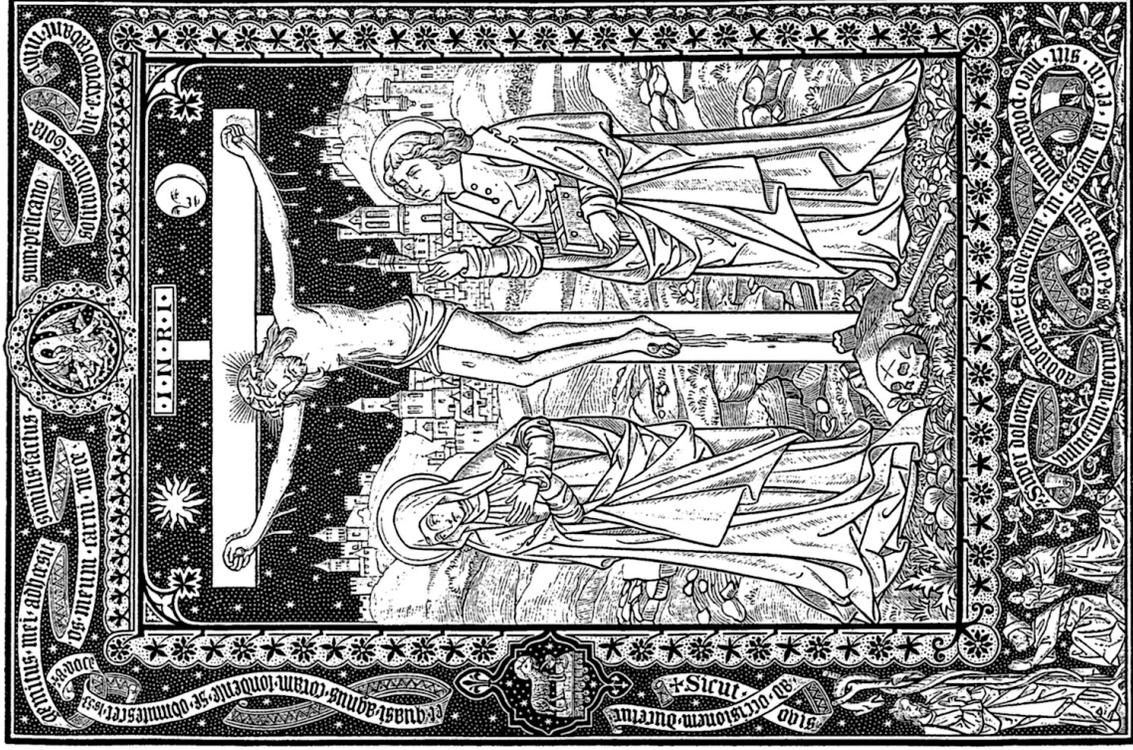


THE ORDER OF MASS

(The Extraordinary Form of the Roman Rite)



In Latin and in English

What is the extraordinary form?

The *ordinary form* of the Mass uses the Roman Missal (the book containing the ceremonies and prayers for Mass) that was revised and published after the Second Vatican Council. The *extraordinary form* of the Mass uses the Roman Missal published in 1962, before the revisions following Vatican II. In 2007, with his letter *Summorum Pontificum*, Pope Benedict XVI established the 1962 manner of celebrating Mass as a form that all priests of the Latin rite may offer without any special permission and coined the terms “ordinary form” and “extraordinary form.”

The extraordinary form is often called the “old Latin Mass,” the “traditional Latin Mass,” or the “Tridentine Mass.”

Why celebrate the extraordinary form?

As Pope Benedict says in *Summorum Pontificum*, “The Roman Missal promulgated by Paul VI is the ordinary expression of the ‘Lex orandi’ (Law of prayer) of the Catholic Church of the Latin rite. Nonetheless, the Roman Missal promulgated by St. Pius V and reissued by Bl. John XXIII is to be considered as an extraordinary expression of that same ‘Lex orandi,’ and must be given due honor for its venerable and ancient usage.” He adds in a letter accompanying *Summorum Pontificum*, “There is no contradiction between the two editions of the Roman Missal. In the history of the liturgy there is growth and progress, but no rupture. What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful. It behooves all of us to preserve the riches which have developed in the Church’s faith and prayer, and to give them their proper place.”

How do I participate in the extraordinary form?

As at any Mass, the most important thing is to pray: adore and thank God; offer your own sacrifices to God in union with Christ’s sacrifice; ask God for what you need; and receive Holy Communion if this is possible. It can be beneficial to follow along with the texts of the Mass using a hand Missal or a similar worship aid.

The posture of the congregation is often different from that of the priest and server. In addition, the posture of the congregation is different depending on whether a low Mass or a sung Mass is being offered. Responses that the congregation makes are printed in bold. Keep in mind that different places have different customs about the prayers and posture of the congregation.

If you are not very familiar with the extraordinary form, you may find it more helpful simply to observe the ceremonies and pray along with them interiorly at first rather than to risk being caught up in trying to follow every word perfectly.

Where can I find more information on the extraordinary form?

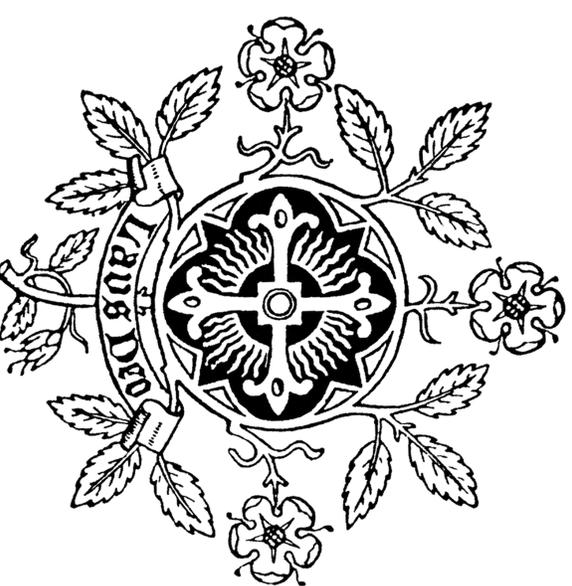
Information on the history, spirituality, and ceremonies of the extraordinary form of Mass can be found online at www.sanctamissa.org among other places.

For the sake of consistency, where possible, the English text in this booklet follows the approved English translation of the Roman Missal, Third Edition, which is used for the Ordinary Form of the Mass.

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Saint Michael the Archangel, defend us in battle; be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, O Prince of the heavenly host, by the power of God, thrust into hell satan and all the evil spirits who prowl about the world seeking the ruin of souls. Amen.

✠ Most Sacred Heart of Jesus,
R Have mercy on us.
✠ Most Sacred Heart of Jesus,
R Have mercy on us.
✠ Most Sacred Heart of Jesus,
R Have mercy on us.



The Mass of the Catechumens

Following a Low Mass, the following prayers may be said:

Kneel

☩ Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

℞ **Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.**

The Hail Mary is said three times.

Hail, Holy Queen, **Mother of Mercy, our life, our sweetness, and our hope. To thee to we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy toward us, and after this exile, show unto us the blessed Fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.**

☩ Pray for us, O holy Mother of God.

℞ **That we may be made worthy of the promises of Christ.**

☩ Let us pray.

O God, our refuge and our strength, look down with mercy upon the people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of Saint Joseph her spouse, of the blessed Apostles Peter and Paul, and of all the saints, in Thy mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our Holy Mother the Church. Through the same Christ Our Lord.

℞ **Amen.**

The procession begins.

Stand

If the sprinkling with holy water is to occur before Mass outside of the Easter Season, the celebrant and the ministers kneel before the altar. The celebrant intones the following antiphon which the choir and congregation continue:

VII

A-sper- ges me, * Dó-mi-ne, hyssó-po, et mundá- bor: lavá- bis me, et su-per ni-vem de- albá- bor.

*Ps. Mi- se-ré-re me- i, De- us, * se-cúndum magnam mi- se-ri-córdi- am tu- am. Gló- ri- a Patri, et Fí-li- o, et Spi-rí-tu- i Sancto. * Sic-ut e-rat in princí-pi- o, et nunc, et semper, et in sæcu-la sæcu- ló-rum. A- men. Asperges.*

You will sprinkle me with hyssop, O Lord, and I shall be cleansed; You will wash me, and I shall be made whiter than snow. **Ps.** Have mercy on me, O God, according to your great mercy. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen. You will sprinkle.

If the sprinkling with holy water is to occur before Mass during the Easter Season, the celebrant and the ministers kneel before the altar. The celebrant intones the following antiphon which the choir and congregation continue:

VIII

V
I-di aquam * egre- di- éntem de tem- plo,
a lá- te- re dex- tro, alle- lú- ia: et omnes, ad
quos pervé- nit a- qua i- sta, sal- vi fa- cti sunt,
et di- cent, alle- lú- ia, al- le- lú- ia. Ps. Confi- té-
mi- ni Dómino quó- ni- am bonus: * quó- ni- am in sæcu- lum
mi- se- ri- cór- di- a e- jus. Gló- ri- a Pa- tri, et Fi- li- o, et
Spi- ri- tu- i Sancto. * Sic- ut e- rat in prin- ci- pi- o, et nunc, et
semper, et in sæcu- la sæcu- ló- rum. Amen. Vidi aquam.

I saw water flowing from the Temple, from its right-hand side, alleluia: and all to whom this water came were saved and shall say: Alleluia, alleluia. **Ps.** Give praise to the Lord, for he is good: for his mercy endures for ever. Glory be to the Father, and to the

so factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo mis- sus a Deo, cui nomen erat Joán- nes. Hic venit in testimonium, ut testimonium perhiberet de lú- mine, ut omnes crederent per il- lum. Non erat ille lux, sed ut testimonium perhiberet de lúmi- ne. Erat lux vera, quæ illuminat omnem hóminem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non re- cepérunt. Quotquot autem re- cepérunt eum, dedit eis potestá- tem filios Dei fieri, his, qui cre- dunt in nómine eius: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. **Genuflect:** ET VERBUM CARO FACTUM EST, et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Uni- geníti a Patre, plenum grátiae et veritátis.

Ŕ Deo grátias.

thout him nothing was made that was made. In him was life, and the life was the light of men, and the light shines in the darkness, and the darkness has not grasped it. There was a man sent by God whose name was John. He came for testimony, that he might give testimony about the light so that all might believe through him. He was not the light but to give tes- timony about the light. There was the true light which enlight- ens every man coming into this world. He was in the world, and the world was made through him, and the world did not recognize him. He came to his own home, and his own did not receive him. But to as many as did receive him, he gave the power to become the children of God, to those who be- lieve in his name, who have been born not by blood, nor by the will of the flesh, nor by the will of a man, but of God. **Genuflect:** AND THE WORD WAS MADE FLESH and dwelt among us, and we have seen his glory, glory like that of the Only-begotten Son of the Father, full of grace and truth.

Ŕ Thanks be to God.

The celebrant bows and prays:

Pláceat tibi, sancta Trínitas, ob-
séquium servitútis meæ: et præ-
sta; ut sacrificium, quod óculis
tuæ majestátis in indignus obtu-
li, tibi sit acceptábile, mihiqúe,
et ómnibus, pro quibus illud ób-
tuli, sit, te miseránte, propitiá-
bile. Per Christum Dóminum
nostrum. Amen.

May the offering of my servi-
ce please you, O holy Trinity,
and grant that this sacrifice whi-
ch I, though unworthy, have offe-
red before the eyes of your maje-
sty, may be acceptable to you, and
that, by your mercy, it may atone
for me and for all those for whom
I have offered it. Through Christ
our Lord. Amen.

The celebrant turns and blesses the congregation:

At Sung Mass: Kneel

Benedicat vos omnipotens De-
us, Pater, et Fílius, et Spíritus
Sanctus.

May almighty God bless you, the
Father, and the Son, and the Holy
Spirit.

℞ Amen.

℞ Amen.

The celebrant reads the Last Gospel:

Dóminus vobíscum.

The Lord be with you.

℞ Et cum spírítu tuo.

℞ And with your spirit.

Inítium sancti Evangélii secún-
dum Joánnem.

The beginning of the holy Gospel
according to John.

℞ Glória tibi, Dómine.

℞ Glory to you, O Lord.

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 ip-

In the beginning was the Word,
and the Word was with God, and
the Word was God. He was in the
beginning with God. All things
were made through him, and wi-

Son, and to the Holy Spirit. As it was in the beginning, is now,
and ever shall be, world without end. Amen. I saw water.

*If the sprinkling with holy water has taken place, at the conclusion
of the sprinkling the celebrant chants the following versicles to
which the congregation responds:*

℣. Osténde nobis, Dómine, misericórdiam tuam. (Allelúia.)



℞. Et sa-lu-tá-re tu-um da no- | bis. (da no-bis. Alle-lú-ia.)

℣. Dómine exáudi oratiónem meam.

℞. Et clamor me-us ad te vé- | ni- at.

℣. Dóminus vobíscum.



℞. Et cum spí-ri-tu tu- o. ℣. Orémus...nostrum. ℞. A-men.

The celebrant chants the following prayer:

Exáudi nos, Dómine sanc- Hear us, O holy Lord, almighty
te, Pater omnipotens, ætérne Father, eternal God, and deign
Deus, et mittere dignéris sanc- to send your holy Angel from
tum Angelum tuum de cælis, heaven to guard, foster, protect,
qui custódiat, fóveat, prótegat, visit, and defend all those who
vísitet, atque deféndat omnes live in this dwelling. Through
habitántes in hoc habitácu- Christ our Lord.
lo. Per Christum Dóminum
nostrum.

Hear us, O holy Lord, almighty
Father, eternal God, and deign
to send your holy Angel from
heaven to guard, foster, protect,
visit, and defend all those who
live in this dwelling. Through
Christ our Lord.

*At the conclusion of the prayer, the congregation responds Amen
as indicated above.*

In a sung Mass, the choir sings the Introit (proper to the day).

At the foot of the altar, the celebrant begins Psalm 42, alternating with the deacon and subdeacon or the server. In some Masses, however, the recitation of this psalm is omitted. **Kneel**

In nómine Patris, et Filii, et Spíritus Sancti. Amen.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

✠ Introibo ad altáre Dei.

✠ I will go to the altar of God.

✠ Ad Deum qui lætíficat juventútem meam.

✠ To God, who gives joy to my youth.

✠ Júdica me, Deus, et discérne causam meam de gente non sancta: ab hómíne iníquo, et dolóso étue me.

✠ Judge me, O God, and distinguish my cause from an unholy nation; from the evil and fraudulent man, deliver me.

✠ Quia tu es, Deus, fortitúdo mea: quare me repulísti, et quare tristis incedó, dum affligit me inimícus?

✠ For you, O God, are my strength. Why have you cast me off, and why do I go forth sorrowful, while my enemy afflicts me?

✠ Emitte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua.

✠ Send forth your light and your truth. These have lead me and brought me to your holy mountain and to your tabernacles.

✠ Et introibo ad altáre Dei: ad Deum qui lætíficat juventútem meam.

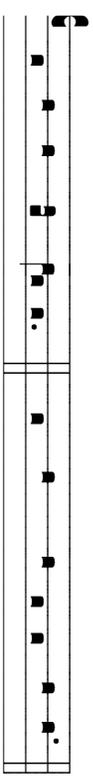
✠ And I will go to the altar of God, to God, who gives joy to my youth.

✠ Confítebor tibi in cíthara, Deus, Deus meus: quare tristis

✠ I will praise you on the harp, O God, my God. Why are you sor-

The celebrant stands at the right side of the altar and recites the Communion Antiphon (proper to the day). He then returns to the center of the altar, kisses it, and faces the congregation.

At Sung Mass: Stand

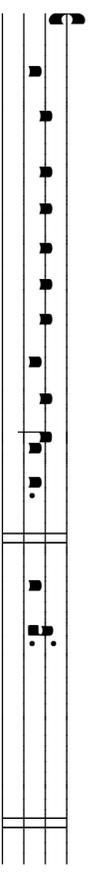


Ómi-nus vo-bíscum. R. Et cum spí-ri-tu tu-o.
(The Lord be with you. R. And with your spirit.)

Orémus.

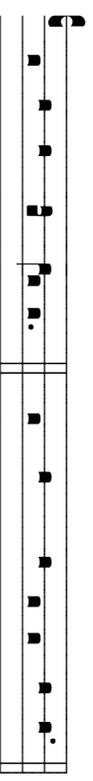
Let us pray.

Then the celebrant prays the Prayer after Communion (proper to the day). At the conclusion, the congregation responds Amen:



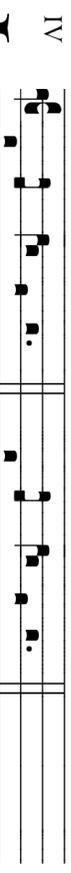
Per ómni-a sæcu-la sæcu-ló-rum. R. Amen.
(Forever and ever. R. Amen.)

The celebrant returns to the center of the altar, kisses it, and faces the congregation.



Ómi-nus vo-bíscum. R. Et cum spí-ri-tu tu-o.
(The Lord be with you. R. And with your spirit.)

The deacon or the celebrant dismisses the congregation:



-te, mis-sa est. R. De-o grá-ti-as.
(Go forth, the Mass is ended. R. Thanks be to God.)

For non-Christians:

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

Holy Communion is normally received kneeling and on the tongue. Standing is possible for someone who has difficulty kneeling. If it is not possible for someone who would like to receive Communion to approach, please notify the celebrant so that he can bring Communion to that person. As he gives Holy Communion to each person, the celebrant prays the following prayer. The communicant does not say Amen.

Corpus Dómini nostri Jesu May the Body of our Lord Jesus
Christi custódiat ánimam tuam sus Christ keep your soul safe for
in vitam æternam. Amen. eternal life. Amen.

After distributing Holy Communion, the celebrant returns to the altar to purify the vessels. While purifying the vessels, the celebrant prays:

Quod ore sumpsimus, Dómini, What has passed our lips as food,
ne, pura mente capiámus: et O Lord, may we possess in purity
de múnere temporáli fiat nobis of heart, that what has been given
remédium sempitérnum. to us in time may be our healing
for eternity.

Corpus tuum, Dómine, quod May your Body, O Lord, which I
sumpsi, et Sanguis, quem po- have eaten, and your Blood, whi-
távi, adhæreat viscéribus meis: ch I have drunk, stick to my in-
et præsta; ut in me non remá- nards, and grant that in me, whom
neat scélerum mácula, quem pu- your pure and holy Sacraments
ra et sancta refecérunt sacra- have made new, there may not
ménta: Qui vivis et regnas in remain the stain of sins, who li-
sæcúla sæculorum. Amen. ve and reign for ever and ever.
Amen.

es, ánima mea, et quare contúr- rowful, my soul, and why do you
bas me? disturb me?

✠ Spera in Deo, quóniam ad- ✠ Hope in God, since I will still
huc confitébor illi: salutáre vul- praise him, the salvation of my
tus mei, et Deus meus. countenance and my God.

✠ Glória Patri, et Fílio, et Spi- ✠ Glory be to the Father and to
rítui Sancto. the Son and to the Holy Spirit.

✠ Sicut erat in principio et nunc, ✠ As it was in the beginning, is
et semper, et in sæcúla sæculó- now, and ever shall be, world wi-
rum. Amen. thout end. Amen.

✠ Introíbo ad altáre Dei. ✠ I will go to the altar of God.

✠ Ad Deum qui lætíficat juven- ✠ To God, who gives joy to my
tútem meam. youth.

Then the celebrant continues with the other preparatory prayers, including the Confiteor:

✠ Adjutórium nostrum in nómi- ✠ Our help is in the name of the
ne Dómini. Lord.

✠ Qui fecit cælum et terram. ✠ Who made Heaven and earth.

✠ Confíteor Deo omnipotén- ✠ I confess to almighty God, to
ti, beáte Mariæ semper Vírgi- blessed Mary ever Virgin, to bles-
ni, beáto Michaéli Archángelo, sed Michael the Archangel, to
beáto Joanni Baptístæ, sanctis blessed John the Baptist, to the
Apóstolis Petro et Paulo, óm- holy Apostles Peter and Paul, to
nibus Sanctis, et vobis, fratres: all the Saints, and to you, my
quia peccávi nimis cogitatio- brothers and sisters, that I have
ne, verbo et ópere: mea cul- greatly sinned in my thoughts, in
pa, mea culpa, mea máxima cul- my words, and in what I have
pa. Ideo precor beátam Ma- done, through my fault, through
ríam semper Vírginem, beátum my fault, through my most grie-
Michaélem Archángelum, beá- vous fault. Therefore, I ask bles-

tum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et vos, fratres, oráre pro me ad Dóminum Deum nostrum.

R Misereátur tui omnípotens Deus, et dimíssis peccátis tuis, perducát te ad vitam aetérnam.

✠ Amen.

sed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

R May almighty God have mercy on you, forgive you your sins, and bring you to everlasting life.

✠ Amen.

The other ministers recite the Confiteor:

Confíteor Deo omnípoténti, beátae Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joanni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi, Pater: quia peccávi nimis cogitatíone, verbo et ópere: mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te, Pater, oráre pro me ad Dóminum Deum nostrum.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have greatly sinned in my thoughts, in my words, and in what I have done, through my fault, through my fault, through my most grievous fault. Therefore, I ask blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, Father, to pray for me to the Lord our God.

The celebrant prays:

✠ Misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perducát vos ad vitam aetérnam.

✠ May almighty God have mercy on you, forgive you your sins, and bring you to everlasting life.

receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

For our fellow Christians:

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 § 4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of communion by Christians of these Churches (canon 844 § 3).

For those not receiving Holy Communion:

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

Then, the celebrant drinks from the chalice, having prayed:

Sanguis Dómini nostri Jesu May the Blood of our Lord Je-
Christi custodiat ánimam meam sus Christ keep my soul safe for
in vitam ætérnam. Amen. eternal life. Amen.

The celebrant turns toward the congregation and shows them the Host, saying:

Ecce Agnus Dei, ecce qui tollit Behold the Lamb of God, behold
peccáta mundi. him who takes away the sins of the
world.

The congregation says the following three times, striking their breast each time:

**Dómine, non sum dignus, ut Lord, I am not worthy that you
intres sub tectum meum: sed should enter under my roof, but
tantum dic verbo, et sanábi- only say the word and my soul
tur ánima mea. shall be healed.**

In a sung Mass, the choir sings the Communion Antiphon (proper to the day).

Norms for the Reception of Holy Communion

For Catholics:

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to

✠ Amen.

The celebrant prays for absolution from God and continues.

✠ Indulgéntiam, absolutiónem, et remissionem peccatórum nostrórum tríbuat nobis omnipotens et miséricors Dóminus.

✠ Amen.

✠ Deus, tu conversus vivificábis nos.

✠ Et plebs tua lætábitur in te.

✠ Osténde nobis, Dómine, misericórdiam tuam.

✠ Et salutáre tuum da nobis.

✠ Dómine, exáudi oratiónem meam.

✠ Et clamor meus ad te véniat.

✠ Dóminus vobíscum.

✠ Et cum spírítu tuo.

✠ Orémus.

✠ Amen.

✠ May the almighty and merciful Lord grant us forgiveness, absolution, and the remission of our sins.

✠ Amen.

✠ O God, you will turn and give us life.

✠ And your people will rejoice in you.

✠ Show us, O Lord, your mercy.

✠ And grant us your salvation.

✠ O Lord, hear my prayer.

✠ And let my voice come unto you.

✠ The Lord be with you.

✠ And with your spirit.

✠ Let us pray.



As the celebrant goes up to the altar, he prays in a low voice:

Aufer a nobis, quæsumus, Dómine, iniquitátes nostras: ut ad Sancta sanctorum puris meréamur méntibus introíre. Per Christum Dóminum nostrum. Amen.

Take away from us, we beg, O Lord, our iniquities so that with pure minds we might merit to enter into your Holy of Holies. Through Christ our Lord. Amen.

Orámus te, Dómine, per mérita Sanctorum tuorum, quorum reliquæ hic sunt, et ómnium Sanctorum: ut indulgére dignéris ómnia peccáta mea. Amen.

We pray to you, O Lord, through the merits of your Saints whose relics are here, and all the Saints, that you might deign to forgive all my sins. Amen.

If incense is used, the celebrant blesses the incense:

Ab illo benedicáris, in cujus honóre cremáberis. Amen.

May you be blessed by him in whose honor you will be burned. Amen.

The celebrant incenses the altar, relics that are present, and the cross. Then the deacon or the server incenses the celebrant.



dennatiónem: sed pro tua pietáte prosit mihi ad tutamentum mentis et córporis, et ad medéllam percipiéndam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. Amen.

ving mercy be for me protection in mind and body, and a healing remedy, who live and reign with God the Father in the unity of the Holy Spirit, God for ever and ever. Amen.

As he genuflects before taking the Host, the celebrant says:

Panem caeléstem accípiam, et nomen Dómini invocábo.

I will take the bread from Heaven and call on the name of the Lord.

Before consuming the Host, the celebrant says three times:

Dómine, non sum dignus, *He continues quietly:* ut intres sub tectum meum: sed tantum dico verbo, et sanábitur ánima mea.

Lord, I am not worthy *He continues quietly:* that you should enter under my roof, but only say the word and my soul shall be healed.

Then, the celebrant consumes the Host, having prayed:

Corpus Dómini nostri Jesu Christi custódiat ánimam meam in vitam aetérnam. Amen.

May the Body of our Lord Jesus Christ keep my soul safe for eternal life. Amen.

As he gathers any particles of the Host that may have fallen on the corporal and prepares to drink from the chalice, the celebrant prays:

Quid retríbuan Dómino pro ómnibus quæ retríbit mihi? Cálicem salutáris accípiam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

What repayment shall I make to the Lord for everything which he has given me? I will take the chalice of salvation and call on the name of the Lord. Praising him, I will call upon the Lord, and I will be saved from my enemies.

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

Lamb of God, you take away the sins of the world, grant us peace.

The celebrant prays:

Dómine Jesu Christe, qui dixisti Apóstolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eámque secundum voluntatem tuam pacificáre et coadunáre dignéris: Qui vivis et regnas Deus per ómnia sæcula sæculórum. Amen.

Lord Jesus Christ, who said to your Apostles, Peace I leave you, my peace I give you, look not on my sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign, God, for ever and ever. Amen.

In a solemn Mass, the celebrant gives the Pax to the deacon.

Dómine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spíritu Sancto, per mortem tuam mundum vivificásti: líbera me per hoc sacrosántum Corpus et Sanguinem tuum ab ómnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandátis, et a te nunquam separári permittas: Qui cum eódem Deo Patre, et Spíritu Sancto vivis et regnas Deus in sæcula sæculórum. Amen.

Lord Jesus Christ, Son of the living God, who by the will of the Father and the work of the Holy Spirit, through your Death gave life to the world; free me by this, your most holy Body and Blood, from all my sins and from every evil; keep me always faithful to your commandments, and never let me be parted from you, who with the same God the Father and the Holy Spirit live and reign, God for ever and ever. Amen.

Perceptio Córporis tui, Dómine Jesu Christe, quod ego indignus súmere præsumo, non mihi proveniat in iudícium et con-

May the receiving of your Body and Blood, Lord Jesus Christ, not bring me to judgment and condemnation, but through your lo-

In a sung Mass, the choir sings the Kyrie, alternating with the congregation:

Stand

Y-ri-e * e-lé-i-son. ij. Christe e-lé-i-son. iij. Ký-ri-e e-lé-i-son. ij. Ký-ri-e * e-lé-i-son.

At the right side of the altar, the celebrant recites the Introit (proper to the day).

The celebrant recites the Kyrie, alternating with the other ministers. In a solemn Mass, he stands at the right side of the altar. Otherwise, he stands at the center.

Ÿ Kýrie, eléison.

℞ Kýrie, eléison.

Ÿ Kýrie, eléison.

℞ Christe, eléison.

Ÿ Christe, eléison.

℞ Christe, eléison.

Ÿ Kýrie, eléison.

℞ Kýrie, eléison.

Ÿ Kýrie, eléison.

Ÿ Lord, have mercy.

℞ Lord, have mercy.

Ÿ Lord, have mercy.

℞ Christ, have mercy.

Ÿ Christ, have mercy.

℞ Christ, have mercy.

Ÿ Lord, have mercy.

℞ Lord, have mercy.

Ÿ Lord, have mercy.

In some Masses, the Gloria is sung (alternating between the choir and the congregation), or the celebrant recites it:

At Sung Mass: Stand

V
G Ló-ri-a in excélsis De-o. Et in terra pax homí-
ni-bus bonæ vo-luntá-tis. Laudá-mus te. Bene-di-cimus
te. Ado-rá-mus te. Glo-ri-fi-cámus te. Grá-ti-as á-gimus
ti-bi propter magnam gló-ri-am tu-am. Dó-mi-ne De-us,
Rex cæ-lés-tis, De-us Pa-ter omní-pot-ens, Dó-mi-ne Fi-li
u-ni-gé-ni-te, Je-su Chri-ste. Dó-mi-ne De-us, Agnus
De-i, Fi-li-us Pa-tris. Qui tollis peccá-ta mun-di, mi-se-
ré-re no-bis. Qui tollis peccá-ta mundi, sú-scipe depre-

At Sung Mass: Kneel

As he places a particle of the Host in the chalice, the celebrant prays:

Hæc commixtio et consecratio May this mingling and consecra-
Córpois et Sanguinis Dómini tion of the Body and Blood of our
nostri Jesu Christi, fiat accipien- Lord Jesus Christ bring eternal
tibus nobis in vitam ætérnam. life to us who receive it. Amen.
Amen.

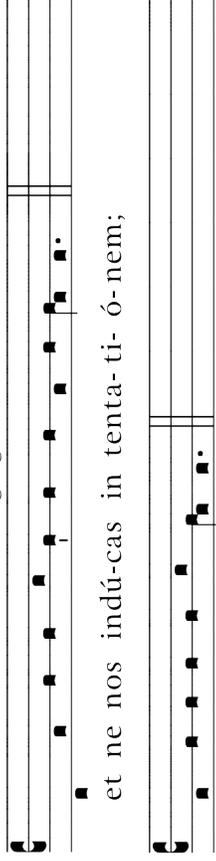
*In a sung Mass, the choir sings the invocations of the Agnus Dei,
with the congregation responding:*

A -gnus De-i, * qui tollis peccá-ta mundi: mi-se-
ré-re no-bis. Agnus De-i, * qui tollis peccá-ta mundi:
mi-se-ré-re no-bis. Agnus De-i, * qui tollis peccá-ta
mundi: dona no-bis pa-cem.

The celebrant recites the Agnus Dei:

Agnus Dei, qui tollis peccáta mundi: miserére nobis.	Lamb of God, you take away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccáta mundi: miserére nobis.	Lamb of God, you take away the sins of the world, have mercy on us.

The congregation concludes:



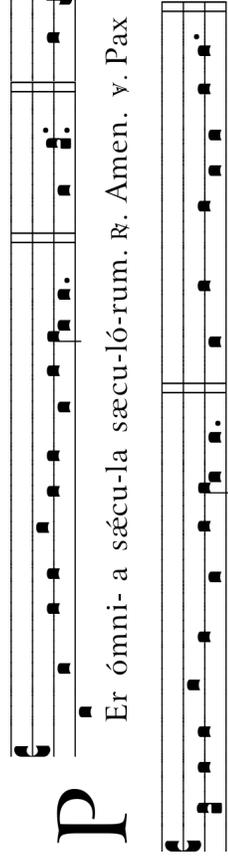
et ne nos indú-cas in tenta-ti-ó-nem;

R. Sed lí-be-ra nos a ma-lo.

(and lead us not into temptation; R̄ But deliver us from evil.)

As he takes the paten and breaks the Host, the celebrant prays:

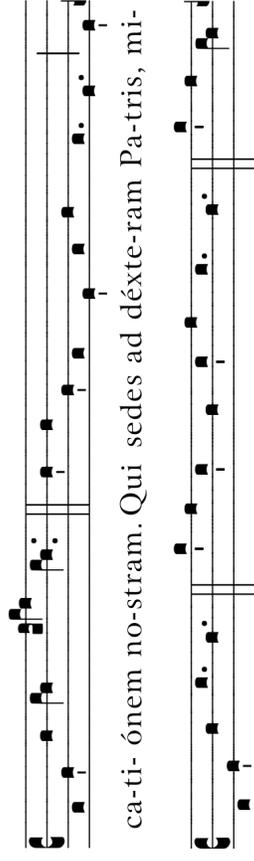
Líbera nos, quæsumus, Dómi-ne, ab ómnibus malis, præteritis, præsentibus, et futuris: et intercedente beáta et gloriósa semper Virgine Dei Genitrice María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secú-ri. Per eúndem Dóminum no-strum Jesum Christum Fílium tuum, Qui tecum vivit et regnat in unitáte Spiritus Sancti Deus,



Per ómni-a sæcu-la sæcu-ló-rum. R. Amen. v. Pax

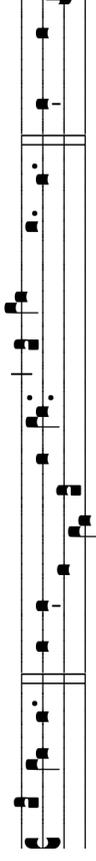
Dómi-ni sit semper vobís-cum. R. Et cum spí-ri-tu tu- o.

(Forever and ever. R̄ Amen. V̄ The peace of the Lord be with you always. R̄ And with your spirit.)

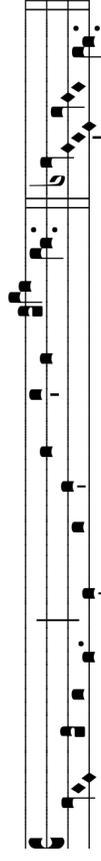


ca-ti-ónem no-stram. Qui sedes ad dèxte-ram Pa-tris, mi-

se-ré-re no-bis. Quó-ni-am tu so-lus sanctus. Tu so-lus



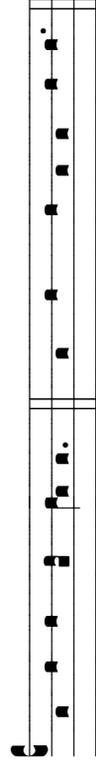
Dómi-nus. Tu so-lus Altíssimus, Je-su Chri-ste. Cum San-



cto Spí-ri-tu, in gló-ri-a De-i Pa-tris. A- men.

Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

The celebrant kisses the altar, faces the congregation and offers the greeting to which they respond:



D

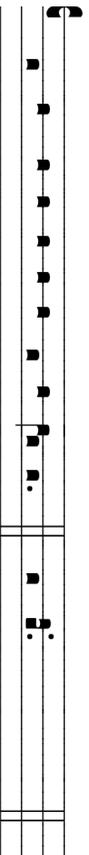
Ómi-nus vo-bíscum. R. Et cum spí-ri-tu tu- o.

(The Lord be with you. R̄ And with your spirit.)

Orémus.

Let us pray.

Then the celebrant prays the Collect (proper to the day). At the conclusion, the congregation responds Amen:



Per ómni- a sæcu- la sæcu- ló- rum. R. Amen.

(Forever and ever. R Amen.)

At Sung Mass: Sit

The Epistle (proper to the day) is chanted or read. If the celebrant reads the Epistle, at the conclusion the servers respond:

Deo grátias.

Thanks be to God.

In a sung Mass, the choir sings the Gradual and the Alleluia or Tract (both proper to the day).

If they are not sung, the celebrant reads the Gradual and the Alleluia or Tract (both proper to the day).

If incense is used, the celebrant blesses the incense:

Ab illo benedicáris, in cuius May you be blessed by him
honóre cremáberis. Amen. in whose honor you will be
burned. Amen.

If the celebrant will chant or read the Gospel, he stands at the center of the altar and prays:

Munda cor meum ac lábia mea, Cleanse my heart and my lips, O
omnípotens Deus, qui lábia Isa- Almighty God, Who cleansed the
iæ Prophétiæ cálculo mundásti lips of the Prophet Isaiah with a

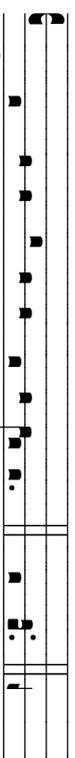
Per quem hæc ómnia, Dómine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis.

Through whom you continue to make all these good things, O Lord; you sanctify them, fill them with life, bless them, and bestow them upon us.

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipoténti, in unitáte Spíritus Sancti, omnis honor, et glória.

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.

The celebrant concludes the Canon, to which the congregation responds Amen:



Per ómni- a sæcu- la sæcu- ló- rum. R. Amen.

(Forever and ever. R Amen.)

At Sung Mass: Stand

The celebrant begins the Our Father:

Orémus.

Let us pray.

Præcéptis salutáribus mónti, et divína institutióne formáti, ad- démus dícere:

At the Savior's command and for- med by divine teaching, we dare to say:

Pater noster, qui es in caelis: Sanctificétur nomen tuum: Advéniat regnum tuum: Fiat volúntas tua, sicut in caelo, et in terra. Panem nostrum quoti- dianum da nobis hódie: Et dí- mítte nobis débíta nostra, sicut et nos dimítimus debitoribus nostris...

Our Father, who art in heaven, hallowed be thy name; thy king- dom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgi- ve us our trespasses, as we forgive those who trespass against us...

Sáanguinem sumpsérimus, omni benedictione cælesti et grátia repleámur. Per eúndem Christum Dóminum nostrum. Amen.

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

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

The celebrant begins in a louder voice: Nobis quoque peccatóribus *He continues quietly:* fámulis tuis, de multitudine miseratiónum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martíryibus: cum Joáinne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellino, Petro, Felicitáte, Perpetúa, Agatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed vénia, quæsumus, largitor admítte. Per Christum Dóminum nostrum.

tar receive the most holy Body and Blood of your Son, may be filled with every grace and heavenly blessing. Through the same Christ our Lord. Amen.

Remember also, Lord, your servants **N.** and **N.**, who have gone before us with the sign of faith and rest in the sleep of peace.

Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

The celebrant begins in a louder voice: To us, also, your servants, who, though sinners, *He continues quietly:* hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia and all your Saints: admit us, we beseech you, into their company, not weighing our merits, but granting us your pardon, through Christ our Lord.

igníto: ita me tua grata miseratióne dignáre mundáre, ut sanctum Evangélium tuum digne váleam nuntiáre. Per Christum Dóminum nostrum. Amen.

Jube, Dómine, benedícere. Dóminus sit in corde meo, et in lábiis meis: ut digne et competénter annúntiem Evangélium suum. Amen.

In a solemn Mass, the deacon kneels and prays:

Munda cor meum ac lábia mea, omnipotens Deus, qui lábia Isaíæ Prophétæ cáculo mundásti igníto: ita me tua grata miseratióne dignáre mundáre, ut sanctum Evangélium tuum digne váleam nuntiáre. Per Christum Dóminum nostrum. Amen.

He then asks the celebrant for a blessing:

Ÿ Jube, domne, benedícere. **R** Dóminus sit in corde tuo, et in lábiis tuis: ut digne et competénter annúnties Evangélium suum. In nómine Patris, et Fílii, et Spíritus Sancti. Amen.

Ÿ Your blessing, Father. **R** May the Lord be in your heart and on your lips that you may proclaim his Gospel worthily and well. In the name of the Father and of the Son and of the Holy Spirit. Amen.

The deacon and other ministers process to the place where the Gospel will be chanted.

Stand

The deacon or the celebrant chants or speaks the Gospel dialogue with the congregation:

Omi-nus vo-bíscum. R. Et cum spí-ri-tu tu-o.

Y. *Sequénti- a sancti Evangé-li- i secúndum N.

R. Gló-ri- a ti-bi Dómine.

(The Lord be with you. R And with your spirit. V A continuation of the Holy Gospel according to N. R Glory to you, O Lord.)

The deacon or the celebrant begins the Gospel (proper to the day). At the end of the Gospel, the celebrant kisses the book, saying:

Per evangélica dicta, deleántur Through the words of the Gospel
nostra delicta. may our sins be wiped away.

In a solemn Mass, the deacon incenses the celebrant.

If the celebrant has read the Gospel, the server responds:

Laus tibi, Christe. Praise to you, Lord Jesus Christ.

A homily may be preached.

For the Homily: Sit

The celebrant genuflects, saying:

Hæc quotiescúmque fecerítis, in As often as you do these things, mei memóriam faciétis. you do them in memory of me.

He elevates the chalice for adoration.

Unde et mémores, Dómine, nos Therefore, O Lord, as we celebrate the memorial of the blessed servi tui, sed et plebs tua sancta, ejúsdem Christi Filii tui Dómini nostri tam beátae passió-nis neonon et ab ínferis resurrectiónis, sed et in cælos glorióse ascensiónis: offerimus præcláre majestáti tuæ de tuis donis, ac datis, hóstiam puram, hóstiam sanctam, hóstiam immaculátam, Panem sanctum vite æternæ, et Cálicem salútis perpétuæ.

Therefore, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead, and the glorious Ascension into heaven of Christ, your Son, our Lord, we, your servants and your holy people, offer to your glorious majesty from the gifts that you have given us, this pure victim, this holy victim, this spotless victim, the holy Bread of eternal life and the Chalice of everlasting salvation.

Supra quæ propítio ac seréno vultu respícere dignéris: et accépta habére, sícuti accépta habére dignátus es múnera púeri tui justí Abel, et sacrificium Patriárchæ nostri Abraham: et quod tibi óbrulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

Be pleased to look upon these offerings with a serene and kindly countenance, and to accept them, as once you were pleased to accept the gifts of your servant Abel the just, the sacrifice of Abraham, our father in faith, and the offering of your high priest Melchizedek, a holy sacrifice, a spotless victim.

Súplices te rogámus, omnípotens Deus: jube hæc perférrí per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ majestátis tuæ: ut quotiescúmque sacrosánctum Fíii tui, Corpus, et

In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy Angel to your altar on high in the sight of your divine majesty, so that all of us who through this participation at the al-

nábilem, acceptabilémque fáce-
re dignéris: ut nobis Corpus, et
Sanguis fiat dilectíssimi Fílii tui
Dómini nostri Jesu Christi.

Qui pridie quam paterétur, ac-
cépit panem in sanctus ac ve-
nerábiles manus suas, et elevá-
tis óculis in caelum ad te Deum
Patrem suum omnipoténtem, ti-
bi grátias agens, benedíxit, fre-
git, dedítque discíplulis suis, di-
cens: Accípite, et manducáte ex
hoc omnes:

HOC EST ENIM CORPUS MEUM.

The celebrant genuflects and elevates the Host for adoration.

Símili modo postquam coená-
tum est, accípiens et hunc praé-
clárum Cálicem in sanctas ac ve-
nerábiles manus suas: ítem tibi
grátias agens, benedíxit, dedít-
que discíplulis suis, dicens: Ac-
cípite, et bíbite ex eo omnes:

HIC EST ENIM CALIX SÁN-
GUINIS MEI, NOVI ET ÆTÉRNI
TESTAMÉNTI: MYSTÉRIUM FIDEI:
QUI PRO VOBIS ET PRO MULTIS
EFFUNDÉTUR IN REMISSIÓNEM
PECCATÓRUM.

spect; make it spiritual and accep-
table, so that it may become for
us the Body and Blood of your
most beloved Son, our Lord Jesus
Christ.

On the day before he was to suf-
fer, he took bread in his holy and
venerable hands, and with eyes
raised to heaven to you, O God,
his almighty Father, giving you
thanks he said the blessing, broke
the bread and gave it to his disci-
ples, saying: Take this, all of you
and eat of it,

FOR THIS IS MY BODY.

In a similar way, when supper
was ended, he took this precious
chalice in his holy and venerable
hands, and once more giving you
thanks, he said the blessing and
gave the chalice to his disciples,
saying: Take this, all of you, and
drink from it,

FOR THIS IS THE CHALICE OF MY
BLOOD, THE BLOOD OF THE NEW
AND ETERNAL COVENANT, THE
MYSTERY OF FAITH, WHICH WILL
BE Poured OUT FOR YOU AND
FOR MANY FOR THE FORGIVENESS
OF SINS.

*In some Masses, the Creed is sung (alternating between the choir and
the congregation) or the celebrant recites it: Stand*

Redo in unum Deum, Patrem omnipotentem, et factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnium 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 et de Maria virgine, et homo factus est

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Sancto ex Mari-a Virgine: Et homo factus est. Cru-
 ci-fi-xus ét-i-am pro nobis: sub Pónti-o Pi-lá-to pas-
 sus, et sepúl-tus est. Et re-sur-ré-xit tér-ti-a di-e, se-cún-
 dum Scriptú-ras. Et ascéndit in cæ-lum: se-det ad dexte-
 ram Pat-ris. Et í-te-rum ventú-rus est cum gló-ri-a, ju-
 di-cá-re vi-vos et mórtu-os: cu-jus regni non e-rit fi-nis.

Et in Spí-ri-tum Sanctum, Dóminum, et vi-vi-fi-cántem:
 qui ex Patre Fi-li-óque pro-cé-dit. Qui cum Patre et
 Fí-li-o simul ado-rá-tur, et conglo-ri-fi-cá-tur: qui lo-
 cú-tus est per Prophé-tas. Et unam sanctam cathó-li-cam

redemptiōne animārum suārum,
 pro spe salutis, et incolumitātis
 suæ: tibique reddunt vota sua
 ætérno Deo, vivo et vero.

health and well-being; and paying
 their homage to you, the eternal
 God, living and true.

Communicāntes, et memoriā
 venerāntes, in primis gloriōsæ
 semper Virgīnis Mariæ, Geni-
 tricis Dei et Dómini nostri Jesu
 Christi: sed et beāti Joseph ejús-
 dem Virgīnis Sponsi, et beató-
 rum Apostolorum ac Mártýrum
 tuórum, Petri et Pauli, Andréæ,
 Jacóbi, Joánnis, Thomæ, Jacó-
 bi, Philippi, Bartholomæi, Mat-
 thæi, Simónis et Thaddæi: Lini,
 Cleti, Clemen-tis, Xysti, Corne-
 lli, Cypriāni, Lauréntii, Chryso-
 goni, Joánnis et Pauli, Cosmæ et
 Damiani: et ómnium Sanctorum
 tuórum; quorum méritis preci-
 búsq̄ue concédas, ut in ómni-
 bus protectiōnis tuæ muniamur
 auxilio. Per eúndem Christum
 Dóminum nostrum. Amen.

In communion with those who-
 se memory we venerate, especial-
 ly the glorious ever-Virgin Mar-
 ry, Mother of our God and Lord,
 Jesus Christ, and blessed Joseph,
 her Spouse, your blessed Apostles
 and Martyrs, Peter and Paul, An-
 drew, James, John, Thomas, Ja-
 mes, Philip, Bartholomew, Mat-
 thew, Simon and Jude: Linus,
 Cletus, Clement, Sixtus, Corne-
 lius, Cyprian, Lawrence, Chry-
 sogonus, John and Paul, Cosmas
 and Damian and all your Saints:
 we ask that through their merits
 and prayers, in all things we may
 be defended by your protecting
 help. Through the same Christ
 our Lord. Amen.

Hanc igitur oblatiōnem servitú-
 tis nostræ, sed et cunctæ famí-
 liæ tuæ, quæsumus, Dómine, ut
 placātus accípias: diésque no-
 stros in tua pace dispónas, atque
 ab ætérna damnatiōne nos éripi,
 et in electórum tuórum júbeas
 grege numerári. Per Christum
 Dóminum nostrum. Amen.

Therefore, Lord, we pray: gra-
 ciously accept this oblation of our
 service, that of your whole fami-
 ly; order our days in your peace,
 and command that we be delive-
 red from eternal damnation and
 counted among the flock of those
 you have chosen. Through Christ
 our Lord. Amen.

Quam oblatiōnem tu, Deus, in
 ómnibus, quæsumus, benedic-
 tam, adscriptam, ratam, ratio-

Be pleased, O God, we pray,
 to bless, acknowledge, and ap-
 prove this offering in every re-



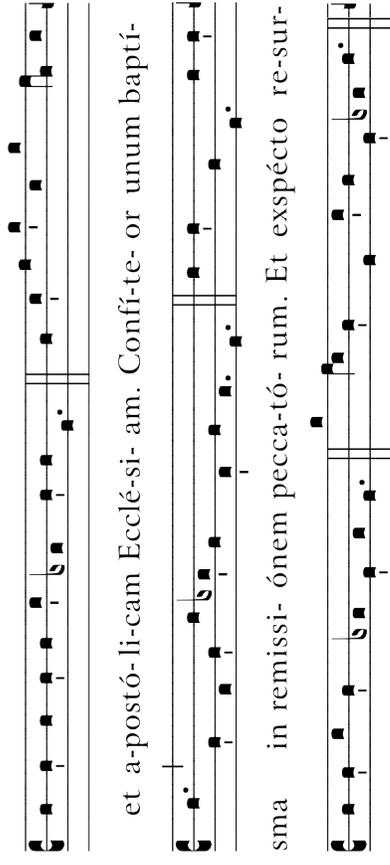
Praying in a low voice, the celebrant begins the Canon of the Mass:

Te igitur, clementissime Pa-
ter, per Jesum Christum Fi-
lium tuum, Dóminum nostrum,
súplices rogámus, ac pétimus,
utí accépta hábeas, et bene-
dícas, hæc dona, hæc mún-
era, hæc sancta sacrificia illibá-
ta, in primis, quæ tibi offéri-
mus pro Ecclesia tua sancta cat-
hólica: quam pacificáre, custo-
díre, adunáre, et régere digné-
ris toto orbe terrárum: una cum
fámulo tuo Papa nostro **N.** et
Antístite nostro **N.** et ómnibus
orthodóxis, atque cathólicæ et
apostólicæ fidei cultóribus.

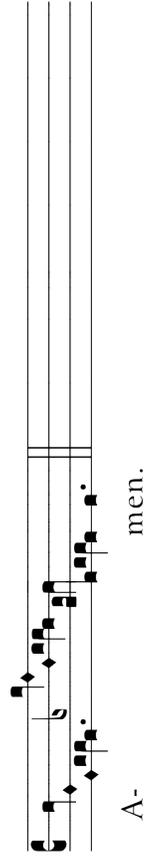
Meménto, Dómine, famuló-
rum famularúmque tuárum **N.**
et **N.** et ómnium circumstán-
tium, quorum tibi fides cóni-
ta est, et nota devótio, pro qui-
bus tibi offérimus: vel qui tibi
ófferunt hoc sacrificium laudis,
pro se, suisque ómnibus: pro

To you, therefore, most merciful
Father, we make humble prayer
and petition through Jesus Christ,
your Son, our Lord: that you ac-
cept and bless these gifts, these
offerings, these holy and unble-
mished sacrifices, which we offer
you firstly for your holy catholic
Church. Be pleased to grant her
peace, to guard, unite and govern
her throughout the whole world,
together with your servant **N.** our
Pope and **N.** our Bishop, and all
those who, holding to the truth,
hand on the catholic and apostolic
faith.

Remember, Lord, your servants
N. and **N.** and all gathered he-
re, whose faith and devotion are
known to you. For them, we of-
fer you this sacrifice of praise or
they offer it for themselves and all
who are dear to them, for the re-
demption of their souls, in hope of



recti-ónem mortu-ó-rum. Et vi-tam ventú-ri sæ-cu-li.



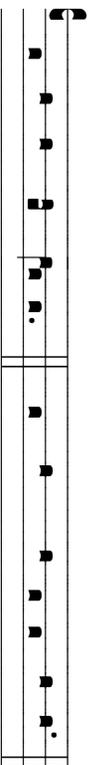
A-

men.

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

The Mass of the Faithful

The celebrant kisses the altar, faces the congregation and offers the greeting to which they respond:



D

Ômi-nus vo- bîscum. R. Et cum spî-ri-tu tu- o.

(The Lord be with you. R And with your spirit.)

Orémus.

Let us pray.

Sit

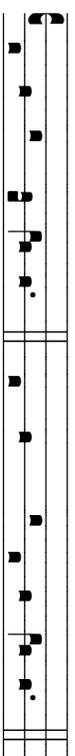
In a sung Mass, the choir sings the Offertory Antiphon (proper to the day).

The celebrant recites the Offertory Antiphon (proper to the day) and then offers the bread:

Súscipe, sancte Pater, omnípo-
tens ætérne Deus, hanc immac-
culátam hóstiã, quam ego in-
dîgnus fámulus tuus offero ti-
bi Deo meo vivo et vero, pro
innumerábilibus peccátiis, et of-
fensiónibus, et negligéntiis meis,
et pro ómnibus circumstántibus,
sed et pro ómnibus fidélibus
christiánis vivis atque defúnc-
tis: ut mihi et illis proficiat
ad salútem in vitam ætérnam.
Amen.

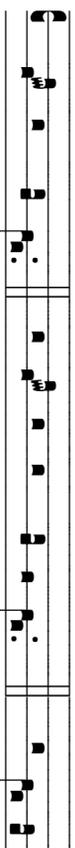
Accept, holy Father, almighty and
eternal God, this immaculate vic-
tim, which I, your unworthy ser-
vant, offer to you, my God, living
and true, for my uncountable sins,
offenses, and omissions and for all
those who are standing here but
also for all faithful Christians liv-
ing and dead, that it may effec-
tively gain for me and for them
salvation and eternal life. Amen.

The Preface Dialogue between the celebrant and the congregation:

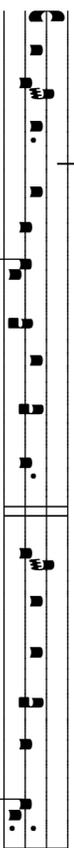


D

Omi-nus vo-bîscum. R. Et cum spî-ri-tu tu- o.



V. Sur-sum corda. R. Habé-mus ad Dómi-num. V. Grá-ti-as

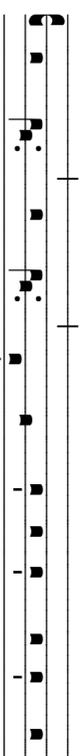


agámus Dómino De- o nostro. R. Dignum et justum est.

(The Lord be with you. R And with your spirit. V Lift up your hearts.

*R We lift them up to the Lord. V Let us give thanks to the Lord our
God. R It is right and just.)*

*After the Preface (changeable), the choir begins the Sanctus, which the
congregation continues or the celebrant recites it:*

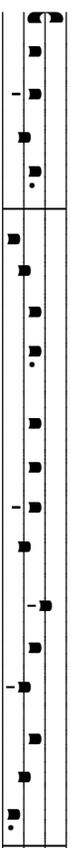


S

Anctus, * Sanctus, Sanctus Dómi-nus De- us Sá-



ba-oth. Plé-ni sunt cæ-li et terra gló-ri- a tu- a. Ho-sánna



in excélsis. Bene-díctus qui ve-nit in nó-mi-ne Dómi-ni.



Ho-sánna in excélsis.

Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your
glory. Hosanna in the highest. Blessed is he who comes in the name
of the Lord. Hosanna in the highest. **Kneel**

surrectionis, 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 cælis, quorum memoriam ágimus in terris. Per eundem Christum Dóminum nostrum. Amen.

The celebrant kisses the altar, turns and says:

Oráte fratres: *He continues quietly:* ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

The ministers respond:

Suscípiat Dóminus sacrificium de manibus tuis ad laudem et glóriam nóminis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

The celebrant prays the Secret Prayer. (proper to the day). At the conclusion, the congregation responds Amen:



Er ómni- a sæcu-la sæcu-ló-rum. R. Amen.

(Forever and ever. R Amen.)

At Sung Mass: Stand

The deacon and subdeacon or the celebrant prepare the chalice at the right side of the altar:

Deus, qui humánæ substantiæ dignitatem mirábiliter condidisti et mirábiliter reformásti: da nobis, per hujus aquæ et vini mystérium, ejus divinitátis esse consórtes, qui humanitátis nostræ fieri dignátus est párticeps, Jesus Christus, Fílius tuus, Dóminus noster: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum. Amen.

The celebrant (with the deacon) offers the chalice:

Offérimus tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam: ut in conspectu divínæ majestátis tuæ, pro nostra et totius mundi salute, cum odóre suavitátis ascéndat. Amen.

The celebrant bows and prays:

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

With humble spirit and contrite heart may we be accepted by you, O Lord, and may our sacrifice in your sight this day be pleasing to you, Lord God.

Then the celebrant blesses the gifts:

Veni, Sanctificátor omnípotens ætérne Deus: et bénedic hoc sacrificium, tuo sancto nómini preparátum.

Come, O Sanctifier, almighty and eternal God, and bless this sacrifice prepared for the honor of your holy name.

If incense is used, the celebrant imposes and blesses the incense, saying:

Per intercessionem beati Michaelis Archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedecere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

The celebrant incenses the gifts with three signs of the cross and with three circles, saying:

Incensum istud a te benedictum, ascendat ad te, Domine: et descendat super nos misericordia tua.

Having incensed the gifts, the celebrant proceeds to incense the altar while praying Psalm 140:

Ps. 140:2-4: Dirigatur, Domine, oratio mea, sicut incensum, in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et osium circumstantiae labiis meis: ut non declinet cor meum in verba malitiae, ad excusandas excusationes in peccatis.

Ps. 140:2-4: May my prayer be brought up, O Lord, like incense in your sight, the raising of my hands like an evening sacrifice. Lord, place a guard on my mouth, and a door of watchfulness at my lips, that my heart may not sink down into words of malice, making excuses for sins.

If incense is used, as the celebrant returns the thurible, he prays:

Ascendat in nobis Dominus ignem sui amoris, et flammam aeternae caritatis. Amen.

May the Lord enkindle in us the fire of his love and the flame of eternal charity. Amen.

At the right side of the altar, the celebrant washes his hands, praying:

Lavabo inter innocentes manus meas: et circumdabo altarium, Domine. Ut audiam vocem laudis: et enarrem universa mirabilia tua. Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae. Ne perdas cum impiis, Deus: animam meam, et cum viris sanguinum vitam meam. In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus. Ego autem in innocentia mea ingressus sum: redime me, et miserere mei. Pes meus stetit in directo: in ecclesiis benedixam te, Domine.

I will wash my hands among the innocent and draw near to your altar, O Lord. That I may hear the voice of praise and recount all your wonders. O Lord, I have loved the splendor of your house and the place of your glory's dwelling. Do not destroy my soul with the wicked, O God, nor my life with men of blood. In whose hands are deceits; their right hand is full of gifts. But I have approached in my innocence; redeem me and have mercy on me. My foot stands on the right path; In your assembly I will bless you, O Lord.

Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Glory be to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

At the center of the altar, the celebrant bows and prays:

Suscipe, Sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis,

Receive, O holy Trinity, this oblation, which we offer to you in memory of the passion, resurrection,