

Traditional Latin Mass
MISSAL



Latin-English Ordinary
of the Mass of the Roman Rite, 1962.

FOREWORD

The 1962 Solemn Mass of the Latin Rite expresses the fullness of Catholic worship, the fruit of 2000 years of organic liturgical development. It is the "normative" Mass for Sundays and Feast Days for Traditional Latin Mass Catholics.

This Mass booklet is aimed to assist the faithful to participate fully in Solemn Mass. It is traditional for the faithful to observe the ritual gestures and chants as shown in this booklet. At key places during the ritual one should stand, bow, kneel, sit, process, genuflect, strike one's breast, cross one's self, and sing.

It is also expected that the faithful assist the Choir or the Schola, by singing and chanting all the responses as indicated, as well as the Kyrie, the Gloria, the Creed, the Sanctus, the Agnus Dei, and the Ite missa est, which are found in a book of chants known as the Kyriale. Many of the faithful know these Gregorian chants for most Masses. Many hand Missals have a Kyriale supplement. A number of members of the congregation have their own Liber Usualis (a complete book of liturgical chants).

The faithful, who have a Liber, may also assist the Choir or the Schola by singing the Introit, Alleluia and Communion of the Proper of the Mass, and join in traditional Latin hymns sung during the Offertory or Communion, or during Benediction, or during a Litany, for example.

This booklet may also be used for Low Mass. In which case, the Asperges is omitted, there is no chanting nor singing, and the responses during the prayers at the foot of the altar are made by the servers. The Leonine prayers have been included for use at the end of Low Mass.

At most places where there is a Latin Mass there are also leaflets of the Proper prayers of the day, and perhaps a Kyriale booklet.

Please take a sheet containing the Proper of the Mass for today.

Please return both this booklet and the sheet after Mass.

Prepared by the MATERNAL HEART OF MARY CHAPLAINCY,
Lewisham, Sydney, November 2009.
www.maternalheart.org

A.M.D.G.

PRAYERS AFTER LOW MASS

In 1884, Pope Leo XIII prescribed the recitation of several prayers after Low Mass. In 1934, Pope Pius XI ordered that these same prayers be offered for the conversion of Russia. The Priest, with the faithful, recites the Hail Mary thrice, then the Hail Holy Queen:

SALVE Reginá, mater misericordiae; vita, dulcedo, et spes nostra, salve. Ad te clamamus, exsules filii Eva; Ad te suspiramus, gementes et flentes in hac lacrymarum valle. Eia ergo, Advocata nostra, illos tuos misericordes oculos ad nos converte: Et Iesum, benedictum fructum ventris tui, nobis post hoc exsilium ostende. O clemens, O pia, O dulcis Virgo Maria.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

OREMUS.

DEUS refugium nostrum et virtus, populum ad te clamantem propitiis respice; et intercedente gloriosa et immaculata Virgine Dei Genitrici Maria, cum beato Josepho ejus Spōnso, ac beatis Apostolis tuis Petro et Paulo, et omnibus Sanctis, quas pro conversione peccatorum, pro libertate et exaltatione sanctae Matris Ecclesie, preces effundimus, misericors et benignus exaudi. Per eundem Christum Dominum nostrum.

R. Amen.

SANCTE Michael Archangelo, defende nos in prælio. Contra nequitiam et insidias diaboli esto præsidium. Imperet illi Deus, supplices deprecamur. Tuque princeps militiae caelestis, Satanam aliosque spiritus malignos, qui ad perditionem animarum pervagantur in mundo divina virtute in infernum detrude. R. Amen.

Then is said three times:

V. Cor Jesu sacratissimum.

R. Miserere nobis.

HAIL, Holy Queen, mother of mercy; hail, our life, our sweetness, and our hope! To thee do 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 towards us: and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

LET us pray.

O GOD, our refuge and our strength, mercifully look down on Thy people who cry to Thee, and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of Saint Joseph her Spouse, of Thy blessed Apostles Peter and Paul, and of all the saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exultation of our holy Mother the Church. Through the same Christ our Lord. R. Amen.

BLESSED Michael, Archangel, defend us in the hour of conflict; be our safeguard against the wickedness and snares of the devil: may God restrain him, we humbly pray; and do thou, O prince of the heavenly host, by the power of God thrust Satan down to hell, and with him, the other wicked spirits, who wander through the world for the ruin of souls. R. Amen.

V. Most Sacred Heart of Jesus.

R. Have mercy on us.

THE ASPERGES

Immediately before Sunday Sung Mass, the Celebrant intones the Asperges, which is continued by the choir. He then sprinkles the altar, the clergy and the faithful with holy water.

[STAND]

ASPERGES me, Domine, hyssopo, et mundabor: lavabis me, et super nimis dealbabor.

Miserere mei, Deus, secundum magnam misericordiam tuam.

[BOW for the Gloria Patri]

V. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Ant. Asperges me...

Returning to the Altar, the Celebrant sings:

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Oremus

EXAUDI nos, Domine sancte, Pater omnipotens, aterne Deus, et mittere digneris sanctum Angelum tuum de celis, qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.

R. Amen.

From Easter to Pentecost, the Vidi aquam is sung instead of the Asperges. Alleluias are added to the Ostende nobis and its Et salutare.

PASCHAL ANTIPHON

I SAW water flowing from the right side of the temple, alleluia: and all they to whom that water came were saved; and they shall say: alleluia, alleluia.

Praise the Lord, because He is good; because His mercy endureth forever.

Glory be to the Father...

V. Ostende nobis... (as above, with Alleluia.)
V. Show us... (as above, with Alleluia.)

Please return this Mass Booklet and the Proper of the Mass sheet.

MASS OF THE CATECHUMENS

The choir sings the Introit to begin the Mass. Meanwhile the priest and ministers recite the preparatory prayers at the foot at the altar.

THE PREPARATORY PRAYERS

[KNEEL]

IN NOMINE PATRIS, ☩ et Filii, et Spiritus Sancti. Amen.

℣. Introibo ad altare Dei.

℟. Ad Deum qui lætitiat juventutem meam.

Judica me

℣. JUDICA me, Deus, et discerne causam meam de gente non sancta; ab homine iniquo et doloso erue me.

℟. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

℣. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

℟. Et introibo ad altare Dei: ad Deum qui lætitiat juventutem meam.

℣. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?

℟. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

℣. Gloria Patri, et Filio, et Spiritui Sancto.

℟. Sicut erat in principio, et nunc, et semper, et in secula saeculorum. Amen.

℣. Introibo ad altare Dei.

℟. Ad Deum qui lætitiat juventutem meam.

℣. Adjutorium nostrum ☩ in nomine Domini.

℟. Qui fecit cælum et terram.

THE CONFITEOR

Joining his hands humbly bowing down the Celebrant says the Confiteor.

℣. CONFITEOR Deo omnipotenti...

℟. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

℣. Amen.

IN THE NAME OF THE FATHER, ☩ and of the Son, and of the Holy Ghost. Amen.

℣. I will go in unto the Altar of God.

℟. To God, Who giveth joy to my youth.

PSALM 42

℣. JUDGE me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

℟. For Thou, O God, art my strength: why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

℣. Send forth Thy light and Thy truth: they have led me, and brought me unto Thy holy hill, and into Thy tabernacles.

℟. And I will go in unto the Altar of God: unto God, Who giveth joy to my youth.

℣. I will praise Thee upon the harp, O God, my God: why art thou sad, O my soul? and why dost thou disquiet me?

℟. Hope thou in God, for I will yet praise Him: Who is the salvation of my countenance, and my God.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost.

℟. As it was in the beginning is now, and ever shall be, world without end. Amen.

℣. I will go in unto the Altar of God.

℟. To God, Who giveth joy to my youth.

℣. Our ☩ help is in the Name of the Lord.

℟. Who hath made heaven and earth.

He kisses the Altar, and turns, blessing the faithful, saying:

BENEDICAT vos omnipotens Deus, Pater, et Filius, ☩ et Spiritus Sanctus.

℟. Amen

THE LAST GOSPEL - John 1:1-14

[STAND]

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. ☩ Initium Sancti Evangelii secundum Joannem.

℟. Gloria tibi, Domine.

IN principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil quod factum est: in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebra eam non comprehenduntur. Fuit homo missus a Deo cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus cum non cognovit. In propria venit, et sui eum non receperunt; quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his, qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt.

[GENUFLECT]

ET VERBUM CARO
FACTUM EST

et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

℟. Deo gratias.

MAY almighty God bless you: the Father, the Son, ☩ and the Holy Ghost.

℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. ☩ The beginning of the holy Gospel according to Saint John.

℟. Glory to Thee, O Lord.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the Light of men. And the Light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

AND THE WORD
WAS MADE FLESH

and dwelt among us, and we beheld His glory, the glory as it were of the Only-begotten of the Father, full of grace and truth.

℟. Thanks be to God.

THE PRAYERS DURING THE ABLUTIONS

Wine is poured into the Chalice; the Celebrant drinks it and says silently,:-

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

Wine and water are poured into the Chalice over the fingers of the Celebrant, who says silently:

CORPUS tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhæreat visceribus meis: et præsta; ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in sæculorum. Amen.

THE COMMUNION ANTIphon

During the distribution of Communion, the choir sings the Communion Antiphon, which is later recited silently by the Celebrant at the right side of the Altar.

[Turn to COMMUNION in the Proper of the Mass]

He returns to the middle of the Altar, kisses the Altar, and then turns to the faithful and says:

℣. Dominus vobiscum.

℣. The Lord be with you.

℟. Et cum spiritu tuo.

℟. And with thy spirit.

OREMUS.

LET us pray.

THE POSTCOMMUNION PRAYER

The Celebrant goes to the right side of the Altar and sings the Postcommunion:

[STAND] [Turn to POSTCOMMUNION in the Proper of the Mass]

℣. Dominus vobiscum.

℣. The Lord be with you.

℟. Et cum spiritu tuo.

℟. And with thy spirit.

THE DISMISSAL

The dismissal is then sung:

℣. Ite, Missa est.

℣. Go, the Mass is ended.

℟. Deo gratias.

℟. Thanks be to God.

THE BLESSING

[KNEEL] *Bowing before the Altar, the Celebrant says silently:*

PLACEAT tibi, sancta Trinitas, obsequium servitutis meæ: et præsta: ut sacrificium, quod oculis tuis majestatis indignus obtuli, tibi sit acceptabile, mihique et omnibus, pro quibus illud obtuli, sit, te misericorde, propitiabile. Per Christum Dominum nostrum. Amen.

The ministers say the Confiteor.

CONFITEOR Deo omnipotenti, beatae Marie semper Virgini, beato Michaeli Archangelo, beato Joanni Baptista, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, pater: quia peccavi nimis cogitatione, verbo et opere: [He strikes his breast three times.] mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

℣. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

℟. Amen.

The Celebrant joins his hands and gives the absolution.

℣. Indulgentiam, ✠ absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

℟. Amen.

He bows his head and continues:

℣. Deus, tu conversus vivificabis nos.

℟. Et plebs tua lætabitur in te.

℣. Ostende nobis, Domine, misericordiam tuam.

℟. Et salutare tuum da nobis.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

The Celebrant says in a clear voice:

℣. Oremus.

[STAND]

Then going up the Altar he says silently:

AUFER a nobis, quæsumus, Domine, iniurias nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

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 thee, Father, that I have sinned exceedingly, in thought, word, and deed: [He strikes his breast three times.] through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and thee, Father, to pray to the Lord our God for me.

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

℟. Amen.

℣. May the Almighty and merciful Lord grant us pardon, ✠ absolution, and remission of our sins.

℟. Amen.

℣. Thou wilt turn, O God, and bring us to life.

℟. And Thy people shall rejoice in Thee.

℣. Show us, O Lord, Thy mercy.

℟. And grant us Thy salvation.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Let us pray.

TAKE away from us our iniquities, we entreat Thee, O Lord, that with pure minds we may worthily enter into the Holy of Holies. Through Christ our Lord. Amen.

He kisses the Altar in the middle where the relics of the Saints are enclosed saying silently:

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

The Celebrant incenses the Altar, first blessing the incense:

Ab illo ☩ benedicaris, in cuius hon-
ore cremaberis. Amen.

WE beseech Thee, O Lord, by the merits of
Thy Saints, whose relics are here, and of all
the Saints, that Thou wilt deign to pardon
me all my sins. Amen.

THE INTROIT

The Celebrant makes the Sign of the Cross and recites the Introit antiphon.

[Turn to INTROIT in the Proper of the Mass]

THE KYRIE ELEISON

The choir and faithful sing the Kyrie.

℣. Kyrie, eleison.

℟. Kyrie, eleison.

℣. Kyrie, eleison.

℟. Christe, eleison.

℣. Christe, eleison.

℟. Christe, eleison.

℣. Kyrie, eleison.

℟. Kyrie, eleison.

℣. Kyrie, eleison.

℣. Lord, have mercy on us.

℟. Lord, have mercy on us.

℣. Lord, have mercy on us.

℟. Christ, have mercy on us.

℣. Christ, have mercy on us.

℟. Christ, have mercy on us.

℣. Lord, have mercy on us.

℟. Lord, have mercy on us.

℣. Lord, have mercy on us.

THE GLORIA IN EXCELSIS

At the middle of the Altar, the Celebrant intones the Gloria in excelsis, which the choir continues. The congregation continue at Laudamus te. When saying Adoramus te, Gratias agimus tibi, Jesu Christe, and Suscipe deprecationem, the head is bowed; and finally on saying Cum Sancto Spiritu, the Sign of the Cross is made.

GLORIA in excelsis Deo, et in terra
pax hominibus bonæ voluntatis.
Laudamus te. Benedicimus te. [BOW]
Adoramus te. Glorificamus te. [BOW]
Gratias agimus tibi propter magnam
gloriam tuam. Domine Deus, Rex
caelis, Deus Pater omnipotens. Do-
mine Fili unigenite, [BOW] Jesu Christe.
Domine Deus, Agnus Dei, Filius
Patris. Qui tollis peccata mundi,
miserere nobis. Qui tollis peccata
mundi, [BOW] suscipe deprecationem
nostram. Qui sedes ad dexteram

GLORY be to God on high. And on earth
peace to men of good will. We praise Thee.
We bless Thee. We [BOW] adore Thee. We glo-
rify Thee. We give Thee [BOW] thanks for Thy
great glory. Lord God, heavenly King, God
the Father Almighty. Lord [BOW] Jesus Christ,
Only-begotten Son, Lord God, Lamb of God,
Son of the Father. Thou Who takest away the
sins of the world, have mercy on us. Thou
Who takest away the sins of the world, [BOW]
receive our prayer. Thou Who sittest at the

THE PRAYERS AT THE COMMUNION

He genuflects and taking the Host says silently:

PANEM cœlestem accipiam, et no-
men Domini invocabo.

 Striking his breast, he says the Domine, non sum dignus three times audibly:

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

Making the Sign of the Cross with the Host over the paten, he says silently:

CORPUS Domini nostri Jesu Chris-
ti custodiat animam meam in vi-
tam æternam. Amen.

*He uncovers the Chalice, genuflects, collects any Fragments remaining and purifies the paten over the
Chalice, saying silently:*

QUID retribuam Domino pro om-
nibus quæ retribuit mihi? Calicem
salutaris accipiam, et nomen Do-
mini invocabo. Laudans invocabo
Dominum, et ab inimicis meis sal-
vus ero.

He makes the Sign of the Cross with the Chalice, while saying silently:

SANGUIS Domini nostri Jesu Chris-
ti custodiat animam meam in
vitam æternam. Amen.

The Celebrant genuflects, elevates a Particle of the Host, turns toward the faithful and says:

THE COMMUNION OF THE FAITHFUL

BEHOLD the Lamb of God, behold Him
who taketh away the sins of the world.

The Communicants adore the Sacred Host and strike their breasts three times saying:

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

The Celebrant then goes to the Altar rail and says to each communicant:

CORPUS Domini nostri Jesu Chris-
ti custodiat animam tuam in vi-
tam æternam. Amen.

*Those attending are reminded that only baptized Catholics who are in the state of grace and have
observed the fast may receive Holy Communion. Holy Communion is received in the kneeling
position (unless there is a disability) and only on the tongue. The communicant does not say
Amen.*

THE COMMUNION OF THE PRIEST

I WILL take the Bread of Heaven, and will
call upon the Name of the Lord.

With his eyes directed toward the Sacrament, he says silently,

THE PRAYER FOR PEACE

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

At a Solemn Mass, the Kiss of Peace is given to the Deacon, who bears it to the ministers.

℣. Pax tecum.

℟. Et cum spiritu tuo.

℣. Peace be with thee.

℟. And with thy spirit.

The Celebrant then continues silently,

THE PRAYER FOR SANCTIFICATION

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

THE PRAYER FOR GRACE

PERCEPTIO Corporis tui, Domine Jesu Christe, quod ego indignus sumere presumo, non mihi prove-niat in judicium et condemnationem: sed pro tua pietate pro-sit mihi ad tutamentum mentis et corporis, et ad medelam percipi- endam: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. Amen.

Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus Altissimus, [BOW] Jesu Christe. ¶ Cum Sancto Spiritu, in gloria Dei Patris. Amen.

right hand of the Father, have mercy on us. For Thou alone art holy. Thou alone art the Lord. Thou alone, O [bow] Jesus Christ, art most high. ¶ With the Holy Ghost, in the glory of God the Father. Amen.

The Celebrant kisses the Altar, and turning toward the faithful sings:

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. The Lord be with you.

℟. And with thy spirit.

THE COLLECT

The Celebrant returns to the Missal and sings the Collect:

[Turn to COLLECT in the Proper of the Mass]

THE EPISTLE

The Epistle is then chanted.

[SIT]

[Turn to EPISTLE in the Proper of the Mass]

THE GRADUAL AND ALLELUIA OR TRACT

The chants after the readings are sung by the Choir, and read silently by the Celebrant.

[Turn to GRADUAL and ALLELUIA or TRACT in the Proper of the Mass]

THE GOSPEL

The incense is blessed and the Munda cor meum is said by the Celebrant (unless there be a Deacon).

MUNDA cor meum ac labia mea, CLEANSE my heart and my lips, O almighty omnipotens Deus, qui labia Isaiae Prophetæ calculo mundasti ignito ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Jube, Domne benedicere.

Dominus sit in corde tuo, et in labiis tuis: ut digne et competenter annun-ties Evangelium suum. In nomine Patris, ¶ et Filii, et Spiritus Sancti. Amen

The Gospel is then sung:

[STAND] [MAKE the Sign of the Cross on forehead, lips and heart.]

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. ¶ Sequentia Sancti Evange- lii secundum N.

℟. Gloria tibi, Domine.

℣. The Lord be with you.

℟. And with thy spirit.

℣. ¶ The continuation of the holy Gospel according to N.

℟. Glory to Thee, O Lord.

[Turn to GOSPEL in the Proper of the Mass]

At the end of the Gospel, the Celebrant kisses the book, saying:

Per evangelica dicta, deleantur nostra Through the words of the Gospel, may our
delicta. sins be blotted out.

At the end of the Gospel, the assistants sing:

R. Laus tibi, Christe.

R. Praise be to Thee, O Christ.

[SIT for the Sermon]

[STAND for the CREED]

THE CREDO

The Celebrant returns to the Altar and intones the Credo, which, at sung Mass, the choir and faithful sing. When Iesum Christum, and simul adorator is said bow to the Cross. At the end, at Et vitam venturi sæculi, make the Sign of the Cross.

CREDO in unum Deum, Patrem omnipotentem, factorem celi et terre, visibilium omnium et invisibilium. Et in unum Dominum [BOW] Iesum Christum, Filium Dei unigenitum; et ex Patre natum ante omnia sæcula, Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantiale Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de cælis.

[GENUFLECT]

ET INCARNATUS EST DE SPIRITU SANCTO EX MARIA VIRGINE: ET HOMO FAC-TUS EST.

Crucifixus etiam pro nobis: sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cælum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos: cuius regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre, Filioque procedit. Qui cum Patre et Filio simul [BOW] adoratur et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et exspecto resurrectionem mortuorum. ✕ Et vitam venturi sæculi. Amen.

I BELIEVE in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord [BOW] Jesus Christ, the only-begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made: of one substance with the Father; by Whom all things were made. Who for us men, and for our salvation came down from heaven.

[GENUFLECT]

AND BECAME INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY: AND WAS MADE MAN.

He was also crucified for us, suffered under Pontius Pilate, and was buried. And on the third day He rose again according to the Scriptures. He ascended into heaven and sitteth 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. And in the Holy Ghost, the Lord and Giver of life: Who proceedeth from the Father and the Son. Who together with the Father and the Son is [BOW] adored and glorified; and Who spoke through the Prophets. And One, Holy, Catholic and Apostolic Church. I confess one baptism for the forgiveness of sins. And I await the resurrection of the dead ✕ and the life of the world to come. Amen.

The Celebrant says the Libera nos silently:

LIBERA nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris: et intercedente beata et gloria semper Virgine Dei Genitrici Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitiis pacem in diebus nostris: ut, ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious Mary, ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the Saints, ✕ mercifully grant us peace in our days, that through the bounteous help of Thy mercy, we may be always free from sin and safe from all disquiet.

He breaks the Host over the Chalice saying silently:

Per eundem Dominum nostrum Iesum Christum, Filium tuum.

Through the same Jesus Christ, Thy Son, our Lord.

He breaks off a Particle from the divided Host

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Who liveth and reigneth with Thee in the unity of the Holy Ghost, God.

He concludes aloud:

¶. Per omnia sæcula sæculorum.

R. Amen

¶. For ever and ever.

R. Amen

THE COMMINGLING OF THE SACRED BODY AND BLOOD

He makes the Sign of the Cross with a small Particle over the Chalice, saying,

¶. Pax ✕ Domini sit ✕ semper vobis ✕ cum.

R. Et cum spiritu tuo.

¶. May the peace ✕ of the Lord be ✕ always ✕ with you.

R. And with thy spirit.

He places the Particle in the Chalice, saying
HÆC commixtio, et consecratio Corporis et Sanguinis Domini nostri Iesu Christi, fiat accipientibus nobis in vitam æternam. Amen.

THE AGNUS DEI

The choir and the faithful sing the Agnus Dei, which is recited by the Celebrant and ministers. At Solemn Mass the Celebrant and ministers exchange the sign of peace.

[KNEEL]

AGNUS DEI, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: miserere nobis.

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

LAMB OF GOD, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, grant us peace.

FOR ETERNAL HAPPINESS

NOBIS quoque peccatoribus, famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam, et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus, cum Joanne, Stephano, Matthia, Barnaba, Ignacio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agneta, Caecilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium, non aestimator meriti, sed veniae, quæsumus, largitor admittit. Per Christum Dominum nostrum.

THE FINAL DOXOLOGY AND MINOR ELEVATION

PER quem haec omnia Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis.

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri **†** omnipotenti, in unitate Spiritus **†** Sancti, omnis honor, et gloria,

The Celebrant concludes aloud:

[STAND]

¶. Per omnia sæcula sæculorum.

¶. Amen.

THE PATER NOSTER

He joins his hands and sings:

OREMUS.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

PATER NOSTER, qui es in cælis: sanctificetur nomen tuum: fiat voluntas tua, sicut in cælo, et in terræ. Panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimitimus debitoribus nostris. Et ne nos inducas in temptationem:

¶. Sed libera nos a malo.

¶. Amen.

TO US also Thy sinful servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy Holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy Saints. Into their company we beseech Thee admit us, not considering our merits, but freely pardoning our offenses. Through Christ our Lord.

THROUGH Whom, O Lord, Thou dost create, **†** sanctify, **†** quicken, **†** bless, and bestow upon us all these good things.

Through **†** Him, and **†** with Him and in **†** Him, is unto Thee, God the Father **†** almighty, in the unity of the Holy **†** Ghost, all honour and glory,

¶. For ever and ever..

¶. Amen

LET us pray.

Taught by our Saviour's command and formed by the word of God, we dare to say:

OUR FATHER, Who art in heaven, hallowed be Thy Name; Thy Kingdom come; Thy will be done on earth as it is in heaven, Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation.

¶. But deliver us from evil.

¶. Amen

MASS OF THE FAITHFUL

[STAND]

The Celebrant kisses the Altar, and turning to the faithful sings:

¶. Dominus vobiscum.

¶. Et cum spiritu tuo.

¶. The Lord be with you.

¶. And with thy spirit.

THE OFFERTORY ANTIphon

The choir sings the Offertory Antiphon, which is recited silently by the Celebrant.

[SIT]

[Turn to OFFERTORY in the Proper of the Mass]

The Celebrant takes the paten with the host, and offers up the host, saying silently:

SUSCIPERE, Sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

Making the Sign of the Cross with the paten, he places the host upon the corporal. The wine and water are poured into the chalice, the Celebrant blessing the water before it is mixed, saying silently:

DEUS, **†** qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilis reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia sæcula sæculorum. Amen.

Returning to the middle of the Altar, the Celebrant takes the chalice and offers it to God, saying silently

OFFERIMUS tibi, Domine, calicem salutaris tuam deprecantes clementiam: ut in conspectu divinæ majestatis tuæ, pro nostra et totius mundi salute, cum odore suavitatis ascendat. Amen.

He makes the Sign of the Cross with the chalice, and placing it on the corporal, he covers it with the pall. Bowing down, he says silently:

IN SPIRITU humilitas, et in animo contrito suscipiamur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

O GOD, **†** Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew; by the Mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of Him Who hath deigned to become a partaker of our humanity, Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, for ever and ever. Amen.

WE OFFER unto Thee, O Lord, the chalice of salvation, entreating Thy mercy that our offering may ascend with a sweet fragrance in the sight of Thy divine Majesty, for our own salvation and for that of the whole world. Amen.

HUMBLED in spirit and contrite of heart, may we find favour with Thee, O Lord: and may our sacrifice be so offered this day in Thy sight as to be pleasing to Thee, O Lord God.

Raising his eyes and extending his hands, he says silently:

VENI, Sanctificator omnipotens aeternæ Deus: et benedic ✠ hoc sacrificium, tuo sancto nomini præparatum.

THE INCENSING

The Celebrant now blesses the incense.

PER intercessionem beate Michaelis Archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud digetur Dominus bene dicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

The Celebrant incenses the bread and wine:

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

Then he incenses the Altar.

DIRIGATUR, Domine, oratio mea, sicut incensum in conpectu tuo: elevatio manuum mearum sacrificium vespertinum.

Pone, Domine, custodiam ori meo, et ostium circumstantiæ labii meis.

Ut non declinet cor meum in verbo malitiae, ad excusandas, excusationes in peccata.

Returning the thurible, the Celebrant says:

ACCENDAT in nobis Dominus ignem sui amoris, et flammam aeternæ caritatis. Amen.

The Celebrant is now incensed followed by the clergy and the faithful.

[STAND for the incensing]

THE WASHING OF THE HANDS

The Celebrant then washes his fingers, while reciting Psalm 25.6-12 silently.

LAVABO inter innocentes manus meas: et circumdabo altare tuum, Domine. Ut audiam vocem laudis: et enarrē universa mirabilia tua. Domine, dilexi decorem domus tuæ: et locum habitationis gloriæ

COME, O Sanctifier, almighty and eternal God, and bless ✠ this sacrifice which is prepared for the glory of Thy holy Name.

MAY the Lord, by the intercession of blessed Michael the Archangel, who standeth at the right side of the altar of incense, and of all His Elect, vouchsafe to bless ✠ this incense and receive it as an odour of sweetness: through Jesus Christ our Lord. Amen.

MAY this incense, which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

LET my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as an evening sacrifice.

Set a watch, O Lord, before my mouth, and a door round about my lips.

May my heart not incline to evil words, to make excuses for sins.

MAY the Lord enkindle within us the fire of His love, and the flame of everlasting charity. Amen.

Hæc quotiescumque feceritis, in mei memoriam facietis.

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, nec non et ab inferis Resurrectionis, sedet in cælos gloriosæ ascensionis: offerimus præclaræ majestati tuæ de tuis donis ac datis hostiam pu ✠ ram, hostiam sanctam, hostiam immaculatam Panem ✠ sanctum vitæ aeternæ, et ✠ Calicem salutis perpetuæ.

As often as ye shall do these things, ye shall do them in remembrance of Me.

OBLATION OF THE VICTIM TO GOD

AND now, O Lord, we, Thy servants, and with us all Thy holy people, calling to mind the blessed Passion of this same Christ, Thy Son, our Lord, likewise His Resurrection from the grave, and also His glorious Ascension into heaven, do offer unto Thy most sovereign Majesty out of the gifts Thou hast bestowed upon us, a Victim which is ✠ pure, a Victim which is ✠ holy, a Victim which is ✠ spotless, the ✠ holy Bread of life eternal, and the ✠ Chalice of everlasting Salvation.

TO ASK GOD TO ACCEPT OUR OFFERING

DEIGN to look upon them with a favourable and gracious countenance, and to accept them as Thou didst accept the offerings of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high priest Melchisedech offered up to Thee, a holy Sacrifice, an immaculate victim.

FOR BLESSINGS

HUMBLY we beseech Thee, almighty God, to command that these our offerings be carried by the hands of Thy holy Angel to Thine Altar on high, in the sight of Thy divine Majesty, so that those of us who shall receive the most sacred Body ✠ and Blood ✠ of Thy Son by partaking thereof from this Altar may be filled with every grace and heavenly blessing. Through Christ our Lord. Amen.

FOR THE DEAD

MEMENTO etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsi, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

BE MINDFUL, also, O Lord, of Thy servants and handmaids N. and N. who are gone before us with the sign of faith and who sleep the sleep of peace. To these, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

THE CONSECRATION



HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tum, quæsumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

QUAM oblationem tu, Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus, et Sanguis fiat dilectissimi Filii tui Domini nostri Iesu Christi.

OBLATION OF THE VICTIM TO GOD

WE therefore beseech Thee, O Lord, graciously to accept this oblation of our service and that of Thy whole household. Order our days in Thy peace, and command that we be rescued from eternal damnation and numbered in the flock of Thine elect. Through Christ our Lord. Amen.

HUMBLY we pray Thee, O God, be pleased to make this same offering wholly ✠ blessed, to ✠ consecrate it and ✠ approve it, making it reasonable and acceptable, that it may become for us ✠ the Body and ✠ Blood of Thy dearly beloved Son, our Lord Jesus Christ.

WORDS OF CONSECRATION AND ELEVATION

WHO, the day before He suffered, took bread into His Holy and venerable hands, and having lifted His eyes to heaven, to Thee, God, His Almighty Father, giving thanks to Thee, ✠ blessed it, broke it, and gave it to His disciples, saying: Take and eat ye all of this.

**FOR THIS IS
MY BODY.**

**HOC EST ENIM
CORPUS MEUM.**

¶¶¶ The Celebrant genuflects, adores the Sacred Host, rising he elevates It, and then placing It on the corporal, again adores It. Then, uncovering the Chalice he says:

SIMILI modo postquam cenatum est, accipiens et hunc præclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

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

IN like manner, after He had supped, taking also into His holy and venerable hands this goodly chalice, giving thanks to Thee, He ✠ blessed it, and gave it to His disciples, saying: Take and drink ye all of this.

**FOR THIS IS THE CHALICE OF MY
BLOOD, OF THE NEW AND ETERNAL
TESTAMENT: THE MYSTERY OF FAITH:
WHICH SHALL BE SHED FOR YOU AND
FOR MANY UNTO THE REMISSION OF**

SINS.

¶¶¶ The Celebrant genuflects, elevates the Chalice and, setting It down he covers It and adores It again.

tuæ. Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam: in quorum manibus iniqüitates 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 benedic te, Domine. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

and the place where Thy glory dwelleth. Take not away my soul, O God, with the wicked, nor my life with men of blood. In whose hands are iniquities, their right hand is filled with gifts. But as for me, I have walked in my innocence; redeem me, and have mercy on me. My foot hath stood in the right way; in the churches I will bless Thee, O Lord. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

THE PRAYER TO THE HOLY TRINITY

Bowing down before the middle of the Altar, he joins his hands, saying silently

SUSCIBE, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Iesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptiste, 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 dignetur in cælis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

THE ORATE FRATRES

He kisses the Altar; then turning toward the faithful he says the first two words aloud and then faces the Altar while concluding the prayer silently.

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

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

℣. Amen

THE SECRET

Then with outstretched hands, the Celebrant says the Secret in silence:

[Turn to SECRET in the Proper of the Mass]

He concludes aloud:;

℣. Per omnia sæcula sæculorum.

℟. Amen.

PRAY brethren, that my Sacrifice and yours may be acceptable to God the Father Almighty.

℟. May the Lord accept the Sacrifice from thy hands, to the praise and glory of His Name, for our benefit and for that of all His holy Church.

℣. Amen.

℣. For ever and ever.

℟. Amen.

[STAND for the Preface]

THE PREFACE

The Celebrant sings:

V. Dominus vobiscum.
R. Et cum spiritu tuo.
V. Sursum corda.
R. Habemus ad Dominum.
V. Gratias agamus Domino Deo nostro.
R. Dignum et justum est.

With his hands extended, he sings the Preface. The Preface of the Holy Trinity is used on Sundays, unless there is a preface proper to the feast or season.

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate persona, sed in unius Trinitate substantia. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quam laudant Angeli atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

THE SANCTUS

The Celebrant again joins his hands, and bowing, says the Sanctus, which the choir and the faithful sing at Solemn Mass. At the Benedictus qui venit, make the Sign of the Cross. The altar bells are rung at the Sanctus, at the beginning of the Consecration, at the Elevation of the Host and the Precious Blood, and when the Celebrant says the Domine, non sum dignus.

[KNEEL] 

SANCTUS, SANCTUS, SANCTUS,
DOMINUS DEUS SABAOOTH. PLENI
SUNT CÆLI ET TERRA
GLORIA TUA.

HOSANNA IN EXCELSIS.

* BENEDICTUS QUI VENIT IN
NOMINE DOMINI.

HOSANNA IN EXCELSIS.

V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We have lifted them up to the Lord.
V. Let us give thanks to the Lord our God
R. It is meet and just.

IT IS TRULY meet and just and profitable for our salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty, eternal God; Who, together with Thine only-begotten Son, and the Holy Ghost, art one God, one Lord: not in the oneness of a single Person, but in the Trinity of one substance. For what we believe by Thy revelation of Thy glory, the same do we believe of Thy Son, the same of the Holy Ghost, without difference or separation. So that in confessing the true and eternal Godhead, we should adore distinction in persons, unity in essence, and equality in Majesty: Which the Angels and Archangels, the Cherubim also and Seraphim do praise nor cease to cry out in one voice:

HOLY, HOLY, HOLY, LORD GOD OF
HOSTS. HEAVEN AND EARTH ARE FULL OF
THY GLORY.

HOSANNA IN THE HIGHEST.

* BLESSED IS HE WHO COMETH IN THE
NAME OF THE LORD.

HOSANNA IN THE HIGHEST.

THE CANON OF THE MASS

The Celebrant, bowing low over the Altar, begins the Canon saying silently:

FOR THE CHURCH

TE Igitur, clementissime Pater, per Jesum Christum Filium tuum, Dominum nostrum, supplices rogamus, ac petimus, uti accepta habeas, et benedicas, hæc ☩ dona, hæc ☩ munera, hæc ☩ sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta catholicæ: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis atque catholicæ et apostolicæ fidei cultoribus.

FOR THE LIVING

BE MINDFUL, O Lord, of Thy servants and handmaids, N. and N., and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this Sacrifice of praise for themselves and all those dear to them, for the redemption of their souls and the hope of their safety and salvation: who now pay their vows to Thee, the eternal, living and true God.

The Communicantes prayer may differ on special feast days.

INVOCATION OF THE SAINTS

IN COMMUNION with, and honouring the memory in the first place of the glorious ever Virgin Mary Mother of our God and Lord Jesus Christ; also blessed Joseph, her Spouse; and likewise of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomæi, Matthei, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani: et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.