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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The Mass of the Catechumens

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:


Ps. Mi- se-ré-re me- i, De- us, * se-cúndum magnam mi-


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


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:

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
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:

\begin{verse}
\textit{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:}
\end{verse}

\begin{verse}
\textbf{V.} Osténende nobis, Dómine, misericórdiam tuam. (Allelúia.)
\end{verse}

\begin{verse}
\textit{Exáudi nos, Dómine sancte, Pater omnipotens, ætérne Deus, et míttère dignérís sanctum Angelum tuum de cælis, qui custódiat, fóveat, prótegat, vísitet, atque déféndat omnes habitántes in hoc habitácu-lo. Per Christum Dóminum nostrum.}
\end{verse}

\begin{verse}
\textbf{R.} Et sa-lu-tá-re tu- um da no- bis. (da no-bis. Alle-lú-ia.)
\end{verse}

\begin{verse}
\textbf{V.} Dómine exáudi oratiónem meam.
\end{verse}

\begin{verse}
\textbf{R.} Et clamor me-us ad te vé- ni- at.
\end{verse}

\begin{verse}
\textbf{V.} Dóminus vobís-cum.
\end{verse}

\begin{verse}
\textbf{R.} Et cum spí-ri-tu tu- o. \textbf{V.} Orémus...nóstrum. \textbf{R.} A-men.
\end{verse}

\begin{verse}
The celebrant chants the following prayer:
\end{verse}

\begin{verse}
Exáudi nos, Dómine sancte, Pater omnipotens, ætérne Deus, et míttère dignérís sanctum Angelum tuum de cælis, qui custódiat, fóveat, prótegat, vísitet, atque déféndat omnes habitántes in hoc habitácu-lo. Per Christum Dóminum nostrum.
\end{verse}

\begin{verse}
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.
\end{verse}

\begin{verse}
At the conclusion of the prayer, the congregation responds Amen as indicated above.
\end{verse}
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


℣ Introíbo ad altáre Dei.

℟ Ad Deum qui lætíficat juventútem meam.

℣ Júdica me, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo, et dolóso érue me.

℟ Quia tu es, Deus, fortitúdo mea: quare me repulísti, et quare tristis incédo, dum afflígit me inimícus?

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

℟ Et introíbo ad altáre Dei: ad Deum qui lætíficat juventútem meam.

℣ Confitébor tibi in cíthara, Deus, Deus meus: quare tristis

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

℣ I will go to the altar of God.

℟ To God, who gives joy to my youth.

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

℟ 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?

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

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

℣ I will praise you on the harp, O God, my God. Why are you sor-
es, ánima mea, et quare contúr-
bas me?

℟ Spera in Deo, quóniam ad-
huc confitébor illi: salutáre vul-
tus mei, et Deus meus.

℣ Glória Patri, et Fílio, et Spi-
rítui Sancto.

℟ Sicut erat in princípio et nunc,
et semper, et in sæcula sæculó-
rum. Amen.

℣ Introíbo ad altáre Dei.

℟ Ad Deum qui lætíficat juven-
tútem meam.

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

℣ Adjutórium nostrum in nómi-
ne Dómini.

℟ Qui fecit cælum et terram.

℣ Confíteor Deo omnipotén-
ti, beátae Maríæ semper Vírgi-
ni, beáto Michaél Archángelo,
beáto Joanni Baptístæ, sanctis 
Apóstolis Petro et Paulo, óm-
nibus Sanctis, et vobis, fratres: 
quia peccávi nimis cogitatió-
ne, verbo et ópere: mea cul-
pa, mea culpa, mea máxima cul-
pa. Ideo precor beátam Ma-
ríam semper Vírginem, beátum 
Michaélem Archángelum, beá-
rowful, my soul, and why do you 
disturb me?

℟ Hope in God, since I will still 
praise him, the salvation of my 
countenance and my God.

℣ 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 wi-
without end. Amen.

℣ I will go to the altar of God.

℟ To God, who gives joy to my 
youth.

℟ Who made Heaven and earth.

℣ I confess to almighty God, to 
blessed Mary ever Virgin, to bles-
sed Michael the Archangel, to 
blessed John the Baptist, to the 
holy Apostles Peter and Paul, to 
all the Saints, and to you, my 
brothers and sisters, 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 grie-
vous fault. Therefore, I ask bles-
tum Joánnem Baptístam, sanc- sed Mary ever Virgin, blessed Mi- 
tos Apóstolos Petrum et Paul- 
um, omnes Sanctos, et vos, fra-
tres, oráre pro me ad Dóminum Deum nostrum.

℟ Misereátur tui omnípotens Deus, et dimíssis peccátis tuis, perdúcat te ad vitam ætérnam.

℣ Amen.

The other ministers recite the Confiteor:

Confíteor Deo omnipoténti, be- I confess to almighty God, to bles-
tæ Maríæ semper Vírgini, beá- sed Mary ever Virgin, to blessed 
to Michaél Archángelo, beáto Michael the Archangel, to blessed 
Joanni Baptístæ, sanctis Apó- John the Baptist, the holy Apostles 
stolis Petro et Paulo, ómnibus Peter and Paul, all the Saints, and 
Sanctis, et tibi, Pater: quia pec- you, my brothers and sisters, to 
cávi nimis cogitatióne, verbo et pray for me to the Lord our God.
ópere: mea culpa, mea cul- pa, mea máxima culpa. Ideo precor beátam Maríam semper 
precor beátam Maríam semper 
Vírginem, beátm Michaélem 
Archángelum, beátum Joánnem 
Baptístam, sanctos Apóstolos 
Petrum et Paulum, omnes Sanctos, et te, Pater, oráre pro me ad 
Dóminum Deum nostrum.

The celebrant prays:

℣ Misereátur vestri omnípotens Deus, et dimíssis peccátis ve- 
stris, perdúcat vos ad vitam ætérnam.

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

The celebrant prays:

℣ Misereátur vestri omnípotens Deus, et dimíssis peccátis ve- 
stris, perdúcat vos ad vitam ætérnam.
The celebrant prays for absolution from God and continues.

℣ Indulgéntiam, absolutionem, et remissionem peccatórum nostrórum tríbuat nobis omnípotens et miséricors Dóminus.

℟ Amen.

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

℟ Amen.

℣ Deus, tu convérsum vivificábis nos.

℟ Et plebs tua lætábitur in te.

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

℟ And your people will rejoice in you.

℣ Osténde nobis, Dómine, misericórdiam tuam.

℟ Et salutáre tuum da nobis.

℣ Show us, O Lord, your mercy.

℟ And grant us your salvation.

℣ Dómine, exáudi oratiónem meam.

℟ Et clamor meus ad te véniat.

℣ O Lord, hear my prayer.

℟ And let my voice come unto you.

℣ Dóminus vobíscum.

℟ The Lord be with you.

Et cum spíritu tuo.

℟ And with your spirit.

Orémus.

℣ Let us pray.
As the celebrant goes up to the altar, he prays in a low voice:


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.


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

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.

\textit{Kyrie, eléison.}  
\textit{Lord, have mercy.}

\textit{Kyrie, eléison.}  
\textit{Lord, have mercy.}

\textit{Kyrie, eléison.}  
\textit{Lord, have mercy.}

\textit{Christ, have mercy.}

\textit{Christ, have mercy.}

\textit{Christ, have mercy.}

\textit{Kyrie, eléison.}  
\textit{Lord, have mercy.}

\textit{Kyrie, eléison.}  
\textit{Lord, have mercy.}

\textit{Kyrie, eléison.}  
\textit{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

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedictus

tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Domine Deus, Agnus Dei, Filii

unigenite, Jeus Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, misere

re Nobis. Qui tollis peccata mundi, suscipe depre
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:

The Lord be with you. ℞ And with your spirit.

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

\[\text{Per ómni- a sæcu-la sæcu-ló-rum.  R. Amen.} \]

\textit{(Forever and ever.  R Amen.)}

\textbf{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.

\textit{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).

\textit{If incense is used, the celebrant blesses the incense:}

\textit{Ab illo benedicárís, in cujus honóre cremáberis. Amen.}  
\textit{May you be blessed by him in whose honor you will be burned. Amen.}

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

\textit{Munda cor meum ac lábia mea, omnipotens Deus, qui lábia Isa-íæ Prophétæ cálculo mundásti}
\textit{Cleanse my heart and my lips, O Almighty God, Who cleansing the lips of the Prophet Isaiah with a}
igníto: ita me tua grata misericórdia mundáre, ut sanctum Evangélium tuum digne vàlem nuntiáre. Per Christum Dóminum nostrum. Amen.


Your blessing, Lord. May the Lord be in my heart and on my lips that I may proclaim his Gospel worthily and well. Amen.

In a solemn Mass, the deacon kneels and prays:

Munda cor meum ac lábia mea, omnípotens Deus, qui lábia Isaìæ Prophétæ cálcui mundásti igníto: ita me tua grata misericórdia mundáre, ut sanctum Evangélium tuum digne vàlem nuntiáre. Per Christum Dóminum nostrum. Amen.

Cleanse my heart and my lips, almighty God, who cleansed the lips of the Prophet Isaiah with a burning coal. In your gracious mercy deign so to purify me that I may worthily proclaim your holy Gospel. Through Christ our Lord. Amen.

He then asks the celebrant for a blessing:

℣ Jube, domne, benedícere. ℣ Your blessing, Father.

℟ Dóminus sit in corde tuo, ℑ 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.
The deacon or the celebrant chants or speaks the Gospel dialogue with the congregation:

**D**

Om-in-us vo-bíscum. r. Et cum spí-ri-tu tu- o.

†Sequénti- a sancti Evangé-li- i secúndum N.

r. Gló-ri-a ti-bi Dómine.

(The Lord be with you. Ř And with your spirit. Ŧ A continuation of the Holy Gospel according to N. Ř 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 nostra delícta. Through the words of the Gospel 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
In some Masses, the Creed is sung (alternating between the choir and the congregation) or the celebrant recites it:

**Stand**


tum, consubstanti-álem Patri: per quem ómni-a facta sunt. Qui propter nos hómi-nes, et propter nostram sa-lú-

tem descéndit de cælis. Et incarná-tus est de Spí-ri-tu

*Genuflect through: Et homo factus est*

Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Fili o simul adoratur, et congruifiicatur: qui locutus est per Prophetas. Et unam sanctam catholicae
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:

**(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:


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 li-ving and dead, that it may effec-tively gain for me and for them salvation and eternal life. Amen.
Deus, qui humánæ substánții dignitátem mirabíliter condídísti et mirabílius reformásti: da nobis, per hujus aquæ et vini mystérium, ejus divinitátis esse consórtes, qui humanitátis nostræ fieri dignátus est pártpices, Jesus Christus, Fílius tuus, Dóminus noster: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sǽcula sǽculórum. Amen.

O God, who wondrously created the dignity of our human nature and more wondrously restored it, grant that through the mystery of this water and wine we may come to share in the divinity of him who humbled himself to share in our humanity, Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen.

The celebrant (with the deacon) offers the chalice:

Offérimus tibí, Dómine, cáli-cem salutáris, tuam deprecántes cleméntiam: ut in conspéc-tu divínæ majestátis tuæ, pro nostra et totíus mundi salúte, cum odóre suavitátis ascéndat. Amen.

We offer to you, O Lord, this chalice of salvation, begging your clemency, that, in the sight of your divine majesty, it may rise up with the odor of sweetness for our salvation and that of the whole world. Amen.

The celebrant bows and prays:

In spíritu humilitátis, et in ánimo contrító suscipient a te, Dómine: et sic fiat sacrificiónum nostrum in conspéctu 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 sacrificiónum sancto nómini præparátum.

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 intercessiónem beáti Mi-
chaélis Archángeli, stantis a
dextris altáris incénsi, et óm-
nium electórum suórum, in-
cénsum istud dignétur Dómi-
nus benedícere, et in odó-
rem suavitátis accípere. Per
Christum Dóminum nostrum.
Amen.

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

Incénsum istud a te benedíc-
tum, ascéndat ad te, Dómi-
ne: et descéndat super nos
misericórdia tua.

May this incense, blessed by
you, rise up to you, O Lord, and
let your mercy come down upon
us.

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

Ps. 140:2–4: Dirigátur, Dó-
mine, orátio mea, sicut incén-
sum, in conspéctu tuo: ele-
vátio mánuum meárum sacri-
fícium vespertínum. Pone,
Dómine, custódiam ori meo,
et óstium circumstántiæ lá-
biis meis: ut non declínet
cor meum in verba malítiae,
ad excusándas excusatiónes in
peccátis.

Ps. 140:2–4: May my prayer
be brought up, O Lord, like
incense in your sight, the rai-
sing of my hands like an eve-
ning 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:

Accéndat in nobis Dóminus ignem sui amóris, et flámmam ætérnæ caritátis. 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:


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.


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:

Súscipe, Sancta Tríñitas, hanc oblatiónem, quam tibi offéri-mus ob memóriam passiónis, re-

Receive, O holy Trinity, this oblation, which we offer to you in memory of the passion, resurrection,
surrectiónis, et ascensiónis Je-

su Christi Dómini nostri, et in
honórem beátæ Maríæ semper
Vírginis, et beáti Joánnis Bapt-
tístæ, et sanctórum Apostoló-
rum Petri et Pauli, et istórum,
et ómnium Sanctórum: ut illis
profíciat ad honórem, nobis au-
tem ad salútem: et illi pro no-
bis intercéedere dignéntur in cæ-
lis, quorum memóriam ágimus
in terris. Per eúndem Christum
Dóminum nostrum. Amen.

The celebrant kisses the altar, turns and says:

Oráte fratres: Pray brethren, He continues quie-
tly: ut meum ac vestrum sa-
crífícium acceptábile fiat apud
Deum Patrem omnipoténtem.

The ministers respond:

Suscípiat Dóminus sacrificióm
de mánibus tuis ad laudem et
glóriam nóminis sui, ad utilitá-
tem quoque nostram, totiúsque
Ecclésiæ suæ sanctæ.

May the Lord accept the sacri-
fice at your hands, for the prai-
se and glory of his name, for our
good and the good of all his holy
Church.

The celebrant prays the Secret Prayer, (proper to the day). At the

conclusion, the congregation responds Amen:


(Forever and ever. ℞ Amen.)

At Sung Mass: Stand
The Preface Dialogue between the celebrant and the congregation:

The Lord be with you. Et cum spí-ri-tu tu-o.

Lift up your hearts. We lift them up to the Lord. It is right and just.

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


Ho-sánna in excél-sis.

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

Te ígitur, clementíssime Pa-
ter, per Jesum Christum Fí-
lium tuum, Dóminum nostrum,
súpplices rogámus, ac pétimus,
uti acécpta hábeas, et bene-
dícas, hæc dona, hæc múne-
ra, hæc sancta sacrificiá illibá-
ta, in primis, quæ tibi offéri-
mus pro Ecclésia tua sancta ca-
thólica: 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
orthóxis, atque cathólicae et
apóstólicæ fídei cultóribus.

Meménto, Dómine, famuló-
rum famularúmque tuárum N.
et N. et ómnium circumstán-
tium, quorum tibi fides cógni-
ta est, et nota devótio, pro qui-
bus tibi offérimus: vel qui tibi
ófferunt hoc sacrificiúm laudis,
pro se, suísque 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
redemptióne animárum suárüm, pro spe salútís, et incolumítátis sua: tibíque reddunt vota sua æterno Deo, vivo et vero.


Quam oblatiónem tu, Deus, in ómnibus, quæsumus, benedíctam, adscriptam, ratam, ratio-

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

In communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, and blessed Joseph, her Spouse, your blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude: Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, 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.

Therefore, Lord, we pray: graciously accept this oblation of our service, that of your whole family; order our days in your peace, and command that we be delivered from eternal damnation and counted among the flock of those you have chosen. Through Christ our Lord. Amen.

Be pleased, O God, we pray, to bless, acknowledge, and approve this offering in every re-
nábilem, acceptabilémque fáce-re dignéris: ut nobis Corpus, et Sanguis fiat dilectíssimi Fílii tui Dómini nostri Jesu Christi.

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

HOC EST ENIM CORPUS MEUM.
FOR THIS IS MY BODY.

The celebrant genuflects and elevates the Host for adoration.

Símili modo postquam cœná-
tum est, accípiens et hunc præ-
clárum Cálicem in sanctas ac ve-
nerábiles manus suas: item tibi grátias agens, benedíxit, dedít-
que discípulis 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.

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.

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,
The celebrant genuflects, saying:

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

He elevates the chalice for adoration.

Unde et mémores, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui Dómini nostri tam beátæ passiónis necnon et ab ínferis resurrectionis, sed et in cælos gloriósae ascénsiónis: offérimus præcláræ majéstáti tuae de tuis donis, ac dátis, hóstiam puram, hóstiam sanctam, hóstiam immaculátam, Panem sanctum vitæ ætérnæ, et Cállicem 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 acépta habére, sícuti acépta habére dignátus es múnera púe- ri tui justí Abel, et sacrificium Patriárchæ nostri Abrahæ: et quod tibi óbtulit summus sacérdos tuus Melchísedech, 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.

Súpplices te rogámus, omnípotens Deus: jube hæc perférri per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ majestátes tuae: ut quot-quot ex hac altáris participatióne 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-

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


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.
Per quem hæc ómnia, Dómíne, semper bona creas, sanctíficas, vivíficas, benedícis, 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 omnipotenti, 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:


(Forever and ever. R Amen.)

At Sung Mass: Stand

The celebrant begins the Our Father:

Orémus.

Præcéptis salutáribus móniti, et divína institutioné formáti, au-démus dícere:

At the Savior’s command and formed by divine teaching, we dare to say:

Pater noster, qui es in cælis: Sanctificétur nomen tuum: Ad-véniat regnum tuum: Fiat vo-lúntas tua, sicut in cælo, et in terra. Panem nostrum quoti-díanum da nobis hódie: Et di-mítte nobis débita nostra, sicut et nos dimítimus debitóribus nostris...
The congregation concludes:

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

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

Líbera nos, quáesumus, Dómine, ab ómnibus malis, prætéritis, préséntibus, et futúris: et intercedénte beáta et gloriósa semper Virgine Dei Genitríce María, cum beátitís Apóstolís tuís Petro et Paulo, atque Andréá, et ómnibus Sanctís, da propítiás pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatione secúri. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum, Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, Deliver us, Lord, we pray, from every evil, past, present, and future, and, by the intercession of the blessed and glorious Mary ever Virgin, the Mother of God, with your Blessed Apostles Peter and Paul, and Andrew, and all the Saints, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress. Through the same Christ our Lord, your Son, who lives and reigns with you in the unity of the Holy Spirit, God

Er ómni- a sǽcu-la sǽcu-ló-rum. Ṛ. Amen. v. Pax

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

(Forever and ever. Ṛ Amen. ῆ The peace of the Lord be with you always. Ṛ And with your spirit.)
As he places a particle of the Host in the chalice, the celebrant prays:


May this mingling and consecration of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it. Amen.

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


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

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

The celebrant prays:


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 voluntáte Patris, cooperánte Spíritu Sancto, per mortem tuam mundum vivificá-sti: líbera me per hoc sacrosánctum Corpus et Sǽgunem tuum ab ómnibus iniquitátibus meis, et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári per-míttas: Qui cum eódem Deo Pa- tre, et Spíritu Sancto vivis et re-gnas Deus in sǽcula sǽculórum. 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.

Percéptio Córporis tui, Dómi-ne Jesu Christe, quod ego índi-gnus súmere præsúmo, non mi-hi provéniat in judícium et con-

May the receiving of your Body and Blood, Lord Jesus Christ, not bring me to judgment and condemnation, but through your lo-
As he genuflects before taking the Host, the celebrant says:

Panem cælestem 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 dic 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:


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 retríbuam Dómino pro ómnibus quae retríbuit mihi? Cállicem 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.
Then, the celebrant drinks from the chalice, having prayed:


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

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

Ecce Agnus Dei, ecce qui tollit peccáta mundi.

Behold the Lamb of God, behold 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 intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

Lord, I am not worthy that you should enter under my roof, but only say the word and my soul 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
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.
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 Christi custódia ánimam tuam in vitam æternam. Amen.

May the Body of our Lord Jesus Christ keep your soul safe for 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 súmpsimus, Dómine, pura mente capiámus: et de múnere temporáli fiat nobis remédium sempitérnum.

What has passed our lips as food, O Lord, may we possess in purity of heart, that what has been given to us in time may be our healing for eternity.


May your Body, O Lord, which I have eaten, and your Blood, which I have drunk, stick to my in- nards, and grant that in me, whom your pure and holy Sacraments have made new, there may not remain the stain of sins, who li- ve and reign for ever and ever. Amen.
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. ῶ. Et cum spí-ri-tu tu-o.  
(The Lord be with you. ῶ 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 sǽcu-la sǽcu-ló-rum. ῶ. Amen.  
(Forever and ever. ῶ Amen.)

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

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

The deacon or the celebrant dismisses the congregation:

- te, mis-sa est. ῶ. De-o grá-ti-as.  
(Go forth, the Mass is ended. ῶ Thanks be to God.)
The celebrant bows and prays:


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

Benedícat vos omnípotens De-us, Pater, et Fílius, et Spíritus Sanctus.

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

-widgets

The celebrant reads the Last Gospel:

Stand

Dóminus vobíscum.

The Lord be with you.

-widgets

Dóminus vobíscum.

The Lord be with you.

Et cum spíritu tuo.

And with your spirit.

-widgets

Et cum spíritu tuo.

And with your spirit.

Inítium sancti Evangélii secún-dum Joánnem.

The beginning of the holy Gospel according to John.

-widgets

Inítióntum sancti Evangélii secún-dum Joánnem.

The beginning of the holy Gospel according to John.

Glória tibi, Dómine.

Glory to you, O Lord.

-widgets

Glória tibi, Dómine.

Glory to you, O Lord.

In princípio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípio apud Deum. Omnia per ipsum facta sunt: et sine ip-

Ré Deo grátias.

Ré Thanks be to God.
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.
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,
℟ Have mercy on us.
℣ Most Sacred Heart of Jesus,
 Rowe have mercy on us.
℣ Most Sacred Heart of Jesus,
Rowe Have mercy on us.