunt fieri per angelos malos: tum propter alia pericula.*

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 sue: tibi que reddunt vota sua eterno deo
vivo et vero.

Communicantes et memoriam venerantes. In primis
gloriose semperque virginis. *Inclinando parumper dicat,*
Marie genitricis dei et domini nostri Iesu Christi.

*P stands upright. P
kisses the altar to the
right of the host.*

*P makes three crosses over
the chalice and bread.*

10

P raises his hands, saying

*Pope, local bishop and
monarch are named.*

20

P prays for the living

*P prays five times in
this order: for himself;
for his parents and other
relations; for friends
and parishioners; for all
present; for all Christians,
including his own friends.*

30

Sed et beatorum apostolorum, ac martyrum tuorum Petri, Pauli, Andree, Iacobi, Iohannis, Thome, Iacobi, Philippi, Bartholomei, Mathei, Simonis et Thadei, Lini, Cleti, Clementis, Sixti, Cornelii, Cypriani, Laurentii, Crisogoni, Iohannis et Pauli, Cosme et Damiani. Et omnium sanctorum tuorum quorum meritis precibusque concedas: ut in omnibus protectionis tue muniamur auxilio. Per eundem Christum dominum nostrum. Amen.

P looks at the host with great reverence.

10 **Hic respiciat hostiam, cum magna veneratione dicens.**
Hanc igitur oblationem servitutis nostre: sed et cuncte familie tue quesumus domine: ut placatus accipias: diesque nostros in tua pace disponas: atque ab eterna damnatione nos eripi: et in electorum tuorum iubeas grege numerari. Per Christum dominum nostrum Amen.

P looks at the host again.

Hic iterum respiciat hostiam dicens.

P makes three crosses over each offering, then another over the bread, and another over the chalice.

Quam oblationem tu deus omnipotens in omnibus quesumus, **Hic faciat tres cruces super utrumque, cum dicat.** bene+dictam: ascrip+tam: ra+tam rationabilem, 20 acceptabilemque facere digneris ut nobis **Hic faciat crucem super panem dicens** cor+pus. **Hic super calicem** et san+guis. **Iunctisque manibus dicat** fiat dilectissimi filii tui domini nostri Iesu Christi.

P joins his hands.

P raises and joins his hands, then wipes his fingers and lifts the host.

Hic erigat sacerdos manus, et coniungat: et postea tergat digitos: et elevet hostiam, dicens

P lifts his eyes.

P bows then stands up a little.

P touches the host.

Qui pridie quam pateretur accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in celum, **Hic elevet oculos suos** ad te deum patrem suum omnipotentem, **Hic inclinet se et postea elevet paululum dicens:** tibi gratias agens bene+dixit fregit: **Hic tangat hostiam dicens** deditque discipulis suis dicens, Accepite et manducate ex hoc omnes. Hoc est enim corpus meum.

These words are said in one breath without pause.

Et debent ista verba proferri cum uno spiritu et sub una prolatione, nulla pausatione interposita.

P then bows to the host and raises it above his forehead for all to see. He makes the sign of the cross with it as he replaces it reverently before the chalice.

Post hec verba, inclinet se sacerdos ad hostiam: et postea elevet eam supra frontem ut possit a populo videri: et reverenter illam reponat ante calicem in modum crucis per eandem facte.

Et tunc discooperiat calicem: et teneat inter manus suas non disiungendo pollicem ab indice: nisi dum facit benedictiones tantum ita dicens.

Simili modo posteaquam cenatum est, accipiens et hunc preclarum calicem in sanctas ac venerabiles manus suas: item tibi *Hic inclinet se dicens*. gratias agens bene+dixit, deditque discipulis suis dicens, Accipite, et bibite ex eo omnes. *Hic elevet sacerdos parumper calicem ita dicens.*

Hic est enim calix sanguinis mei novi et eterni testamenti mysterium fidei qui pro vobis et pro multis effundetur in remissionem peccatorum. 10

Hic elevet calicem usque ad pectus vel ultra caput dicens. Hec quotiescunque feceritis, in mei memoriam facietis.

Hic reponat calicem: et fricet digitos suos infra calicem propter micas: et cooperiat calicem: deinde elevet brachia sua in modum crucis iunctis digitis usque ad hec verba, de tuis donis.

Unde et memores domine nos servi tui: sed et plebs tua sancta eiusdem Christi filii tui domini dei nostri tam beate passionis: necnon et ab inferis resurrectionis: sed et in celos gloriose ascensionis offerimus preclare maiestati tue: de tuis donis ac datis, 20

Hic quinque cruces fiant, sed tres prime cruces super hostiam et calicem dicendo, hostiam pu+ram hostiam san+ctam: hostiam immacu+latam, *Quarta super panem tantum dicendo,* pa+nem sanctum vite eterne, *Quinta super calicem dicendo,* et ca+licem salutis perpetue.

Supra que propitio, ac sereno vultu respicere digneris: et accepta habere sicut accepta habere dignatus es munera pueri tui iusti Abel: et sacrificium patriarche nostri Abrahe: et quod tibi obtulit summus sacerdos tuus Melchisedech sanctum sacrificium, immaculatam hostiam. 30

Hic sacerdos corpore inclinato, et cancellatis manibus: Supplices te rogamus omnipotens deus: iube hec perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divine maiestatis tue: ut quotquot *Hic erigens se, osculetur altare a dextris sacrificii dicens* ex hac altaris participatione sacrosanctum filii tui. *Hic faciat signum crucis super hostiam dicens* cor+pus, *deinde super calicem*

Then he uncovers the chalice and holds it, always keeping thumb and forefinger together except when blessing. P bows.

P lifts the chalice a little.

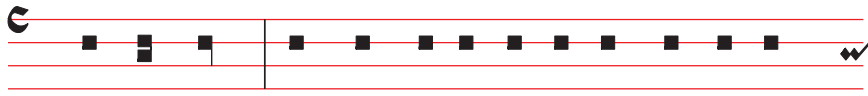
P raises the chalice to his chest or above his head.

P replaces the chalice, rubs his fingers over it in case of crumbs, and covers it. He stretches out his arms to form a cross keeping his fingers joined, up to de tuis.

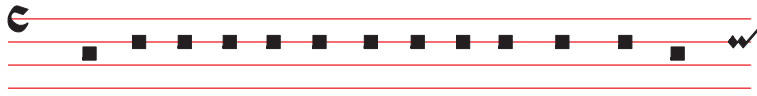
P makes five crosses, three over the host and chalice; then over the bread; then the chalice.

P bows, and clasps his hands together.

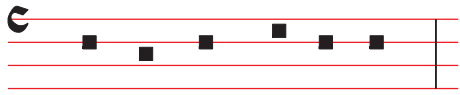
P stands upright, and kisses the altar to the right of the host. 40



O-re-mus. Pre-cep-tis sa-lu-ta-ris mo-ni-ti



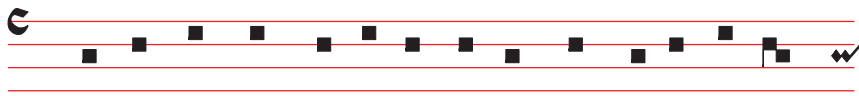
et di-vi-na in-sti-tu-ti-o-ne for-ma-ti



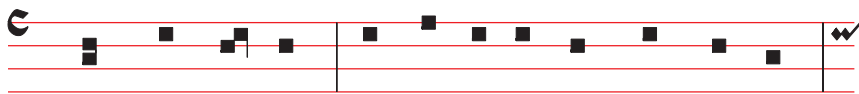
au-de-mus di-ce-re.

Hic elevet sacerdos manus dicens.

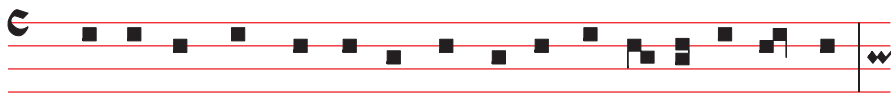
P raises his hands.



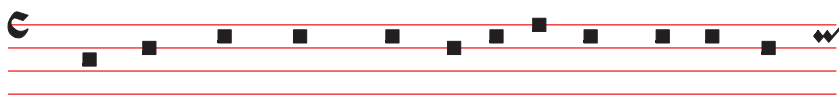
Pa-ter no-ster qui es in ce-lis sanc-ti-fi-ce-tur



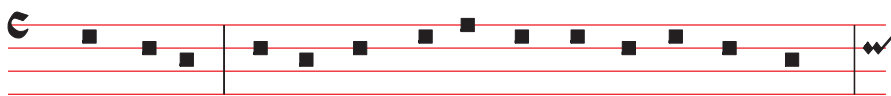
no-men tu-um. Ad-ve-ni-at reg-num tu-um.



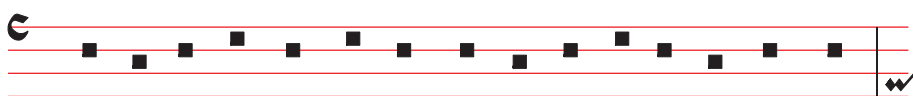
Fi-at vo-lun-tas tu-a sic-ut in ce-lo et in ter-ra.



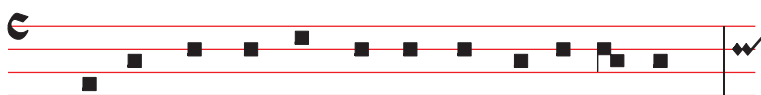
Pa-nem no-strum quo-ti-di-a-num da no-bis



ho-di-e. Et di-mit-te no-bis de-bi-ta no-stra:

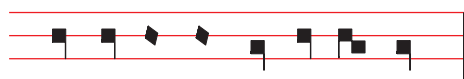


sic-ut et nos di-mit-ti-mus de-bi-to-ri-bus no-stris. 10



Et ne nos in-du-cas in ten-ta-ti-o-nem.

Chorus dicat



Sed li-be-ra nos a ma-lo.

Sacerdos privatim

Amen.

Libera nos quesumus domine ab omnibus malis preteritis presentibus et futuris: et intercedente beata et gloriosa semperque virgine dei genitrice Maria: et beatis apostolis tuis Petro, et Paulo, atque Andrea cum omnibus sanctis.

D gives the paten to P, kissing his hand. P kisses the paten, and raises it to form the sign of the cross, passing it before his left eye, then his right, then above his forehead, before setting it down on the altar.

P uncovers the chalice, bows as he takes the host, holding it with thumbs and forefingers over the chalice. He breaks it into three, saying at each fraction.

P holds two pieces in his left hand and the third in his right over the chalice, saying in a loud voice

P makes three crosses inside the chalice with the third part of the host, as he says

Hic committat diaconus patenam sacerdoti deosculans manum eius et sacerdos deosculetur patenam: postea ponat ad sinistrum oculum deinde ad dextrum: postea faciat crucem cum patena ultra caput: et tunc reponat eam in locum suum dicens.

10 **Da propitius pacem in diebus nostris: ut ope misericordie tue adiuti: et a peccato simus semper liberi: et ab omni perturbatione securi.**

Hic discooperiat calicem: et sumat corpus cum inclinatione: transponens in concavitate calicis: retinendo inter pollices et indices: et frangat in tres partes: prima fractio dum dicitur Per eundem dominum nostrum Iesum Christum filium tuum. secunda fractio. qui tecum vivit et regnat, in unitate spiritus sancti deus.

20 **Hic teneat duas fracturas in sinistra manu: et tertiam fracturam in dextera manu in summitate calicis: ita dicens aperta voce,**

<i>Sacerdos</i>	<i>Chorus</i>

Per om-ni-a se-cu-la se-cu-lo-rum. A-men.

Hic faciat tres cruces infra calicem cum tertia parte hostie dicendo.

<i>Sacerdos</i>

Pax do-mi-ni + sit sem+per vo+bis-cum.

Chorus respondeat

<i>Chorus</i>

Et cum spi-ri-tu tu-o.

Ad Agnus dei dicendum accedant diaconus et subdiaconus ad sacerdotem uterque a dextris diaconus propior: subdiaconus remotior, et dicant privatim.

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.

*Agnus Dei
 D (nearest P) and SD both
 come to stand at P's right
 side, and say privately*

Hic cruce signando, deponat dictam tertiam partem hostie in sacramentum sanguinis sic dicendo,

Hec sacro+sancta commixtio corporis et sanguinis domini nostri Iesu Christi fiat mihi omnibusque sumentibus salus mentis et corporis: et ad vitam eternam promerendam et capescendam preparatio salutaris. Per eundem Christum dominum nostrum. Amen.

P makes the sign of the cross, placing the third part of the host in the blood.

10

Antequam pax detur, dicat sacerdos

Domine sancte pater omnipotens eterne deus: da mihi hoc sacrosanctum corpus et sanguinem filii tui domini nostri Iesu Christi ita digne sumere ut merear per hoc remissionem omnium peccatorum meorum accipere: et tuo sancto spiritu replei, et pacem tuam habere: quia tu es deus solus: et preter te non est alius cuius regnum et imperium gloriosum sine fine permanet in secula seculorum. Amen.

Before the peace is given he says

20

Hic osculetur sacerdos corporalia in dextera parte, et summitatem calicis et postea diacono dicat Pax tibi, et ecclesie dei. Responsio. Et cum spiritu tuo.

Diaconus a dextris sacerdotis ab eo pacem recipiat: et subdiacono porrigat.

P kisses the corporals to the right of the chalice, then its rim, then D, saying

D receives the peace and passes it to SD.

Post pacem datam dicat sacerdos orationes sequentes privatim antequam se communicet tenendo hostiam duabus manibus

Deus pater fons et origo totius bonitatis: qui ductus misericordia unigenitum tuum pro nobis ad infima mundi descendere: et carnem sumere voluisti: quam ego indignus, hic in manibus meis teneo.

P says these prayers privately then receives, holding the host

30

in both hands.

Hic inclinet se sacerdos ad hostiam dicens,

Te adoro, te glorifico, te tota mentis ac cordis intentione laudo, et precor: ut nos famulos tuos non deseras: sed peccata nostra dimittas: quatenus tibi soli vivo ac vero deo: puro corde, et casto corpore: servire valeamus. Per eundem Christum dominum nostrum. Amen.

P bows towards the host.

Domine Iesu Christe fili dei vivi: qui ex voluntate patris cooperante spiritu sancto per mortem tuam mundum vivificasti: libera me queso per hoc sacrosanctum corpus et hunc sanguinem tuum a cunctis iniquitatibus meis: et ab universis malis: et fac me tuis semper obedire mandatis, et a te nunquam in perpetuum separari permittas salvator mundi. Qui cum deo patre, et eodem spiritu sancto vivis et regnas deus. Per omnia secula seculorum. Amen.

- 10 Corporis et sanguinis tui domine Iesu Christe sacramentum quod licet indignus accipio non sit mihi iudicio et condemnationi sed tua prosit pietate corporis mei et anime salutis. Amen.

P humbly addresses the host.

Ad corpus dicat cum humiliatione antequam percipiat.
Ave in eternum sanctissima caro Christi: mihi ante omnia et super omnia summa dulcedo. Corpus domini nostri Iesu Christi sit mihi peccatori via et vita. In no+mine patris et filii et spiritus sancti. Amen.

P consumes the host, first making a cross with it before his mouth.

P looks at the blood with great devotion.

Hic sumat corpus cruce prius facta cum ipso corpore ante os.

- 20 **Deinde ad sanguinem cum magna devotione dicens.**
Ave in eternum celestis potus mihi ante omnia, et super omnia summa dulcedo. Corpus et sanguis domini nostri Iesu Christi prosint mihi peccatori ad remedium sempiternum in vitam eternam Amen. In no+mine patris et filii et spiritus sancti. Amen.

P consumes the blood, then bows and says with great devotion

Hic sumat sanguinem quo sumpto, inclinet se sacerdos, et dicat orationem.

- 30 Gratias tibi ago domine sancte pater omnipotens eterne deus: qui me refecisti de sacratissimo corpore et sanguine filii tui domini nostri Iesu Christi et precor: ut hoc sacramentum salutis nostre, quod sumpsisti indignus peccator, non veniat mihi ad iudicium, neque ad condemnationem pro meritis meis: sed ad profectum corporis mei et anime salutis in vitam eternam. Amen.

Qua dicta, eat sacerdos ad dextrum cornu altaris cum calice inter manus: digitis adhuc coniunctis sicut prius: et accedat subdiaconus et effundat in calicem vinum et aquam: et resinceret sacerdos manus suas, ne alique reliquie corporis vel sanguinis remaneant in digitis, vel in calice.

Post primam ablutionem, dicitur hec oratio.

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

Hic lavet digitos in concavitate calicis, cum vino infuso a subdiacono: quo hausto sequatur oratio.

Hec nos communio domine purget a crimine: et celestis remedii, faciat esse consortes.

Post perceptionem ablutionum ponat sacerdos calicem super patenam: ut si quid remaneat, stillet: et postea inclinando se dicat.

Adoramus crucis signaculum: per quod salutis sumpsimus sacramentum.

Deinde lavet manus: diaconus interim corporalia complicit. Ablutis manibus: et redeunte sacerdote ad dextrum cornu altaris: diaconus calicem porrigat ori sacerdotis, si quid infusionis in eo remanserit resumendum.

Postea vero dicat cum suis ministris communionem.

Communio

<i>In Adventu</i>	<i>p. 42</i>
<i>A Nativitate usque ad Purificationem</i>	<i>p. 45</i>
<i>Per Annum</i>	<i>p. 48</i>
<i>In Tempore Paschali</i>	<i>p. 50</i>

Deinde facto signo crucis in facie vertat se sacerdos ad populum, elevatisque aliquantulum brachiis et iunctis manibus dicat³

<i>Sacerdos</i>	<i>Chorus</i>

Do-mi-nus vo-bis-cum. Et cum spi-ri-tu tu-o.

et iterum revertens se ad altare dicat

O-re-mus.

P takes the chalice to the right of the altar with fingers still joined. SD pours wine and water into the chalice and P rinses his hands of anything remaining on his fingers or in the chalice, after which P says

SD pours wine into the chalice; P washes his fingers in it, then drinks the ablution. After this P says

P places the chalice on the paten so that any liquid may drain onto it. He then bows, saying

P washes his hands while D folds the corporals; then P returns to the right side as D holds the chalice for him to drink any remaining liquid.

P, D and SD say the Communion at right side of altar.

P signs his face and turns to the people, with arms slightly raised, saying

P joins his hands.

P turns back to the altar.

³ For alternative tone, see EECM 60, p. 232.

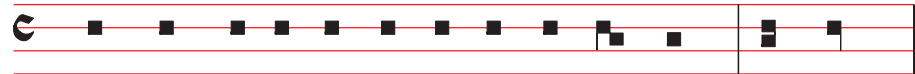
P says the Postcommunion and Memorial Prayers.

Postcommunion

Deinde dicat postcommunionem iuxta numerum et ordinem antedictarum orationum ante epistolam.

Postcommunio

<i>In Adventu</i>	<i>p. 42</i>
<i>A Nativitate usque ad Purificationem</i>	<i>p. 45</i>
<i>Per Annum</i>	<i>p. 48</i>
<i>Sacerdos</i>	<i>Chorus</i>



Per om-ni-a se-cu-la se-cu-lo-rum. A-men.

Memorial Prayers, beginning Oremus, the last ending Per omnia secula seculorum, as above

P signs his face and turns to the people.

Memorie

see Introduction

10 *Finita ultima postcommunio factoque signo crucis in fronte: iterum vertat se sacerdos ad populum: et dicat⁴*

Sacerdos

Chorus



Do-mi-nus vo-bis-cum. Et cum spi-ri-tu tu-o.

D sings Benedicamus domino, facing the altar; or, when Gloria in excelsis is sung, Ite missa est facing the people.

Deinde diaconus,

Benedicamus domino *p. 36*

Alio vero tempore dicitur

Ite missa est *p. 36*

20 *Quotiescunq[ue] enim dicitur Ite missa est. semper dicitur ad populum convertendo. Et cum dici debeat Benedicamus domino convertendo ad altare dicitur.*

P moves to the middle of the altar with inclined body and joined hands.

His dictis, sacerdos inclinato corpore, iunctisque manibus tacita voce coram altari in medio dicat hanc orationem. Placeat tibi sancta trinitas obsequium servitutis mee et presta: ut hoc sacrificium quod oculis tue maiestatis indignus obtuli: tibi sit acceptabile: mihiq[ue] et omnibus illis pro quibus illud obtuli: sit te miserante propitiabile. Qui vivis et regnas deus per omnia secula seculorum. Amen.

P stands upright and signs his face.

30 *Qua finita erigat se sacerdos signans se in facie sua dicens In no+mine patris et filii et spiritus sancti. Amen.*

P, D and SD bow and leave the altar in the same order as they approached it.

Et sic inclinatione facta, eo ordine quo prius accesserunt ad altare in principio misse, sic induti cum ceroferariis et ceteris ministris redeant. Et statim post Deo gratias incipiatur in choro hora nona quando post missam dicitur. Sacerdos vero in redeundo dicat evangelium In principio.

4 For alternative tone, see EECM 60, p. 232.

In principio erat verbum: et verbum erat apud deum:
et deus erat verbum.

*As he goes out P
recites the Gospel*

Hoc erat in principio apud deum.

Omnia per ipsum facta sunt: et sine ipso factum est nihil.

Quod factum est in ipso vita erat:

et vita erat lux hominum.

Et lux in tenebris lucet:

et tenebre eam non comprehenderunt.

Fuit homo missus a deo: cui nomen erat Ioannes.

Hic venit in testimonium, ut testimonium perhiberet de lumine: ut omnes crederent per illum. 10

Non erat ille lux: sed ut testimonium perhiberet de lumine.

Erat lux vera: que illuminat omnem hominem venientem in hunc mundum.

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

In propria venit: et sui eum non receperunt.

Quodquot autem receperunt eum: dedit eis potestatem filios dei fieri, his qui credunt in nomine eius: qui non ex sanguinibus, neque ex voluntate carnis: neque ex voluntate viri: sed ex deo nati sunt. 20

Et verbum caro factum est: et habitavit in nobis.

Et vidimus gloriam eius: gloriam quasi unigeniti a patre: plenum gratie et veritatis.

Cum vero sacerdos exuerit casulam et alia indumenta sacerdotalia, dicat psalmos subscriptos.

Antiphona

Trium puerorum.

Having removed his vestments, P says the following texts [with D and SD].

Psalmus [Canticum trium puerorum]

30

Benedicite sacerdotes domini domino:

benedicite servi domini domino.

Benedicite spiritus et anime iustorum domino:

benedicite sancti et humiles corde domino.

Benedicite Anania Azaria Misael domino:

laudate et superexaltate eum in secula.

Benedicamus patrem et filium cum sancto spiritu:

laudemus et superexaltemus eum in secula.

Benedictus es in firmamento celi: et laudabilis et

gloriosus et superexaltatus in secula. Amen. 40

Psalmus [150]

Laudate dominum in sanctis eius:

laudate eum in firmamento virtutis eius.

Laudate eum in virtutibus eius: laudate eum secundum multitudinem magnitudinis eius.

Laudate eum in sono tube:

laudate eum in psalterio et cythara.

Laudate eum in tympano et choro:

laudate eum in cordis et organo.

10 Laudate eum in cymbalis bene sonantibus, laudate eum in cymbalis iubilationis: omnis spiritus laudet dominum.

Psalmus [Canticum Symeonis]

Nunc dimittis servum tuum domine:

secundum verbum tuum in pace:

Quia viderunt oculi mei: salutare tuum.

Quod parasti ante faciem omnium populorum.

Lumen ad revelationem gentium:

et gloriam plebis tue Israel.

Gloria patri et filio et spiritui sancto:

20 Sicut erat in principio et nunc et semper: et in secula seculorum. Amen.

Antiphona

Trium puerorum cantemus hymnum quem cantabant in camino ignis benedicentes dominum.

Kyrieleyson. Christeleyson. Kyrieleyson.

Pater noster.

[Qui es in celis

sanctificetur nomen tuum.

Adveniat regnum tuum.

30 Fiat voluntas tua sicut in celo et in terra.

Panem nostrum quotidianum da nobis hodie.

Et dimitte nobis debita nostra:

sicut et nos dimittimus debitoribus nostris.]

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Benedicamus patrem et filium cum sancto spiritu.

R. Laudemus et superexaltemus eum in secula.

V. Benedictus es domine in firmamento celi.

R. Et laudabilis et gloriosus in secula.

V. Benedicat et custodiat nos trinitas sancta.

R. Amen.

V. Non intres in iudicium cura servo tuo domine.

R. Quia non iustificabitur in conspectu tuo omnis vivens.

V. Domine deus virtutum converte nos.

R. Et ostende faciem tuam, et salvi erimus.

V. Domine, exaudi orationem meam. 10

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Oratio

Deus qui tribus pueris mitigasti flammam ignium concede propitius: ut nos famulos tuos non exurat flamma vitiorum.

Oratio

Ure igne sancti spiritus renes nostros et cor nostrum 20
domine: ut tibi casto corpore serviamus, et mundo corde placeamus.

Oratio

Actiones nostras quesumus domine aspirando preveni:
et adiuvando proseguere: ut cuncta nostra operatio
et a te semper incipiat: et per te cepta finiatur.

Et finiantur he tres orationes sic

Per Christum dominum nostrum. Amen.

