

Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honour of blessed Mary ever Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, of these **(the martyrs whose relics are contained in the altar stone¹)** and of all the saints, that it may avail to their honour and our salvation: and that they may vouchsafe to intercede for us in heaven, whose memory we now keep on earth. Through the same Christ our Lord. Amen.

passiónis, resurrectionis et ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

The Orate fratres and Secret

The priest kisses the altar and turning towards the congregation says:

BRETHREN, pray that my sacrifice and yours may be acceptable to God the Father almighty.

R. May the Lord receive the sacrifice at thy hands, to the praise and glory of His name, to our own benefit, and to that of all His holy Church.

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

R. Suscipiat Dominus sacrificium de manibus tuis, / ad laudem, et gloriam nominis sui, / ad utilitatem quoque nostram, / totiusque Ecclesiæ suæ sanctæ.

The priest alone says: Amen.

He then reads in silence the Secret (one or more according to the Proper). The offerings the congregation formerly made at the Offertory were so great, that the priest would select a few for the purpose of the sacrifice and recite over them the prayer known as Oratio super secreta, "Prayer over the oblations set apart". The word Secreta alone is now taken for "Secret prayers". In order that all present may signify their concurrence in the first part of the Mass of the Faithful, viz. the Offertory, he says the concluding words aloud:

...world without end.

...per omnia sæcula sæculorum.

R. Amen.

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1. See page 935 The reason why the Church encloses relics of the saints in the altar is in order to associate them with the divine Martyr of Golgotha. In the Mass all Christians are offered up to the glory of the Holy Trinity; in a certain manner they are victims of the holy Sacrifice: Jesus has finished suffering; they however are the mystical members of Christ, who in their turn must offer their sufferings to God in union with those of Christ.



Hosanna to the Son of David!

FOURTH PART

"Giving thanks to God, He blessed the bread" (Canon of the Mass).

THE CONSECRATION AND OBLATION from the Preface to the Lord's Prayer

ACTS OF GRATITUDE AND HOPE
or the love which immolates itself with Jesus

Preface to the Canon

The priest begins the fourth part of the Mass

The prayers of the Canon are very ancient, dating from before the fifth century. The Canon is above all others the additional prayer of the Church.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Domi-

num.

V. Grátias agámus Domino Deo nostro.

R. Dignum et justum est.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We lift them up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and right.

Common Preface

The following Preface is said throughout the year on feasts and ferias which have no proper Preface.

V.ERE dignum et justum est, **I**T is truly meet and just, right æquum et salutare, nos | and availing unto salvation,