

THE ROMAN MISSAL
IN LATIN AND ENGLISH
ACCORDING TO THE LATEST ROMAN EDITION
COMPILED FOR THE USE OF ALL ENGLISH-SPEAKING
COUNTRIES

By Dom F. Cabrol, O.S.B.

ABBOT OF FARNBOROUGH

SECOND EDITION

NEW YORK

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✠ G U L I E L M U S E P Ū S

Portus Magni, die 18^a Octobris 1921.



THE CANON OF THE MASS

TE igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum supplices rogamus ac petimus (*osculatur altare*) uti accepta habeas, et benedicas (*jungit manus, deinde signat ter super oblata*), hæc ✠ dona, hæc ✠ mûnera, hæc ✠ sancta sacrificia illibata (*extensis manibus prosequitur*): in primis quæ 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.* et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

WHEREFORE, O most merciful Father, we humbly pray and beseech thee, through Jesus Christ thy Son, our Lord (*he kisses the altar*), that thou ^{p. 465} wouldst vouchsafe to receive and bless (*he joins his hands together, and then makes the sign of the cross thrice over the offerings*) these ✠ gifts, these ✠ offerings, this ✠ holy and unblemished sacrifice (*he extends his hands and continues*), which in the first place we offer thee for thy holy Catholic Church, that it may please thee to grant her peace: as also to protect, unite, and govern her throughout the world, together with thy servant *N.*, our Pope *N.*, our bishop, as also all orthodox believers who keep the catholic and apostolic faith.

The Commemoration for the living.

MEMENTO, Domine, famulorum famularumque tuarum *N.* et *N.*

BE mindful, O Lord, of thy servants and handmaids, *N.* and *N.*

He joins his hands, prays a little while for those he wishes to pray for, then with his hands stretched out he continues:

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

AND of all here present, whose faith and devotion are known unto thee; for whom we offer, or who offer up to thee, this sacrifice of praise for themselves and theirs, for the redeeming of their souls, for

suárum, pro spe salutis et incolumitátis suæ; tibíque reddunt vota sua ætérno Deo, vivo et vero.

the hope of their safety and salvation, and who pay their vows to thee, the eternal, living, and true God.

Infra actionem.

Within the action.

COMMUNICANTES, et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, genitrícis Dei et Dómini nostri Jesu Christi: sed et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni et ómnium sanctórum tuórum: quorum méritis precibúsq;uæ concédas, ut in ómnibus protectiónis tuæ muniámur auxilió. (*Jungit manus.*) Per eúmdem Christum Dóminum nostrum. Amen.

COMMUNICATING, and reverencing the memory first of the glorious Mary, ever a virgin, Mother of our God and Lord Jesus Christ; likewise of thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, p. 466 Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints; by whose merits and prayers grant that in all things we may be guarded by thy protecting help. (*He joins his hands together.*) Through the same Christ our Lord. Amen.

With his hands spread over the offerings, he says:

HANC ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quæsumus Dómine, ut placátus accípias, diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. (*Jungit manus.*) Per Christum Dóminum nostrum. Amen.

WE therefore beseech thee, O Lord, to be appeased, and to receive this offering of our bounden duty, as also of thy whole household; order our days in thy peace; grant that we be rescued from eternal damnation and counted within the fold of thine elect. (*He joins his hands together.*) Through Christ our Lord. Amen.

QUAM oblatiónem tu, Deus, in ómnibus, quæsumus,

WHICH offering do thou, O God, vouchsafe in all things.

He makes the sign of the cross three times over the offerings.

bene ✠díctam, adscrí ✠ptam, ra ✠tam, rationábilem, acceptabilémque fácere dignéris:

to bless ✠, consecrate ✠, approve ✠, make reasonable and acceptable:

He makes the sign of the cross once over the host and once over the chalice.

ut nobis Cor[✠]pus et San[✠]guis fiat
dilectíssimi Fílii tui Dómini nostri Jesu
Christi.

that it may become for us the Body [✠]and
[✠]Blood of thy most beloved Son our Lord
Jesus Christ.

QUI prídie quam paterétur (*accipit
hostiam*), accépit panem in sanctas ac
venerábiles manus suas (*elevat oculos ad
cælum*), et elevátis óculis in cælum, ad te
Deum Patrem suum omnipoténtem, tibi
grátias agens,

WHO the day before he suffered took bread
(*he takes the host*) into his holy and
venerable hands (*he raises p.467 his eyes to
heaven*), and with his eyes lifted up to
heaven, unto thee, God, his almighty
Father, giving thanks to thee,

He makes the sign of the cross over the host.

bene [✠]díxit, fregit, dedítque discípulis
suis, dicens: Accípíte, et manducáte ex hoc
omnes.

he blessed [✠], brake, and gave to his
disciples, saying: Take and eat ye all of
this,

Holding the host between the first fingers and thumbs of both hands, he says the words of consecration, silently with clearness and attention, over the host, and at the same time over all the other hosts, if several are to be consecrated.

Hoc est enim Corpus meum.

For this is my Body.

As soon as the words of consecration have been said, he kneels and adores the consecrated host. He rises, shows it to the people, puts it on the corporal, and again adores. Then, uncovering the chalice, he says:

Símili modo postquam cœnátum est,

In like manner, after he had supped,

He takes the chalice with both hands.

accípiens et hunc præclárum Cálícem in
sanctas ac venerábiles manus suas, item
tibi grátias agens,

taking also this excellent chalice into his
holy and adorable hands; also giving
thanks to thee,

Holding the chalice with his left hand, he makes the sign of the cross over it with his right.

bene [✠]díxit, dedítque discípulis suis,
dicens: Accípíte, et bíbite ex eo omnes:

he blessed [✠], and gave it to his disciples,
saying: Take, and drink ye all of this;

He utters the words of consecration over the chalice silently, attentively, carefully, and without pausing, holding it slightly raised.

Hic est enim Calix Sanguinis mei, novi et æterni testamenti; mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.

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

As soon as the words of consecration have been said, he puts the chalice on the corporal, and says silently:

Hæc quotiescúmque feceritis, in mei memóriam faciétis.

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

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He kneels and adores; then rises, shows it to the people, puts it down, covers it, and again adores. Then holding his hands apart, he says:

Unde et mémoires, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui Dómini nostri, tam beatæ passiónis, necnon et ab ínferis resurrectiόνis, sed et in cœlos gloriósæ ascensiόνis: offérimus præcláræ majestáti tuæ de tuis donis ac datis,

Wherefore, O Lord, we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, and also his rising up from hell, and his glorious ascension into heaven, do offer unto thy most excellent majesty, of thine own gifts bestowed upon us,

He joins his hands and makes the sign of the cross three times over the host and chalice together.

hóstiam ✠ puram, hóstiam ✠ sanctam,
hóstiam ✠ immaculátam,

a pure ✠ victim, a holy ✠ victim, a
spotless ✠ victim,

He makes the sign of the cross once over the host and once over the chalice.

Panem ✠ sanctum vitæ æternæ, et Cálicem ✠ salútis perpétuæ.

the holy ✠ Bread of eternal life, and the
Chalice ✠ of everlasting salvation.

He continues with his hands stretched out:

SUPRA quæ propítio ac seréno vultu respícere dignéris: et accépta habére, sícuti accépta habére dignátus es múnera púeri tui justí Abel, et sacrificíum patriárchæ nostri Ábrahæ, et quod tibi óbtulit summus sacérdos tuus Melchísedech sanctum sacrificíum, immaculátam hóstiam.

Upon which do thou vouchsafe to look with a propitious and serene countenance, and to accept them, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchisedech offered to thee, a

holy sacrifice, a spotless victim.

Bowing low with his hands joined together and then laid on the altar, he says:

SÚPPLICES te rogámus, omnípotens Deus:
jube hæc perférri per manus sancti Ángeli
tui in sublíme altáre tuum, in conspéctu
divínæ majestátis tuæ: ut quotquot
(*osculatur altare*), ex hac altáris
participatióne, sacrosánctum Fílii tui,

We most humbly beseech thee, almighty
God, to command that these things be
borne by the hands of thy holy angel to
thine altar On high, in the sight of thy
divine majesty, that as many of us (*he
kisses the altar*) as, at this altar, shall
partake of and receive the

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He joins his hands together and makes the sign of the cross over the host and once over the chalice.

Cor ✠pus et Sán ✠guinem sumpsérimus
(*seipsum signat*), omni benedictiÓne
cælésti, et grátia repleámur (*jungit manus*).
Per eúndem Christum Dóminum nostrum.
Amen.

most holy Body ✠and ✠Blood of thy
Son (*he makes the sign of the cross on
himself*), may be filled with every heavenly
blessing and grace (*he joins his hands
together*). Through the same Christ our
Lord. Amen.

The Commemoration for the dead.

MEMÉNTO étiam, Dómine, famulórum
famularúmque tuárum *N.* et *N.* qui nos
præcessérunt cum signo fídei, et dórmiunt
in somno pacis.

Be mindful, O Lord, of thy servants and
handmaids *N.* and *N.*, who are gone before
us, with the sign of faith, and sleep in the
sleep of peace.

He joins his hands, prays a little while for those dead whom he means to pray for, then with his hands stretched out, continues:

Ipsis, Dómine, et ómnibus in Christo
quiescéntibus, locum refrigérii, lucis et
pacis, ut indúlgeas, deprecámur.

To these, O Lord, and to all that rest in
Christ, we beseech thee, grant a place of
refreshment, light, and peace.

He joins his hands together, and bows his head.

Per eúndem Christum Dóminum nostrum.
Amen.

Through the same Christ our Lord. Amen.

He strikes his breast with his right hand, and slightly raising his voice, says:

NOBIS quoque peccatóribus, fámulis tuis, de multitudíne miseratiónum tuárum sperántibus, partem áliquam et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martyribus: cum Joánne, Stéphano, Mathía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Ágatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus sanctis tuis; intra quorum nos consórtium, non æstimátor mériti, sed vénia, quæsumus, largítor admítte. Per Christum Dóminum nostrum. Per quem hæc ómnia, Dómine, semper bona creas, sanctíficas, vivíficas, benedícis, et præstas nobis.

To us sinners, also, thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all thy saints, into whose company we pray thee admit us, not considering our merit, but of thine own free pardon. Through Christ our Lord; [p. 470](#) through whom, O Lord, thou dost create, hallow, quicken, and bless these thine ever-bountiful gifts and give them, to us.

He uncovers the chalice, kneels, takes the blessed sacrament in his right hand, and holding the chalice in his left, makes the sign of the cross three times over it from lip to lip, saying:

Per ip̄sum, et cum ip̄so, et in ip̄so, By him, and with him, and in him,

He makes the sign of the cross twice between the chalice and his breast.

est tibi Deo Patri omnipoténti, in unitáte is to thee, God the Father almighty, in
Spíritus sancti, the unity of the Holy Ghost,

Lifting up the chalice a little with the host, he says:

omnis honor et glória. all honour and glory.

He puts back the host, covers the chalice, kneels, rises, and sings or reads:

Per ómnia sæcula sæculórum. R. Amen. For ever and ever. R. Amen.

Orémus. Præcéptis salutáribus móniti, et Let us pray. Taught by the precepts of
divína institutióne formáti, audémus salvation, and following the divine
dícere: commandment, we make bold to say:

He stretches out his hands.

Pater noster, qui es in cœlis, sanctificétur Our Father, who art in heaven, hallowed be
nomen tuum: advéniat regnum tuum: fiat thy name: thy kingdom come; thy will be
volúntas tua, sicut in cœlo et in terra done on earth as it is in heaven. Give us

panem nostrum quotidiánum da nobis
hódie; et dímitte nobis débíta nostra, sicut
et nos dimíttimus debitóribus nostris: et ne
nos indúcas in tentatiónem.

this day our daily bread: and forgive us our
trespasses, as we forgive them that trespass
against us. And lead us not into temptation.

R. Sed líbera nos a malo.

R. But deliver us from evil.

The priest says, Amen. He takes the paten between his first and middle finger, and says:

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Líbera nos, quæsumus Dómine, ab
ómnibus malis præteritis, præsentibus, et
futúris, et intercedénte beáta et gloriósa
semper Vírgine Dei genitríce María, cum
beátis Apóstolis tuis Petro et Paulo, atque
Andréa, et ómnibus sanctis,

Deliver us, we beseech thee, O Lord, from
all evils, past, present, and to come; and by
the intercession of the blessed and
glorious, Mary ever virgin, Mother of God,
together with thy blessed apostles Peter
and Paul, and Andrew, and all the saints,

He makes the sign of the cross with the paten from his forehead to his breast and kisses it.

da propítius pacem in diébus nostris: ut ope
misericórdiæ tuæ adjúti, et a peccáto simus
semper líberi, et ab omni perturbatióne
secúri.

mercifully grant peace in our days: that
through the help of thy mercy we may
always be free from sin, and safe from all
trouble.

He puts the paten under the host, uncovers the chalice, kneels, rises, takes the host and breaks it in half over the chalice, saying:

Per eúndem Dóminum nostrum Jesum
Christum Fílium tuum,

Through the same Jesus Christ thy Son our
Lord,

He puts the portion that is in his right hand on to the paten; he then breaks off a small piece from the portion which is in his left hand, saying:

qui tecum vivit et regnat in unitáte Spíritus
sancti Deus.

who liveth and reigneth with thee in the
unity of the Holy Ghost, one God.

He puts the other half with his left hand on to the paten, and holding the particle over the chalice in his right hand, and the chalice with his left, he says:

Per ómnia sæcula sæculórum. R. Amen.

For ever and ever. R. Amen.

He makes the sign of the cross three times over the chalice with the particle of the host, saying:

Pax ✠ Dómini sit ✠ semper vobis ✠ cum.

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

R. Et cum spírítu tuo.

R. And with thy spirit.

He puts the particle into the chalice, saying silently:

Hæc commíxtio et consecrátio Córporis et Sánguínis Dómini nostri Jesu Christi, fiat accipiéntibus nobis in vitam ætérnam. Amen.

May this mingling and hallowing of the Body and Blood of our Lord Jesus Christ avail us that receive it unto life everlasting. Amen.

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He covers the chalice, kneels, rises, and bowing before the blessed Sacrament, with his hands joined together and striking his breast three times, says:

AGNUS Dei, qui tollis peccáta mundi, miserére nobis.

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

Agnus Dei, qui tollis peccáta mundi, miserére nobis.

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

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

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

At mass for the dead, instead of saying: miserére nobis, he says: dona eis réquiem, rest. And the third time he adds, sempitérnam, everlasting.

Then with his hands joined together above the altar he bows down and says the following prayers:

Dómine Jesu Christe, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respicias peccáta mea, sed fidem Eccelésia tuæ: eámque secúndum voluntátem tuam pacificáre et coaduráre dignéris. Qui vivis et regnas Deus, per ómnia sæcula sæculórum. Amen.

O Lord Jesus Christ, who didst say to thy apostles, Peace I leave with you, my peace I give unto you; look not upon my sins, but upon the faith of thy Church; and vouchsafe to her that peace and unity which is agreeable to thy will; who livest and reignest God for ever and ever. Amen.

If the kiss of peace is to be given, the priest kisses the altar, and giving the kiss of peace, says:

Pax tecum.

Peace be with you.

R. Et cum spírítu tuo.

R. And with thy spirit.

At masses for the dead the kiss of peace is not given, neither is the above prayer said.

DÓMINE Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spírítu sancto, per mortem tuam mundum vivificásti: líbera me per hoc sacrosánctum Corpus et Sánguinem tuum, ab ómnibus iniquitátibus meis, et univérsis malis, et fac me tuis semper inhærére mandátis, et a te numquam separári permíttas. Qui cum eódem Deo Patre et Spírítu sancto vivis et regnas Deus in sæcula sæculórum. Amen.

O LORD Jesus Christ, Son of the living God, who, according to the will of thy Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world, deliver me by this, thy most holy Body and Blood, from all my iniquities and from every evil; and make me always cleave to thy commandments, and never suffer p. 473 me to be separated from thee; who with the same God the Father and Holy Ghost livest and reignest God for ever and ever. Amen.

PERCÉPTIO Córporis tui, Dómine Jesu Christe, quod ego indígnus súmere præsumo, non mihi provéniat in judícium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam perciipiéndam. Qui vivis et regnas cum Deo Patre in unitáte Spírítus sancti Deus, per ómnia sæcula sæculórum. Amen.

LET not the receiving of thy Body, O Lord Jesus Christ, which I, all unworthy presume to take, turn to my judgement and damnation: but through thy loving-kindness may it avail me for a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

The priest kneels down, rises, and says:

PANEM cœléstem accípíam, et nomen Dómini invocábo.

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

Then, bowing a little, he takes both parts of the host with the thumb and first finger of his left hand, and the paten between his first and middle finger. He strikes his breast with his right hand, and, slightly raising his voice, says three times reverently and humbly:

DÓMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

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

He makes the sign of the cross with the host in his right hand over the paten, and says:

CORPUS Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérrnam. Amen.

MAY the Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

He receives both portions of the host reverently, joins his hands together, and remains for a little while quietly meditating on the most holy Sacrament. Then he uncovers the chalice, kneels, gathers up the crumbs, if there are any, and wipes the paten above the chalice, whilst he says:

QUID retribuam Dómino pro ómnibus, quæ retribuit mihi? Cálicem salutáris accípíam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

WHAT return shall I make to the Lord for all he hath given unto me? I will take the Chalice of salvation, [p. 474](#) and call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

He takes the chalice into his right hand, and making the sign of the cross on himself with it, he says:

SANGUIS Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

MAY the Blood of our Lord Jesus Christ keep my soul unto life everlasting, Amen.

He receives the precious blood with the particle. Then, if there are any communicants, he should give them communion before purifying. Afterwards he says:

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

GRANT, Lord, that what we have taken with our mouth we may receive with a pure mind; and that from a temporal gift it may become for us an eternal remedy.

Meanwhile he passes the chalice to the server, who pours into a little wine, with which he cleanses his fingers; then he continues:

CORPUS tuum, Dómine, quod sumpsi, et Sanguis quem potávi, adhæreat viscéribus meis: et præsta; ut in me non remáneat scélerum mácula, quem pura et sancta refecerunt sacraménta. Qui vivis et regnas in sæcula sæculórum. Amen.

MAY thy Body, O Lord, which I have received, and thy Blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, whom thy pure and holy sacraments have refreshed; who livest and reignest world without end. Amen.

He washes his fingers, wipes them, and takes the ablution; he wipes his mouth and the chalice, which he covers, and after folding up the corporal, arranges it on the altar as before. Then he continues mass. After the last Postcommunion the priest says:

Dóminus vobíscum.

The Lord be with you.

R. Et cum spírítu tuo.

R. And with thy spirit.

Then either:

Ite, missa est.

Go, you are dismissed.

or, according to what mass is being said:

Benedicámus Dómino.

Let us bless the Lord.

R. Deo grátias.

R. Thanks be to God.

At mass for the dead, he says:

Requiescant in pace.

May they rest in peace.

R. Amen.

R. Amen.

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After saying, Ite missa est or Benedicámus Dómino, the priest bows down at the middle of the altar, and with his hands joined above it, says:

Pláceat tibi, sancta Trínitas, obséquium servitútis meæ: et præsta; ut sacrificium quod óculis tuæ majestátis indígnus óbtuli, tibi sit acceptábile, mihíque, et ómnibus pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.

May the homage of my service be pleasing to thee, O holy Trinity; and grant that the sacrifice which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee: and through thy mercy win forgiveness for me and for all those for whom I have offered it. Through Christ our Lord. Amen.

Then he kisses the altar, and raising his eyes upward, stretching out, lifting up, and joining his hands, bowing his head before the cross, he says:

Benedícat vos omnípotens Deus,

May God almighty bless you,

and turning towards the people, he blesses them once only, even at high mass, and continues:

Pater, et Fílius ✠ et Spíritus sanctus. R.
Amen.

Father, and Son and Holy ✠ Ghost. R.
Amen.

At a bishop's mass a triple blessing is given. At mass for the dead no blessing is given.

Then at the Gospel corner, after saying Dóminus vobíscum, and Inítium or Sequéntia sancti Evangéllii, and making the sign of the cross on the altar, or on the book and on

himself as at the Gospel in the mass, he reads the Gospel of St. John, as below, or another Gospel as appointed.

✠ Inítium sancti Evangéllii secúndum Joánnem. R. Glória tibi, Dómine.

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 ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joáannes. 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 quæ 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 filios Dei fieri; his qui credunt in nómine ejus, qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. (*Hic genuflectitur.*) ET VERBUM CARO FACTUM EST, et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátia et veritátis.

R. Deo grátias.

✠ The beginning of the holy Gospel according to St. John. R. Glory be to thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God. All things were made by him, and without him was made nothing that was made: in him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend ^{p. 476} it. There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light, that was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave them power to become the sons of God: to them that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH (*here the people kneel down*), and dwelt among us; and we saw his glory, the glory as it were of the only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

While leaving the altar the priest says silently the antiphon Trium puerórum, &c.

