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.

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 Regína, mater misericórdiæ; vita, dulcédo, et spes nostra, salve. Ad te clamámus, éxsules fílii Evæ; Ad te suspirámus, geméntes et flentes in hac lacrymárum valle. Eia ergo, Advocáta nostra, illos tuos misericórdes óculos ad nos convérte: Et Jesum, benedíctum fructum ventris tui, nobis post hoc exsílium osténde. O clemens, O pia, O dulcis Virgo María.	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!
℣. Ora pro nobis, sancta Dei Génitrix.	℣. Pray for us, O holy Mother of God.
℟. Ut digni efficiámur promissiónibus Christi.	℟. That we may be made worthy of the promises of Christ.
OREMUS.	LET us pray.
DEUS refugium nostrum et virtus, populum ad te clamantem propitius respice; et intercedente gloriosa et immaculata Virgine Dei Genitrice Maria, cum beato Josepho ejus Sponso, ac beatis Apostolis tuis Petro et Paulo, et omnibus Sanctis, quas pro conversione peccatorum, pro libertate et exaltatione sanctæ Matris Ecclesiæ, preces effundimus, misericors et benignus exaudi. Per eundem Christum Dominum nostrum. ℟. Amen.	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. ℟. Amen.
SANCTE Michael Archangele, defende nos in prælio. Contra nequitiam et insidias diaboli esto præsidium. Imperet illi Deus, supplices deprecamur. Tuque princeps militiæ cælestis, Satanam aliosque spiritus malignos, qui ad perditionem animarum pervagantur in mundo divina virtute in infernum detrude. ℟. 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. ℟. Amen.

Then is said three times:

℣. Cor Jesu sacratissimum.	℣. Most Sacred Heart of Jesus.
℟. Miserere nobis.	℟. Have mercy on us.

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

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]

ANTIPHON

ASPERGES me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.	THOU shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall become whiter than snow.
Miserere mei, Deus, secundum magnam misericordiam tuam.	Have mercy on me, O God, according to Thy great mercy.
[BOW for the Gloria Patri]	
℣. Gloria Patri, et Filio, et Spiritui Sancto.	℣. Glory be to the Father, and to the Son, and to the Holy Ghost.
℟. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.	℟. As it was in the beginning is now, and ever shall be, world without end. Amen.
Ant. Asperges me...	*Ant.* Thou shalt sprinkle me...

Returning to the Altar, the Celebrant sings:

℣. Ostende nobis, Domine, misericordiam tuam.	℣. Show us, O Lord, Thy mercy.
℟. Et salutare tuum da nobis.	℟. And grant us Thy salvation.
℣. Domine exaudi orationem meam.	℣. O Lord, hear my prayer.
℟. Et clamor meus ad te veniat.	℟. And let my cry come unto Thee.
℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.
℣. Oremus	℣. Let us pray.
EXAUDI nos, Domine sancte, Pater omnipotens, æterne Deus, et mittere digneris sanctum Angelum tuum de cælis, qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.	HEAR us, O Lord, holy Father, almighty and eternal God; and vouchsafe to send Thy holy Angel from heaven to guard, cherish, protect, visit, and defend all that dwell in this house. Through Christ our Lord.
℟. Amen.	℟. 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

VIDI aquam egredientem de templo a latere dextro, alleluia: et omnes ad quos pervenit aqua ista salvi facti sunt et dicent: alleluia, alleluia.	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.
Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.	Praise the Lord, because He is good; because His mercy endureth forever.
Gloria Patri...	Glory be to the Father...
℣. Ostende nobis... *(as above, with Alleluia.)*	℣. Show us... *(as above, with Alleluia.)*

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.	IN THE NAME OF THE FATHER, ✠ and of the Son, and of the Holy Ghost. Amen.
℣. Introibo ad altare Dei.	℣. I will go in unto the Altar of God.
℟. Ad Deum qui lætificat juventutem meam.	℟. To God, Who giveth joy to my youth.
Judica me	PSALM 42
℣. JUDICA me, Deus, et discerne causam meam de gente non sancta; ab homine iniquo et doloso erue me.	℣. JUDGE me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.
℟. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?	℟. For Thou, O God, art my strength: why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?
℣. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.	℣. Send forth Thy light and Thy truth: they have led me, and brought me unto Thy holy hill, and into Thy tabernacles.
℟. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.	℟. And I will go in unto the Altar of God: unto God, Who giveth joy to my youth.
℣. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?	℣. I will praise Thee upon the harp, O God, my God: why art thou sad, O my soul? and why dost thou disquiet me?
℟. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.	℟. Hope thou in God, for I will yet praise Him: Who is the salvation of my countenance, and my God.
℣. Gloria Patri, et Filio, et Spiritui Sancto.	℣. Glory be to the Father, and to the Son, and to the Holy Ghost.
℟. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.	℟. As it was in the beginning is now, and ever shall be, world without end. Amen.
℣. Introibo ad altare Dei.	℣. I will go in unto the Altar of God.
℟. Ad Deum qui lætificat juventutem meam.	℟. To God, Who giveth joy to my youth.
℣. Adjutorium nostrum ✠ in nomine Domini.	℣. Our ✠ help is in the Name of the Lord.
℟. Qui fecit cælum et terram.	℟. Who hath made heaven and earth.

THE CONFITEOR

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

℣. CONFITEOR Deo omnipotenti...	℣. I CONFESS to almighty God...
℟. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.	℟. May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.
℣. Amen.	℣. Amen.

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

BENEDICAT vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus.	MAY almighty God bless you: the Father, the Son, ✠ and the Holy Ghost.
℟. Amen	℟. Amen.

THE LAST GOSPEL - John 1:1-14

[STAND]

℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.
℣. ✠ Initium Sancti Evangelii secundum Joannem.	℣. ✠ The beginning of the holy Gospel according to Saint John.
℟. Gloria tibi, Domine.	℟. Glory to Thee, O Lord.
IN principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil quod factum est: in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt. 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.	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.

[GENUFLECT]

ET VERBUM CARO FACTUM EST	AND THE WORD WAS MADE FLESH
et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigenti a Patre, plenum gratiæ et veritatis.	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.
℟. Deo gratias.	℟. 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.	GRANT, O Lord, that what we have taken with our mouth, we may receive with a pure mind; and that from a temporal gift it may become for us an eternal remedy.

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 sæcula sæculorum. Amen.	MAY Thy Body, O Lord, which I have received and Thy Blood which I have drunk, cleave to my inmost parts, and grant that no stain of sin remain in me, whom these pure and holy Sacraments have refreshed. Who livest and reignest for ever and ever. 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 tuæ majestatis indignus obtuli, tibi sit acceptabile, mihique et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.	MAY the tribute of my homage be pleasing to Thee, O most holy Trinity. Grant that the Sacrifice which I, unworthy as I am, have offered in the presence of Thy Majesty, may be acceptable to Thee. Through Thy mercy may it bring forgiveness to me and to all for whom I have offered it. Through Christ our Lord. Amen.

The ministers say the Confiteor.

CONFITEOR Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michæli Archangelo, beato Joanni Baptistæ, 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.	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.
℣. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.	℣. May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.
℟. Amen.	℟. Amen.

The Celebrant joins his hands and gives the absolution.

℣. Indulgentiam, ✠ absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.	℣. May the Almighty and merciful Lord grant us pardon, ✠ absolution, and remission of our sins.
℟. Amen.	℟. Amen.

He bows his head and continues:

℣. Deus, tu conversus vivificabis nos.	℣. Thou wilt turn, O God, and bring us to life.
℟. Et plebs tea lætabitur in te.	℟. And Thy people shall rejoice in Thee.
℣. Ostende nobis, Domine, misericordiam tuam.	℣. Show us, O Lord, Thy mercy.
℟. Et salutare tuum da nobis.	℟. And grant us Thy salvation.
℣. Domine, exaudi orationem meam.	℣. O Lord, hear my prayer.
℟. Et clamor meus ad te veniat.	℟. And let my cry come unto Thee.
℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.

The Celebrant says in a clear voice:

℣. Oremus.	℣. Let us pray.

[STAND]

Then going up the Altar he says silently:

AUFER a nobis, quæsumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.	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 reliquiæ hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. 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 Celebrant incenses the Altar. first blessing the incense:

Ab illo ✠ benedicaris, in cujus honore cremaberis. Amen.

Be ✠ blessed by Him in whose honour thou art burnt. 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.	℣. Lord, have mercy on us.
℟. Kyrie, eleison.	℟. Lord, have mercy on us.
℣. Kyrie, eleison.	℣. Lord, have mercy on us.
℟. Christe, eleison.	℟. Christ, have mercy on us.
℣. Christe, eleison.	℣. Christ, have mercy on us.
℟. Christe, eleison.	℟. Christ, have mercy on us.
℣. Kyrie, eleison.	℣. Lord, have mercy on us.
℟. Kyrie, eleison.	℟. Lord, have mercy on us.
℣. Kyrie, eleison.	℣. 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, Gratius 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 cælestis, Deus Pater omnipotens. Domine 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 glorify 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:

THE COMMUNION OF THE PRIEST

PANEM cælestem accipiam, et nomen Domini invocabo.

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

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

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

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

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

CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

MAY the Body of Our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

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

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

WHAT return shall I make to the Lord for all the things that He hast given unto me? I will take the chalice of salvation, and call upon the Name of the Lord. I will call upon the Lord and give praise: and I shall be saved from mine enemies.

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

SANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

MAY the Blood of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

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

THE COMMUNION OF THE FAITHFUL

ECCE Agnus Dei, ecce qui tollit peccata mundi.

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 dignis, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

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

CORPUS Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.

MAY the Body of Our Lord Jesus Christ preserve your soul unto life everlasting. 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.*

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 Ecclesiæ tuæ: eamque secundum voluntatem tuam pacificare et coadunare digneris: Qui vivis et regnas Deus per omnia sæcula sæculorum. Amen.

O LORD, Jesus Christ, Who didst say to Thine Apostles: Peace I leave you, My peace I give you: look not upon my sins, but upon the faith of Thy Church; and deign to give her that peace and unity which is agreeable to Thy will: God Who livest and reignest world without end. Amen.

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

℣. Pax tecum. — ℣. Peace be with thee.

℟. Et cum spiritu tuo. — ℟. 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 inhærere mandatis, et a te numquam separari permittas: Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas, Deus, in sæcula. sæculorum. Amen.

O LORD Jesus Christ, Son of the living God, Who, by the will of the Father and the cooperation of the Holy Ghost, has by Thy death given life to the world: deliver me by this, Thy most sacred Body and Blood, from all my iniquities and from every evil; make me cling always to Thy commandments, and permit me never to be separated from Thee. Who with the same God, the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

THE PRAYER FOR GRACE

PERCEPTIO Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

LET not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through Thy mercy, may it be unto me a safeguard and a healing remedy both of soul and body. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, for ever and ever. 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. — ℣. The Lord be with you.

℟. Et cum spiritu tuo. — ℟. And with thy spirit.

<u>THE COLLECT</u>

The Celebrant returns to the Missal and sings the Collect:

[Turn to COLLECT in the Proper of the Mass]

<u>THE EPISTLE</u>

The Epistle is then chanted.

[SIT] [Turn to EPISTLE in the Proper of the Mass]

<u>THE GRADUAL AND ALLELUIA OR TRACT</u>

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]

<u>THE GOSPEL</u>

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, omnipotens Deus, qui labia Isaiæ Prophetæ calculo mundasti ignito ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

CLEANSE my heart and my lips, O almighty God, Who didst cleanse the lips of the prophet Isaiah with a burning coal; through Thy gracious mercy so purify me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

Jube, Domne benedicere. — Pray, Lord, a blessing.

Dominus sit in corde tuo, et in labiis tuis: ut digne et competenter annunties Evangelium suum. In nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen

May the Lord be in thy heart and on thy lips that thou mayest worthily and fittingly proclaim His Gospel. In the Name of the Father, ✠ and of the Son and of the Holy Ghost. Amen.

The Gospel is then sung:

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

℣. Dominus vobiscum. — ℣. The Lord be with you.

℟. Et cum spiritu tuo. — ℟. And with thy spirit.

℣. ✠ Sequentia Sancti Evangelii secundum N. — ℣. ✠ The continuation of the holy Gospel according to N.

℟. Gloria tibi, Domine. — ℟. 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 delicta.	Through the words of the Gospel, may our sins be blotted out.

At the end of the Gospel. the assistants sing:

℟. Laus tibi, Christe.	℟. 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* Jesum 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 cæli et terræ, visibilium omnium et invisibilium. Et in unum Dominum [BOW] Jesum 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, consubstantialem 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 FACTUS 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: cujus 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 baptisma 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, præritis, præsentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus San✠ctis, da propitius pacem in diebus nostris: ut, ope misericordiæ tuæ 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 eumdem Dominum nostrum Jesum 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.	℣. For ever and ever.
℟. Amen	℟. 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.	℣. May the peace ✠ of the Lord be ✠ always ✠ with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.

He places the Particle in the Chalice, saying

HÆC commixtio, et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.	MAY this mingling and hallowing of the Body and Blood of our Lord Jesus Christ be for us who receive it a source of eternal life. 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.	LAMB OF GOD, Who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi: miserere nobis.	Lamb of God, Who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi: dona nobis pacem.	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, Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

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.

THE FINAL DOXOLOGY AND MINOR ELEVATION

PER quem hæc omnia Domine, semper bona creas, sanctifi✠cas, vivi✠ficas, bene✠dicis, et præstas nobis.

Per ip✠sum, et cum ip✠so, et in ip✠so, est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus ✠ Sancti, omnis honor, et gloria,

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,

The Celebrant concludes aloud:

[STAND]

℣. Per omnia sæcula sæculorum.

℟. Amen.

℣. For ever and ever..

℟. Amen

THE PATER NOSTER

He joins his hands and sings:

OREMUS.

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

LET us pray.

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

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

℟. Sed libera nos a malo.

℣. Amen.

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:

SUSCIPE, Sancte Pater, omnipotens æterne 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.

ACCEPT, O Holy Father, almighty and eternal God, this unspotted Host, which I, Thine unworthy servant, offer unto Thee, my living and true God, to atone for my countless sins, offenses and negligences: on behalf of all here present and likewise for all faithful Christians, living and dead, that it may avail both me and them as a means of salvation, unto life eternal. 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 mirabilius 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.

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.

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.

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.

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 sacrificum nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

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 æterne Deus: et benedic ✠ hoc sacrificum, tuo sancto nomini præparatum.

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

THE INCENSING

The Celebrant now blesses the incense.

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

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.

The Celebrant incenses the bread and wine:

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

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

Then he incenses the Altar.

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

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

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

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

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

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

Returning the thurible, the Celebrant says:

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

MAY the Lord enkindle within us the fire of His love, and the flame of everlasting charity. 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 enarrem universa mirabilia tua. Domine, dilexi decorem domus tuæ: et locum habitationis gloriæ

I WILL wash my hands among the innocent, and I will encompass Thine altar, O Lord. That I may hear the voice of praise, and tell of all Thy wondrous works. I have loved, O Lord, the beauty of Thy house,

Hæc quotiescumque feceritis, in mei memoriam facietis.

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

OBLATION OF THE VICTIM TO GOD

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 sanc ✠ tam, hostiam immacu ✠ latam Panem ✠ sanctum vitæ æternæ, et ✠ Calicem salutis perpetuæ.

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

SUPRA quæ propitio ac serene vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

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

SUPPLICES te rogamus, omnipotens Deus: jube hæc perferri per manus Sancti Angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ: ut quoquot ex hac altaris participatione, sacrosanctum Filii tui Cor ✠ pus, et San ✠ guinem sumpserimus omni benedictione cælesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

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. Ipsis, 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 acterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

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.

QUAM oblationem tu, Deus, in omnibus, quæsumus, bene✠dictam, adscrip✠tam, ra✠tam, rationabilem, acceptabilemque facere digneris: ut nobis Cor✠pus, et San✠guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

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

QUI pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cælum ad te Deum Patrem suum omnipotentem tibi gratias agens, bene✠dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

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.

HOC EST ENIM CORPUS MEUM.

FOR THIS IS MY BODY.

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, bene✠dixit, deditque discipulis suis, dicens: Accipite, eo bibite ex eo omnes.

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.

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

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 iniquitates sunt: dextera eorum repleta, est muneribus. Ego autem in innocentia mea ingressus sum: redime me, et miserere mei. Pes meus stetit in directo: in ecclesiis benedicam 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

SUSCIPE, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cælis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

RECEIVE, O Holy Trinity, this oblation which we make to Thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ; and in honour of blessed Mary ever Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, of these and of all the Saints. To them let it bring honour, and to us salvation, and may they whom we are commemorating here on earth deign to plead for us in heaven. Through the same Christ our Lord. 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.

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

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

℟. 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

℣. 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. — ℣. For ever and ever.

℟. Amen. — ℟. Amen.

[STAND for the Preface]

THE PREFACE

The Celebrant sings:

℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.
℣. Sursum corda.	℣. Lift up your hearts.
℟. Habemus ad Dominum.	℟. We have lifted them up to the Lord.
℣. Gratias agamus Domino Deo nostro.	℣. Let us give thanks to the Lord our God
℟. Dignum et justum est.	℟. It is meet and just.

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 personæ, sed in unius Trinitate substantiæ. 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:

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:

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 Sabaoth. Pleni sunt cæli et terra gloria tua.
Hosanna in excelsis.
✠ Benedictus qui venit in nomine Domini.
Hosanna in excelsis.

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 catholica: 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.

Most merciful Father, we humbly pray and beseech Thee, through Jesus Christ Thy Son, our Lord, to accept and bless these ✠ gifts, ✠ these presents, these ✠ holy unspotted Sacrifices, which we offer up to Thee, in the first place, for Thy Holy Catholic Church, that it may please Thee to grant her peace, to preserve, unite, and govern her throughout the world; as also for Thy servant N. our Pope, and N. our bishop, and for all orthodox believers and all who profess the Catholic and Apostolic faith.

FOR THE LIVING

Memento, Domine, famulorum, famularumque tuarum N. et N. et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis, et incolumitatis suæ: tibi-que reddunt vota sua æterno Deo, vivo et vero.

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

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beati Joseph ejusdem Virginis Sponsi, et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani: et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

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, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints. Grant for the sake of their merits and prayers that in all things we may be guarded and helped by Thy protection. Through the same Christ our Lord. Amen.