

THE ORDINARY OF THE MASS.

The Priest : In nómine Pátris, et Fílii, et Spíritus Sáncti. Amen.

Ant. Introibo ad altáre Déi.

The Servers : R̄. Ad Déum qui laetíficat juventútem méam.

Psalm 42.

Judica me Déus, et discérne causam méam de gente non sancta : ab hómine iniquo et doloso erue me.

S. Quia tu es Déus fortitúdo méa : quare me repulísti, et quare trístis incédo, dum affligit me inimícus?

P. Emitte lúcem túam, et veritatem túam : ipsa me deduxérunt, et adduxérunt in móntem sánctum túum et in tabernácula túa.

S. Et introibo ad altáre Déi : ad Déum qui laetíficat juventútem méam.

P. Confitébor tibi in cithara, Déus, Déus méus : quare trístis es ánima méa, et quare contúrbas me?

S. Spéra in Déo, quóniam adhuc confitébor illi : salutáre vultus méi, et Déus méus.

P. Glória Pátri, et Filio, et Spíritui Sancto.

S. Sicut érat in princípío, et nunc, et semper et in saécula saeculórum. Amen.

P. Introibo ad altáre Déi.

R̄. Ad Déum qui laetíficat juventútem méam.

∕. Adjutórium nóstrum in nómine Dómini.

R̄. Qui fécit caélum et térram.

¶ *In Masses for the Dead and in Masses of the Time from Passion Sunday to Holy Saturday exclusive, the Psalm Júdica me is omitted, and also the repetition of the Antiphon.*

P. Confíteor Déo omnipoténti, etc.

The Servers :

Misereátur túi omnipotens Déus, et dimíssis peccátis túis, perdúcat te ad vítam aetérnam. — *P.* R̄. Amen.

The Servers :

Confíteor Déo omnipoténti, beatae Maríae semper Vírgini, beato Michaéli Archángelo, beato Joánni Baptistae, sanctis Apóstolis Pétro et Páulo, ómnibus sánctis, et tibi páter, quia peccávi nimis cogitátione, vérbo et ópere : méa culpa, méa culpa, méa máxima culpa. Ideo précor beátam Maríam semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptistam, sánctos Apóstolos Pétrum et Páulum, omnes sánctos, et te páter, oráre pro me ad Dóminum Déum nóstrum.

The Priest :

Misereátur véstri omnipotens Déus, et dimíssis peccátis véstris, perdúcat vos ad vítam aetérnam.

R̄. Amen.

Indulgéntiam, absolutiónem et remissionem peccatórum nostrórum tríbuat nóbis omnipotens et miséricors Dóminus. R̄. Amen.

∕. Déus tu convérsus vivificábis nos.

R̄. Et plebs túa laetábitur in te.

∕. Osténde nóbis Dómine misericórdiam túam.

R̄. Et salutáre túum da nóbis.

∕. Dómine exáudi oratiómem méam.

R̄. Et clamor méus ad te véniat.

∕. Dóminus vobíscum.

R̄. Et cum spíritu túo.

Orémus.

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

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

The Priest reads the Introit. Then he says alternately with the servers.

Kyrie eleison. Kyrie eleison. Kyrie eleison.

Christe eleison. Christe eleison. Christe eleison.

Kyrie eleison. Kyrie eleison. Kyrie eleison.

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus altissimus, Jesu Christe. Cum Sancto Spiritu, in gloria Dei Patris. Amen.

¶ Dominus vobiscum. R. Et cum spiritu tuo.

The Collect or Collects are next said; then the Epistle, Gradual, Tract or Alleluia, and the Sequence if there be one.

The Priest then says :

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito : ita me tua grata miseratione dignare mundare, ut sanctum

Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Jube Domine benedicere.

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

¶ Dominus vobiscum. R. Et cum spiritu tuo.

✠ *Initium or Sequentia sancti Evangelii secundum N.*

R. Gloria tibi Domine.

After the Gospel : Laus tibi, Christe.

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

¶ Dominus vobiscum. R. Et cum spiritu tuo.

Orémus.

Having read the Offertory Antiphon, the Priest says :

Suscipe sancte Pater, omnipotens aetérne Deus, hanc immaculatam hóstiám, quam ego indignus fámulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccátis, et offensionibus, et negligétiis meis, et pro ómnibus circumstantibus, sed et pro ómnibus fidélibus christiánis, vivis atque defunctis : ut mihi et illis proficiat ad salutem in vitam aetérnam. Amen.

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

Offerimus tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam : ut in conspéctu divinae majestátis tuae, pro nostra et totius mundi salute cum odóre suavitátis ascéndat. Amen.

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

Veni sanctificátor omnipotens aetérne Deus : et bédedic hoc sacrificium tuo sancto nómini praeparátum.

Psalm 25.

Lavabo inter innocéntes manus meas : et circúmdabo altáre tuum, Dómine.

Ut áudiam vocem laudis : et enárem univérsa mirabilia tua.

Dómine, diléxi decórem domus tuae : et locum habitatiónis glóriæ tuae.

Ne perdas cum impiis, Deus, ánimam meam : et cum viris sánguinum vitam meam.

In quorum mánibus iniquitátes sunt : délixtera eórum repléta est munéribus

Ego autem in innocéntia mea ingressus sum : redime me, et miserere mei.

Pes meus stetit in dirécto . in ecclésiis bédicam te, Dómine.

Glória, etc.

Súscipe sancta Trinitas hanc oblationem, quam tibi offerimus ob memóriam passiónis, resurrectiόnis, et ascensionis Jesu Christi Dómini nostri : et in honórem beatae Mariae semper Vírginis, et beati Joánnis Baptistae, et sanctorum Apostolorum Petri et Pauli, et istórum, et órnnium sanctorum : ut illis proficiat ad honórem, nobis autem ad salutem : et illi pro nobis intercedere dignéntur in caelis, quorum memóriam ágimus in terris. Per eúndem Christum Dóminum nostrum. Amen.

Oráte fratres : ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R̄. Suscipiat Dóminus sacrificium de mánibus túis, ad láudem et glóriam nóminis sui, ad utilitatem quoque nóstram, totiúsque Ecclésiæ suae sanctae.

The Priest says Amen, and then the Secrets. He then says :

COMMON PREFACE.

¶ *The Proper Prefaces are found after the Ordinary of the Mass.*

PER ómnia saecula saeculorum. R̄. Amen. V̄. Dóminus vobiscum. R̄. Et cum spiritu tuo. V̄. Sur-

sum córda. R̄. Habémus ad Dóminum. V̄. Grátias ágimus Dómino Deo nostro. R̄. Dignum et jústum est.

Vere dignum et justum est, aequum et salutáre, nos tibi semper, et ubique grátias ágere : Dómine sancte, Pater omnipotens, aetérne Deus : per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adorant Dominatiónes, tremunt Potestátes. Caeli, caelorumque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admitti júbeas, deprecámur, súplici confessiόne dicétes.

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt caeli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

CANON OF THE MASS.

TME igitur, clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum, súpplices rogámus, ac pétimus, ut accépta hábeas, et benedícas haec dona, haec múnera, haec sancta sacrificia illibáta, in primis, quae tibi offerimus pro Ecclésia tua sancta cathólica : quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum : una cum famulo tuo Papa nostro *N.* et Antístite nostro *N.* et ómnibus orthodoxis, atque cathólicae et apostólicae fidei cultóribus.

Meménto, Dómine, famulórum famularúmque tuárum, *N.* et *N.*; et ómnium circumstantium, quorum tibi fides cógnota est, et nota devótió, pro quibus tibi offerimus : vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque ómnibus : pro redemptiόne animárum suárum, pro spe salutis, et incolumitátis suae : tibi que reddunt vota sua aetérno Deo, vivo et vero.

Communicántes, et memóriam venerántes, in primis gloriósae semper Virgínis Maríaee, Genitricis Dei et Dómini nostri Jesu Christi :

During the Octave of Christmas :

Communicántes, et diem (noctem) sacratíssimum (-am) celebrántes, quo (qua) beátae Maríaee intemeráta virgínitas huic mundo édídít Salvatórem : sed et memóriam venerántes, in primis ejúsdem gloriósae semper Virgínis Maríaee, Genitricis ejúsdem Dei et Dómini nostri Jesu Christi :

During the Octave of the Epiphany :

Communicántes, et diem sacratíssimum celebrántes, quo Unigénitus tuus in tua tecum glória coaetérnus, in veritáte carnis nostrae visibiliter corporális apparuit : sed et memóriam venerántes, in primis gloriósae semper Virgínis Maríaee, Genitricis ejúsdem Dei et Dómini nostri Jesu Christi :

During the Octave of Easter :

Communicántes, et diem (noctem) sacratíssimum (-am) celebrántes Resurrectiόnis Dómini nostri Jesu Christi secúndum carnem : sed et memóriam venerántes, in primis gloriósae semper Virgínis Maríaee, Genitricis ejúsdem Dei et Dómini nostri Jesu Christi :

During the Octave of the Ascension :

Communicántes, et diem sacratíssimum celebrántes, quo Dóminus noster, unigénitus Fílius tuus, unitam sibi fragilitátis nostrae substántiam in glóriae tuae dextera collocávit : sed et memóriam venerántes, in primis gloriósae semper Virgínis Maríaee, Genitricis ejúsdem Dei et Dómini nostri Jesu Christi :

During the Octave of Pentecost :

Communicántes, et diem sacratíssimum Pentecóstes celebrántes, quo Spíritus Sanctus Apóstolis innúmeris linguis apparuit : sed et memóriam venerántes, in primis gloriósae semper Virgínis Maríaee, Genitricis Dei et Dómini nostri Jesu Christi :

sed et beatórum Apostolórum ac Mátyrum tuórum, Petri et Pauli, Andréae, Jacóbi, Joánnis, Thomae, Jacóbi, Philíppi, Bartholomaei, Matthaéi, Simónis et Thaddaei : Lini, Cleti, Cleméntis, Xysti, Cor-

nélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmae et Damiáni : et ómnium Sanctórum tuórum; quorum méritis, precibúsque concédas, ut in ómnibus protectiónis tuae muniámur auxilio. Per eúndem Christum Dóminum nostrum. Amen.

Hanc igitur oblatiónem servitútis nostrae, sed et cunctae familiae tuae,

During the Octaves of Easter and Pentecost :

quam tibi offerimus pro his quoque, quos regeneráre dignátus es ex aqua et Spíritu Sancto, tríbuens eis remissionem ómnium peccatórum,

quaesumus Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab aetérna damnatione nos éripi, et in electórum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

Quam oblatiónem tu Deus in ómnibus, quaesumus, benedíctam, adscriptam, ratam, rationábilem, acceptábilemque fácere dignéris : ut nobis Corpus, et Sanguis fiat dilectíssimi Filii tui Dómini nostri Jesu Christi.

Qui pridie quam paterétur, accépit panem in sanctas ac venerábiles manus suas, et elevátis óculis in caelum, ad te Deum Patrem suum omnipoténtem, tibi grátias agens, benedixit, fregit, deditque discipulis suis, dicens: Accípite, et manducáte ex hoc omnes.

HOC EST ENIM CORPUS MEUM.

Simili modo postquam coenátum est, accípiens et hunc praeclárum Cálicem in sanctas ac venerábiles manus suas : ítem tibi grátias agens, benedixit deditque discipulis suis, dicens: Accípite et bíbite ex eo omnes.

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

Haec quotiescúmque fecéritis, in mei memóriam faciétis.

Unde et memores, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Filii tui Dómini nostri tam beatae passiónis, nec non et ab inferis resurrectionis, sed et in caelos gloriósae ascensiónis : offerimus praeclárae majestáti tuae de tuis donis, ac datis, hóstiam puram, hóstiam sanctam, hóstiam immaculátam, Panem sanctum vitae aetérnae, et Cálicem salutis perpétuae.

Supra quae propítio ac seréno vultu respícere dignéris : et accépta habére, sicuti accépta habére dignátus es múnera púeri tui justi Abel, et sacrificium Patriárchae nostri Abrahae : et quod tibi óbtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

Súpplícites te rogámus, omnipotens Deus : jube haec perférri per manus sancti Angeli tui in sublímé altáre tuum in conspéctu divínae majestátis tuae : ut quotquot, ex hac altáris participatióne, sacrosáctum Filii tui Corpus, et Sanguinem sumpserimus, omni benedictiόne caelésti et grátia repleámur. Per eúndem Christum Dóminum nostrum. Amen.

Meménto étiam, Dómine, famulórum, famularúmque tuárum *N.* et *N.*, qui nos praecessérunt cum signo fidei, et dórmunt in somno pacis.

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refirgérii, lucis et pacis, ut indúlgeas, deprecámur. Per eúndem Christum Dóminum nostrum. Amen.

Nobis quoque peccatoribus famulis tuis, de multitudinē miseratiōnum tuarum sperantibus, partem aliquam, et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus : cum Joanne, Stephano, Matthia, Barnaba, Ignatio Alexandro, Marcellino, Petro, Felicitate, Perpétua, Agatha, Lúcia, Agnète, Caecília, Anastasia, et omnibus Sanctis tuis : intra quorum nos consortium, non aestimator mériti, sed véniae, quaesumus, largitor admittē. Per Christum Dóminum nostrum. Per quem haec omnia, Dómine, semper bona creas, sanctificas, vivificas, benedícis, et praestas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spíritus Sancti omnis honor et glória.

Per omnia saecula saeculorum.
R. Amen.

Orémus.

Praecéptis salutáribus móniti, et divína institutiōne formáti, audemus dicere :

Pater noster, qui es in caelis : Sanctificetur nomen tuum : Advéniat regnum tuum : Fiat voluntas tua, sicut in caelo, 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. R. Sed libera nos a malo. *The Priest says silently : Amen.*

Libera nos, quaesumus Dómine, ab omnibus malis, praeteritis, praesentibus, et futuris : et intercedente beata et gloriosa semper Virgine Dei Genitrice María, cum beatis Apostolis tuis Petro et Paulo, atque Andréa, et omnibus Sanctis, da propitius pacem in diebus nostris : ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatiōne securi. Per eundem Dóminum nostrum Jesum

Christum Filium tuum. Qui tecum vivit et regnat in unitate Spíritus Sanctis Deus.

Per omnia saecula saeculorum.
R. Amen.

Pax Dómini sit semper vobiscum.
R. Et cum spíritu tuo.

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

Agnus Déi, qui tollis peccata mundi : miserere nobis.

Agnus Déi, qui tollis peccata mundi : miserere nobis.

Agnus Déi, qui tollis peccata mundi : dona nobis pacem.

In Masses for the Dead, the words miserere nobis, are replaced by dona eis requiem, and the word sempiternam is added the third time; also, the first of the following Prayers is omitted.

Domine Jesu Christe, qui dixisti Apostolis tuis : Pacem relinquo vobis, pacem meam do vobis : ne respicias peccata mea, sed fidem Ecclesiae tuae : eamque secundum voluntatem tuam pacificare et coadunare digneris : qui vivis et regnas Deus per omnia saecula saeculorum. Amen.

Dómine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spíritu Sancto, per mortem tuam mundum vivificasti : libera me per hoc sacrosantum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis et universis malis : et fac me tuis semper inhaerere mandatis, et a te numquam separari permittas : qui cum eodem Deo Patre, et Spíritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

Percéptio Corporis tui, Dómine Jesu Christe, quod ego indignus sumere praesumo, non mihi provéniat in iudicium et condemnatiōnem : sed pro tua pietate prosit

mihî ad tutamentum mentis et corporis, et ad medelam percipiendam : qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

Panem caelestem accipiam, et nomen Domini invocabo.

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

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

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

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

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

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

After the last Postcommunion :

¶ Dominus vobiscum. R. Et cum spiritu tuo.

Ite, missa est, vel Benedicamus Domino. R. Deo gratias.

In Masses for the Dead : Requiescant in pace. R. Amen.

Placeat tibi, sancta Trinitas, obsequium servitutis meae : et praesta ; ut sacrificium, quod oculis tuae

majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. R. Amen.

In Masses for the Dead, this final Blessing is not given.

¶ Dominus vobiscum. R. Et cum spiritu tuo.

✠ Initium sancti Evangelii secundum Joannem. R. Gloria tibi, Domine.

IN principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt : et sine ipso factum est nihil, quod factum est : in ipso vita erat, et vita erat lux hominum : et lux in tenebris lucet, et tenebrae eam non comprehendunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. Et VERBUM CARO FACTUM EST, et habitavit in nobis : et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis. R. Deo gratias.



PROPER PREFACES.

The Preface for a feast is said also within the Octave, even on feasts which occur during that Octave, unless such feasts have a proper Preface.

At Christmas and on the Feast of Corpus Christi.

Vere dignum et justum est, aequum et salutáre, nos tibi semper, et ubique grátias ágere : Dómine sancte, Pater omnipotens, aetérne Deus. Quia per incarnáti Verbi mystérium, nova mentis nostrae óculis lux tuae claritátis infúlsit : ut dum visibíliter Deum cognoscimus, per hunc in invisibílium amórem rapiámur. Et ideo cum Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni militia caeléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes.

At the Epiphany.

Vere dignum et justum est..., aetérne Deus. Quia, cum Unigénitus tuus in substántia nostrae mortalitátis appáruit, nova nos immortalitátis suae luce reparávit. Et ideo, etc.

In Lent.

Vere dignum et justum est, aequum et salutáre..., aetérne Deus. Qui corporáli jejúnio vítia cómprimis, mentem élevas, virtútem largiris et praémia : per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adorant Dominationes, tremunt potestátes. Caeli, caelorumque Virtútes, ac beáta Séraphim, sócia exultatióne concélebrant. Cum quibus et nostras voces, ut admítteri júbeas, deprecámur, súplici confessióne dicétes.

At Masses of the Passion or of the Holy Cross.

Vere dignum et justum est, aequum et salutáre..., aetérne Deus. Qui salutem humáni géneris in ligno crucis constituísti : ut unde mors oriebátur, inde vita resúrgeret : et qui in ligno vincébat, in ligno quoque vincerétur : per Christum Dóminum nostrum. Per quem, etc.

At Eastertide.

Vere dignum et justum est, aequum et salutáre : Te quidem Dómine omni témpore, sed in hac potíssimum die (*or* in hoc potíssimum) gloriósius praedicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriéndó destrúxit, et vitam resurgéndo reparávit. Et ideo, etc.

At the Ascension.

Vere dignum et justum est, aequum et salutare..., aetérne Deus: per Christum Dóminum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernéntibus est elevátus in caelum, ut nos divinitatis suae tribúeret esse partícipes. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni milítia caeléstis exercitus, hymnum glóriae tuae cánimus, sine fine dicéntes.

At Whitsuntide.

Vere dignum et justum est, aequum et salutare..., aetérne Deus: per Christum Dóminum nostrum. Qui ascendens super omnes caelos, sedénsque ad dexteram tuam, promíssum Spíritum Sanctum (hodiérna die) in filios adoptiÓNis effúdit. Quapropter profúsis gáudiis, totus in orbe terrárum mundus exsúltat. Sed et supérnae Virtútes, atque angélicae Potestátes hymnum glóriae tuae cóncinunt, sine fine dicéntes.

On the Feast of the Blessed Trinity and on Sundays throughout the year.

Vere dignum et justum est, aequum et salutare..., aetérne Deus. Qui cum Unigénito Filio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in unius singularitate persónae, sed in unius Trinitate substántiae. Quod enim de tua glória, revelánte te, crédimus, hoc de Filio tuo, hoc de Spíritu Sancto, sine differentia discretiÓNis sentímus. Ut in confessiÓne verae, sempiternaéque Deitátis, et in persónis proprietas, et in esséntia únitás, et in majestáte adorétur aequálitás. Quam laudant Angeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes.

On the Feast of the Most Sacred Heart of Jesus.

Vere dignum et justum est, aequum et salutare, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, aetérne Deus: Qui Unigénitum tuum in cruce pendéntem láncea militis transfígi voluísti, ut apértum Cor, divínae largitátis sacrárium, torrentes nobis fúnderet miseratiÓNis et grátiae, et quod amóre nostri flagráre nunquam déstitit, piis esset réquies et poeniténtibus patéret salutis refúgium. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni milítia caeléstis exercitus, hymnum glóriae tuae cánimus, sine fine dicéntes.

On the Feast of Christ, our King.

Vere dignum et justum est, aequum et salutare..., aetérne Deus. Qui unigénitum Fílium tuum Dóminum nostrum Jesum Christum, Sacerdótem aetérnum et universórum Regem, óleo exsultatiÓNis un-

xísti : ut seípsum in ara crucis, hóstiam immaculátam et pacíficam offerens, redemptiónis humánae sacraménta perágeret : et suo subjéctis império ómnibus creatúris,	aetérnum et universale regnum, imménsae tuae tráderet Majestáti : regnum veritátis et vitae; regnum sanctitátis et grátiae; regnum justítiae, amóris et pacis. Et ideo, etc.
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On Feasts and at Votive Masses of the Blessed Virgin Mary.

Vere dignum et justum est, aequum et salutáre..., aetérne Deus. Et te in *** beátae Maríae semper Vírginis collaudáre, benedícere, et praedicáre. Quae et Unigénitum	tuum Sancti Spíritus obumbratióne concépit : et virginitátis glória permanénte, lumen aetérnum mundo effúdit, Jesum Christum Dóminum nostrum. Per quem, etc.
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On Feasts and at Votive Masses of St. Joseph.

Vere dignum et justum est..., aetérne Deus : Et te in Festivitate (in Veneratióne) beáti Joseph debítis magnificáre praecóniis, benedícere et praedicáre. Qui et vir justus, a te Deíparae Vírgini Sponsus est datus : et fidélis servus ac prudens,	super Familiam tuam est constitútus : ut Unigénitum tuum, Sancti Spíritus obumbratióne concéptum, patérna vice custodíret, Jesum Christum Dóminum nostrum. Per quem, etc.
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On Feasts of the Apostles.

Vere dignum et justum est, aequum et salutáre : Te Dómine suppliciter exoráre, ut gregem tuum, pastor aetérne, non déseras : sed per beátos Apóstolos tuos continúa	protectione custódias. Ut iisdem rectóribus gubernétur, quos óperis tui vicários eidem contulisti praesse pastóres. Et ideo, etc.
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At Masses for the Dead.

Vere dignum et justum est, aequum et salutáre..., aetérne Deus, per Christum Dóminum nostrum. In quo nobis spes beátae resurrectiónis effúlsit : ut quos contrístat certa moriéndi conditio, eósdem	consolétur futúrae immortalitátis promíssio. Tuis enim fidélibus, Dómine, vita mutáitur, non tóllitur : et dissolúta terréstris hujus incolátus domo, aetérna in caelis habitatio comparátur. Et ideo, etc.
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PROPER PREFACES FOR CERTAIN DIOCESES.

Preface of Advent.

<p>Vere dignum et justum est, aequum et salutáre, nos tibi semper et ubique grátias ágere, Dómine sancte, Pater omnípotens, aetérne Deus, per Christum Dóminum nostrum; quem pérdito hóminum géneri Salvatórem miséricors et fidélis promisisti, cujus véritas instrúeret íncios, sánctitas justificáret ímpios, virtus adjuváret infirmos.</p>	<p>Dum ergo prope est ut véniat quem missúrus es, et dies affúlget libera-tiónis nostrae, in hac promissiónum tuárum fide piis gáudiis exsultámus. * Et ideo cum Angelis et Archán-gelis, cum Thronis et Dominatiónis bus, cumque omni militía caeléstie exercitus, hymnum glóriæ tuae cánimus, sine fine dicétes Sanctus, etc.</p>
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Preface of the Blessed Sacrament.

(Maundy Thursday — Corpus Christi — Votive Masses).

<p>Vere dignum et justum est, aequum et salutáre, nos tibi semper et ubique grátias ágere, Dómine sancte, Pater omnípotens, aetérne Deus, per Christum Dóminum nostrum, verum aeternúmque Pontíficem, et solum sine peccáti mácula sacerdotem : qui in novíssima coena</p>	<p>formam sacrificii perénnis insti-tuens, hóstiam se tibi primus óbtulit, et primus dócuit offerri : cujus carne pro nobis immoláta dum páscimur, roborámur, et fuso sán-guine dum potámur, ablúimur. * Et ideo, etc.</p>
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Preface of the Dedication of Churches.

<p>Vere dignum et justum est, aequum et salutáre, nos tibi semper et ubique grátias ágere, Dómine sancte, Pater omnípotens, aetérne Deus; qui hanc oratiónis domum quam aedificávimus, bonórum ómnium largítor inhábitas; et Ecclésiám, quam ipse fundásti, incessábili operatióne sanctíficas. Haec est enim vere domus oratiónis, visibilibus aedificiis adumbráta : templum habitatiónis glóriæ tuæ, sedes incommutábilis veritátis, san-</p>	<p>ctuárium aetérnae caritátis. Haec est arca quae nos a mundi eréptos dilúvio, in portum salutis indúcit. Haec est dilécta et única sponsa, quam acquisívit Christus sáanguine suo, quam vivificat spíritu suo : cujus in sinu, renáti per grátiam tuam, lacte verbi páscimur, pane vitae roborámur, misericórdiae tuae subsidiis confovémus. Haec fidéliter in terris, sponso adjuvante, militat; et perénnter in caelis, ipso coronante, triúmphant. * Et ideo, etc.</p>
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Preface of the Feasts of all Saints and of Patron Saints.

<p>Vere dignum et justum est, aequum et salutáre, nos tibi semper et ubique grátias ágere, Dómine</p>	<p>sancte, Pater omnípotens, aetérne Deus, qui glorificáris in concílio sanctorum, et eórum coronádo</p>
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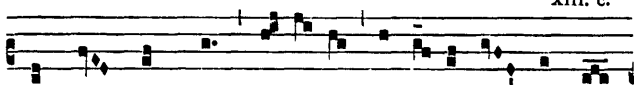
méríta, corónas dona tua ; qui nobis in eórum praebeas et conversatióne exéplum, et communióne consórtium, et intercessióne subsidium : ut tantam habéntes impósitam nubem téstium, per paciéntiam currámus ad propósitum nobis certámen, et cum eis percipiámus immarcescibilem glóriæ corónam ; per Jesum Christum Dóminum nostrum. Per quem Majestátem tuam laudant Ángeli, adórant Dominatiónes, tremunt Potestátes, Caeli, caelórúm-que Virtútes, ac beáta Séraphim, sócia exsultatióne concébrant. Cum quibus et nostras voces, ut admitti júbeas deprecámur, súpplíci confessióne dicéntes : Sanctus, etc.

The Ordinary Chants of the Mass

The Asperges.

OUTSIDE PASCHAL TIME. ANT. 7.

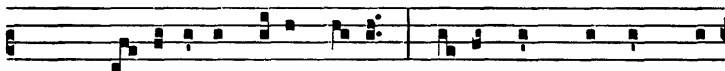
XIII. c.



-SPERGES me,* Dómi-ne, hyssópo, et mundá-



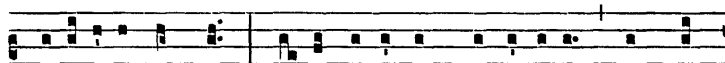
bor : lavá-bis me, et super nívem de- albá-bor.



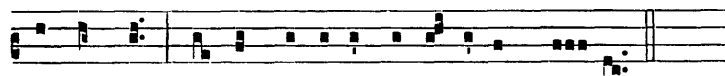
Ps. 50. Mi-se-ré-re mé-i, Dé-us, * se-cúndum mágnam mi-



se-ricórdi-am tú-am. Gló-ri-a Pátri, et Fí-li-o, et



Spi-rí-tu-i Sáncto. * Sic-ut é-rat in princí-pi-o, et nunc,



et semper, et in saécu-la saecu-ló-rum. A-men.

Repeat the Ant. Aspérges me.

¶ *On the first Sunday of the Passion the Glória Pátri. is not said, but the Antiphon Aspérges me. is repeated immediately after the Psalm.*

On the second Sunday of the Passion, or Palm Sunday, the Aspérges is omitted.

IN PASCHAL TIME

i. e. from Easter Sunday till Whitsun inclusive.

x. c.

Ant.
8.

V

Idi áquam * egre- di- éntem de tém-plo,
 a lá- te-re dex- tro, alle- lú- ia : et ómnes, ad
 quos pervénit á- qua ísta, sál- vi fá- cti sunt,
 et dí- cent, alle-lú- ia, al- le- lú- ia. *Ps. 117. Confi-*
*témini Dómino quó- ni- am bó- nus : * quó- ni- am in saé- cu- lum*
mi- se- ricór- di- a é- jus. Gló- ri- a Pá- tri, et Fí- li- o, et
*Spi- rí- tu- i Sán- cto. * Sic- ut é- rat in princí- pi- o, et nunc,*
 et semper, et in saé- cula sae- cu- ló- rum. Amen.

Repeat the Ant. Vidi áquam.

Ÿ. Osténde nóbis, Dómine, mise-
 ricórdiam túam. (*In Paschal Time*
add : Allelúia).

R̄. Et salutáre túum da nóbis.
 (*In Paschal Time add : Allelúia.*)

Ÿ. Dómine exáudi oratióem
 méam.

R̄. Et clamor méus ad te véniat

Ÿ. Dóminus vobíscum.

R̄. Et cum spíritu túo.

Orémus.

Prayer.

EXáudi nos, Dómine sancte, Pa-
ter omnipotens, aetérne Deus :
et mittere dignéris sanctum Ange-

lum tuum de caelis; qui custódiat,
fóveat, prótegat, visitet, atque de-
féndat omnes habitántes in hoc
habitáculo. Per Christum Dóminum
nostrum. R̄. Amen.

OTHER CHANTS *ad libitum*.

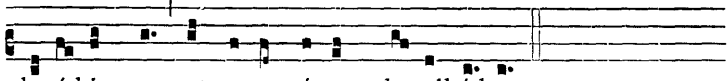
I.

Ant.

X. c.

7.
A

-spérges me, * Dómine, hyssó-po, et mundá-bor :



lavá-bis me, et super ní-vem de- albá-bor.

Ps. Miserére. as before.

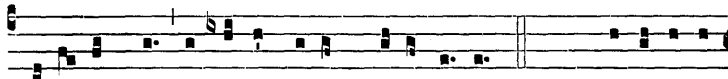
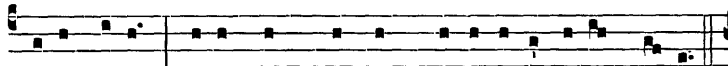
II.

Ant.

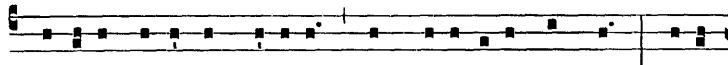
XII. c.

4.
A

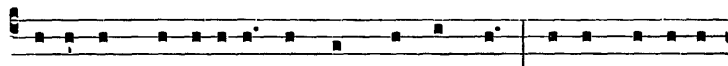
-spérges me, * Dómine, hyssópo, et mundábor :

lavá-bis me, et super nívem de-albá-bor. *Ps. 50. Mi-se-ré-re*

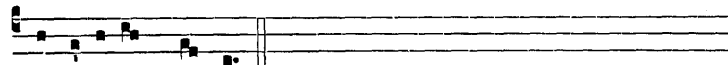
mé-i Dé-us, * secúndum mágnam mi-se-ri-córdi-am tú-am.



Gló-ri-a Pátri, et Fí-li-o, et Spirí-tu-i Sáncto. * Sicut



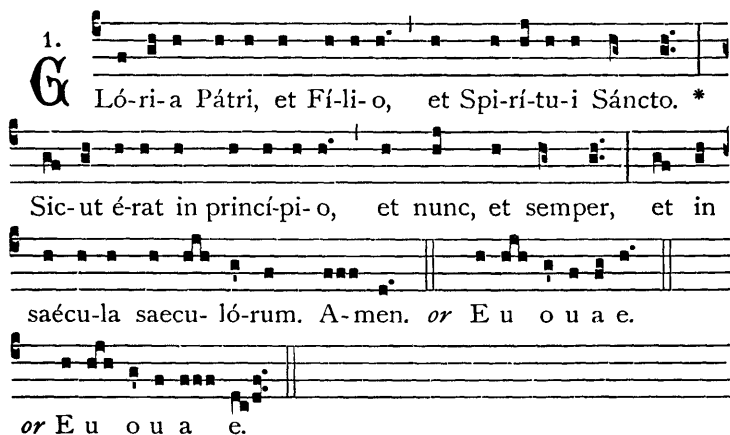
é-rat in princípi-o, et nunc, et semper, et in saécu-la



saeculó-rum. Amen.

Tones of the Ψ . « Gloria Patri »
at the Introit of the Mass.

1.



G Ló-ri-a Pátri, et Fí-li-o, et Spi-rí-tu-i Sáncto. *

Sic-ut érat in princí-pi-o, et nunc, et semper, et in
saécu-la saecu-ló-rum. A-men. *or* E u o u a e.

or E u o u a e.

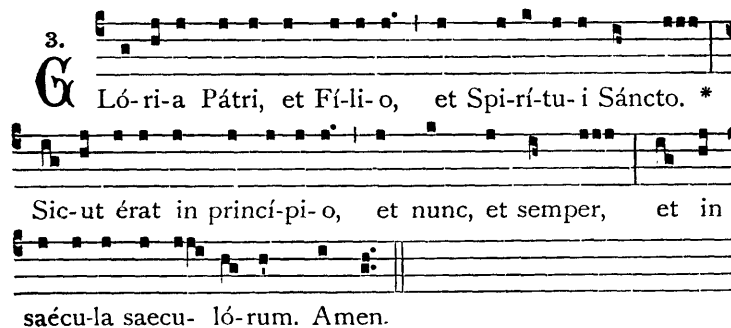
2.



G Ló-ri-a Pátri, et Fí-li-o, et Spi-rí-tu-i Sáncto. *

Sic-ut érat in princí-pi-o, et nunc, et semper, et in
saécu-la saecu-ló-rum. Amen.

3.



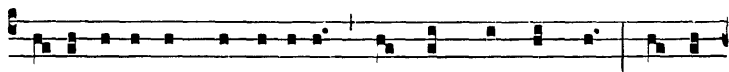
G Ló-ri-a Pátri, et Fí-li-o, et Spi-rí-tu-i Sáncto. *

Sic-ut érat in princí-pi-o, et nunc, et semper, et in
saécu-la saecu-ló-rum. Amen.

4.

G

Ló-ri-a Pátri, et Fí-li-o, et Spi-rí-tu-i Sáncto. *



Sic-ut é-rat in princí-pi-o, et nunc, et semper, et in

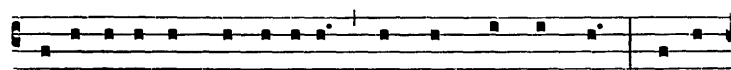


saécula saecu-ló-rum. Amen. or E u o u a e.

5.

G

Ló-ri-a Pátri, et Fí-li-o, et Spi-rí-tu-i Sáncto. *



Sic-ut é-rat in princí-pi-o, et nunc, et semper, et in

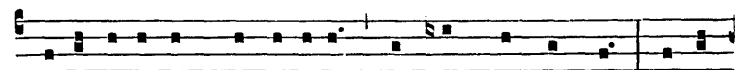


saécu-la saecu-ló-rum. Amen. or E u o u a e.

6.

G

Ló-ri-a Pátri, et Fí-li-o, et Spi-rí-tu-i Sáncto. *



Sic-ut é-rat in princí-pi-o, et nunc, et semper, et in

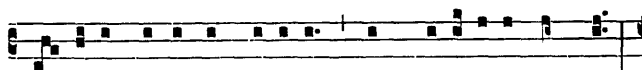


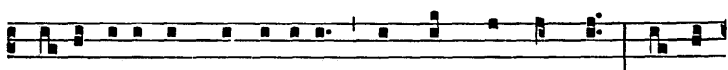
saécu-la saecu-ló-rum. Amen. or E u o u a e.

7.

G

Ló-ri-a Pátri, et Fí-li-o, et Spi-rí-tu-i Sáncto. *





Sic-ut é-rat in princí-pi-o, et nunc, et semper, et in

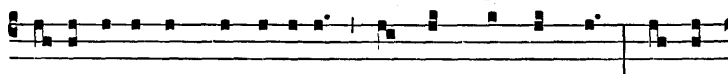


saécu-la saecu-ló-rum. A-men.

8.

G

Ló-ri- a Pátri, et Fí-li-o, et Spi-rí-tu-i Sáncto. *



Sic-ut é-rat in princí-pi-o, et nunc, et semper, et in



saécu-la saecu- ló-rum. Amen. *or* E u o u a e.

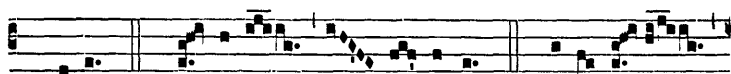
I. — In Paschal Time.

(Lux et origo)

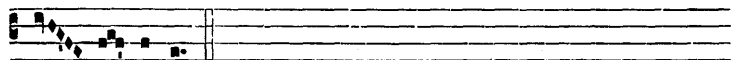
8.

K

Y-ri- e * e- lé- i-son, *ijj.* Chrí- ste e-



lé- i-son, *ijj.* Ký- ri- e e- lé- i-son, *ij.* Ký-ri- e *



e- lé- i-son.

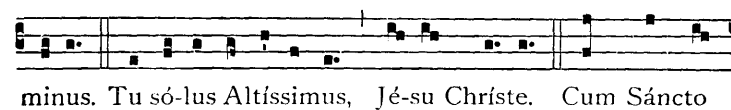
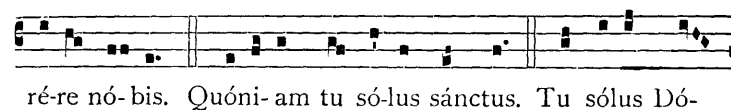
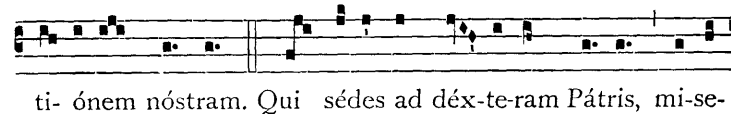
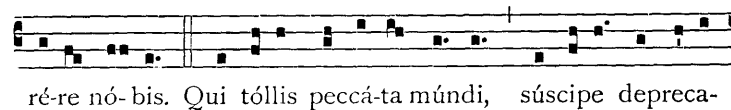
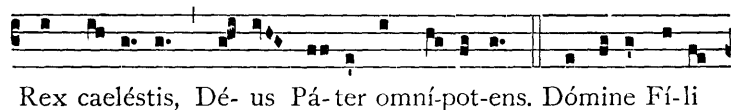
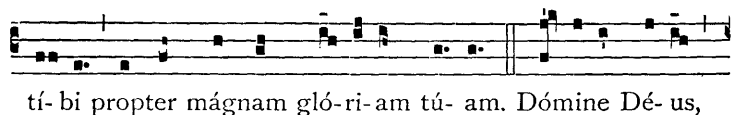
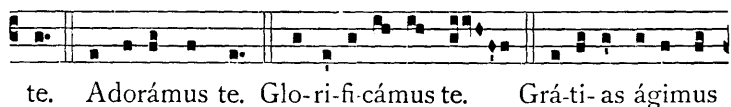
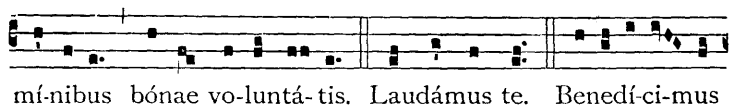
x. c.

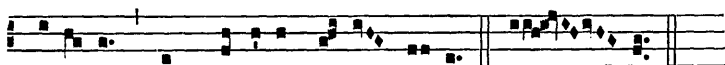
4.

G

Ló-ri- a in excélsis Dé- o. Et in tér-ra pax ho-





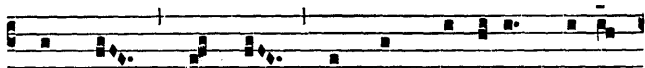


Spí-ri-tu, in gló-ri-a Dé-i Pá-tris. A- men.

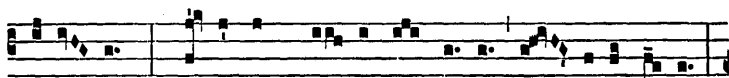
x. c.

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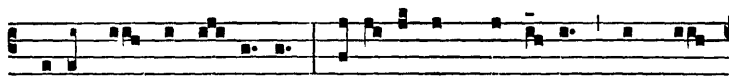
S



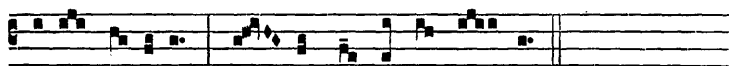
Anctus, * Sánctus, Sánctus Dóminus Dé-us



Sába- oth. Plé-ni sunt caé-li et térra gló- ri-a tú-a.



Hosánna in excél-sis. Bene-díctus qui vé-nit in nó-

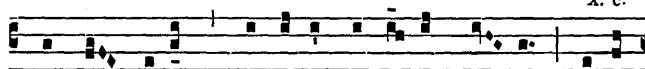


mine Dómini. Ho- sánna in excél- sis.

x. c.

4.

A



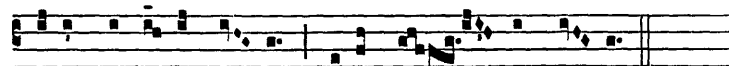
-gnus Dé-i, * qui tóllis peccá-ta mún-di : mi-se-



ré- re nó- bis. Agnus Dé-i, * qui tóllis peccá-ta

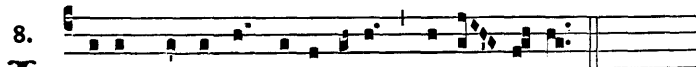


mún-di : mi-seré- re nó- bis. Agnus Dé-i, * qui



tóllis peccá-ta mún-di : dóna nó- bis pá- cem.

From the Paschal Vigil till Easter Saturday inclusive.



I - te, mísica est, alle-lú-ia, alle- lú-ia.
Dé-o grá-ti- as, alle-lú-ia, alle- lú-ia.

From Low Sunday till Whit-Saturday inclusive.



I - te, mísica est.
Dé-o grá-ti- as.

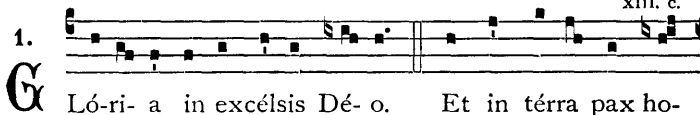
II. — For feasts of the I class. 1.

(Kyrie fons bonitatis)

X. c.



XIII. c.




mí- ni- bus bónae vo-luntá-tis. Laudá-mus te. Benedí-ci-
 mus te. Ado-rá-mus te. Glo-ri-fi-cá-mus te. Grá-ti- as
 ágimus tí-bi propter mágnam gló- ri- am tú- am. Dó-
 mine Dé-us, Rex caeléstis, Dé-us Pá-ter omnípot- ens.
 Dó- mine Fí- li uni-gé-ni-te Jé-su Chrí-ste. Dómine
 Dé-us, Agnus Dé-i, Fí- li- us Pá-tris. Qui tól- lis pec-
 cáta múndi, mi-se-ré-re nó-bis. Qui tól- lis peccáta
 múndi, súscipe depre-ca-ti- ónem nó-stram. Qui sédes
 ad déxte-ram Pá-tris, mi-se-ré-re nó-bis. Quóni-am tu
 só- lus sánctus. Tu só-lus Dóminus. Tu só-lus Al- tíssi-



mus, Jé- su Chrí-ste. Cum Sáncto Spí-ri-tu, in gló-
 ri-a Dé-i Pá- tris. A- men.

XII-XIII. c.

1.



S An- ctus, * Sán- ctus, Sán- ctus Dó-
 minus Dé- us Sába-oth. Pléni sunt caéli et tér-ra
 gló- ri-a tú-a. Hosánna in excél-sis. Bene-díctus
 qui vé- nit in nó-mine Dómi-ni. Hosánna in
 excél-sis.

X. c.

1.



A -gnus Dé- i, * qui tól- lis peccá-ta
 mún-di : mi-se-ré- re nó- bis. Agnus Dé- i, *
 qui tól-lis peccá-ta mún- di : mi-se-ré- re nó- bis.

Agnus Dé- i, * qui tól- lis peccá-ta mún-di :

dóna nó- bis pá- cem.

3. **I** - te, mís- sa est.
Dé- o grá- ti- as.

Or, more usually :

5. **I** - te, mís- sa est.
Dé- o grá- ti- as.

5. **B** Enedi-cámus Dó- mi- no.

III. — For feasts of the I class. 2.

(Kyrie Deus sempiterno)

4. **K** Y- ri- e * e- lé- i- son. Ký- ri- e

e- lé- i- son. Ký- ri- e e- lé- i- son.

Chrí- ste e- lé- i- son. Chríste

XI. c.

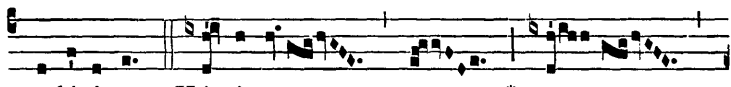


e-lé-i-son. Chrí-ste

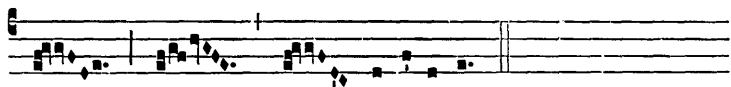
e-lé-i-son. Ký-ri-



e e-lé-i-son. Ký-ri-e



e-lé-i-son. Ký-ri-e *



**

e-lé-i-son.

XI. c.

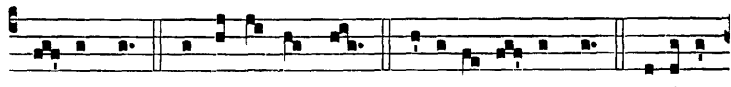
8.

G

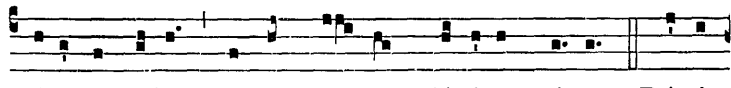
Ló-ri-a in excél-sis Dé-o. Et in térra pax



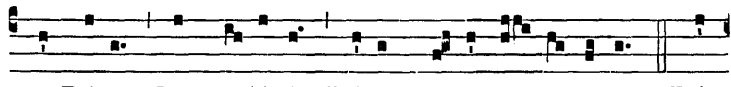
homí-nibus bó-nae vo-luntá-tis. Laudá-mus te. Benedí-



cí-mus te. Ado-rá-mus te. Glo-ri-fi-cá-mus te. Grá-ti-as



ágimus tí-bi propter má-gnam gló-ri-am tú-am. Dó-mi-



ne Dé-us, Rex caeléstis, Dé-us Pá-ter omní-pot-ens. Dó-



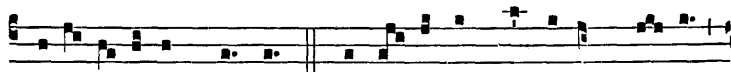
mine Fí-li uni-gé-ni-te Jé-su Chrí-ste. Dó-mine Dé-us,



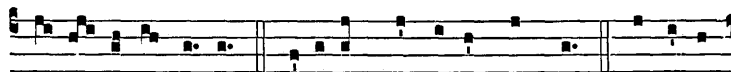
Agnus Dé- i, Fí-li- us Pá-tris. Qui tóllis pec- cá- ta mún-di,



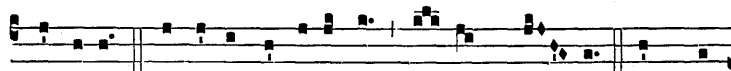
mi- se- ré- re nó- bis. Qui tóllis pec- cá- ta mún-di, sú- scipe de-



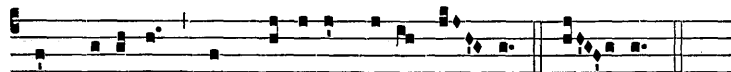
pre- ca- ti- ónem nó- stram. Qui sé- des ad déxte- ram Pá- tris,



mi- se- ré- re nó- bis. Quóni- am tu só- lus sán- ctus. Tu só- lus



Dó- mi- nus. Tu só- lus Altí- ssimus, Jé- su Chrí- ste. Cum Sán-



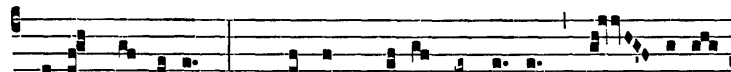
cto Spí- ri- tu, in gló- ri- a Dé- i Pá- tris. A- men.

(XI) XII. c.

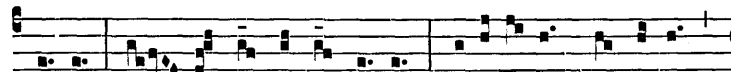
4.

S

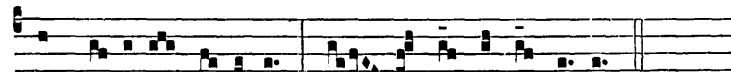
An- ctus, * Sán- ctus, Sán- ctus Dó- mi- nus



Dé- us Sá- ba- oth. Pléni sunt caéli et térra gló- ri- a



tú- a. Ho- sánna in excél- sis. Benedíctus qui vé- nit



in nó- mine Dó- mi- ni. Ho- sánna in excél- sis.

XI-XII. c.

4.

A - gnus Dé- i, * qui tól- lis peccá- ta

mún- di : mi- se-ré-re nó-bis. Agnus Dé- i, * qui

tól- lis peccá- ta mún- di : mi- se-ré-re nó-bis.

Agnus Dé- i, * qui tól- lis peccá- ta mún- di :

dó- na nóbis pá-cem.

Ite Missa est. or Benedicámus Dómino. as at the end of the preceding Mass.

IV. — For feasts of the II class. 1.

(Cunctipotens Genitor Deus)

x. c.

1.

K Yri- e * e- lé- i-son. *ijj.* Chri-

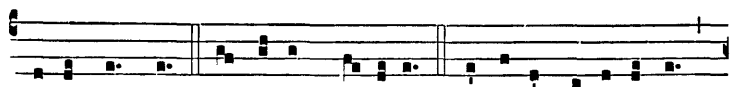
ste e- lé- i-son. *ijj.* Ký-ri- e e-

lé- i-son. *ijj.* Ký-ri- e * ** e- lé- i-son.

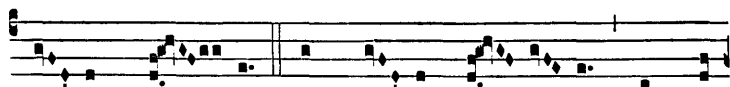
4.

G

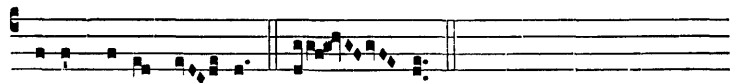
Ló-ri-a in excélsis Dé- o. Et in térra pax ho-
 mí-ni-bus bónae vo-luntá-tis. Laudá-mus te. Bene-dí-cimus
 te. Ado-rá-mus te. Glo-ri-ficá-mus te. Grá-ti-as
 á-gimus tí-bi propter má-gnam gló-ri-am tú-am. Dó-mi-
 ne Dé-us, Rex caeléstis, Dé- us Pá- ter omní-pot-ens.
 Dó-mi-ne Fí-li uni-gé-ni-te Jé- su Chrí- ste. Dó-mi-
 ne Dé-us, Agnus Dé-i, Fí- li-us Pá- tris. Qui tól-
 lis peccá-ta múndi, mi-se-ré-re nó-bis. Qui tóllis peccá-
 ta múndi, sú-scipe depre-ca-ti-ónem nó-stram. Qui sé-des
 ad délix-teram Pá-tris, mi-se-ré-re nó-bis. Quo-ni- am tu



só-lus sánctus. Tu só-lus Dóminus. Tu só-lus Altíssimus,



Jé-su Chrí-ste. Cum Sáncto Spí-ri-tu, in gló-



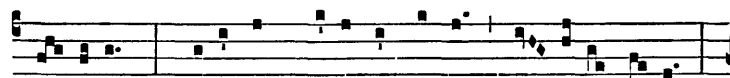
ri-a Dé-i Pá-tris. A-men.

XI. c.

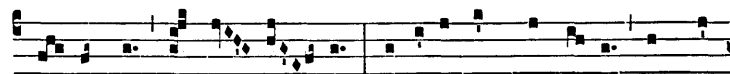
8.

S

An-ctus, * Sánctus, Sán-ctus Dóminus Dé-us



Sá-ba-oth. Pléni sunt caéli et térra gló-ri-a tú-a.



Ho-sánna in ex-cél-sis. Bene-díctus qui vé-nit in nó-



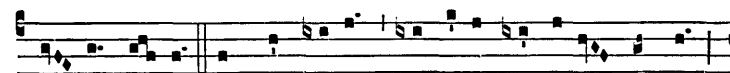
mine Dó-mi-ni. Ho-sánna in ex-cél-sis.

(XII) XIII. c.

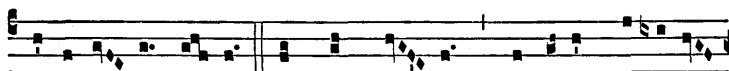
6.

A

-gnus Dé-i, * qui tóllis peccáta mún-di : mi-se-



ré-re nó-bis. Agnus Dé-i, * qui tóllis peccáta mún-di :



mi-seré- re nó- bis. Agnus Dé- i, * qui tóllis peccáta



múndi : dóna nó- bis pá- cem.

1.

I

- te, míssa est.
Dé- o grá- ti- as.

1.

B

Enedi-cámus Dó- mino.

V. — For feasts of the II class. 2.

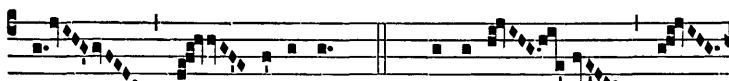
(Kyrie magnae Deus potentiae)

XIII. c.

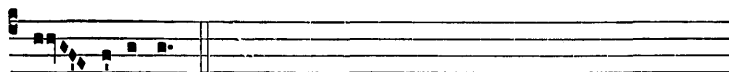
8.

K

Yri- e * e- lé- i-son. *ijj.* Chrí-



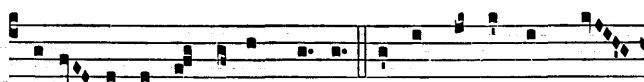
ste e- lé- i-son. *ijj.* Ký-ri- e * e-



lé- i-son. *ijj.*

XII. c.

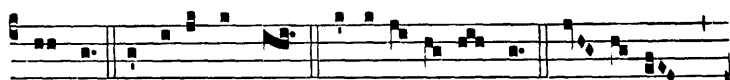
8.

G

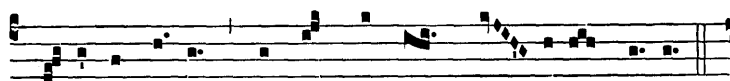
Ló-ri- a in excélsis Dé- o. Et in térra pax ho-



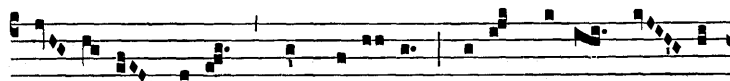
mí-ni-bus bónae vo-luntá-tis. Laudá-mus te. Bene-dí-ci-



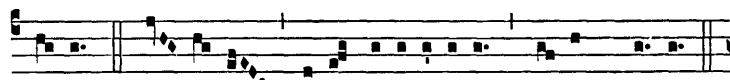
mus te. Adorá-mus te. Glo-ri-fi-cá-mus te. Grá-ti-as



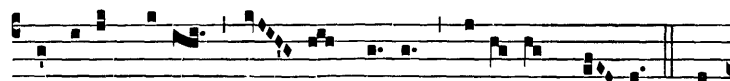
á-gi-mus tí-bi propter má-gnam gló-ri-am tú-am.



Dó-mi-ne Dé-us, Rex caeléstis, Dé-us Pá-ter o-mní-



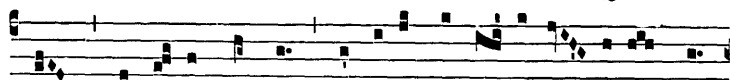
pot-ens. Dó-mi-ne Fí-li unigé-ni-te Jé-su Chrí-ste.



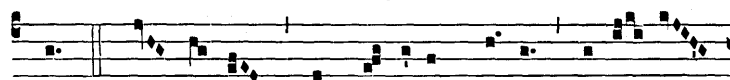
Dó-mi-ne Dé-us, A-gnus Dé-i, Fí-li-us Pá-tris. Qui



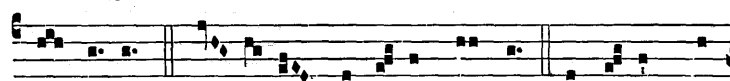
tól-lis peccá-ta mún-di, mi-se-ré-re nó-bis. Qui tól-



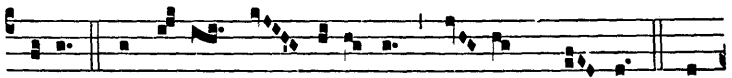
lis peccá-ta mún-di, sú-scipe depre-ca-ti-ónem nó-



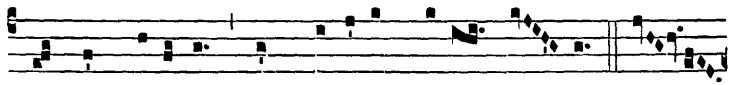
stram. Qui sé-des ad délix-teram Pá-tris, mi-se-ré-



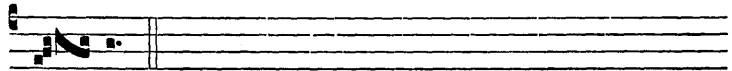
re nó-bis. Quo-ni-am tu só-lus sán-ctus. Tu só-lus Dó-



minus. Tu só-lus Al-tíssimus, Jé-su Chrí-ste. Cum



Sáncto Spí-ri-tu, in gló-ri-a Dé-i Pá-tris. A-

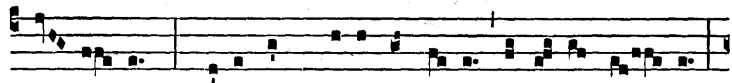


men.

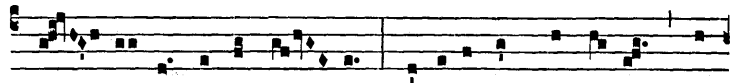
4.

S

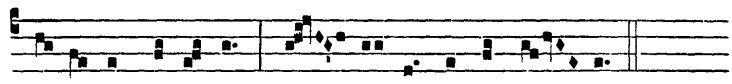
An-ctus, * Sán-ctus, Sán-ctus Dóminus Dé-us



Sá-ba-oth. Pléni sunt caéli et térra gló-ri-a tú-a.



Ho-sánna in excél-sis. Benedíctus qui vé-nit in



nómi-ne Dómi-ni. Ho-sánna in excél-sis.

4.

A

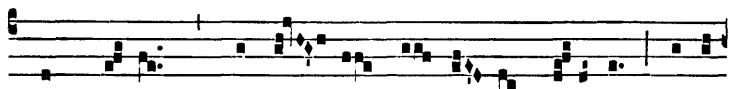
-gnus Dé-i, * qui tól-lis pec-cá-ta mún-



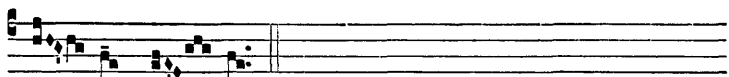
di: mi-seré-re nó-bis. A-gnus Dé-i, * qui tól-



lis pec-cá- ta mún-di : mi-se-ré- re nó- bis. A-



gnus Dé- i, * qui tól- lis pec-cá- ta mún-di : dóna



nó- bis pá- cem.

8.

I

- te,
Dé-o



míssa est.
grá-ti- as.

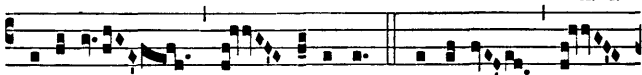
VI. — For feasts of the II class. 3.

(Kyrie Rex Genitor)

x. c.

7.

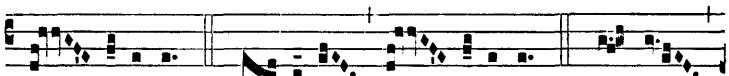
K



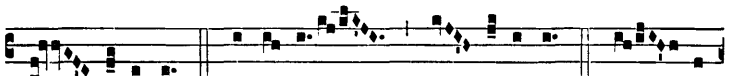
Yri- e * e- lé- i-son. Ký-ri- e e-



lé- i-son. Ký-ri- e e- lé- i-son. Chrí- ste



e- lé- i-son. Chrí- ste e- lé- i-son. Chrí- ste



e- lé- i-son. Ký-ri- e e- lé- i-son. Ký- ri-




e e- lé- i-son. Ký-ri- e *

** e- lé- i-son.

8.  x. c.

G Ló-ri-a in excélsis Dé- o. Et in tér-ra pax ho-



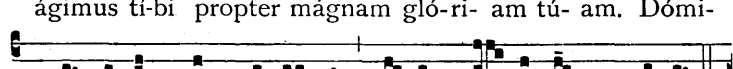
mí-nibus bónae vo-luntá-tis. Laudá-mus te. Benedí-cimus



te. Adorá-mus te. Glo-ri-fi-cá-mus te. Grá-ti-as



ágimus tí-bi propter má-gnam gló-ri-am tú-am. Dómi-



ne Dé-us, Rex caelé-stis, Dé-us Pá-ter omní-pot-ens.



Dómi-ne Fí-li unigéni-te Jé-su Chrí-ste. Dómi-ne Dé-us,



Agnus Dé-i, Fí-li-us Pá-tris. Qui tól-lis pec-cá-ta mún-



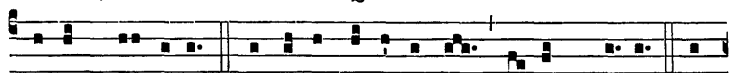
di, mi-se-ré-re nó-bis. Qui tól-lis peccá-ta mún-di, sús-



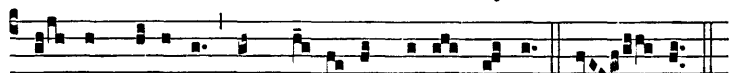
cipe depreca-ti- ónem nóstram. Qui sé- des ad déxte-ram



Pá- tris, mi-se- ré-re nó-bis. Quóni- am tu só- lus sánctus. Tu



só- lus Dó- minus. Tu só- lus Altí-ssimus Jé- su Chrí- ste. Cum



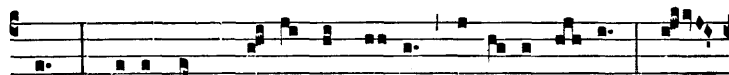
Sáncto Spí- ri- tu, in gló- ri- a Dé- i Pá- tris. A- men.

XI. c.

3.

S

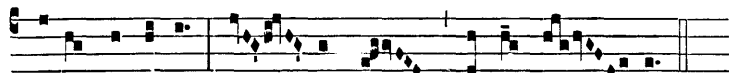
Anctus, * Sánctus, Sánctus Dóminus Dé- us Sába-



oth. Pléni sunt caé- lí et tér- ra gló- ri- a tú- a. Ho-



sánna in excé- lis. Bene- díctus qui vé- nit in nó-



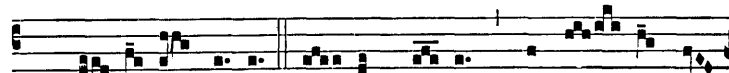
mine Dómi- ni. Ho- sánna in excé- lis.

XI. c.

8.

A

- gnus Dé- i, * qui tól- lis pec- cá- ta mún- di :



mi- se- ré-re nó- bis. A- gnus Dé- i, * qui tól- lis pec-

cá-ta mún-di : mi-se- ré-re nó-bis. A-gnus Dé- i, * qui
tól- lis pec-cá-ta mún-di : dó-na nó-bis pá-cem.

8.
I

- te, mÍssa est.
Dé- o grá-ti- as.

VII. — For feasts of the II class. 4.

(Kyrie Rex splendens)

8. **K** Yri- e * e- lé- i-son. *ijj.* ChrÍste
e- lé- i-son. *ijj.* Ký-ri- e
* e- lé- i-son. *ijj.*

6. **G** Ló-ri- a in excélsis Dé- o. Et in térra pax homÍ-
nibus bónae vo-luntá- tis. Laudá-mus te. BenedÍ- cimus

te. Ado-rá-mus te. Glo-ri-fi-cá-mus te. Grá-ti-as á-gimus
 tí-bi propter má-gnam gló-ri-am tú-am. Dó-mine Dé-us,
 Rex cae-lé-stis, Dé-us Pá-ter omní-pot-ens. Dó-mine Fí-li
 uni-gé-ni-te Jé-su Chrí-ste. Dó-mine Dé-us, Agnus
 Dé-i, Fí-li-us Pá-tris. Qui tól-lis peccá-ta mún-di, mi-se-
 ré-re nó-bis. Qui tól-lis peccá-ta mún-di, sú-scipe de-pre-ca-
 ti-ónem nó-stram. Qui sé-des ad délix-teram Pá-tris, mi-se-
 ré-re nó-bis. Quóni-am tu só-lus sán-ctus. Tu só-lus Dó-mi-
 nus. Tu só-lus Altí-ssimus, Jé-su Chrí-ste. Cum Sán-cto
 Spí-ri-tu in gló-ri-a Dé-i Pá-tris. A-men.

8. **S**  Anctus, * Sán- ctus, Sán- ctus Dóminus

 Dé- us Sá- ba- oth. Plé- ni sunt caéli et tér- ra

 gló- ri- a tú- a. Ho- sánna in ex- cé- sis. Be-

 nedí- ctus qui vé- nit in nómine Dómi- ni. Ho-

 sánna in ex- cé- sis.


XIII-XV. c.

8. **A**  -gnus Dé- i, * qui tól- lis peccáta múndi : mi-

 se- ré- re nó- bis. Agnus Dé- i, * qui tól- lis pec-

 cá- ta múndi : mi- se- ré- re nó- bis. Agnus Dé- i, *


 qui tól- lis peccá- ta múndi : dóna nó- bis pá- cem.

8. **I** 
 -te, míssa est.
 Dé-o grá-ti- as.

VIII. — For feasts of the II class. 5.

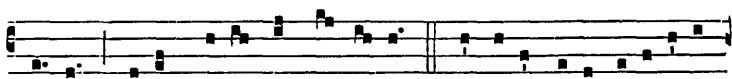
(De Angelis)

XV-XVI. c.

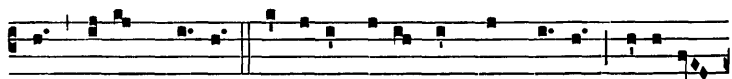
5. **K** 
 Y-ri- e * e- lé- i-son. *ij.* Chríste
 e- lé- i-son. *ij.* Ký-ri- e e-
 lé- i-son. *ij.* Ký-ri- e * ** e- lé- i-son.

XVI. c.

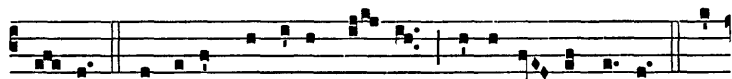
5. **G** 
 Ló-ri- a in excélsis Dé- o. Et in térra pax homí-
 bus bónae vo-luntá-tis. Laudá-mus te. Benedí-cimus te.
 Ado-rá-mus te. Glo-ri- ficá-mus te. Grá-ti- as ágimus tí- bi
 propter mágnam gló-ri- am tú- am. Dómine Dé- us, Rex cae-



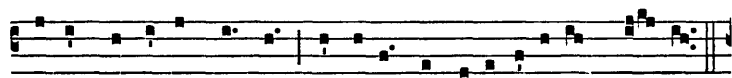
lé-stis, Dé-us Pá-ter omní-pot-ens. Dómine Fí-li unigéni-



te Jé-su Chrí-ste. Dómine Dé-us, Agnus Dé- i, Fí-li- us



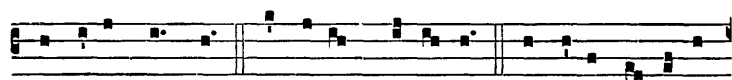
Pá-tris. Qui tóllis peccáta mún-di, mi-se-ré- re nó-bis. Qui



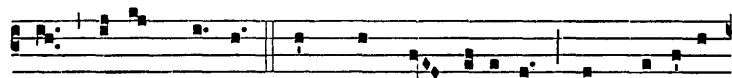
tól-lis peccá-ta mún-di, súscipe depreca-ti- ónem nó-stram.



Qui sédes ad délixteram Pá-tris, mi-seré-re nó-bis. Quóni-am



tu só-lus sánctus. Tu só-lus Dómi-nus. Tu só-lus Altíssi-



mus, Jé-su Chrí-ste. Cum Sáncto Spí-ri-tu, in gló-ri-a



Dé-i Pá- tris. A- men.

6.
S



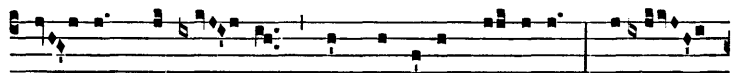
An- ctus, * Sánctus, Sán- ctus Dó- mi- nus



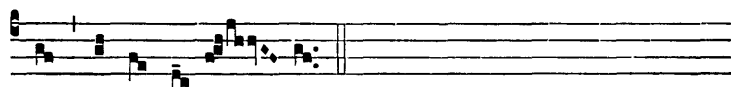
Dé- us Sá- ba- oth. Pléni sunt caé- li et tér-



ra gló- ri- a tú- a. Hosánna in excél- sis. Bene-



dí- ctus qui vé- nit in nómine Dómi- ni. Ho- sán-



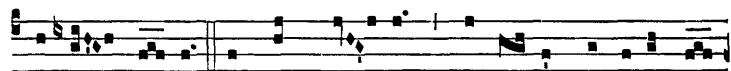
na in excél- sis.

XV. c.

6.

A

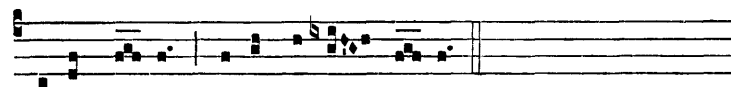
- gnus Dé- i, * qui tóllis peccáta múndi : mi- se-



ré- re nó- bis. Agnus Dé- i, * qui tól- lis peccáta mún-



di : mi- se- ré- re nó- bis. Agnus Dé- i, * qui tóllis pec-



cá- ta múndi : dóna nó- bis pá- cem.

5.

I

- te,
Dé- o

míssa est.
grá- ti- as.





5. **B** 
 Ene-dicá-mus Dó- mi-no.

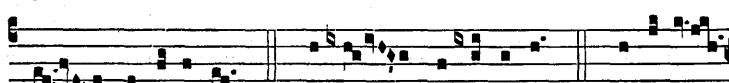
IX. — For feasts of the Blessed Virgin. 1.

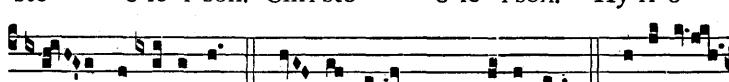
(Cum jubilo)

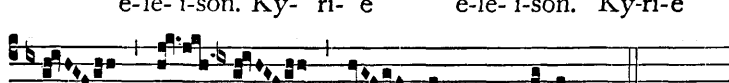
XII. c.

1. **K** 
 Y-ri- e * e-lé- i-son. Ký-ri-e e-lé- i-son.



 Ký-ri- e e-lé- i-son. Chrí-ste e-lé- i-son. Chrí-



 ste e-lé- i-son. Chrí-ste e-lé- i-son. Ký-ri-e

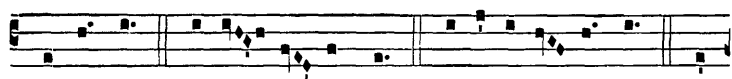

 e-lé- i-son. Ký- ri- e e-lé- i-son. Ký-ri-e


 * ** e-lé- i-son.

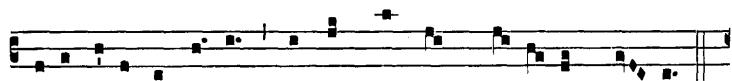
XI. c.

7. **G** 
 Ló-ri-a in excélsis Dé-o. Et in tér-ra pax ho-

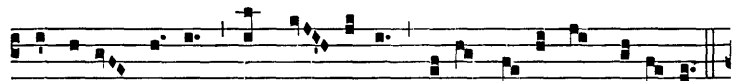

 mí-ni-bus bó-nae vo-luntá-tis. Laudá-mus te. Bene- dí-



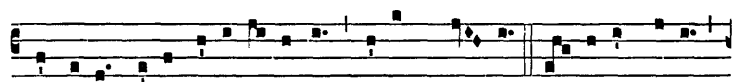
cimus te. Ado-rá-mus te. Glo-ri-fi-cá-mus te. Grá-



ti-as ágimus tí-bi propter mágnam gló-ri-am tú-am.



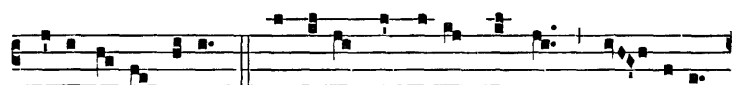
Dómine Dé-us, Rex cae-léstis, Dé-us Páter omnípot-ens.



Dómine Fí-li unigé-ni-te, Jé-su Chrí-ste. Dó-mine Dé-us,



Agnus Dé-i, Fí-li-us Pátris. Qui tóllis peccáta mún-di,



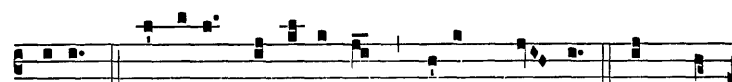
mise-ré-re nó-bis. Qui tóllis peccá-ta mún-di, sú-s-cipe



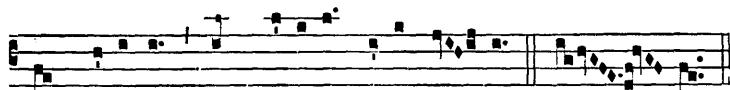
depre-ca-ti-ónem nó-stram. Qui sédes ad dé-xteram Pátris,



mi-se-ré-re nó-bis. Quóni-am tu só-lus sán-ctus. Tu só-lus Dó-



minus. Tu só-lus Altí-s-si-mus, Jé-su Chrí-ste. Cum Sán-

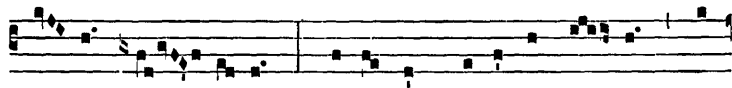


cto Spí-ri-tu, in gló-ri-a Dé-i Pá- tris. A- men.

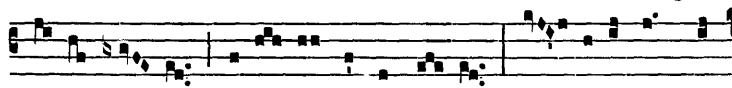
5.

S

An- ctus, * Sánctus, Sán- ctus Dóminus



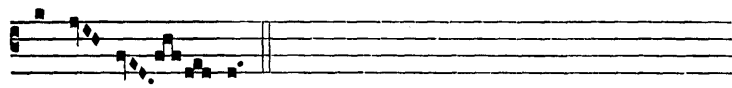
Dé- us Sá- ba- oth. Plé-ni sunt caéli et tér- ra gló-



ri- a tú- a. Ho-sánna in excél- sis. Be- nedíctus qui



vé- nit in nó- mi-ne Dó- mi-ni. Ho- sánna

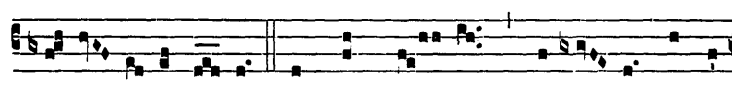


in excél- sis.

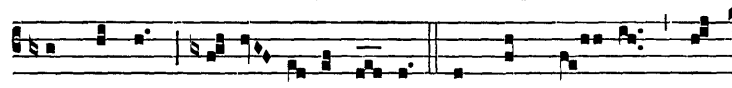
5.

A

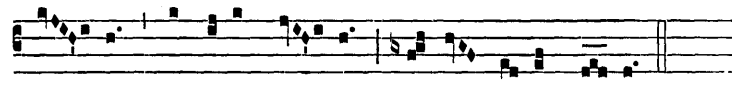
-gnus Dé- i, * qui tól- lis peccáta mún- di :



mi-se- ré-re nó- bis. Agnus Dé- i, * qui tól- lis peccá-




ta mún- di : mi-se- ré-re nó- bis. Agnus Dé- i, * qui



tól- lis peccá- ta mún- di : dó- na nó- bis pá- cem.

XIV. c.

(x) XIII. c.

1. **I** 
 - te, míssa est.
 Dé- o grá-ti- as.

1. **B** 
 Enedi-cámus Dó- mino.

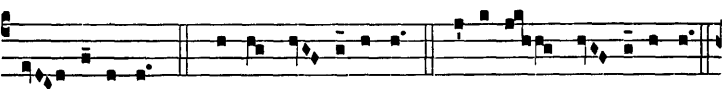
X. — For feasts of the Blessed Virgin. 2.

(Alme Pater)

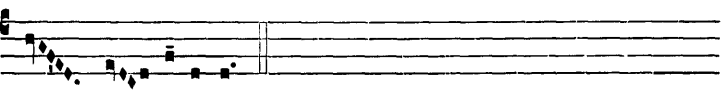
XI. c.

1. **K** 
 Y- ri- e * e- lé- i-son. Ký-ri- e e- lé- i-son.

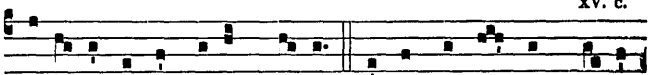

 Ký- ri- e e- lé- i-son. Chríste e- lé- i-son. Chrí- ste


 e- lé- i-son. Chríste e- lé- i-son. Ký-ri- e e- lé- i-son.


 Ký- ri- e e- lé- i-son. Ký-ri- e * **

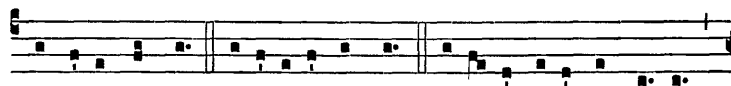

 e- lé- i-son.

xv. c.

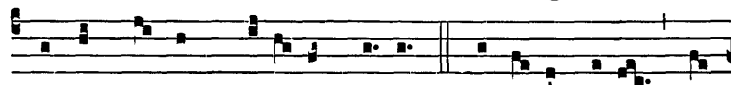
8. **G** 
 Ló-ri- a in excélsis Dé- o. Et in térra pax homí-



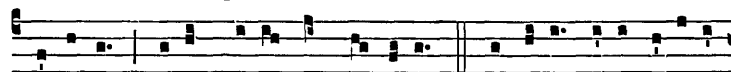
nibus bónae voluntá-tis. Laudámus te. Benedí-cimus te.



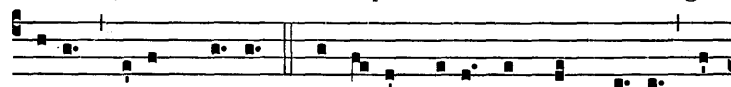
Adorámus te. Glo-ri-ficámus te. Grá-ti- as ágimus tí-bi



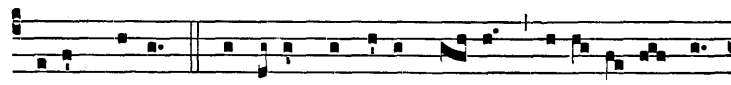
propter mágnam gló-ri- am tú- am. Dómi-ne Dé-us, Rex



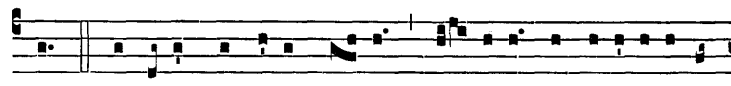
caeléstis, Dé-us Páter omní-potens. Dómine Fí-li unigé-



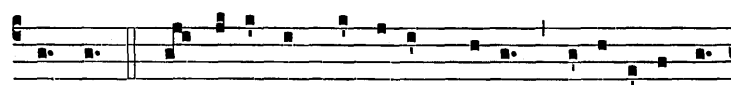
ni-te, Jé-su Chrí-ste. Dómi-ne Dé-us, Agnus Dé- i, Fí-



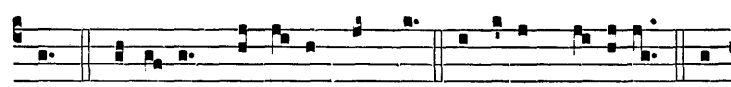
li-us Pátris. Qui tóllis peccáta mún-di, mi-se-ré-re nó-



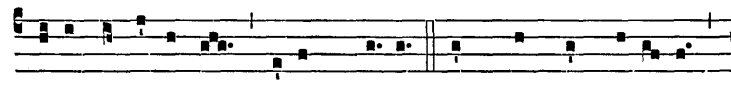
bis. Qui tóllis peccáta mún-di, sú-s-cipe depre-ca-ti-ónem



nó-stram. Qui sédes ad déxte-ram Pátris, mi-se-ré-re nó-



bis. Quó-ni- am tu só-lus sánctus. Tu só-lus Dóminus. Tu

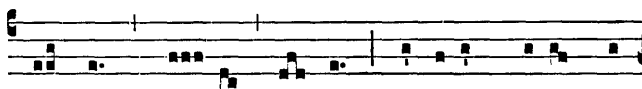


só-lus Altí-ssimus, Jé-su Chrí-ste. Cum Sáncto Spí-ri-tu.

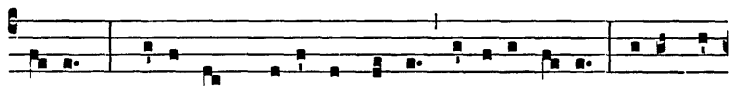


in gló- ri- a Dé- i Pá- tris. A- men.

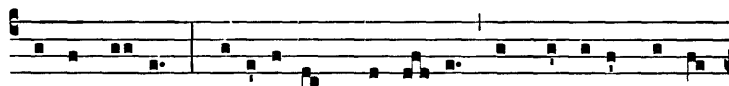
4.
S



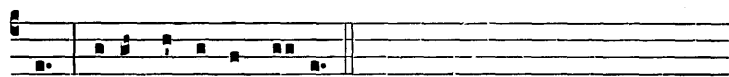
Anctus, * Sánctus, Sánctus Dóminus Dé- us Sá-



ba- oth. Pléni sunt caé- li et térra gló- ri- a tú- a. Hosánna



in excél- sis. Benedíctus qui vé- nit in nómine Dómi-

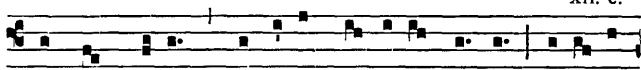


ni. Hosánna in excél- sis.

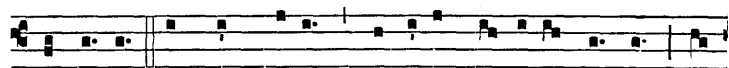
XII. c.

4.

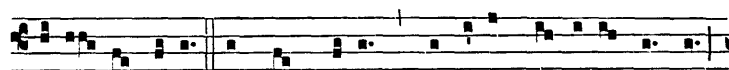
A



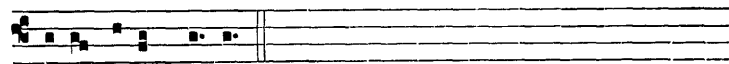
-gnus Dé- i, * qui tóllis peccáta múndi : mi- se- ré-



re nó- bis. Agnus Dé- i, * qui tóllis peccáta múndi : mi-



se- ré- re nóbis. Agnus Dé- i, * qui tóllis peccáta múndi :



dóna nóbis pá- cem.

Ite, míssa est. or Benedicámus Dómino. as in Mass IX.

XI. — For Sundays throughout the Year.

(Orbis factor)

(x) XIV-XVI. c.

1.

KY-ri- e * e- lé- i-son. *ij.* Chrístee- lé- i-son. *ij.* Ký-ri- e e- lé- i-son. *ij.* Ký-

ri- e * e- lé- i-son.

Another Chant (X ad libitum), p. 85.

x. c.

2.

G

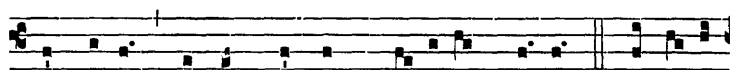
Ló-ri- a in excélsis Dé- o. Ét in térra pax ho-



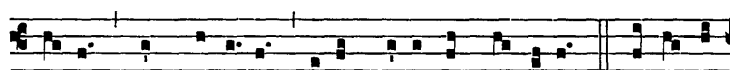
mí-ni-bus bónae voluntá- tis. Laudámus te. Benedí- cimus



te. Ado- rámus te. Glo- ri- ficámus te. Grá- ti- as ági-



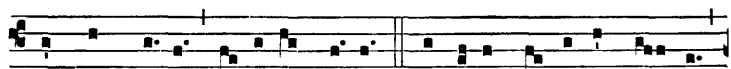
mus tí- bi propter mágnam gló- ri- am tú- am. Dómi- ne



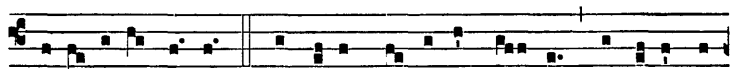
Dé- us, Rex caeléstis, Dé- us Páter omní- potens. Dómi- ne



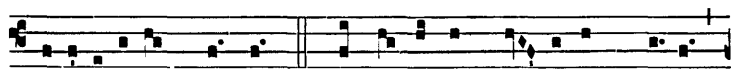
Fí- lí unigéni- te, Jé- su Chrí- ste. Dómi- ne Dé- us,



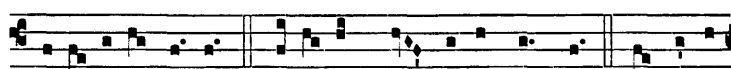
Agnus Dé- i, Fí- li- us Pátris. Qui tóllis peccá- ta mún- di,



mi- se- ré- re nó- bis. Qui tóllis peccá- ta mún- di, súscipe de-



preca- ti- ónem nó- stram. Qui sé- des ad déx- te- ram Pátris,



mi- se- ré- re nó- bis. Quóni- am tu só- lus sánctus. Tu só- lus



Dóminus. Tu só- lus Altí- ssimus, Jé- su Chríste. Cum Sán-



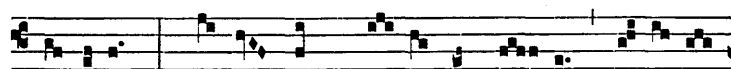
cto Spí- ri- tu in gló- ri- a Dé- i Pá- tris. A- men.

xii. c.

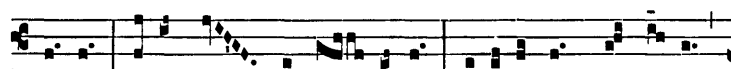
2.

S

Ancus, * Sán- ctus, Sánctus Dóminus Dé- us



Sá- ba- oth. Plé- ni sunt caé- li et tér- ra gló- ri- a



tú- a. Hosánna in ex- célsis. Benedíctus qui vé- nit



in nó- mine Dómi- ni. Hosánna in ex- célsis.

1.

A - gnus Dé-i, * qui tóllis peccá- ta mún- di : mi-se- ré-re nóbis. Agnus Dé-i, * qui tól- lis peccá-ta mún- di : mi-se-ré-re nóbis. Agnus Dé-i, * qui tóllis pec- cá- ta mún- di : dóna nóbis pácem.

1.

I - te, mís- sa est. Dé-o grá- ti- as.

1.

B Enedicámus Dó- mino.

XII. — For feasts of the III class. 1.

(Pater cuncta)

8.

K Yri- e * e-lé- i-son. *ij.* Chríste e-lé- i-son. *ij.* Ký-ri- e e-lé- i-son. *ij.* Ký-ri- e e-lé- i-son.

4.

G Ló-ri-a in excélsis Dé-o. Et in térra pax ho-
 mí-nibus bónae vo-luntá-tis. Laudá-mus te. Benedí-cimus
 te. Adorá-mus te. Glo-ri-ficá-mus te. Grá-ti-as á-gimus tí-
 bi propter má-gnam gló-ri-am tú-am. Dó-mine Dé-us, Rex
 caeléstis, Dé-us Pá-ter omní-pot-ens. Dó-mine Fí-li uni-
 gé-ni-te, Jé-su Chrí-ste. Dó-mine Dé-us, Agnus Dé-i, Fí-
 li-us Pá-tris. Qui tóllis peccá-ta mún-di, mi-se-ré-re nó-
 bis. Qui tóllis peccá-ta mún-di, sú-scipe depre-ca-ti-ónem nó-
 stram. Qui sé-des ad dé-xteram Pá-tris, mi-se-ré-re nó-bis.
 Quóni-am tu só-lus sán-ctus. Tu só-lus Dó-mi-nus. Tu só-lus



Altíssimus, Jésu Chríste. Cum Sáncto Spí-ri-tu in gló-



ri-a Dé-i Pátris. A- men.

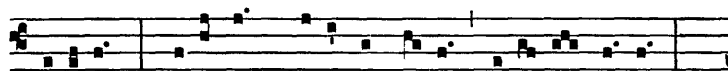
XIII. c.

2.

S



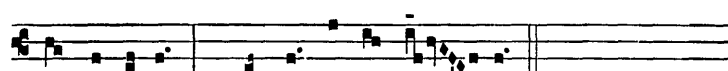
An-ctus, * Sánctus, Sán-ctus Dóminus Dé-us



Sába-oth. Pléni sunt caéli et térra gló-ri-a tú-a. Ho-



sánna in excél-sis. Benedíctus qui vé-nit in nó-mi-

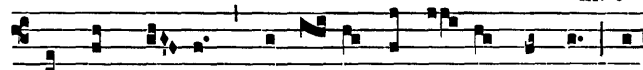


ne Dómi-ni. Hosánna in excél-sis.

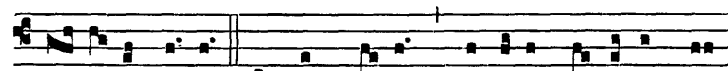
XI. c

2.

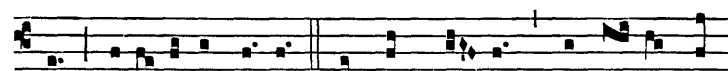
A



-gnus Dé-i, * qui tól-lis peccá-ta múndi : mi-



se-ré-re nó-bis. Ágnus Dé-i, * qui tóllis peccá-ta mún-

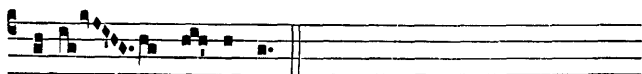


di : mi-se-ré-re nó-bis. Ágnus Dé-i, * qui tól-lis pec-



cá-ta múndi : dóna nó-bis pá-cem.

8.

I

- te, mís-sa est.
Dé-o grá-ti-as.

XIII. — For feasts of the III class. 2.

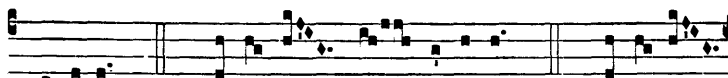
(Stelliferi Conditor orbis)

XI. c.

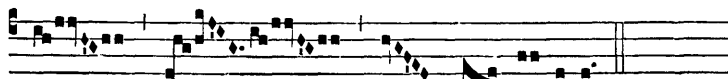
1.

K

Y-ri-e * e- lé-i-son. *ij.* Chríste e-



lé-i-son. *ij.* Ký-ri-e e- lé-i-son. *ij.* Ký-ri-e



* ** e- lé-i-son.

XII. c.

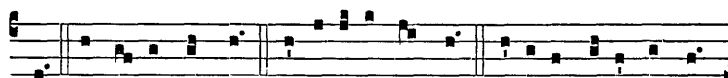
1.

G

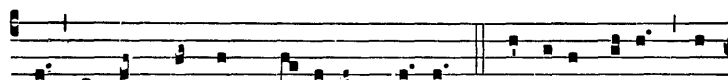
Ló-ri-a in excélsis Dé-o. Et in térra pax ho-



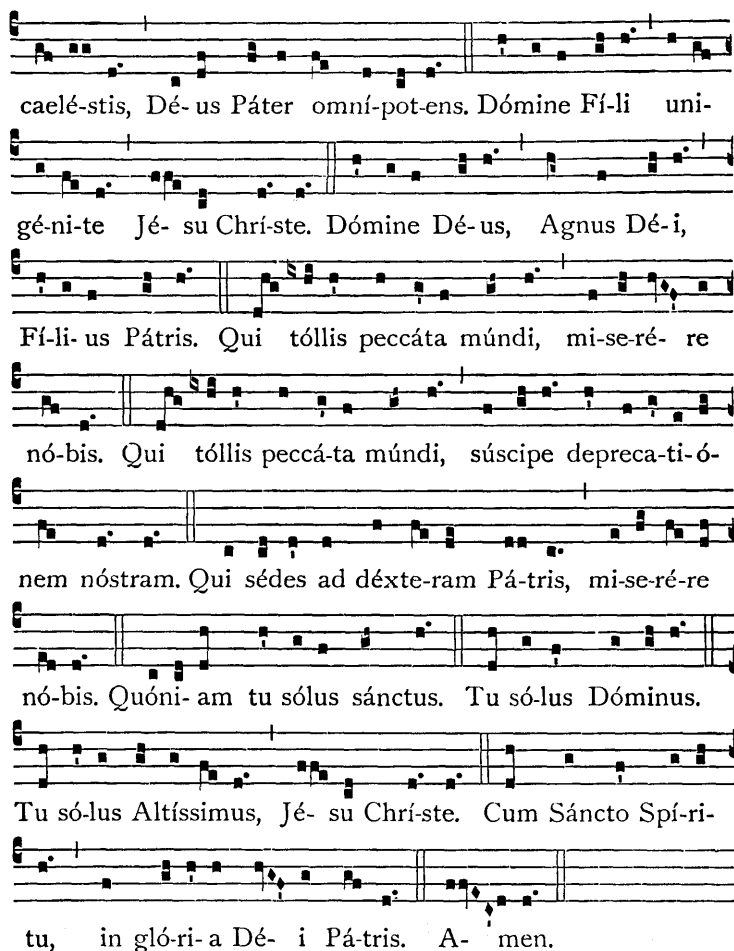
mí-nibus bónae vo-luntá-tis. Laudá-mus te. Bene-dí-cimus



te. Ado-rá-mus te. Glo-ri-fi-cá-mus te. Grá-ti-as á-gi-mus tí-



bí propter má-gnam gló-ri-am tú-am. Dó-mine Dé-us, Rex



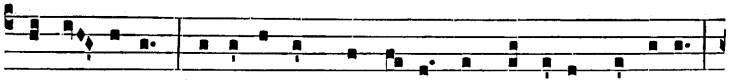
caelé-stis, Dé-us Páter omní-pot-ens. Dómine Fí-li uni-
gé-ni-te Jé-su Chrí-ste. Dómine Dé-us, Agnus Dé-i,
Fí-li-us Pátris. Qui tóllis peccáta mún-di, mi-se-ré-re
nó-bis. Qui tóllis peccá-ta mún-di, súscipe depreca-ti-ó-
nem nó-stram. Qui sédes ad dέxte-ram Pá-tris, mi-se-ré-re
nó-bis. Quóni-am tu só-lus sánctus. Tu só-lus Dóminus.
Tu só-lus Altí-ssimus, Jé-su Chrí-ste. Cum Sáncto Spí-ri-
tu, in gló-ri-a Dé-i Pá-tris. A-men.

XIII. c.

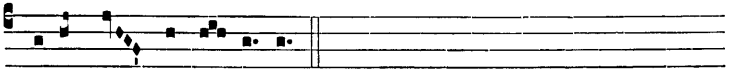
8.

S Anctus, * Sánctus, Sánctus Dóminus Dé-us Sá-
ba-oth. Pléni sunt caéli et térra gló-ri-a tú-a. Hosánna

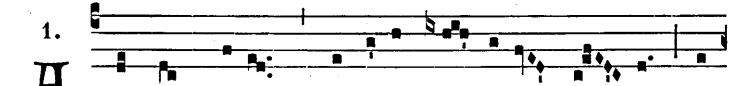




in ex-célsis. Bene-díctus qui vé-nit in nómine Dómi-ni.



Hosánna in excél-sis.



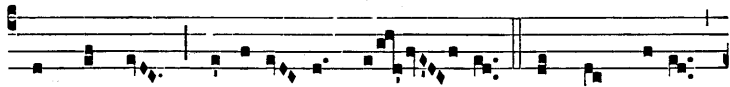
1.

A

-gnus Dé- i, * qui tóllis pec-cáta mún- di : mi-



seré-re nóbis. Agnus Dé- i, * qui tól- lis peccá-



ta mún-di : mi-se-ré- re nó- bis. Agnus Dé- i, *



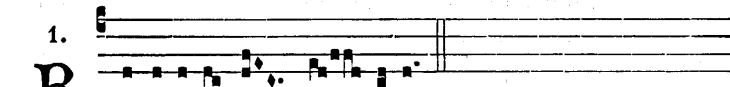
qui tóllis peccá-ta mún- di : dóna nóbis pácem.



1.

I

- te, mís- sa est.
Dé-o grá- ti- as.



1.

B

Enedi-cámus Dó- mino.

XIV. — For feasts of the III class. 3.

(Jesu Redemptor)

x. c.

8.

KY-ri-e *e-lé-ison. *ijj.* Chrí-stee-lé-ison. *ijj.* Ký-ri-e e-lé-ison. *ij.*

Ký-ri-e *e-lé-ison.

3.

G

Ló-ri-a in excélsis Dé-o. Et in térra pax ho-

mí-nibus bónae vo-luntá-tis. Laudá-mus te. Bene-dí-cimus

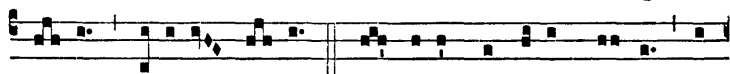
te. Adorá-mus te. Glo-ri-fi-cá-mus te. Grá-ti-as á-gimus

tí-bi propter má-gnam gló-ri-am tú-am. Dó-mine Dé-us,

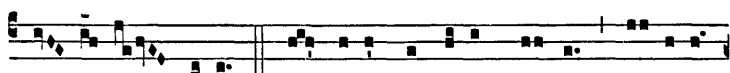
Rex cae-lé-stis, Dé-us Pá-ter omní-potens. Dó-mi-ne Fí-li



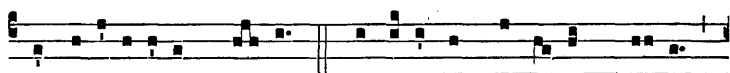
unigéni-te Jé-su Chrí-ste. Dó-mi-ne Dé-us, Ag-nus



Dé-i, Fí-li-us Pá-tris. Qui tóllis pec-cá-ta mún-di, mi-



se-ré-re nó-bis. Qui tóllis pec-cá-ta mún-di, sús-ci-pe



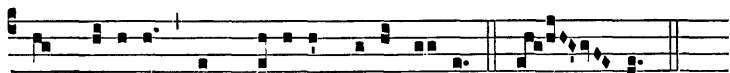
de-pre-ca-ti-ónem nó-stram. Qui sé-des ad dé-xte-ram Pá-tris,



mi-se-ré-re nó-bis. Quóni-am tu só-lus sán-ctus. Tu só-lus

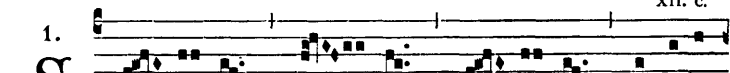


Dó-mi-nus. Tu só-lus Altí-s-si-mus Jé-su Chrí-ste. Cum Sán-



cto Spí-ri-tu, in gló-ri-a Dé-i Pá-tris. A-men.

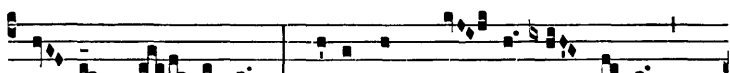
XII. c.



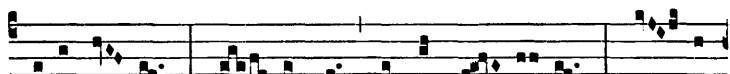
1.

S

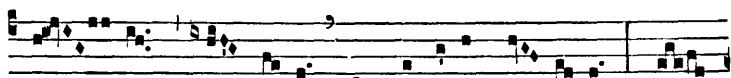
An-ctus, * Sán-ctus, Sán-ctus Dó-mi-nus



Dé-us Sá-ba-oth. Plé-ni sunt caé-li et térra gló-



ri-a tú-a. Ho-sán-na in excél-sis. Be-ne-



dí- ctus qui vé-nit in nómine Dó-mi-ni. Ho-

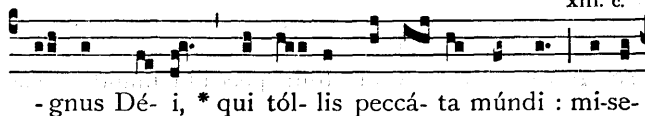


sánna in excé- sis.

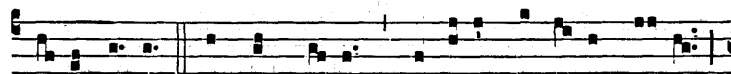
XIII. c.

8.

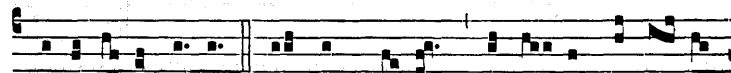
A



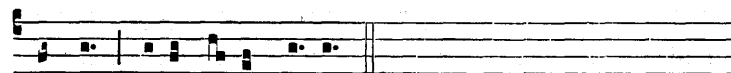
-gnus Dé- i, * qui tól- lis peccá- ta múndi : mi-se-



ré-re nó-bis. Agnus Dé- i, * qui tóllis peccá-ta múndi :



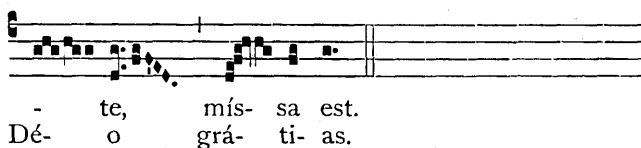
mi-se-ré-re nó-bis. Agnus Dé- i, * qui tól- lis peccá- ta



múndi : dóna nó-bis pá-cem.

8.

I



- te, mís- sa est.
Dé- o grá- ti- as.

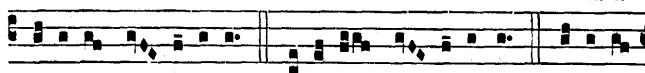
XV. — For commemorations and ferias of the Christmas season.

(Dominator Deus)

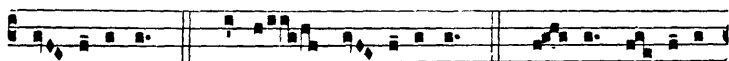
XI-XIII. c.

4.

K



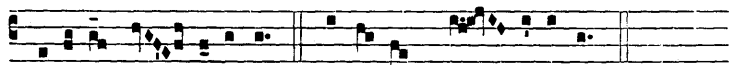
Yri- e * e- lé- i-son. Ký-ri- e e- lé- i-son. Ký-ri- e



e- lé- i-son. Chríste e- lé- i-son. Chrí- ste e- lé- i-



son. Chríste e- lé- i-son. Ký-ri- e e- lé- i-son.



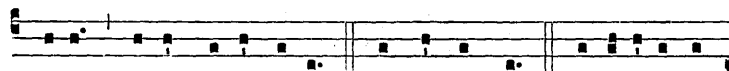
Ký-ri- e e- lé- i-son. Ký-ri- e * e- lé- i-son.

x. c.

4.

G

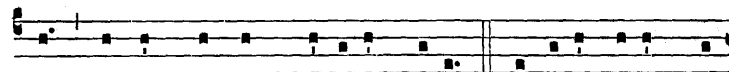
Ló-ri- a in excél-sis Dé-o. Et in térra pax homí-



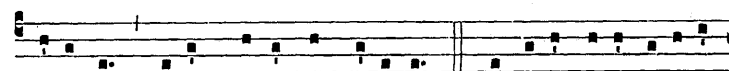
nibus bónae vo-luntá-tis. Laudámus te. Benedí-cimus



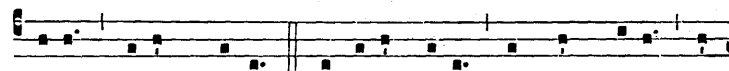
te. Ado-rámus te. Glo-ri- ficámus te. Grá-ti- as ágimus tí-



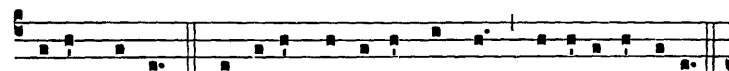
bi propter mágnam gló-ri- am tú-am. Dómine Dé-us, Rex



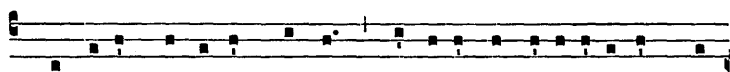
caeléstis, Dé-us Pá-ter omnípot-ens. Dómine Fí-li unigé-



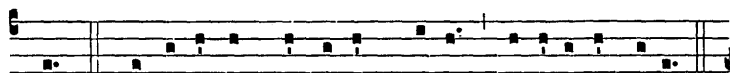
ni-te Jé-su Chríste. Dómine Dé-us, Agnus Dé- i, Fí-



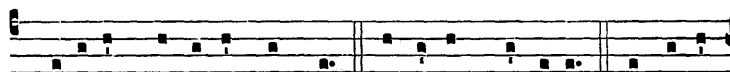
li- us Pátris. Qui tóllis peccá-ta mún-di, mi-seré-re nó-bis.



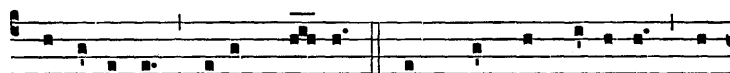
Qui tóllis peccá-ta múndi, súscipe depreca-ti-ónem nó-



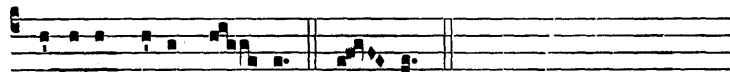
stram. Qui sédes ad dέxte-ram Pátris, mi-seré-re nóbis.



Quóni-am tu só-lus sánctus. Tu só-lus Dóminus. Tu só-lus



Altíssimus, Jésu Chrí-ste. Cum Sáncto Spí-ri-tu, in



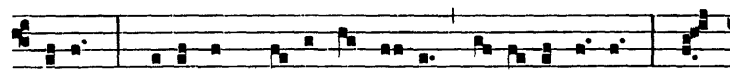
gló-ri-a Dé-i Pá- tris. A- men.

x. c.

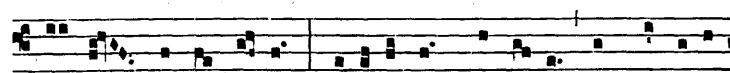
2.

S

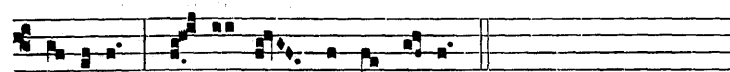
Ancus, * Sánctus, Sánctus Dóminus Dé-us Sá-



ba-oth. Pléni sunt caéli et téi-ra gló-ri- a tú- a. Ho-



sánna in excél-sis. Benedíctus qui vé-nit in nómine



Dómini. Ho-sánna in excél-sis.

(xii) xiv. c.

1.

A

-gnus Dé- i, * qui tóllis peccá-ta múndi : mi-se-

ré-re nó- bis. Agnus Dé- i, * qui tól- lis peccá- ta mún-
 di : mi- seré- re nó- bis. Agnus Dé- i, * qui tóllis
 peccá- ta múndi : dóna nó- bis pá- cem.

4. **I** - te, mís- sa est. R7. Dé- o grá- ti- as.

This tone may be used ad libitum for all Masses where Ite, missa est is sung without allelúia.

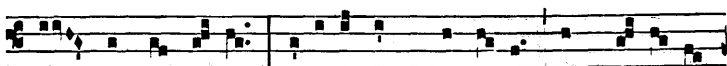
XVI. — For ferias throughout the Year.

3. **K** Yri- e * elé- i- son. *ijj.* Chríste elé- i- son. *ijj.* Ký-
 ri- e elé- i- son. *ij.* Kýri- e * elé- i- son.

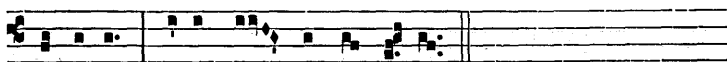
XI-XIII. c.

2. **S** anctus, * Sánc- tus, Sánc- tus Dóminus Dé- us Sá-
 ba- oth. Pléni sunt caéli et térra gló- ri- a tú- a. Hosán-

XIII. c.



na in excél-sis. Benedíctus qui vé-nit in nó-mi-ne

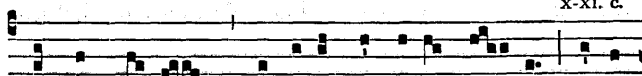


Dó-mi-ni. Hosánna in excél-sis.

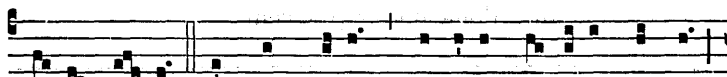
X-XI. c.

1.

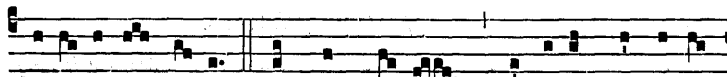
A



-gnus Dé-i * qui tóllis peccá-ta mún-di : mi-se-



ré-re nó-bis. Agnus Dé-i, * qui tóllis peccáta mún-di :



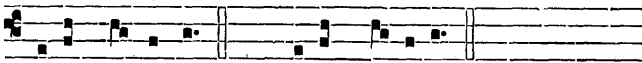
mi-se-ré-re nó-bis. Agnus Dé-i, * qui tóllis peccá-ta



mún-di : dóna nó-bis pá-cem.

4.

I



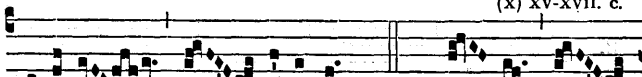
-te, mís-sa est. R7. Dé-o grá-ti-as.

XVII. — For the Sundays of Advent and Lent.

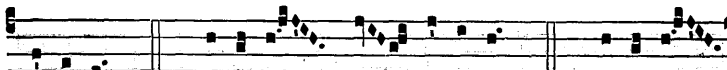
(x) XV-XVII. c.

1.

K



Yri-e * e- lé-i-son. *ijj.* Chri- ste e-



lé-i-son. *ijj.* Ký-ri-e e- lé-i-son. *ij.* Ký-ri-e



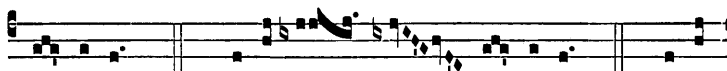
* ** e- lé-i-son.

Another Chant (XI ad libitum), p. 86.

Or :

6. XIV. c.

K Y-ri- e * e- lé- i-son. *ij.* Chríste e-



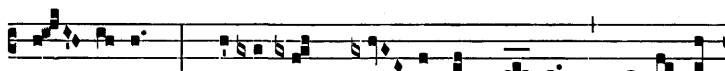
lé- i-son. *ij.* Ký-ri- e e- lé- i-son. *ij.* Ký-ri-



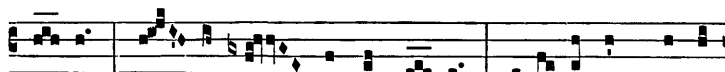
e * e- lé- i-son.

5. XI. c.

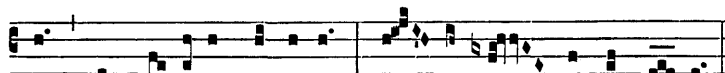
S Anctus, * Sánctus, Sán-ctus Dóminus Dé- us



Sá- ba-oth. Plé-ni sunt caé- li et tér-ra gló-ri- a



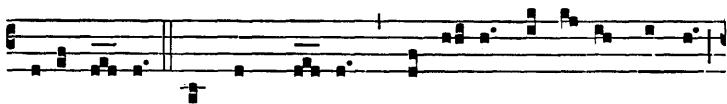
tú- a. Ho- sánna in excél- sis. Bene-díctus qui vé-



nit in nómine Dómi-ni. Ho- sánna in excél- sis.

5. XIII. c.

A -gnus Dé- i, * qui tól-lis peccá-ta múndi : mi-se-



rére nó-bis. Agnus Dé- i, * qui tól-lis peccá-ta múndi :



mí-seré-re nó-bis. Agnus Dé- i, * qui tól-lis peccá-ta



múndi : dóna nóbis pá- cem.

Ite, missa est is sung as in Mass XV, p. 59.

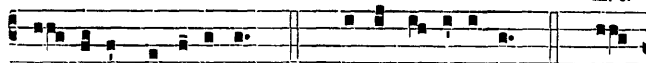
XVIII. — For the ferias of Advent and Lent

as well as for Vigils, Ember Days, and Rogation Days.

(Deus Genitor alme)

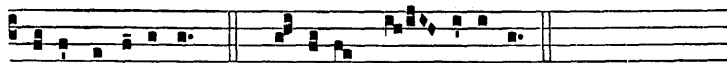
4.

K



Y- ri- e * e-lé- i-son. *ijj.* Chríste e- lé- i-son. *ijj.* Ký-

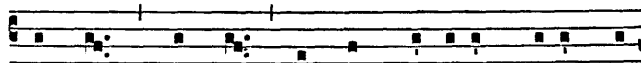
XI. c.



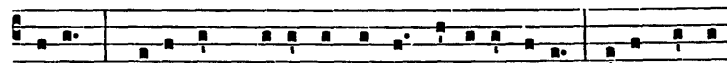
ri- e e-lé- i-son. *ij.* Ký-ri- e * e- lé- i-son.

XIII. c.

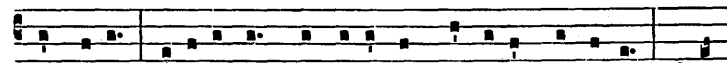
S



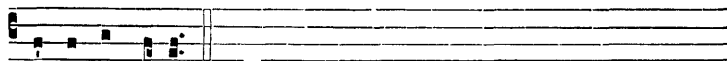
Anctus, * Sánctus, Sánctus Dóminus Dé-us Sá-



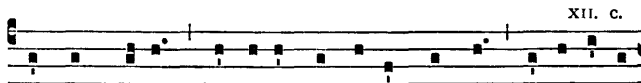
ba-oth. Pléni sunt caéli et térra gló-ri- a tú-a. Hosánna in



excélsis. Benedíctus qui vénit in nómine Dómi-ni. Hosán-



na in excélsis.



A

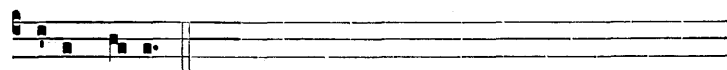
-gnus Dé-i, * qui tóllis peccá-ta múndi : mi-se-ré-re



nó-bis. Agnus Dé-i, * qui tóllis peccá-ta múndi : mi-se-ré-



re nó-bis. Agnus Dé-i, * qui tóllis peccá-ta múndi : dóna



nóbis pá-cem.

Ite, missa est is sung as in Mass XV.

Benedicamus Domino

When any procession follows the Mass, instead of Ite, missa est there is sung Benedicamus Dómino as in Mass II, p. 22, or ad libitum as below :



B

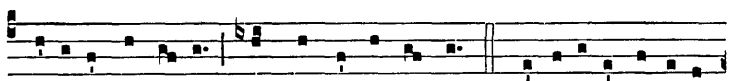
Enedi-cámus Dómino. R̄. Dé-o grá-ti-as.

Chants for the Credo.

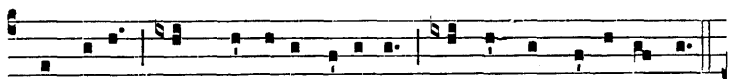
I.

XI. c.

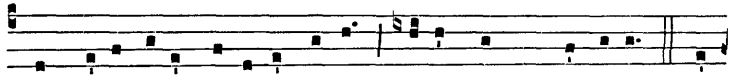
4. **C** Rédo in únum Dé-um, Pátrem omnipot-éntem, fa-
 ctórem caéli et térrae, vi-si-bí-li-um ómni-um, et invi-
 si-bí-li-um. Et in únum Dóminum Jésum Chrístum, Fí-
 li-um Dé-i unigéni-tum. Et ex Pátre nátum ante
 ómni-a saécu-la. Dé-um de Dé-o, lúmen de lúmine,
 Dé-um vérum de Dé-o véro. Géni-tum, non fáctum, consub-
 stanti-á-lem Pátri : per quem ómni-a fácta sunt. Qui pro-
 pter nos hómínes, et propter nóstram sa-lú-tem descéndit
 de caé-lis. Et incarná-tus est de Spí-ri-tu Sáncto ex



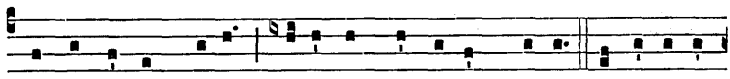
Ma-rí-a Vír-gi-ne : Et hó-mo fáctus est. Cru-ci-fíxus ét-i-am



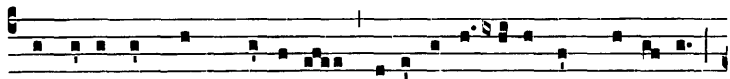
pro nó-bis : sub Pónti-o Pi-lá-to pássus, et sepúl-tus est.



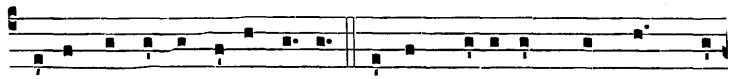
Et resurréxít térti-a dí-e, secúndum Scriptúras. Et



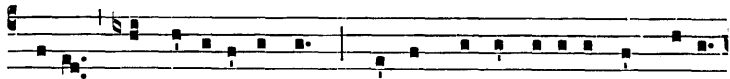
ascéndit in caélum : sédet ad dexte-rám Pátris. Et í-te-rum



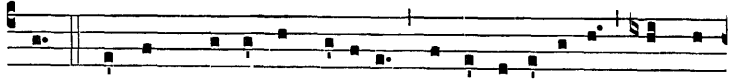
ventúrus est cum gló-ri-a, judi-cá-re vívos et mórtu-os :



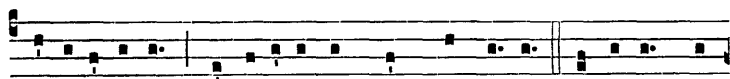
cú-jus régni non é-rit fí-nis. Et in Spí-ri-tum Sánctum, Dó-



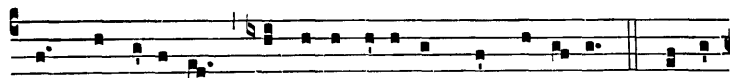
minum, et vi-vi-fi-cántem : qui ex Pátre Fi-li-óque procé-



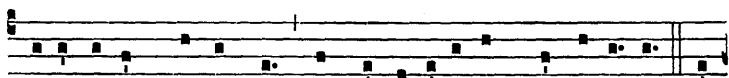
dit. Qui cum Pátre et Fi-li-o simul ado-rá-tur, et con-



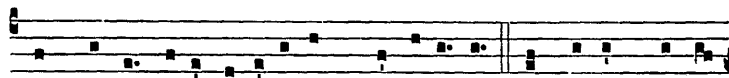
gló-ri-fi-cá-tur : qui locú-tus est per Prophé-tas. Et únam sán-



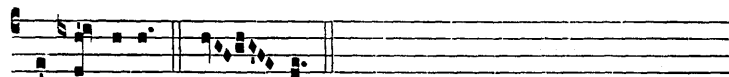
ctam cathó-li-cam et apostó-li-cam Ecclé-si-am. Confí-



te-or únum baptísma in remissi-ónem pecca-tó-rum. Et



exspécto resurrecti-ónem mortu-ó-rum. Et ví-tam ventú-




ri saé-cu-li. A- men.

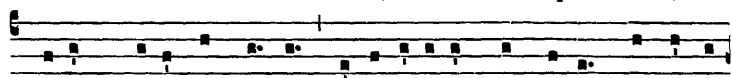
¶ *This is the authentic tone for the Credo, but the following tones may be used where it is customary.*

II.

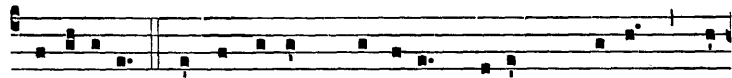
4.




C Rédo in únum Dé-um, Pátrem omnipot-éntem, fa-



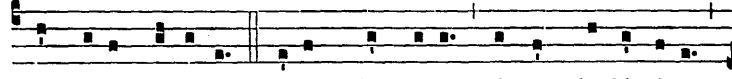
ctórem caéli et térrae, vi-si-bí-li-um ómni-um, et invi-



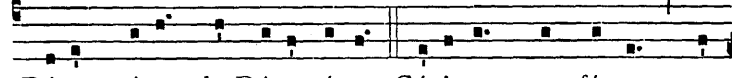
si-bí-li-um. Et in únum Dóminum Jésum Chrístum, Fí-



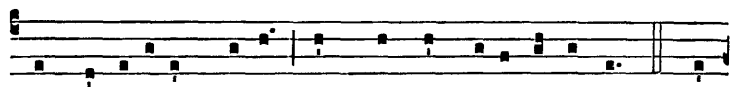
li-um Dé-i unigéni-tum. Et ex Pátre nátum ante



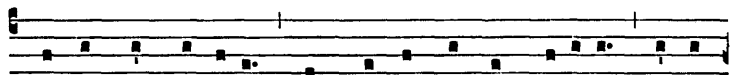
ómn-i-a saé-cu-la. Dé-um de Dé-o, lúmen de lúmine,



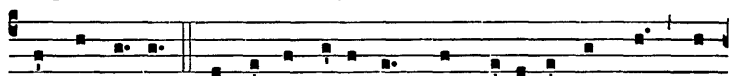
Dé-um vérum de Dé-o vé-ro. Géni-tum, non fáctum, con-



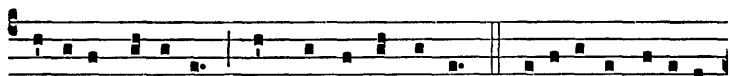
substanti-álem Pátri : per quem ómni- a fácta sunt. Qui



propter nos hómines, et propter nóstram salú-tem descén-



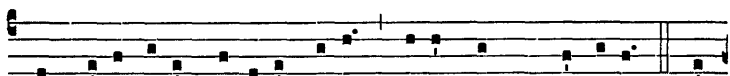
dit de caé-lis. Et incarnátus est de Spí-ri-tu Sáncto ex



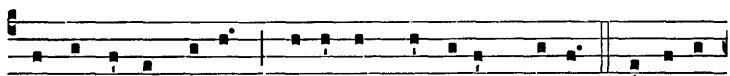
Ma-rí-a Vírgine : Et hómo fáctus est. Cruci-fíxus ét-i-am



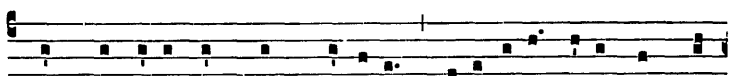
pro nóbis : sub Pónti-o Pi-láto pássus, et sepúltus est.



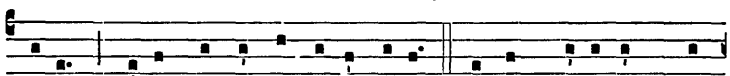
Et resurréxit térti- a dí-e, secúndum Scriptúras. Et



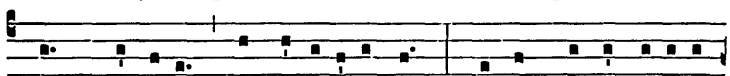
ascéndit in caélum : sédet ad déxteram Pátris. Et í-te-



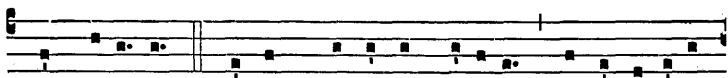
rum ventúrus est cum gló-ri-a, judi-cáre vivos et mór-



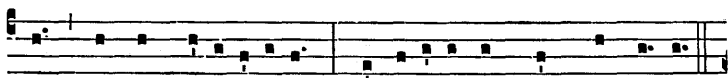
tu-os : cújus régni non é-rit fínis. Et in Spí-ri-tum Sán-



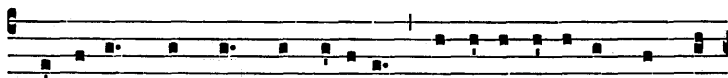
ctum, Dóminum, et vi-vi-ficántem : qui ex Pátre Fi-li-ó-



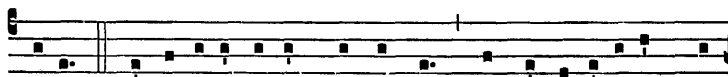
que procé-dit. Qui cum Pátre et Fí-li-o simul adorá-



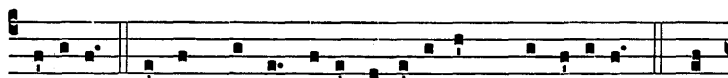
tur, et conglo-ri-ficátur : qui locúsus est per Prophé-tas.



Et únam sánctam cathó-licam et apostó-li-cam Ecclé-



si-am. Confí-te-or únum baptísma in remissi-ónem pec-



catórum. Et exspécto resurrecti-ónem mortu-órum. Et



ví-tam ventú-ri saécu-li. A- men.

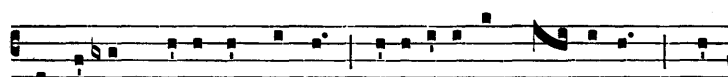
III.

XVII. c.

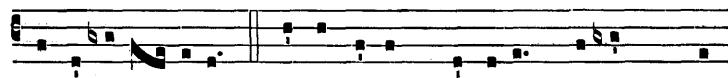
5.

C

Rédo in únum Dé- um, Pátre m omnipoténtem,



factó-rem caéli et térrae, vi-sibí-li-um ómni- um, et



invi-sibí- li- um. Et in únum Dóminum Jé-sum Chrí-

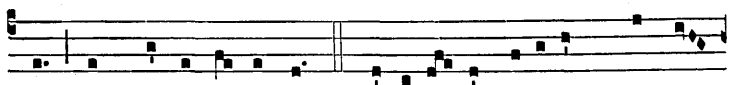
stum, Fí-li-um Dé-i unigéni-tum. Et ex Pát-re ná- tum
 ante ómni-a saé-cu-la. Dé-um de Dé-o, lúmen de lú-
 mine, Dé-um vérum de Dé-o vé-ro. Géni-tum, non fá-
 ctum, consubstanti-á-lem Pátri : per quem ómni- a fácta
 sunt. Qui propter nos hómines, et propter nóstram sa-lú-
 tem descéndit de caé-lis. Et incarnátus est de Spí-ri-tu
 Sáncto ex Ma-rí-a Vírgine : Et hómo fáctus est. Cru-
 ci- fí- xus ét- i- am pro nóbis : sub Pónti- o Pi- láto pás-
 sus, et se- púl- tus est. Et resurréxit térti- a dí- e, secún-
 dum Scriptú- ras. Et ascéndit in caé- lum : sédet ad déxte-

ram Pá-tris. Et í-terum ventúrus est cum gló-ri-a, ju-
 di-cáre vivos et mórtu-os : cújus régni non é-rit fí-nis. Et
 in Spí-ri-tum Sánctum, Dóminum, et vivi-fi-cántem : qui
 ex Pátre Fi-li-óque pro-cédit. Qui cum Pátre et Fí-
 li-o simul adorá-tur, et conglo-ri-ficátur : qui locúsus
 est per Prophé-tas. Et únám sánctam cathó-li-cam et
 apostó-licam Ecclési-am. Confí-te-or únúm bap-tísma
 in remissi-ónem peccató-rum. Et exspécto resurrecti-ó-
 nem mortu-órum. Et ví-tam ventú-ri saécu-li. A-
 men.

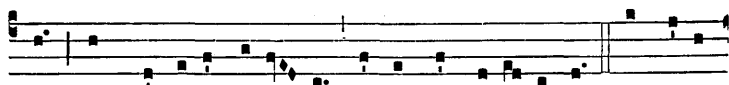
IV.

xv. c.

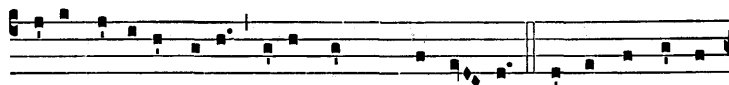
1. **C** Rédo in únum Dé-um, Pátrem omnipotén-tem, fa-
 ctórem caéli et tér-rae, vi-si-bí-li-um ómni-um, et invi-si-
 bí-li-um. Et in únum Dóminum Jésum Chrístum, Fí-li-um
 Dé-i unigé-ni-tum. Et ex Pátre ná-tum ante ómni-a saé-
 cu-la. Dé-um de Dé-o, lúmen de lúmine, Dé-um vé-rum
 de Dé-o vé-ro. Gé-ni-tum, non fáctum, consubstanti-á-lem
 Pátri : per quem ómni-a fácta sunt. Qui propter nos hó-mi-
 nes, et propter nó-stram sa-lú-tem descéndit de caé-lis. Et
 incarná-tus est de Spí-ri-tu Sáncto ex Ma-rí-a Vírgi-



ne : Et hómo fáctus est. Cru-ci-ff-xus ét-i-am pro nó-



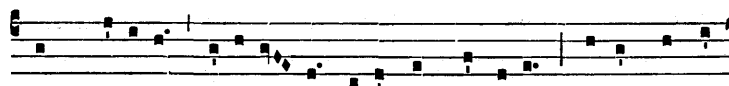
bis : sub Pónti-o Pi-lá-to pássus, et sepúltus est. Et resur-



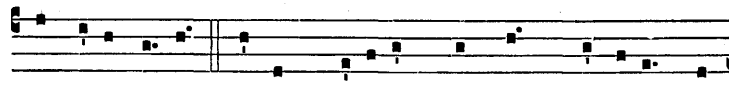
réxit térti-a dí-e, secúndum Scriptú-ras. Et ascéndit in



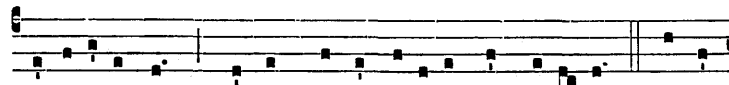
caelum : sédet ad dexte-ram Pátris. Et í-te-rum ventúrus est



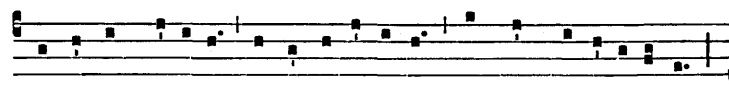
cum gló-ri-a, judicá-re vivos et mórtu-os : cú-jus régni



non é-rit fí-nis. Et in Spí-ri-tum Sánctum, Dóminum, et



vi-vi-ficántem : qui ex Pátre Fi-li-óque procé-dit. Qui cum



Pátre et Fí-li-o simul ado-rá-tur, et conglo-ri-ficá-tur :



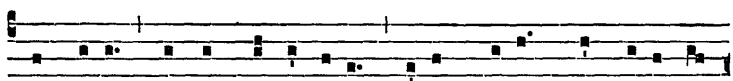
qui locú-tus est per Prophé-tas. Et ú-nam sánctam cathó-li-

cam et apostó-li-cam Ecclé-si-am. Confí-te-or ú-num baptís-
 ma in remissi-ónem pecca-tó-rum. Et exspécto re-sur-
 recti-ónem mortu-ó-rum. Et ví-tam ventú-ri saécu-li.
 A- men.

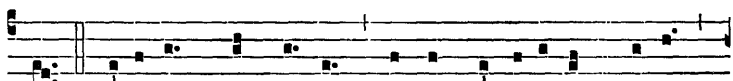
V.

XII. c.

4. **C** Ré-do in ú-num Dé-um, * or : Crédo in ú-num
 Dé-um, * Pátre-m omni-po-téntem, factórem caéli et térrae,
 vi-si-bí-li-um ómni-um, et invi-si-bí-li-um. Et in ú-num
 Dómi-num Jésum Chrístum, Fí-li-um Dé-i unigé-ni-tum.
 Et ex Pátre ná-tum ante ómni-a saécu-la. Dé-um



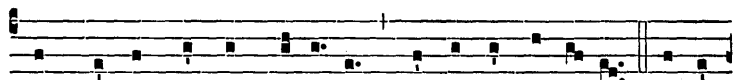
de Dé-o, lúmen de lúmine, Dé-um vérum de Dé-o vé-



ro. Géni-tum, non fáctum, consubstanti-á-lem Pátri :



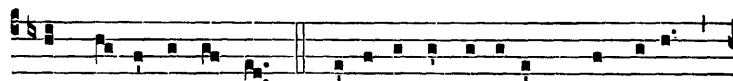
per quem ómni-a fácta sunt. Qui propter nos hómines



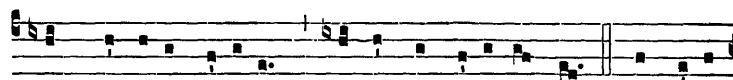
et propter nóstram sa-lú-tem descéndit de caé-lis. Et in-



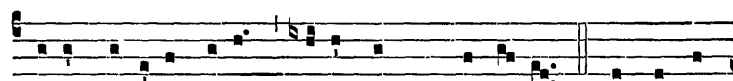
car-ná-tus est de Spí-ri-tu Sáncto ex Ma-rí-a Vírgi-ne :



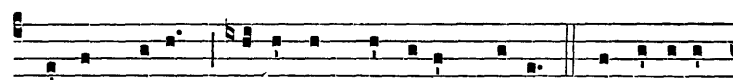
Et hómo fáctus est. Cru-ci-fí-xus ét-i-am pro nóbis :



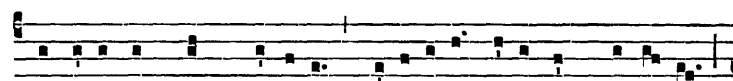
sub Pónti-o Pi-láto pássus, et sepúltus est. Et resur-



réxit térti-a dí-e, secúndum Scriptú-ras. Et ascén-



dit in caelum : sédet ad dexteram Pátris. Et í-terum



ventúrus est cum gló-ri-a, judicáre vívos et mórtu-os :

cújus régni non é-rit fí-nis. Et in Spí-ri-tum Sánctum,
 Dóminum, et vi-vi-ficántem : qui ex Pátre Fi-li-óque
 procé-dit. Qui cum Pátre et Fí-li-o simul adorá-tur,
 et conglori-fi-cá-tur : qui locú-tus est per Prophé-tas.
 Et únam sánctam cathó-li-cam et apostó-li-cam Ecclé-
 si-am. Confí-te-or únum baptísma in remissi-ónem
 pecca-tó-rum. Et exspécto resurrecti-ónem mortu-órum.
 Et vítam ventúri saé-cu-li. ** A- men.

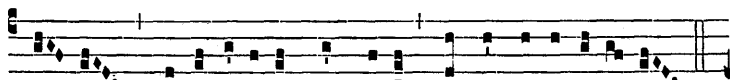
VI.

XI. c.

4. **C** Ré-do in ú-num Dé- um, * or : Cré-do in ú-num



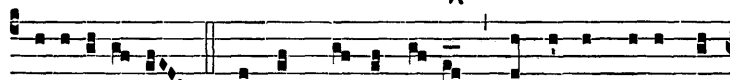
Dé-um * Pátrem omnipo-tén-tem, factó-rem caé-li et



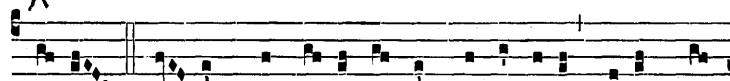
tér-rae, vi-si-bí-li-um ómni-um, et invi-si-bí-li-um.



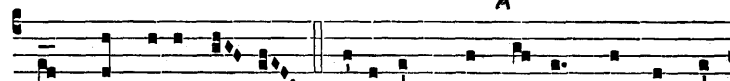
Et in ú-num Dóminum Jésum Chrístum, Fí-li-um Dé-i



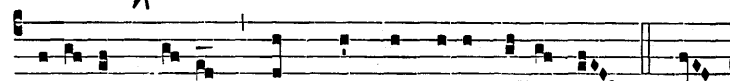
unigéni-tum. Et ex Pátre ná-tum ante ómni-a saé-



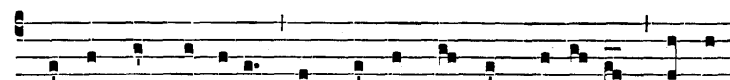
cu-la. Dé-um de Dé-o, lúmen de lúmine, Dé-um vé-



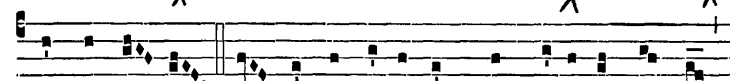
rum de Dé-o vé-ro. Géni-tum, non fáctum, consubstan-



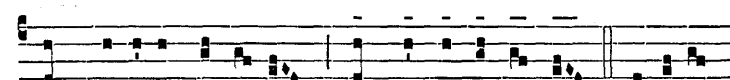
ti-á-lem Pátri : per quem ómni-a fácta sunt. Qui



propter nos hómines, et propter nóstram sa-lú-tem descén-



dit de caé-lis. Et incarná-tus est de Spí-ri-tu Sáncto



ex Ma-rí-a Vírgi-ne : Et hómo fáctus est. Cru-ci-fí-

xus é-ti-am pro nó-bis : sub Pónti-o Pi-lá-to pás-sus, et
 sepúltus est. Et re-surré-xit térti-a dí-e, secúndum
 Scriptú-ras. Et ascéndit in caé-lum : sédet ad dexte-
 ram Pá-tris. Et í-terum ventú-rus est cum gló-ri-a
 judi-cá-re vívos et mórtu-os : cú-jus régni non é-rit fí-
 nis. Et in Spí-ri-tum Sánctum, Dóminum, et vi-vi-fi-
 cán-tem : qui ex Pátre Fi-li-ó-que procé-dit. Qui cum
 Pátre et Fi-li-o simul ado-rá-tur, et conglo-ri-fi-cá-
 tur : qui locú-tus est per Prophé-tas. Et ú-nam sánctam
 cathó-li-cam et apostó-li-cam Ecclé-si-am. Con-fí-te-or

ú-num baptísma in remissi-ó-nem pecca-tó-rum. Et

exspécto resurrecti-ó-nem mortu-ó-rum. Et ví-tam

ventú-ri saécu-li. ** Amen. A - - - - men-

¶ *This Ordinary is NOT meant to be a matter of hard and fast rule : chants from one Mass may be used together with those from others, the Ferial Masses excepted. In the same way, in order to add greater solemnity, one or more of the following "Chants ad libitum" may be employed.*



CHANTS "AD LIBITUM".

Kyrie.

I.

(Clemens Rector)

x. c.

1.

K

Y-ri-e * e- lé- i-son. Ký-ri- e

e- lé- i-son. Ký-ri- e e- lé- i-son.

Chrí-ste e- lé- i-son. Chrí-ste

e- lé- i-son. Chrí-ste e- lé- i-son.

Ký- ri- e e-

lé- i-son. Ký- ri- e e- lé- i-son. Ký- ri- e *



lé- i-son.

II.

(Summe Deus)



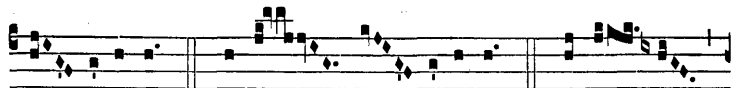
K Yri- e

* e- lé- i-son. Ký-ri- e



e- lé- i-son. Ký-ri- e

e- lé- i-son. Chríste



e- lé- i-son. Chríste

e- lé- i-son. Chríste



e- lé- i-son. Ký-ri- e

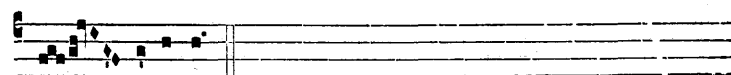
e- lé- i-son. Ký-ri-



e e- lé- i-son. Ký-ri- e

*

**



e- lé- i-son.

III.

(Rector cosmi pie)

XI. c.

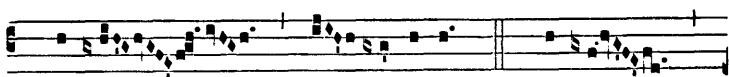
2. **K** Yri- e * e- lé- i-son. Ký-ri- e e- lé-
 i-son. Ký-ri- e e- lé- i-son. Chrí-ste
 e- lé- i-son. Chrí-ste e- lé- i-son. Chrí-ste
 e- lé- i-son. Ký-ri- e e- lé- i-son. Ký-ri- e
 e- lé- i-son. Ký-ri- e *
 e- lé- i-son.

IV.

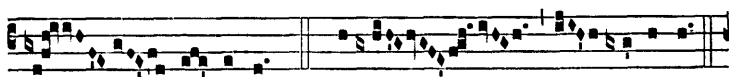
(Kyrie altissime)

XI. c.

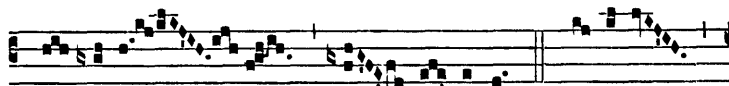
5. **K** Yri- e * e- lé- i-son. Ký-ri- e
 e- lé- i-son. Ký-ri- e e- lé- i-son.



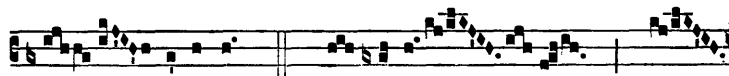
Chrí-ste e- lé-i-son, Chrí-ste



e- lé-i-son, Chrí-ste e- lé-i-son.



Ký-ri-e e- lé-i-son. Ký-ri-e



e- lé-i-son. Ký-ri-e *



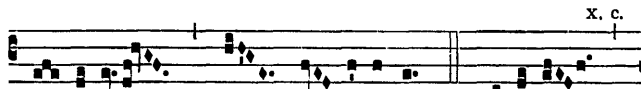
** e- lé-i-son.

V.

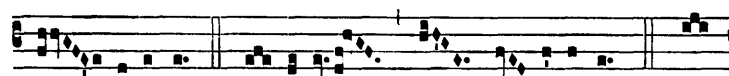
(Conditor Kyrie omnium)

7.

K



Y-ri-e * e- lé-i-son. Ký-ri-e



e- lé-i-son. Ký-ri-e e- lé-i-son. Chrí-



ste e- lé-i-son. Chrí-ste e- lé-i-son.

x. c.

Chrí-ste e- lé-i-son. Ký- ri-e e- lé-i-
 son. Ký- ri- e e- lé-i-son. Ký- ri-e *

** e- lé-i-son.

VI.

(Te Christe Rex supplices)

8. x. c.

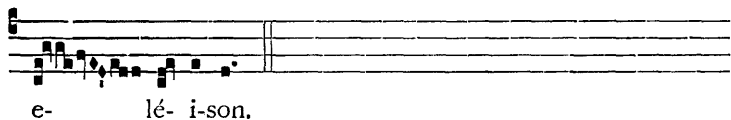
K Y- ri- e * e- lé-i-son. Ký- ri-
 e e- lé-i-son. Ký- ri- e
 e- lé-i-son. Chrí-ste e- lé-i-son. Chrí-
 ste e- lé-i-son. Chrí-ste e- lé-i-son.
 Ký- ri- e e- lé-i-son. Ký- ri- e e- lé-i-son.
 Ký- ri- e * ** e- lé-i-son.

VII.

(Splendor aeterne)

XI. c.

1.

KYri- e * e- lé- i-son. *ij.* Chríste

VIII.

(Firmator sancte)

XIII. c.

6.

KYri- e * e- lé- i-son. *ij.* Chrí- ste e-

IX.

(O Pater excelse)

8.

K

Yri-e

*

e-lé-i-son. *ijj.* Chríste

XI. c

e- lé-i-son. *ijj.* Ký-ri-e

* e-

lé-i-son. *ijj.*

X.

(For Sundays throughout the year.)

[Orbis factor]

1.

K

Yri-e

*

e- lé-i-son. *ijj.* Chríste

(x.) c.

e-

lé-i-son. *ijj.* Ký-ri-ee- lé-i-son. *ijj.* Ký-ri-e

*

e- lé-i-son.

XI.

*(For the Sundays of Advent and Lent.)**[Kyrie Salve]*

1.  x. c.
K Yri-e * e- lé-i-son. *ij.* Chrí- ste e-

 lé-i-son. *ij.* Ký-ri-e e- lé-i-son. *ij.* Ký-ri-

 e * ** e- lé-i-son.

Gloria.

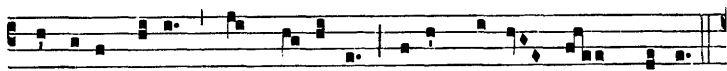
I.

8.  XI. c.
G Ló-ri-a in excél- sis Dé- o. Et in térra pax ho-

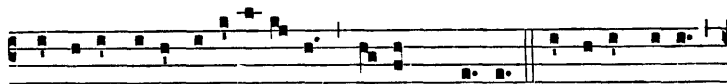
 mí-ni-bus bónae vo-luntá-tis. Laudá-mus te. Benedí-

 ci-mus te. Ado-rá-mus te. Glo-ri- fi- cá-mus te. Grá-

 ti- as á-gi-mus tí-bi propter mágnam gló-ri- am tú- am.



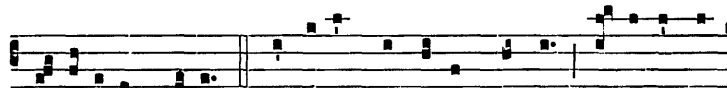
Dómine Dé-us, Rex caeléstis, Dé-us Pá-ter o-mnípot-ens.



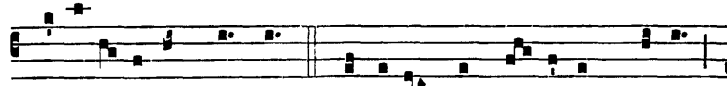
Dómine Fí-li unigéni-te Jé-su Chrí-ste. Dómine Dé-us,



Agnus Dé-i, Fí-li-us Pá-tris. Qui tóllis peccáta mún-di,



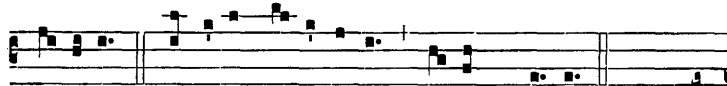
mi-se-ré-re nó-bis. Qui tól-lis peccá-ta mún-di, sú-sci-pe de-



pre-ca-ti ó-nem nó-stram. Qui sé-des ad dé-xte-ram Pá-tris,



mi-se-ré-re nó-bis. Quóni-am tu só-lus sán-ctus. Tu só-lus



Dó-minus. Tu só-lus Altí-ssimus, Jé-su Chrí-ste. Cum Sán-



cto Spí-ri-tu, in gló-ri-a Dé-i Pá-tris. A- men.

II.

XI. c.

2.

G

Ló-ri-a in excélsis Dé- o. Et in térra pax ho-

mí-nibus bónae vo-luntá- tis. Laudámus te. Bene-dí-ci-

mus te. Ado-rámus te. Glo-ri-ficámus te.

Grá-ti- as ágimus tí- bi propter mágnam gló-

ri- am tú- am. Dómine Dé- us, Rex caeléstis, Dé- us

Pá- ter omnípot- ens. Dómine Fí- li unigéni- te Jé- su

Chríte. Dómine Dé- us, Agnus Dé- i, Fí- li- us

Pá- tris. Qui tól- lis peccá- ta múndi, mi- se- ré- re nó-

bis. Qui tól- lis peccá- ta múndi, súscipe depreca- ti- ó-

nem nóstram. Qui sédes ad dexte- ram Pátris, mi-



se-ré-re nó-bis. Quóni-am tu só-lus sánctus. Tu só-lus Dó-



minus. Tu só-lus Altíssimus, Jé-su Chríste. Cum Sán-

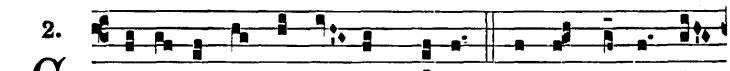


cto Spí-ri-tu, in gló-ri-a Dé-i Pá-tris. A-men.

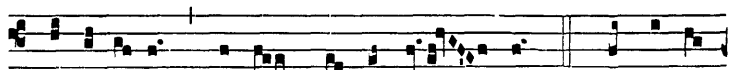
III.

x-xi. c.

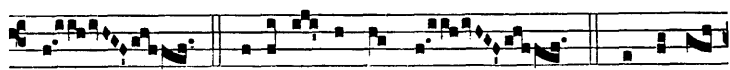
2.



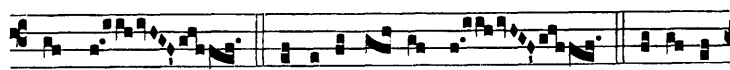
G Ló-ri-a in excél-sis Dé-o. Et in térra pax



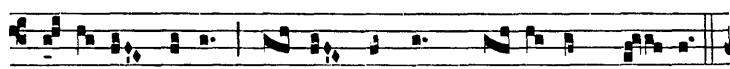
homí-nibus bó-nae vo-luntá-tis. Laudá-mus



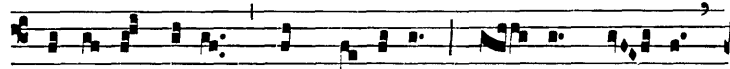
te. Benedí-cimus te. Ado-rá-



mus te. Glo-ri-fi-cá-mus te. Grá-ti-as



á-gimus tí-bi pro-pter má-gnam gló-ri-am tú-am.



Dó-mi-ne Dé-us, Rex cae-léstis, Dé-us Pá-ter

omní- pot-ens. Dó- mine Fí- li unigéni-
 te Jé-su Chrí- ste. Dó- mine Dé-us, Agnus
 Dé-i, Fí- li- us Pátris. Qui tóllis peccá- ta mún- di,
 mi-se-ré-re nó-bis. Qui tóllis peccá- ta mún- di, súsci-
 pe depre-ca-ti- ó- nem nó-stram. Qui sé- des ad délix-
 te-ram Pátris, mi-se-ré-re nó-bis. Quóni- am tu só-lus
 sánctus. Tu só-lus Dóminus. Tu só-lus Altís- simus,
 Jé-su Chrí- ste. Cum Sán-cto Spí- ri- tu, in
 gló- ri- a Dé- i Pá- tris.
 A- men.

IV.

(Ambrosian Chant)

XII. c.

4.

G

Ló-ri-a in excélsis Dé-o. Et in térra pax ho-

mínibus bónae vo-luntá-tis. Laudá-mus te. Benedí-cimus

te. Adorá-mus te. Gló-ri-ficá-mus te. Grá-ti-as á-gimus tí-

bi propter má-gnam gló-ri-am tú-am. Dó-mine

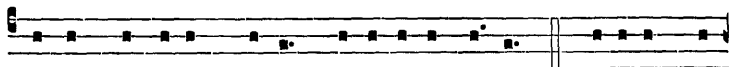
Dé-us, Rex caeléstis, Dé-us Pá-ter omní-po-tens. Dó-mine

Fí-li unigé-ni-te Jé-su Chrí-ste. Dó-mine Dé-us,

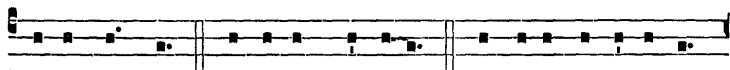
Agnus Dé-i, Fí-li-us Pá-tris. Qui tóllis peccáta mún-

di, mi-se-rére nó-bis. Qui tóllis peccáta mún-

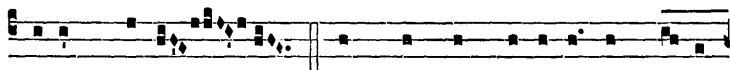
di, sú-scipe depre-ca-ti-ónem nó-stram. Qui sé-



des ad dexteram Patris, mi-se-re-re no-bis. Quo-ni-am tu

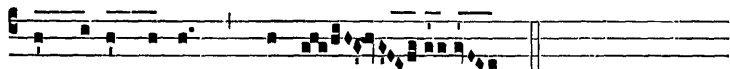


so-lus san-ctus. Tu so-lus Do-mi-nus. Tu so-lus Altis-si-mus,



Jesu Chri-ste.

Cum San-cto Spi-ri-tu, in glo-ri-



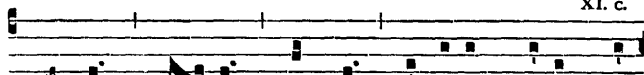
a De-i Pa-tris. ** Amen.

Sanctus.

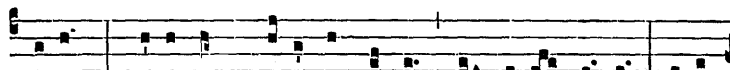
I.

XI. c.

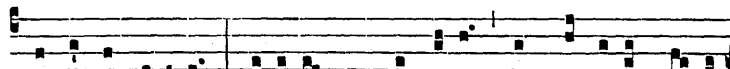
1.
S



An-ctus, * San-ctus, San-ctus Do-mi-nus De-us Sa-



ba-oth. Pleni sunt caeli et terra glo-ri-a tu-a. Hosan-



na in excél-sis. Benedíctus qui vénit in nómine Dómi-



ni. Hosanna in excél-sis.

II.

XI. c.

4. **S** Anctus, * Sántctus, Sántctus Dóminus Dé-us

Sá-ba- oth. Pléni sunt caé- li et tér-ra gló-ri- a tú- a.

Hosánna in excél- sis. Benedíctus qui vé-nit in nómine

Dómi- ni. Hosánna in excél- sis.

III.

8. **S** An- ctus, * Sántctus, Sántctus Dómi- nus Dé-us

Sá- ba- oth. Pléni sunt caé-li et tér-ra gló-ri-a

tú- a. Hosánna in excél-sis. Be-nedíctus qui vé-

nit in nómine Dómi- ni. Hosánna in excél-sis.

Agnus.

I.

XII. c

8. **A** - gnus Dé- i, * qui tól- lis peccá-ta mún-
 di : mise-ré-re nó- bis. A- gnus Dé- i, * qui
 tól- lis peccá-ta mún-di : mi-seré-re nó- bis. A-
 gnus Dé- i, * qui tól- lis peccá-ta mún-di : dóna nó-
 bis pá- cem.

II.

6. **A** -gnus Dé-i, * qui tóllis peccáta mún-di : mi-se-rére
 nó-bis. Agnus Dé-i, * qui tóllis peccáta mún-di : mi-se-
 rére nó-bis. Agnus Dé-i, * qui tóllis peccá-ta mún-di :
 dóna nóbis pá-cem.

Method of singing Alleluia in Paschal Time.

ACCORDING TO THE EIGHT TONES.

At the Introit.

1.  **A**
Lle-lú- ia, alle- lú- ia.

2.  **A**
L-le-lú- ia, alle- lú- ia.

3.  **A**
Lle-lú-ia, alle- lú- ia.

4.  **A**
Lle-lú- ia, alle- lú- ia.

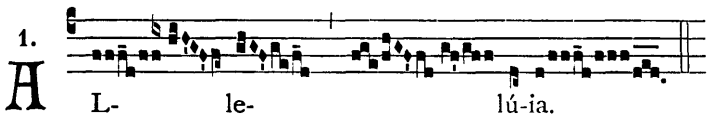
5.  **A**
Lle- lú- ia, al-le- lú- ia.

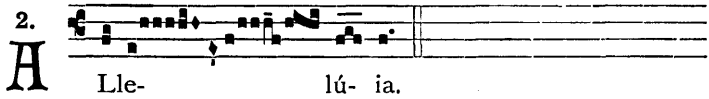
6.  **A**
Lle-lú- ia, alle- lú- ia.

7.  **A**
Llelú- ia, alle- lú- ia.

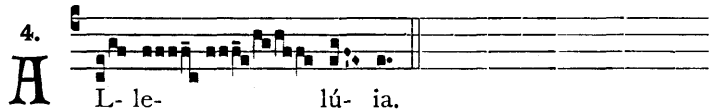
8.  **A**
Lle-lú-ia, alle- lú- ia.

At the Offertory.

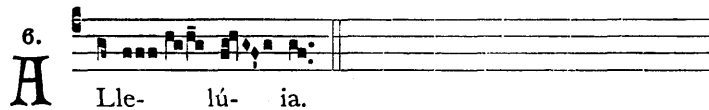
1.  **A** L- le- lú-ia.

2.  **A** Lle- lú- ia.

3.  **A** Lle- lú- ia.

4.  **A** L- le- lú- ia.

5.  **A** Lle- lú- ia.

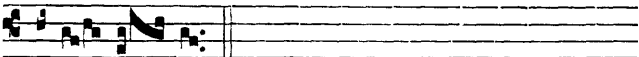
6.  **A** Lle- lú- ia.

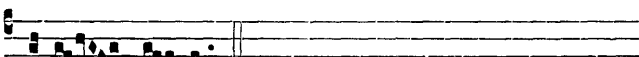
7.  **A** Lle- lú- ia.

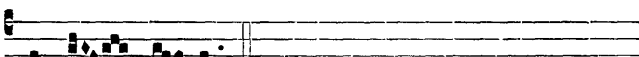
8.  **A** Lle- lú- ia.

At the Communion.

1.  **A** Lle- lú- ia.


2. 
A Lle- lú- ia.

3. 
A Lle- lú- ia.

4. 
A Lle- lú- ia.

5. 
A Lle- lú- ia.

6. 
A L-le- lú- ia.

7. 
A L-le- lú- ia.

8. 
A Lle- lú- ia.

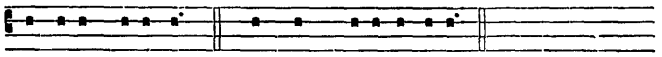


THE COMMON TONES OF THE MASS.

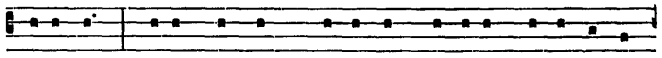
Tones for the Prayers.

1. Festal Tone.

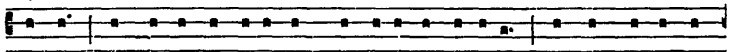
This tone is used for Sundays and Feasts.



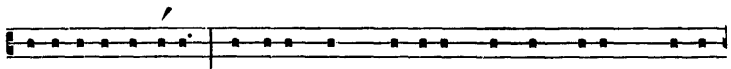
D Ominus vobiscum. R̄. Et cum sp̄-ri-tu tú-o.



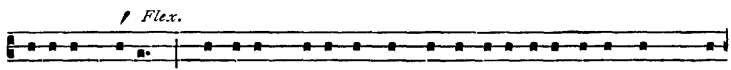
O -rémus. Pr̄ces nóstras, quaésumus Dómine, cleménte ex-
f *Metrum.* *f* *Flex.*



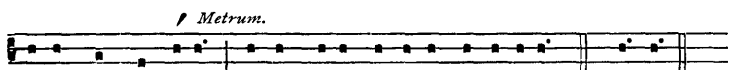
áudi : atque a peccató-rum víncu-lis abso-lútos, ab ómni nos ad-



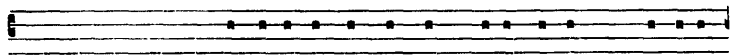
versi-tá-te custódi. Per [e-úmdem] Dóminum nóstrum J́esum Chrístum



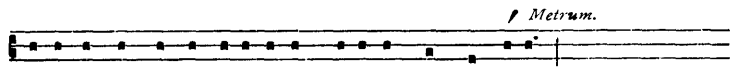
Fi-li-um tú-um : qui técum vívit et régnat in uni-táte [e-júsdem] Sp̄-



ri-tus Sáncti Dé-us : per ómni- a saécu-la saecu-lórum. R̄. Amen.



Another conclusion : Qui ví-vis et régnas cum Dé-o Pátre [*or* Qui técum



ví-vit et régnat] in uni-tá-te Sp̄-ri-tus Sáncti Dé-us, etc.

*Examples of the Metrum.*¹*Examples of the Flex.*

pi- e- tá- te pro- sé- que- re. per- cé- pi- mus.
 mo- ri- én- do con- fés- si sunt. (A). quae ré- cta sunt.
 or : con- fés- si sunt. (B).

In the body of the Prayer, the metrum comes first, then the flex. In the conclusion, the opposite takes place. As a general rule, the metrum in the Prayer occurs at the colon; the flex at the semi-colon, or, if there is no semi-colon, at the first comma which follows the metrum when the sense allows this being done.

*Attention is drawn to the fact that the words *Jesum Christum Filium tuum*, by which a prayer sometimes ends, (e. g. on the Feast and on the Octave of St. Stephen) form part of the body of the Prayer itself. The conclusion therefore begins at the words *Qui tecum*.*

2. Ferial Tone.

A) *On Ferials, at Votive Masses which are not solemn, and at Masses for the Dead, the Prayers are sung in the ferial tone, that is recto tono from beginning to end, with only a slight pause in those places where the metrum and the flex would have been used in the festal tone, and again at the ending.*

B) *However, there is another ferial tone which is used for the Prayers of the Litanies and of the Aspersions, and of other ceremonies of the same kind, such as the Washing of the feet, the Blessing of candles, of ashes, and of palms.*

This second ferial tone is the same as the first ferial tone, except that, at the end of the Prayer and at the end of the conclusion, the voice is lowered a third — a minor third — for the flex.

The Prayers which precede the Mass of the Paschal Vigil, and the Prayers of the Blessing of the Fonts are sung in the first ferial tone.

*The Prayers which are preceded by *Flectamus genua*, are also sung in the first ferial tone.*

The Priest : *The Deacon :* *The Sub-Deacon :*

Orémus. Flectámus genu-a. Levá-te. Praésta...

The second ferial tone may be used for the Prayer Super pópulum, which is said in Lent after the admonition :

Humi-li- á-te cápi-ta véstra Dé-o.

¹ In accordance with the decree of the Sacred Congregation of Rites, dated July 8th 1912, if a monosyllable or a Hebrew word occur in the Lessons or Versicles, or at the mediant of the psalms, it is permissible to modify the ending (B) or to keep the ordinary modulation (A).

Ancient Tones ad libitum.

a) Solemn Tone.

All the Prayers of the Mass (except the Prayer Super populum) may be sung in this tone without distinction as to festal or ferial rite.

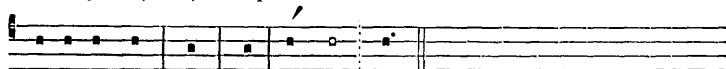
D Ominus vobiscum. [Pax vobis.] R̄. Et cum sp̄-ri-tu tú-o. *Flex.*

O -ré-mus. Ma-jestá-tem tú-am Dómine suppl̄-ci-ter exorá-mus :
 ut sicut Ecclé-si-ae tú-ae be-átus André-as Apósto-lus éxsti-tit prae-
Full stop.
 di-cátor et réctor; i-ta apud te sit pro nóbis perpétu-us intercésor.
Flex.
 Per Dóminum nóstrum Jésum Christum Fí-li-um tú-um : qui técum
Metrum.
 ví-vit et regnat in uni-tá-te Sp̄-ri-tus Sáncti Dé-us, per ómni-a saé-
 cu-la saecu-ló-rum. R̄. Amen. *Another conclusion:* Qui ví-vis et régnas
 cum Dé-o Pátre [or Qui técum ví-vit et régnat] in uni-tá-te Sp̄-ri-tus
 Sáncti Dé-us, etc.

Examples of the Flex. *Flex.*

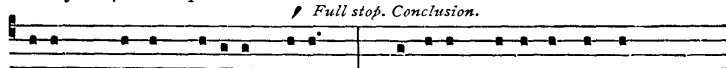
pré-ci-bus nóstris ac- cómmo- da.
 af- flí- gi- mur.
 con-fés- si sunt. (A).
 or : con- fés- si sunt. (B).

Examples of the full stop.



ve-tústa sér- vi- tus té- net.
 pérfru- i lae- tí- ti- a.
 di- gná-tus es. (A).
 or : di- gná- tus es. (B).

Prayer of St. Stephen.



Jésum Chrístum Fí-li-um tú-um. Qui técum ví-vit et régnat...

In this tone, the Prayer has only the flex, which occurs at the end of the first sub-division.

After the flex, as after any pause, the first syllable of the following word starts a tone lower than the dominant.

If the Prayer is longer than usual (as, for instance, the Prayers A cunctis. and Omnipotens sempitérne Dèus) the formula of the full stop may be repeated on condition that it be preceded each time by a flex.

When the Prayer is preceded by Flectámus génua :

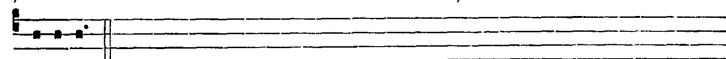


Orémus. Flectámus génu-a. Levá-te. Pópu-lum tú-um...

(When the √. Dóminus vobiscum. has to be replaced by the √. Dómine exáudi. the following is used :



√. Dómine exáudi ora-ti-ónem mé-am. R̄. Et clámor mé-us ad te

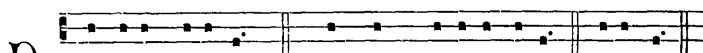


véni-at.)

b) Simple Tone.

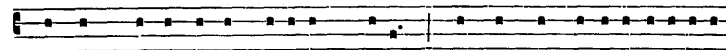
This tone is used for the Prayers of the Aspersión, of the Blessings, of the Litanies, and for other Prayers of the same kind, except those which are preceded by Flectámus génua.

If this simple tone be adopted, it is used also for the Prayer Super pópulum. after the admonition Humiliáte cápita véstra. (as on p. 99).

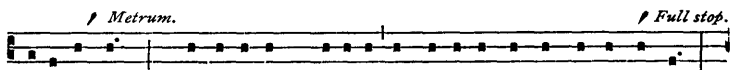


D Ominus vobiscum. R̄. Et cum spí-ri-tu tú-o. Orémus.

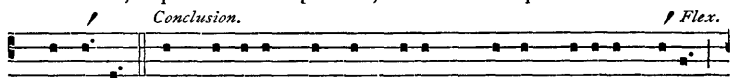
Flex.



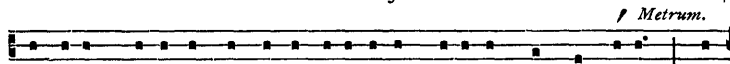
Praésta, quáesumus omnípotens Dé-us : † ut semper ra-ti-onabí-li-a



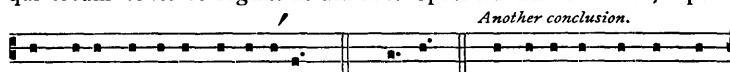
medi-tántes, * quae tí-bi sunt plá-ci-ta, et dí-ctis ex-se-quá-mur et fá-ctis.



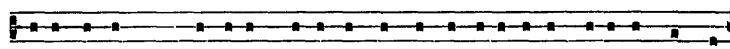
or : et fá-ctis. Per Dó-mi-num nó-strum Jé-sum Chri-stum Fi-li-um tú-um: †



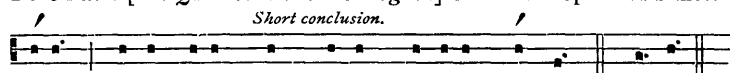
qui té-cum ví-vit et ré-gnat in uni-tá-te Spí-ri-tus Sán-cti Dé-us, * per



óm-ni-a sae-cu-la sae-cu-ló-rum. R̄. Amen. Qui ví-vis et ré-gnas cum



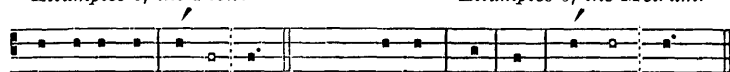
Dé-o Pá-tre [or : Qui té-cum ví-vit et ré-gnat] in uni-tá-te Spí-ri-tus Sán-cti



Dé-us, * per óm-ni-a... Per Chri-stum Dó-mi-num nó-strum. R̄. Amen.

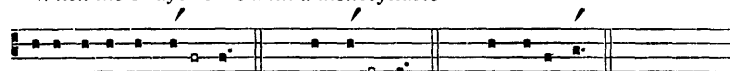
Examples of the Flex.

Examples of the Metrum.



con-cé-de lae-ti-ti-am. subsi-di-a cón-fe-rat.
 con-fés-si sunt. praé-sta quaé-su-mus.
 di-gnátus es. (A). ad pro-te-gén-dum nos. (A).
 or : di-gnátus es. (B). or : pro-te-gén-dum nos. (B).

When the Prayer ends with a monosyllable

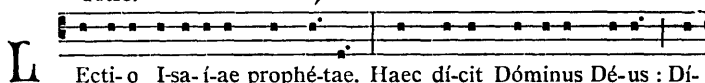


redí-me-re dignátus es. or : dignátus es. or : dignátus es.

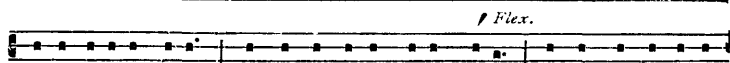
As a general rule, the flex is made at the first sub-division; it is, however, omitted if the Prayer is very short. The metrum, on the other hand, is never omitted.

Tone for the Prophecy.

Title.

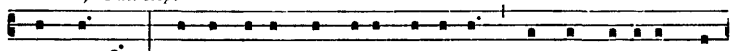


Ecti-o Isa-í-ae prophé-tae. Haec dí-cit Dó-mi-nus Dé-us : Dí-



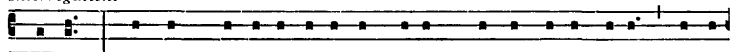
ci-te fl-li-ae Sí-on : Ecce Salvá-tor tú-us vénit : ecce mérces é-jus

Full stop.



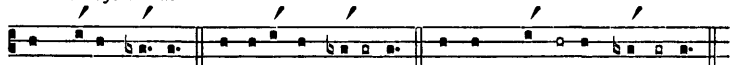
cum é- o. Quis est iste, qui vénit de Edom, tinctis véstibus de

Interrogation.



Bosra?... láudem Dómi-ni super ómnibus quae réddi-dit nóbis Dómi-

Final formula.



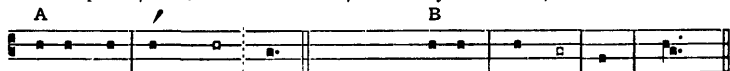
nus Dé-us nóster. Dóminus omnípot-ens, id est tránsi-tus Dómi-ni.

Before the Canticle of Moses and that of the Three Children, the ending is as follows :



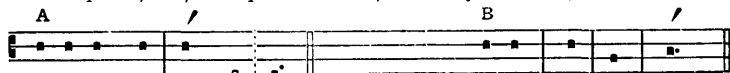
et ad finem usque complé-vit : in fornáce di-céntes :

Examples of the flex in the case of a monosyllable or of a Hebrew word.



ve-ní- te	ad	me.	or :	ve-ní- te	ad me.
Dé- i	pro- pter	vos.		Dé- i	pro- pter vos.
in Je- rú- sa- lem.	Já- cob.			Je- rú- sa- lem.	Já- cob.
Spi- ri- tus est.	est.			Spi- ri- tus est.	est.

Examples of the full stop in the case of a monosyllable or of a Hebrew word.

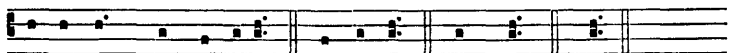


ví- num et	lac.	or :	ví- num et	lac.
Dómi- nus lo- cú- tus est.	est.		lo- cú- tus est.	est.
dó- mu- i	Já- cob.		dó- mu- i	Já- cob.
é- jus Em- má- nu- el.	el.		Em- má- nu- el.	el.
Dó- mi- nus est.	est.		Dó- mi- nus est.	est.

The flex is made towards the middle of each sentence; it is omitted only if the sentence is very short. In the longer sentences, the flex may be repeated several times if the sense allows this being done. The metrum does not occur in this tone.

The flex is made by lowering the voice on the last syllable only, even if the penultimate syllable be not accented. At the full stop, the voice is lowered on the penultimate syllable, if this be short.

The interrogation has only one modulation : that which has already been indicated for the Prophecy. It is the same for the Epistle, the Gospel, and the Lessons. Very short interrogative sentences are sung as follows :



respondit : Quid vis fi-li? Quamóbrem? Sed quid? Quae?

However, the interrogatory formula must never be used ad the end, unless the Tu autem. is to follow. If an interrogation occurs at the end of the text to which the Tu autem. is not to be added, the ordinary cadential formula must be used.

Tone for the Epistle.

The Epistle is said recto tono. in an even, well-sustained voice without modulation, but the interrogation is made in the ordinary way, as in the tone for the Prophecy.

The second tone, as indicated below, may be used ad libitum. It was formerly in common use.

Title. Metrum.

L Ecti-o Epí-stolae be-á-ti Páuli Apósto-li ad Romá-nos.

Metrum.

ad Co-rínthi-os. ad Gá-latas. ad Tí-tum. Lécti-o líbri Apocalý-
psis be-á-ti Jo-ánnis Apósto-li.

In the Titles, the metrum is used only for the Epistles of St. Paul and for the Apocalypse as marked above.

L Ecti-o Actu-um Apostoló-rum. In di-ébus íllis : Pétrus...

The words In diébus íllis. at the beginning of the text, are always sung as above.

Lécti-o Isa-í-ae Prophé-tae. Súrge, illumínare Jerúsa-lem : qui-a
Metrum. Full stop.

vénit lúmen tú-um : et gló-ri-a Dómi-ni super te órta est. Qui-a ecce

tenebrae operient terram, et caligo populos : super te autem ori-étur
Dóminus, et gló-ri-a éjus in te vidébi-tur. Et ambulábunt géntes in
lúmine tú-o, et réges in splendóre órtus tú- i. Léva in circúitu
óculos tú-os, et víde : ómnes ísti congregá-ti sunt, venérunt tí-bi :
filii túi de longe véni- ent, et fí-li-ae túae de látere súrgent. Etc.

Conclusion: áurum et thus deferéntes, et láudem Dómino annuntiántes.

This conclusion is made with two accents, between which there should be a certain distance, the first accent being modulated before the last phrase of the sentence, or before the last words which have a complete sense in themselves.

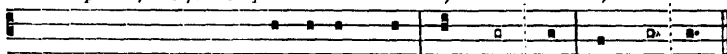
This tone has the metrum and the full stop; the interrogation is made as for the Prophecy (p. 103). No inflexion is made at words introducing a quotation. In long sentences, the metrum may be repeated once or several times, if the meaning allow this, for the metrum may only occur where there is a certain completion in the sense. On the other hand, if the text is very short, or if the sense does not allow it, the metrum is omitted altogether.

There is no special rule for monosyllables and Hebrew words.

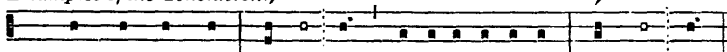
The ending has its proper modulation even when the text ends with an interrogation.

Examples of the Metrum.

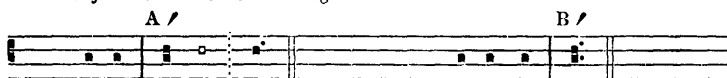
pró- pi-	or	est	nó-	stra	sá-	lus.
con-	fi-	té-	bi-	tur	Dó-mi-	no.
an-	gu-	sti-	a-	vé-	runt.	
sci-én-	ti-	am	san-	ctó-	rum.	
per-	se-	quén-	ti-	bus	vos.	
Má-	di-	an	et	E-	pha.	
de-	ín-	de	pro	pó- pu-	li.	
Dó- mi-	nus	Dé-	us	lo- cá-	tus	est.

Examples of the full stop.

indu-á mur ár- ma lú- cis.
 in- ter- fi- ci- et ím- pi- um.
 ap- pro- pin- quá- bit.
 gló-ri- a cae- lé- sti.
 di- li- gén- ti- bus se.
 re- sur- ré- xit a mór- tu- is.
 su- per te ór- ta est.

Examples of the Conclusion.

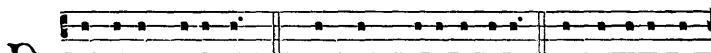
re- pro- bá- re má- lum et e- lí- ge- re bó- num.
 sed in- du- í- mi- ni Dóminum Jésum Chri- stum.
 ó- mni- bus di- é- bus... consummationem saé- cu- li.
 A { a- bun- dé- tis in spe... Spíritus sán- cti.
 í- dem í- pse es... non de- fi- ci- ent.
 in Chri- sto Jé- su Dómino nó- stro.
 B { in spe..... Spíritus sán- cti.
 í- pse es..... non de- fi- ci- ent.
 in Chri- sto Jé- su Dómino nó- stro.

Monosyllabic or Hebrew ending :

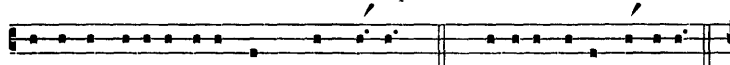
qui- a non sunt.
 sors il- ló- rum est.
 peténti- bus se.
 Mel- chí- se- dech.
 in saécula. A- men.

or : { qui- a non sunt.
 illórum est.
 peténtibus se.
 Melchise- dech.
 A- men.

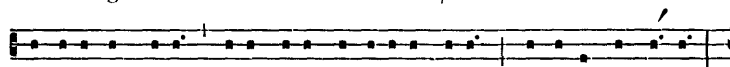
Tone for the Gospel.



D Ominus vobiscum. R̄. Et cum spi-ri-tu tú-o. Sequénti- a sán-
Full stop.



cti Evangé- li- i secúndum Matthaé- um. R̄. Gló- ri- a tí- bi Dómine.



In illo témpore : Díxit Jésum discípu- lis sú- is : Vos éstis sal térrae.

Quod si sal evanú-e-rit, in quo sa-li-étur? Ad nihilum válet ultra, nisi

ut mittátur foras, et conculcétur ab homínibus... *Conclusion* : Qui au-

tem féce-rit et docú-e-rit, hic mágnus vocábi-tur in régno caeló-rum.

This tone has only the full stop, which is made by lowering the voice on the fourth syllable before the end of the sentence. The interrogation is made in the usual way (p. 103), unless it occurs at the ending (see p. 104).

The modulation of the final ending or conclusion begins on the second last accent.

Another Tone ad libitum.

D Ominus vobíscum. R̄. Et cum spí-ri-tu tú-o. Sequénti-a sán-

cti Evangé-li-i secúndum Jo-ánnem. R̄. Gló-ri-a tí-bi Dómine.

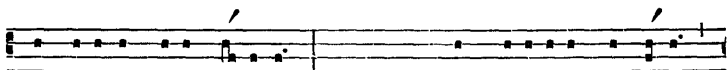
In illo témpore : Núpti-ae fáctae sunt in Cána Ga-lilaeae, et érat

Má-ter Jé-su i-bi. Vocátus est autem et Jé-sus, et discípu-li é-jus ad

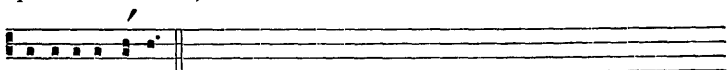
núpti-as. Et de-fi-ci-énte víno, dixit Má-ter Jé-su ad é-um : Vínum

non há-bent. Et dí-xit é-i Jé-sus : Quid míhi et tí-bi est, mú-li-er?

Nondum vénit hó-ra mé-a. Dí-xit Má-ter é-jus mi-nístris : Quodcúm-



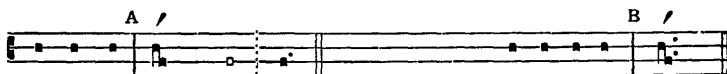
que díxe-rit vóbis, fá-ci-te... *Conclusion* : et credidérunt in é-um



discípu-li é-jus.

The words In illo témpore. at the beginning of the text are always sung as indicated in the foregoing example.

The metrum, the interrogation, and the conclusion are sung as in the Epistle. Monosyllabic or Hebrew endings are sung as follows :



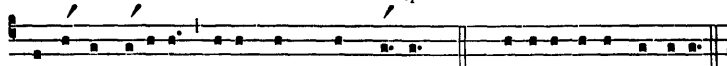
nésci- o vos.
úngerent Jé- sum.
non sum.
fá- cta sunt.
Is- ra- el.
re- spón- dit : Non.

or : { nésci- o vos.
úngerent Jé- sum.
non sum.
fá- cta sunt.
Is- ra- el.
respón- dit : Non.

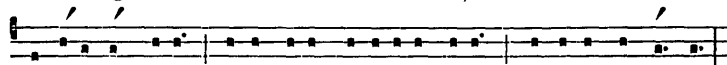
There is still another tone, more ancient, as follows .



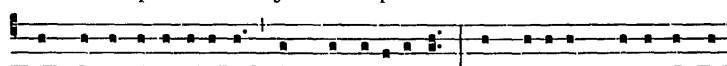
D Ominus vobíscum. R̄. Et cum spí-ri-tu tú-o. Sequénti-a sán-
Metrum. *Full stop.*



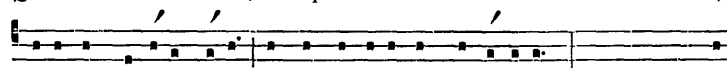
cti Evangé-li-i secúndum Matthaé-um. R̄. Gló-ri-a tí-bi Dómine.



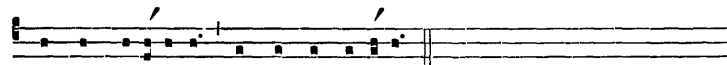
In illo témpore : Dí-xit Jé-sus discípu lis sú- is · Vos éstis sal térrae.



Quod si sal evanú-e-rit, in quo sa-li-é-tur? Ad níhi-lum vá-let ultra,

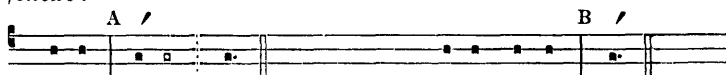


ni-si ut mittátur foras, et conculcétur ab homí-nibus... *Conclusion* : hic



mágnus vocábi-tur in régn-e caelórum.

Except for the full stop, which is modulated as has just been shown, the formulas of this tone resemble those of the preceding tone, but the intervals are different. With monosyllables or Hebrew words, the full stop is as follows :



nésci- o vos.
quibus dátum est.
tribus Is-ra- el.
non fú-it sic.

or :

nésci- o vos.
quibus dá- tum est.
tribus Is- ra- el.
non fú- it sic.

Tone for the Prefaces.

1. Solemn Tone.

P ER ómni- a saécu- la saecu- ló- rum. R̄. Amen. V̄. Dóminus vo-
biscum. R̄. Et cum spí- ri- tu tú- o. V̄. Sursum córda. R̄. Habémus ad
Dóminum. V̄. Grá- ti- as agámus Dómino Dé- o nóstro. R̄. Dignum
et jústum est.

2. Ferial Tone.

P ER ómni- a saécu- la saecu- ló- rum. R̄. Amen. V̄. Dóminus vo-
biscum. R̄. Et cum spí- ri- tu tú- o. V̄. Sursum córda. R̄. Habémus ad
Dóminum. V̄. Grá- ti- as agámus Dómino Dé- o nóstro. R̄. Dignum
et jústum est.

3. Most solemn Tone.

P ER ómni-a saécula saecu-ló-rum. R̄. Amen. V̄. Dóminus vo-
 bíscum. R̄. Et cum spi-ri-tu tú-o. V̄. Súrsus córda. R̄. Habémus ad
 Dóminum. V̄. Grá-ti- as agámus Dómino Dé-o nóstro. R̄. Dignum
 et jústum est.

Ad the "Pater noster."

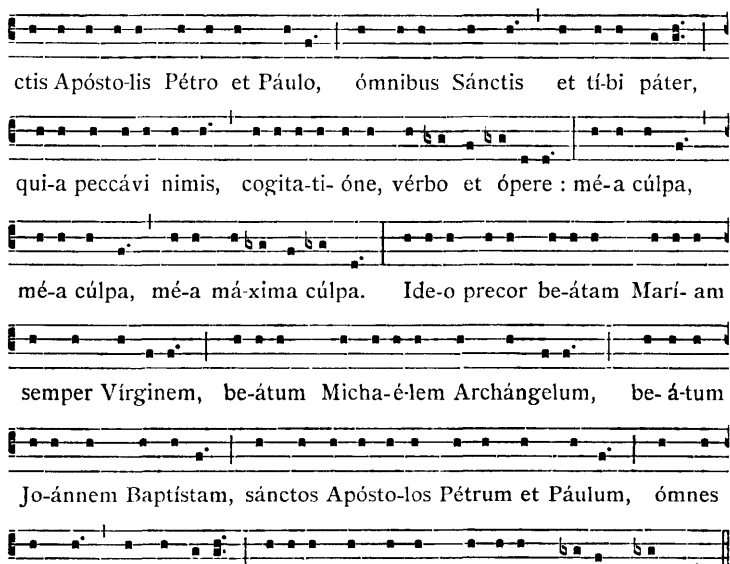
P ER ómni-a saécula saecu-ló-rum. R̄. Amen. V̄. Ét ne nos
 indúcas in tenta-ti- ó-nem. R̄. Sed líbera nos a má-lo.

Before the "Agnus Dei."

P ER ómni-a saécula saecu-ló-rum. R̄. Amen. V̄. Pax † Dómi-
 ni sit † semper vobís- † cum. R̄. Et cum spi-ri-tu tú-o.

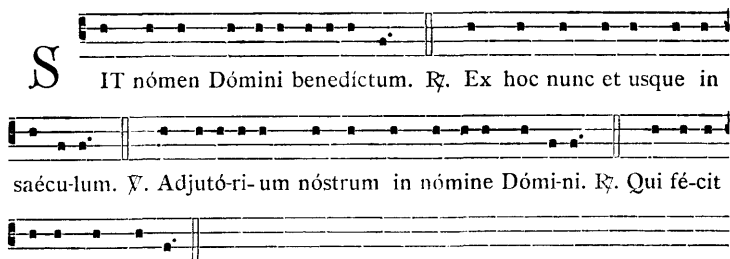
Tone for the "Confiteor" for Pontifical Masses.

C Onfi-te-or Dé-o omnipoténti, be-átae Marí-ae semper Vír-
 gini, be-áto Micha-éli Archángelo, be-áto Jo-ánni Baptístae, sán-

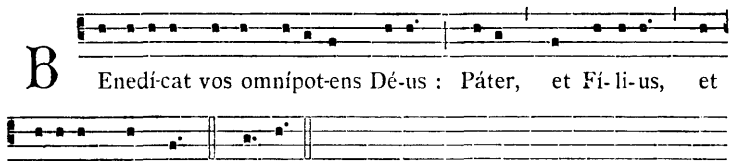


ctis Apósto-lis Pétro et Páulo, ómnibus Sánctis et tí-bi páter,
 qui-a peccávi nimis, cogita-ti-óne, vérbo et ópere : mé-a cúlpa,
 mé-a cúlpa, mé-a má-xima cúlpa. Ide-o precor be-átam Marí-am
 semper Virgínem, be-átum Micha-é-lem Archángelum, be-á-tum
 Jo-ánnem Baptístam, sánctos Apósto-los Pétrum et Páulum, ómnes
 Sánctos, et te páter, oráre pro me ad Dóminum Dé-um nóstrum.

At the Pontifical Blessing.



S IT nómen Dómini benedíctum. *R.* Ex hoc nunc et usque in
 saécu-lum. *V.* Adjutó-ri-um nóstrum in nómine Dómi-ni. *R.* Qui fé-cit
 caélum et térram.



B enedí-cat vos omnípot-ens Dé-us : Páter, et Fí-li-us, et
 Spí-ri-tus Sánctus. *R.* Amen.