

almighty Father, eternal God, through Christ our Lord: Who, having abolished the empty shadows of animal victims, hath rendered acceptable for us in sacrifice His own Body and Blood: that in every place may be offered to Thy Name that clean oblation, which alone hath been pleasing to Thee. Therefore, in this Mystery of inscrutable wisdom and immense charity, that which once accomplished all on the Cross ceaseth not its wonderful operation, He Himself offering, He Himself the Victim. And He inviteth us, being constituted one victim with Him, to that Sacred Banquet, in which He Himself is received as our food, the memory of His Passion is recalled, our minds are filled with grace, and a pledge of future glory is given unto us. And therefore, with the Angels and Archangels, with the Thrones and Dominions, and with all the hosts of the heavenly army, we sing a hymn to Thy glory, evermore saying: — *Sanctus*.



Communion (I Cor. 11:26–27)

AS OFTEN as you shall eat this Bread, and drink the Chalice, you shall show the death of the Lord, until He come: therefore whosoever shall eat this Bread or drink the Chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. (*P.T. Alleluia.*)

Postcommunion

FILL US, we beseech Thee, O Lord, with that eternal enjoyment of Thy Divinity, which is prefigured by the reception in this life of Thy precious Body and Blood: Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end.

Cover illustration: Vision of Saint Thomas Aquinas (1593), by Santi di Tito (1536–1603).

potens Deus: per Christum Dóminum nostrum. Qui, remóti carnálium victimárum inánibus umbris, Corpus et Sánguinem suam nobis in sacrificium commendávit: ut in omni loco offerátur nómini tuo, quæ tibi sola complácut, oblátio munda. In hoc igitur inscrutábilis sapiéntiæ, et imménsæ caritátis mystério, idípsum quod semel in Cruce perfécit, non cessat mirábiliter operári, ipse offerens, ipse et oblátio. Et nos, unam secum hóstiam efféctos, ad sacrum invitat convívium, in quo ipse cibus noster súmitur, recólitur memória Passiόνis ejus, mens implétur grátia, et futúrá glóriæ nobis pignus datur. Et ideo cum Ángelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni millítia cœlestis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes: — *Sanctus*.

QUOTIESCÚMQUE manducábitis Panem hunc et Cálicem bibéti s, mortem Dómini annuntiábitis, donec véniat: itaque quicumque manducáverit Panem vel bíberit Cálicem Dómimi indigne, reus erit Córporis et Sánguini s Dómini. (*T.P. Alleluia.*)

FAC NOS, quæsumus, Dómine, divinitáti s tuæ sempitérna fruiti óne repléri: quam preti ósi Córporis et Sánguini s tui temporáli s percéptio præfigúrat: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.



Proper Prayers of the Mass in the Extraordinary Form

Votive Mass of the Most Holy Sacrament of the Eucharist

Introit (Psalm 80:17)

CIBÁVIT EOS ex ádipe fruménti: et de petra, melle saturávit eos. (*T.P. Alleluia, alleluia.*) *Ps. ibid.*
2. Exsultáte Deo adjutóri nostro: jubilate Deo Jacob. *V.* Glória Patri, et Fílio, et Spíritui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. *R.* Amen. — Cibávit eos ...

HE FED THEM with the fat of corn, and filled them with honey out of the rock. (*P.T. Alleluia, alleluia.*) *Psalm.* Rejoice to God our helper; sing aloud to the God of Jacob. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — He fed them ...

Collect

DEUS, qui nobis sub Sacramento mirábilis passi óni s tuæ memoriám reliquísti: tríbu e, quæsumus, ita nos Córporis et Sánguini s tui sacra mystéria venerári: ut redemptioni s tuæ fructum in nobis júgiter sentiámus. Qui vivis et regnas ...

O GOD, Who under a wonderful Sacrament hast left us a memorial of Thy Passion: grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood that we may ever feel within us the fruit of Thy Redemption. Who livest and reignest ...

Epistle (I Corinthians 11:23–29)

FRATRES: Ego enim accépi a Dómíno quod et trádidí vobis, quóniam Dóminus Jesus, in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit: Accípíte et manducáte: hoc est corpus meum,

BRETHREN, I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat, this is My Body,

which shall be delivered for you; this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in My Blood; this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord until He come. Therefore whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord.

Gradual (Psalm 144: 15–16)

THE EYES of all hope in Thee, O Lord, and Thou givest them meat in due season. Thou openest Thy hand, and fillest every living creature with blessing. **Alleluia, alleluia.** (*John 6. 56-57.*) My Flesh is meat indeed and My Blood is drink indeed: he that eateth My Flesh and drinketh My Blood, abideth in Me, and I in Him. Alleluia.

After Septuagesima, the following is prayed in place of the Alleluia and V. Caro mea...

Tract (Malachi 1: 11)

FROM THE RISING of the sun even to its going down, My name is great among the Gentiles. And in every place there is sacrifice, and there is offered to My name a clean oblation; for My name is great among the Gentiles. (*Proverbs 9:5*) Come, eat My bread: and drink the wine, which I have mingled for you.

During Eastertide, the Gradual and Tract are omitted and the following is prayed:

quod pro vobis tradetur: hoc facite in meam commemorationem. Similiter et calicem, postquam coenavit, dicens: Hic calix novum testamentum est in meo sanguine. Hoc facite, quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc et calicem bibetis, mortem Domini annuntiabitis, donec veniat. Itaque quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit Corporis et Sanguinis Domini. Probet autem seipsum homo: et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, iudicium sibi manducat et bibit: non dijudicans Corpus Domini.

ÓCULI ómnium in te sperant, Dómine: et tu das illis escam in tempore opportúno. V. Aperis tu manum tuam: et imple omne animal benedictione. Alleluia, alleluia. V. Caro mea vere est cibus, et Sanguis meus vere est potus: qui manducat meam Carnem et bibit meum Sanguinem, in me manet, et ego in eo. Alleluia.

AB ORTU solis usque ad occasum, magnum est nomen meum in gentibus. V. Et in omni loco sacrificatur, et offertur nómini meo oblatio munda: quia magnum est nomen meum in gentibus. V. Venite, comedite panem meum: et bibite vinum, quod miscui vobis.

Alleluia (Luke 24: 35)

ALLELUÍA, ALLELUÍA. Cognoverunt discipuli Dóminum Jesum in fractione panis. Alleluia. V. (*Jn. 6:56–57*) Caro mea vere est cibus, et sanguis meus vere est potus: qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo. Alleluia.

ALLELUIA, ALLELUIA. The disciples knew the Lord Jesus in the breaking of the bread. Alleluia. (*Jn. 6:56–57*) My Flesh is meat indeed and My Blood is drink indeed: he that eateth My Flesh and drinketh my Blood, abideth in Me, and I in Him. Alleluia.

Gospel (John 6: 56–59)

IN ILLO TEMPORE: Dixit Jesus turbis Judæorum: Caro mea vere est cibus, et Sanguis meus vere est potus. Qui manducat meam Carnem, et bibit meum Sanguinem, in me manet, et ego in illo. Sicut misit me vivens Pater, et ego vivo propter Patrem: et qui manducat me, et ipse vivet propter me. Hic est panis, qui de celo descendit. Non sicut manducaverunt patres vestri manna, et mórtui sunt. Qui manducat hunc Panem, vivet in ætérnum.

AT THAT TIME, Jesus said to the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever.

Offertory (Leviticus 21: 6)

SACERDÓTES Dómini incensum et panes offerunt Deo: et ídeo sancti erunt Deo suo, et non pollutent nomen ejus. (P.T. Alleluia.)

THE PRIESTS of the Lord offer incense and loaves to God, and therefore they shall be holy to their God, and shall not defile His Name. (P.T. Alleluia.)

Secret

GRACIOUSLY bestow on Thy Church, we beseech Thee, O Lord, the gifts of unity and peace, which are mystically shown forth in the offerings now made. Through our Lord...

In Lent and Eastertide, the Preface of Lent and the Preface for Easter, respectively, may be prayed. At other times, the Common Preface may be prayed. In any season, the following may be prayed:

Preface of the Most Blessed Sacrament

VERE DIGNUM et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine, sancte Pater, omni-

IT IS TRULY meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, O holy Lord,