

The following text of the Latin Mass is in progress.

<p style="text-align: center;">Ordinary of the Mass 1962</p>	<p style="text-align: center;">An English Translation of the <i>Missale Romanum</i></p>
<p>P. Priest D. Deacon S. Server/Congregation C. Choir V. Versicle R. Response</p>	<p>Parts are denoted as follows P. Priest D. Deacon L. Subdeacon/Lector S. Server/Congregation C. Choir V. Versicle R. Response</p>
<p>THE “ASPERGES” AND “VIDI AQUAM”</p> <p><i>While the priest sprinkles holy water before solemn Mass on Sundays, the following anthem is sung :</i></p> <p><i>During the year: ASPERGES ME</i></p>	
<p>Antiphona Aspérget me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor. <i>Ps. 50.</i> Misére mei, Deus, secúndum magnam misericórdiam tuam.</p>	<p>Antiphon Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall become whiter than snow. <i>Ps. 50.</i> Have mercy on me, O God, according to Thy great mercy.</p>
<p><i>V.</i> Glória Patri, et Fílio, et Spirítui Sancto. <i>R.</i> Sicut erat in princípío, et nunc, et simper: et in sæcula sæculórum. Amen.</p>	<p><i>V.</i> Glory be to the Father, and to the Son, and to the Holy Ghost. <i>R.</i> As it was in the beginning, is now, and ever shall be, world without end. Amen.</p>
<p><i>Antiphona.</i> Aspérget me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor. <i>Ps. 50.</i> Misére mei, Deus, secúndum magnam misericórdiam tuam. <i>V.</i> Osténde nobis, Dómine, misericórdiam tuam. <i>R.</i> Et salutáre tuum da nobis. <i>V.</i> Dómine, exáudi oratiónem meam. <i>R.</i> Et clamor meus ad te véniat. <i>V.</i> Dóminus vobiscum. <i>R.</i> Et cum spírítu tuo.</p>	<p><i>Antiphon.</i> Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall become whiter than snow. <i>Ps. 50.</i> Have mercy on me, O God, according to Thy great mercy. <i>V.</i> Show us, O Lord, Thy mercy. <i>R.</i> And grant us Thy salvation. <i>V.</i> O Lord, hear my prayer. <i>R.</i> And let my cry come unto Thee. <i>V.</i> The Lord be with you. <i>R.</i> And with thy spirit.</p>
<p><i>Oremus.-</i> Exáudi nos, Dómine sancta, Pater omnípotens, ætérne Deus, et mittere dignéris sanctum Angelum tuum de cœlis, qui custódiat,</p>	<p><i>Let us pray. -</i> Hear us, O holy Lord, almighty Father, everlasting God, and vouchsafe to send Thy holy Angel from heaven, to guard, cherish,</p>

fóveat, prótegat, vísitet atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. Amen.	protect, visit and defend all that are assembled in this place: through Christ our Lord. Amen.
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From Easter to Whitesunday: VIDI AQUAM

Antiphona	Antiphon
Vidi aquam egredientem de templo, a látere dextro, allelúia: et omnes ad quos pervénit aqua ista salvi facti sunt et dicent: allelúia, allelúia. <i>Ps. 117.</i> Confitémini Dómino, quóniam bonus: quóniam in sáeculum misericórdia ejus.	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. <i>Ps. 117.</i> Praise the Lord, because He is good; because His mercy endureth forever.
<i>V.</i> Glória Patri, et Fílio, et Spíritui Sancto. <i>R.</i> Sicut erat in princípío, et nunc, et simper: et in sáecula sáeculórum. Amen.	<i>V.</i> Glory be to the Father, and to the Son, and to the Holy Ghost. <i>R.</i> As it was in the beginning, is now, and ever shall be, world without end. Amen.
<i>V.</i> Osténde nobis... <i>as above, with</i> Alleluia.	<i>V.</i> Show us... <i>as above, with</i> Alleluia.

THE ORDINAY OF THE MASS

MASS OF CATHECHUMENS

The Priest, bowing down at the foot of the altar, makes the Sign of the Cross and says:

<i>S.</i> In nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.	<i>P.</i> In the Name of the Father, and of the Son, ✠ and of the Holy Ghost. Amen
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Then joining his hands before his breast, he begins the Anthem:

<i>Sacerdos.</i> Introíbo ad altáre Dei. <i>Minister.</i> Ad Deum qui lætíficat juventútem meam.	<i>Priest.</i> I will go in to the altar of God. <i>Server.</i> The God of my gadness and joy.
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PSALM 42: JUDICA ME	PSALM 42: JUDICA ME
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In Masses for the Dead, and from Passion Sunday till Holy Saturday, this psalm is omitted.

<i>S.</i> Júdica me, Deus, et discérne causam meam de gente non sancta: ab hómíne iníquo, et dolóso érué me.	<i>P.</i> Do me justice, O God, and fight my fight against a fathless people; from the deceitful and impious man rescue me.
<i>M.</i> Quia tu es Deus fortitúdo mea: quare me	<i>S.</i> For Thou, O God, art my strength, why hast

repulísti, et quare tristis incédo, dum affligit me inimicus?	Thou forsaken me? And why do I go about in sadness, while the enemy harasses me?
<i>S.</i> Emítte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum et in tabernácula tua.	<i>P.</i> Send forth Thy light and thy truth: for they have led me and brought me to thy holy hill and Thy dwelling place.
<i>M.</i> Et introíbo ad altáre Dei: ad Deum qui lætíficat juventútem meam. <i>S.</i> Confitébor tibi in cíthara, Deus, Deus meus: quare tristis es ánima mea, et quare contúrbas me?	<i>S.</i> And I will go to the altar of god, to God, the joy of my youth. <i>P.</i> I shall yet praise Thee upon the harp, O God, my God. Why art thou sad, my soul, and why art thou downcast?
<i>M.</i> Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei, et Deus meus.	<i>S.</i> Hope in God, for I shall yet praise Him, my Savior, and my God.
<i>S.</i> Glória Patri, et Fílio, et Spirítui Sancto.	<i>P.</i> Glory be to the Father, and to the Son, and to the Holy Ghost.
<i>M.</i> Sicut erat in princípó, et nunc, et semper: et in sæcula sæculórum. Amen.	<i>S.</i> As it was in the beginning is now, and ever shall be, world without end. Amen.
<i>S.</i> Introíbo ad altáre Dei. <i>M.</i> Ad Deum qui lætíficat juventútem meam.	<i>P.</i> I will go in to the altar of God. <i>S.</i> The God of my gadness and joy.
<i>S.</i> Adjutórium nostrum ✠ in nómine Dómini. <i>M.</i> Qui fecit cœlum et terram.	<i>P.</i> Our help ✠ is in the Name of the Lord. <i>S.</i> Who made heaven and earth.
THE PUBLIC CONFESSION	
<i>Then, joining his hands, and humbly bowing down, he says the Confiteor:</i>	
<i>S.</i> Confíteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi Pater: quia peccavi nimis cogitatione verbo, et opere: <i>Here he strikes his breast thrice.</i> 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>P.</i> 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 angels and saints, and to you my brothers and sisters, that I have sinned exceedingly in thought, word, deed. <i>Here he strikes his breast thrice.</i> through my fault, through my fault, through my most grievous fault, and I ask Blessed Mary ever Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the Holy Apostles Peter and Paul, all the Angels and Saints, and you my brothers and sisters, to pray for me to the Lord our God.
<i>M.</i> Misereátur tui omnípotens Deus, et dimíssis peccátis tuis, perdúcat te ad vitam æternam. <i>S.</i> Amen.	<i>S.</i> May almighty God have mercy to thee, forgive you all your sins, and bring you to everlasting life. <i>P.</i> Amen.
<i>The server says the Confiteor:</i>	

<p><i>M.</i> Confíteor Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi Pater: quia peccávi nimis cogitatióne, verbo, et ópere: <i>Here he strikes his breast thrice.</i> Mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te Pater, oráre pro me ad Dóminum Deum nostrum.</p>	<p><i>S.</i> 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 angels and saints, and to you my brothers and sisters, that I have sinned exceedingly in thought, word, deed. <i>Here he strikes his breast thrice.</i> through my fault, through my fault, through my most grievous fault, and I ask Blessed Mary ever Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the Holy Apostles Peter and Paul, all the Angels and Saints, and you my brothers and sisters, to pray for me to the Lord our God.</p>
<p><i>Then the priest, with his hands joined, says:</i></p>	
<p><i>S.</i> Misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam ætérnam. <i>M.</i> Amen.</p>	<p><i>P.</i> May Almighty God have mercy on you, forgive you your sins, and bring you to everlasting life. <i>S.</i> Amen</p>
<p><i>S.</i> Indulgentiam, ✠ absolutionem, et remissionem peccatorum nostrorum, tributat nobis omnipotens et misericors Dominus. <i>M.</i> Amen.</p>	<p><i>P.</i> May the ✠ almighty and merciful Lord grant us pardon, absolution, and remission of our sins. <i>S.</i> Amen.</p>
<p><i>S.</i> Deus, tu conversus vivificabis nos. <i>M.</i> Et plebs tua lætabitur in te. <i>S.</i> Ostende nobis Domine, misericordiam tuam. <i>M.</i> Et salutare tuum da nobis.</p>	<p><i>P.</i> Turn to us, O God, and bring us life. <i>S.</i> And Your people will rejoice in You. <i>P.</i> Show us, Lord, Your mercy. <i>S.</i> And grant us Your salvation.</p>
<p><i>S.</i> Domine, exuadi orationem meam. <i>M.</i> Et clamor meus ad te veniat. <i>S.</i> Dominus vobiscum. <i>M.</i> Et cum spiritu tuo.</p>	<p><i>P.</i> O Lord, hear my prayer. <i>S.</i> And let my cry come to You. <i>P.</i> May the Lord be with you. <i>S.</i> And with your spirit.</p>
<p style="text-align: center;">THE PRIEST ASCENDS THE ALTAR <i>Extending and joining his hands, the Celebrant says in a clear voice:</i></p>	
<p><i>S.</i> Oremus.</p>	<p><i>P.</i> Let us pray.</p>
<p style="text-align: center;"><i>Going up the altar, he says in a low voice:</i></p>	
<p><i>V.</i> Aufer a nobis, quæsumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.</p>	<p><i>P.</i> Take away from us, O Lord, we beseech You, that we may enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.</p>

His hands joined, and bowing down over the altar, the priest says:

Oramus te, Domine, per merita Sanctorum tuorum, *(he kisses the sacred stone)* quorum reliquiæ hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.

P. We beseech You, O Lord, by the merits of Your Saints whose relics lie here, and of all the Saints, deign in your mercy to pardon me all my sins. Amen.

In Solemn Masses the altar is here incensed. While blessing the incense the priest says:

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

P. Be blessed ✠ by Him in whose honour thou art burnt. Amen.

THE INTROIT

✠ SEE PROPER OF MASS FOR THE DAY ✠

The priest, signing himself with the Sign of the Cross, reads the Introit of the day.

THE KYRIE ELEISON

S. Kyrie eleison.
M. Kyrie eleison.
S. Kyrie eleison.
M. Christe eleison.
S. Christe eleison.
M. Christe eleison.
S. Kyrie eleison.
M. Kyrie eleison.
S. Kyrie eleison.

P. Lord, have mercy.
S. Lord, have mercy.
P. Lord, have mercy.
S. Christ, have mercy.
P. Christ, have mercy
S. Christ, have mercy.
P. Lord, have mercy.
S. Lord, have mercy.
P. Lord, have mercy

THE GLORIA IN EXCELSIS

Omitted during Lent, Advent, and Masses for the Dead.

Gloria in excelsis Deo. Et in terra pax hominibus bonæ voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus Altissimus Jesu Christe. Cum Sancto Spiritu ✠

Glory to God in the highest, and on earth peace to men of good will. We praise Thee. We bless Thee. We adore Thee. We glorify Thee. We give Thee thanks for Thy great glory. O Lord God, heavenly King, God the Father almighty. Lord Jesus Christ, the only begotten Son. O Lord God, Lamb of God, Son of the Father. Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For Thou only art holy. Thou only art the Lord. Thou only art the most high, O Jesus Christ.

in gloria Dei Patris. Amen.	Together with the Holy Ghost ✠ in the Glory of God the Father. Amen.
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Then the priest kisses the altar, and turning to the people, says:

<i>V.</i> Dominus vobiscum. <i>R.</i> Et cum spiritu tuo.	<i>P.</i> May the Lord be with you. <i>S.</i> And with thy Spirit.
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THE COLLECT

✠ SEE PROPER OF MASS FOR THE DAY ✠

<i>V.</i> Oremus.	<i>P.</i> Let us pray.
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At the end of the Collect the server answers:

<i>R.</i> Amen.	<i>S.</i> Amen.
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THE EPISTLE

✠ SEE PROPER OF MASS FOR THE DAY ✠

At the end of the Epistle the server answers:

<i>R.</i> Deo gratias.	<i>S.</i> Thanks be to God.
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THE GRADUAL

✠ SEE PROPER OF MASS FOR THE DAY ✠

Then the Gradual, Tract or Alleluia with verse or Sequence follow as the season requires. The Alleluia, and Sequence Paschale victimae in the Easter Vigil, Veni, sancte Spiritus on Pentecost, Lauda Sion on Corpus Christi, Stabat Mater on Our Lady of Sorrows, Dies Irae on All Souls and in requiem and Funeral Masses. In Lent and at Masses for the dead the Alleluia is omitted and a tract sung instead.

At Low Masses, the priest, bowing down at the middle of the altar, with his hands joined, says:

Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiaë 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 God almighty, Who cleansed the lips of the Prophet Isaiah with a burning coal. In Your gracious mercy deign so to purify me that I may worthily proclaim Your holy Gospel. Through Christ, our Lord. Amen.
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At Low Masses, the priest says the prayer:

Jube, Domine, benedicere. Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.	Lord, grant me your blessing. The Lord be my heart and on my lips that I may worthily and fittingly proclaim His holy Gospel. Amen
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V. Dominus vobiscum. R. Et cum spiritu tuo.	V. May the Lord be with you. R. And with thy spirit.
11. THE GOSPEL	
V. ✠Sequentia (<i>sive</i> Initium) sancti Evangelii secundum N.	P/D. ✠ A continuation of the holy Gospel according to St. (<i>name</i>).
<i>At Solemn Masses, the Book is incensed three times as the Servers respond:</i>	
R. Gloria tibi, Domine.	R. Glory be to Thee, O Lord.
<i>He then reads or sings the Gospel, with his hands joined.</i>	
✠ SEE PROPER OF MASS FOR THE DAY ✠	
R. Laus tibi, Christe.	R. Praise be to Thee, O Christ.
<i>At Solemn Masses, the book is carried to the Priest, who kisses the book saying:</i>	
Per evangelica dicta deleantur nostra delicta.	By the words of the Gospel may our sins be blotted out.
12. THE CREDO	
<i>Then standing at the middle of the altar he extends, elevates, and joins his hands, saying, if it is to be said:</i>	
<p>CREDO in unum Deum, Patrem omnipotentem, factorem cæli et terræ, visibilium omnium et invisibilium. Et in unum Dominum 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. <i>Here all genuflect</i> 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,</p>	<p>I believe in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, 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. <i>Here all genuflect</i> And became incarnate by the Holy Spirit of the Virgin Mary: AND WAS MADE MAN. (<i>here all arise</i>) 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 sits 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 Spirit, the Lord</p>

qui ex Patre Filioque procedit. Qui cum Patre et Filio simul 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.

and Giver of life, Who proceeds from the Father and the Son. Who together with the Father and the Son is 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.

II. MASS OF THE FAITHFUL

A. FROM THE OFFERTORY TO THE PREFACE

13. THE OFFERTORY VERSE

He then kisses the altar, turns towards the people, and says:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy spirit.

After the response he adds:

OREMUS

LET US PRAY.

The Antiphon at the Offertory follows.

✠ SEE PROPER OF MASS FOR THE DAY ✠

14. THE OFFERING OF THE BREAD AND WINE

The Priest takes the the paten with the host, which he offers saying:

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 negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam æternam.

Accept, O Holy Father, Almighty and eternal God, this spotless host, which I, your unworthy servant, offer to You, my living and true God, to atone for my numberless sins, offenses and negligences; on behalf of all here present and likewise for all faithful Christians living and dead, that it may profit me and them as a means of salvation to life everlasting.
Amen.

Amen.	
<i>Then, making a cross with the paten, the Celebrant places the host upon the corporal. Making the sign of the cross, the Celebrant blesses the water to be mixed in the chalice, saying:</i>	
D EUS, ✠ 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 established the nature of man in wondrous dignity, and still more admirably restored it, grant that by the mystery of this water and wine, may we come to share in His Divinity, who humbled himself to share in our humanity, Jesus Christ, Your Son, our Lord. who lives and reigns with You in the unity of the holy Spirit, one God, forever and ever. Amen.
<i>Next the Celebrant takes the chalice and offers it, saying:</i>	
O FFERIMUS 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 You, O Lord, the chalice of salvation, humbly begging of Your mercy that it may arise before Your divine Majesty, with a pleasing fragrance, for our salvation and for that of the whole world. Amen.
<i>Then he makes the sign of the cross with the chalice, and places it upon the corporal, covering it with the pall.</i>	
I N spiritu humilitatis et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.	In a humble spirit and with a contrite heart, may we be accepted by You, O Lord, and may our sacrifice so be offered in Your sight this day as to please You, O Lord God.
<i>Standing erect, he extends and then joins his hands, lifts his eyes to heaven and immediately lowers them, saying:</i>	
V ENI, sanctificator omnipotens æterne Deus: et bene ✠ dic hoc sacrificium, tuo sancto nomini præparatum.	Come, O Sanctifier, Almighty and Eternal God, and bless ✠ this sacrifice prepared for the glory of Your holy Name.
15. THE INCENSING OF THE OFFERINGS AT HIGH MASS	
<i>At Solemn Masses the Celebrant now blesses incense, saying the following prayers:</i>	
P ER intercessionem beati Michaelis Archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus bene ✠ dicere, et in odorem	P. Through the intercession of Blessed Michael the Archangel, standing at the right hand of the altar of incense, and of all His elect may the Lord vouchsafe to bless + this incense and to

<p>suavitatis accipere. Per Christum Dominum nostrum. Amen.</p>	<p>receive it in the odor of sweetness. Through Christ our Lord. Amen.</p>
<p><i>Receiving the thurible from the Deacon, the Celebrant incenses the bread and the wine, while he says:</i></p>	
<p>INCENSUM istud a te benedictum ascendat ad te, Domine: et descendat super nos misericordia tua.</p>	<p>P. May this incense blessed by You, arise before You, O Lord, and may Your mercy come down upon us</p>
<p><i>Then he incenses the altar, saying:</i></p>	
<p>DIRIGATUR, Domine, oratio mea, sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum.</p> <p>Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis.</p> <p>Ut non declinet cor meum in verbo malitiæ, ad excusandas excusationes in peccatis.</p>	<p>P. Let my prayer, O Lord, come like incense before You; the lifting up of my hands, like the evening sacrifice. O Lord, set a watch before my mouth, a guard at the door of my lips. Let not my heart incline to the evil of engaging in deeds of wickedness..</p>
<p><i>Giving the thurible to the Deacon, he says:</i></p>	
<p>ACCENDAT in nobis Dominus ignem sui amoris, et flammam æternæ caritatis. Amen.</p>	<p>P. May the Lord enkindle in us the fire of His love and the flame of everlasting charity. Amen</p>
<p><i>Afterwards the Celebrant, clergy, and people are incensed.</i></p>	
<p style="text-align: center;">16. THE WASHING OF THE HANDS</p> <p style="text-align: center;"><i>The Celebrant washes his hands, saying:</i></p>	
<p>LAVABO inter innocentes manus meas: et circumdabo altare tuum, Domine:</p> <p>Ut audiam vocem laudis, et enarrem universa mirabilia tua.</p> <p>Domine, dilexi decorem domus tuæ: et locum habitationis gloriæ tuæ.</p> <p>Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam:</p> <p>In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.</p> <p>Ego autem in innocentia mea ingressus sum:</p>	<p>I wash my hands in innocence, and I go around Your altar, O Lord, giving voice to my thanks, and recounting all Your wondrous deeds. O Lord, I love the house in which You dwell, the tenting place of Your glory. Gather not my soul with those of sinners, nor with men of blood my life. On their hands are crimes, and their right hands are full of bribes. But I walk in integrity; redeem me, and have pity on me My foot stands on level ground; in the assemblies I will bless You, O Lord.</p>

<p>redime me, et miserere mei. Pes meus stetit in directo: in ecclesiis benedicam te, Domine.</p>	
<p>Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper: et in sæcula sæculorum. Amen.</p>	<p>Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.</p>
<p>17. THE PRAYER TO THE MOST HOLY TRINITY</p> <p><i>Then, bowing slightly before the center of the altar and placing his joined hands upon it, the Celebrant says:</i></p>	
<p>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.</p>	<p>Accept, most Holy Trinity, this offering which we are making to You in remembrance of the passion, resurrection, and ascension of Jesus Christ, Our Lord; and in honor of blessed Mary, ever Virgin, Blessed John the Baptist, the Holy Apostles Peter and Paul, and of (name of the Saints whose relics are in the Altar) and of all the Saints; that it may add to their honor and aid our salvation; and may they deign to intercede in heaven for us who honor their memory here on earth. Through the same Christ our Lord. Amen.</p>
<p>18. THE ORATE FRATRES</p> <p><i>Afterwards he kisses the altar and turns to the people. Extending and joining his hands, he says:</i></p>	
<p>ORATE, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.</p>	<p>P. Pray brethren, that my Sacrifice and yours may be acceptable to God the Father Almighty.</p>
<p><i>The Servers reply:</i></p>	
<p>R. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.</p>	<p>S. May the Lord receive the Sacrifice from your hands to the praise and glory of His Name, for our good, and that of all His holy Church.</p>
<p><i>In a low voice the Celebrant says:</i></p>	
<p>Amen.</p>	
<p></p>	

19. THE SECRET

Then, with his hands extended, he recites the Secret Prayer:

✠ *SEE PROPER OF MASS FOR THE DAY* ✠

When he has finished the prayers, he says the conclusion in a clear voice, immediately beginning the Preface, as follows:

V. Per omnia sæcula sæculorum.
R. Amen.

P. ..forever and ever.
S. Amen.

B. FROM THE PREFACE TO THE PATER NOSTER

20. THE PREFACE

He immediately begins the preface:

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.

P. May the Lord be with you.
S. And with your spirit.
P. Lift up your hearts.
S. We have lifted them up to the Lord.
P. Let us give thanks to the Lord our God.
S. It is right and just.

Then he opens his hands and holds them thus up to the end of the Preface:

The Common Preface is said whenever there is no Proper Preface.
The Proper Prefaces can be found in the Roman Missal.

THE COMMON PREFACE

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorumque Virtutes ac beata Seraphim socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplicii confessione dicentes:

P. It is indeed fitting and right, our duty and our salvation, always and everywhere to give thanks to You, Lord, Holy Father, almighty and eternal God, who with Your only-begotten Son and the Holy Spirit are one God, one Lord: Not in the oneness of a single person, but three persons in one single essence. For what we believe from your revelation concerning Your glory, that also we believe of Your Son and of the Holy Spirit without difference or distinction; so that when we affirm the true and everlasting

20. THE PREFACE

At the end of the Preface he joins his hands and bows his head while saying:

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

22. THE PRAYERS BEFORE THE CONSECRATION

The Celebrant, extending, raising, and then joining his hands, raising his eyes towards heaven and deeply bowing, says in a low voice:

a) For the Church and Ecclesiastical Authorities

TE igitur, clementissime Pater, per Jesum Christum Fílium tuum, Dóminum nostrum, súpplīces rogámus ac pétimus, *he kisses the altar and joins his hands* uti accépta hábeas et benedícas *he signs the oblation thrice with the sign of the cross* hæc ✠ dona, hæc ✠ múnēra, hæc ✠ sancta sacrificia illibáta, *then extending his hands, he proceeds:* in primis, quæ tibi offérimus pro Ecclēsia tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrarium: una cum fámulo tuo Papa nostro **N.** et Antístite nostro **N.** et ómnibus orthodóxis, atque cathólicæ et apostólicæ fidei cultóribus.

b) Commemoration of the Living

MEMÉNTO, Dómine, famulórum famularúmque tuárum **N.** et **N.** *the Priest joins his hands and prays silently for those for whom he intends to pray; then extending his hands, he proceeds:* et ómnium circumstántium, quorum tibi fides cógnita est et nota devotion, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrificium laudis, pro se súisque omnibus: pro redemptióne animárum suárum, pro spe salútis et incolunitátis suæ: tibíque reddunt vota sua ætérno Deo, vivo et vero.

a) For the Church and Ecclesiastical Authorities

WHEREFORE, O most merciful Father, we humbly pray and beseech Thee through Jesus Christ, Thy Son, our Lord, that Thou wouldst vouchsafe to receive and bless these ✠ gifts, these ✠ presents, these ✠ holy and unspotted sacrifices, which in the first place we offer Thee for Thy holy Catholic Church, that it may please Thee to grant her peace; as also to protect, unite, and govern her throughout the world, together with Thy servant **N.**, our Pope **N.**, our bishop; as also all orthodox believers and professors of the Catholic and Apostolic Faith.

b) Commemoration of 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 unto thee; for whom we offer, or who offer up to thee, this sacrifice of praise for themselves and theirs, for the redeeming of their souls, for the hope of their safety and salvation, and who pay their vows to thee, the eternal, living, and true God.

c) Invocation of the Saints

COMMUNICANTES, et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genetrícis Dei et Dómini nostri Jesu Christi: sed et beáti Joseph, ejúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis precibúsq;ue concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. *He joins his hands.* Per eúndem Christum Dóminum nostrum. Amen.

c) Invocation of the Saints

COMMUNICATING, and reverencing the memory first of the glorious Mary, ever a virgin, Mother of our God and Lord Jesus Christ: as also of blessed Joseph, her Spouse, and of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, p. 466 Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints; by whose merits and prayers grant that in all things we may be guarded by Thy protecting help. Through the same Christ our Lord. Amen.

23. THE PRAYERS AT THE CONSECRATION

Spreading his hands over the oblation, he says:

a) Oblation of the Victim to God

HANC ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quæsumus, Dómine, ut placátus accípias: díesque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. *He joins his hands.* Per Christum Dóminum nostrum. Amen.

QUAM oblatiónem tu, Deus, in ómnibus, quæsumus *he signs thrice the oblation with the sign of the cross* bene ✠ díctam, adscríp ✠ tam, ra ✠ tam, rationábilem, acceptabilémque fácere dignéris: *he signs separately the host and then the chalice with the sign of the cross*, ut nobis Cor ✠ pus, et San ✠ guis fiat dilectíssimi Fílii tui *he joins his hands* Dómini nostri Jesu Christi.

b) Words of Consecration and Elevation

QUI pridie quam paterétur *he takes the host*

a) Oblation of the Victim to God

WE therefore beseech thee, O Lord, to be appeased, and to receive this offering of our bounden duty, as also of thy whole household; order our days in Thy peace; grant that we be rescued from eternal damnation and counted within the fold of thine elect. Through Christ our Lord. Amen.

WHICH offering do thou, O God, vouchsafe in all things. to bless ✠, consecrate ✠, approve ✠, make reasonable and acceptable: that it may become for us the Body ✠ and ✠ Blood of thy most beloved Son our Lord Jesus Christ.

b) Words of Consecration and Elevation

WHO the day before he suffered took bread (*he takes the host*) into his holy and venerable hands (*he raises* p. 467 *his eyes to heaven*), and

<p>accépit panem in sanctas ac venerábiles manus suas <i>he raises his eyes to heaven</i> et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem <i>bowing his head</i> tibi grátias agens <i>he signs the host with the sign of the cross</i> bene ✠ díxit, fregit, deditque discíplulis suis, dicens: Accípite, et manducáte ex hoc omnes.</p>	<p>with his eyes lifted up to heaven, unto thee, God, his almighty Father, giving thanks to thee, he blessed ✠, brake, and gave to his disciples, saying: Take and eat ye all of this,</p>
<p><i>Holding the Host in both hands between the index fingers and the thumbs, bowing low and pronouncing the words of consecration distinctly and with reverence and at the same time upon all, if more hosts are to be consecrated.</i></p>	
<p>HOC EST ENIM CORPUS MEUM</p>	<p>FOR THIS IS MY BODY.</p>
<p><i>After pronouncing the words of the consecration, the Priest, kneeling, adores the Sacred Host; rising, he elevates It, and then placing It on on the corporal, again adores It. After this he never disjoins his forefingers and thumbs, except when he is to take the Host, until after the washing of his fingers. Then, uncovering the chalice he says:</i></p>	
<p>SIMILI modo postquam cœnátum est, accípiens et hunc præclárum Cálícem in sanctas ac venerábiles manus suas: item tibi grátias agens, bene ✠ díxit, deditque discíplulis suis, dicens: Accípite, et bíbite ex eo omnes.</p>	<p>In like manner, after he had supped, taking also this excellent chalice into his holy and adorable hands; also giving thanks to thee, he blessed ✠ and gave it to his disciples, saying: Take, and drink ye all of this;</p>
<p><i>Raising the chalice a few inches above the corporal, he says the words of consecration.</i></p>	
<p>HIC EST ENIM CALIX SANGUINI MEI, NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.</p>	<p>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.</p>
<p>Hæc quotiescúmque fecéritis, in mei memóriam faciétis.</p>	<p>As often as ye shall do these things, ye shall do them in memory of Me.</p>
<p><i>The Priest kneels and adores the Precious Blood; rising, he elevates the chalice, and setting It down he covers It and adores It again. With his hands held apart, he then proceeds:</i></p>	
<p>c) Oblation of the Victim to God</p> <p>UNDE et mémores, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui, Dómini nostri, tam beatæ passiónis, nec non et ab ínferis resurrectiónis, sed et in cælos gloriósæ ascensiónis: offérimus præcláræ</p>	<p>c) Oblation of the Victim to God</p> <p>Wherefore, O Lord, we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, and also his rising up from hell, and his glorious ascension into heaven, do offer unto thy most</p>

<p>majestáti tuæ de tuis donis ac datis <i>he joins his hands and signs thrice the Host and chalice together with the sign of the cross</i> hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam <i>he again signs the Host and then the chalice with the sign of the cross</i> Panem ✠ sanctum vitæ æternæ, et Cálicem ✠ salútis perpétuæ.</p>	<p>excellent majesty, of thine own gifts bestowed upon us, a pure ✠victim, a holy ✠victim, a spotless ✠victim, the holy ✠Bread of eternal life, and the Chalice ✠of everlasting salvation.</p>
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Extending his hands, he proceeds:

<p>SUPRA quæ propítio ac seréno vultu respícere dignéris: et accépta habére, sícuti accépta habére dignátus es múnera púeri tui justí Abel, et sacrificium patriárchæ nostri Ábrahæ: et quod tibi óbtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.</p>	<p>Upon which do thou vouchsafe to look with a propitious and serene countenance, and to accept them, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchisedech offered to thee, a holy sacrifice, a spotless victim.</p>
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Bowing profoundly, with his hands joined and placed upon the altar, he says:

<p>SÚPPLICES te rogámus, omnípotens Deus: jube hæc perférri per manus sancti Ángeli tui in sublíme altáre tuum, in conspéctu divínæ majestátis tuæ: ut quotquot <i>he kisses the altar</i> ex hac altáris participatióne sacrosánctum Fílii tui <i>he joins his hands, and signs the Host and then the chalice with the sign of the cross</i> Cor ✠ pus et Sán ✠ guinem sumpsérimus <i>he signs himself with the sign of the cross</i> omni benedictiÓne cælésti et grátia repleámur. <i>He joins his hands.</i> Per eúmdem Christum Dóminum nostrum. Amen.</p>	<p>We most humbly beseech thee, almighty God, to command that these things be borne by the hands of thy holy angel to thine altar On high, in the sight of thy divine majesty, that as many of us (<i>he kisses the altar</i>) as, at this altar, shall partake of and receive the most holy Body ✠ and ✠ Blood of thy Son (<i>he makes the sign of the cross on himself</i>), may be filled with every heavenly blessing and grace (<i>he joins his hands together</i>). Through the same Christ our Lord. Amen.</p>
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24. THE PRAYERS AFTER THE CONSECRATION

<p>a) Commemoration of the Dead</p> <p>MEMÉNTO étiam, Dómine, famulórum famularúmque tuárum N. et N., qui nos præcessérunt cum signo fidei, et dórmiunt in somno pacis.</p>	<p>a) Commemoration of the Dead</p> <p>Be mindful, O Lord, of thy servants and handmaids N. and N., who are gone before us, with the sign of faith, and sleep in the sleep of peace.</p>
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He joins his hands and prays for such of the dead as he intends to pray for, then extending his hands he proceeds:

<p>Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigerií, lucis et pacis, ut indúlgeas, deprecámur. <i>He joins his hands, and bows his head.</i> Per eúmdem Christum Dóminum nostrum. Amen.</p>	<p>To these, O Lord, and to all that rest in Christ, we beseech thee, grant a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.</p>
<p><i>Striking his breast he continues in a more audible tone of voice:</i></p>	
<p>b) Invocation of the Saints</p> <p>NOBIS quoque peccatóribus, <i>he extends his hands, and continues in a low voice,</i> fámulis tuis, de multitudíne miseratiónum tuárum sperántibus, partem áliquam et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martyribus: cum Joánne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Ágatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed véniaë, quæsumus, largítor admítte.</p> <p>c) Final Doxology of the Canon and Minor Elevation</p>	<p>b) Invocation of the Saints</p> <p>TO us sinners, also, thy servants, hoping 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, Cecily, Anastasia, and with all thy saints, into whose company we pray thee admit us, not considering our merit, but of thine own free pardon.</p> <p>c) Final Doxology of the Canon and Minor Elevation</p>
<p><i>The Celebrant joins his hands and thrice signs the cross over the Host and the chalice, saying:</i></p>	
<p>Per Christum Dóminum nostrum.</p> <p>PER quem hæc ómnia, Dómine, semper bona creas, sanctí ✠ ficas, viví ✠ ficas, bene ✠ dícis et præstas nobis.</p>	<p>Through Christ our Lord.</p> <p>Through whom, O Lord, thou dost create, hallow, quicken, and bless these thine ever-bountiful gifts and give them, to us.</p>
<p><i>He uncovers the chalice, and genuflects; then taking the Host in his right hand, and holding the chalice in his left, he signs with the sign of the cross three times over the chalice, saying:</i></p>	
<p>PER IP ✠ SUM, ET CUM IP ✠ SO, ET IN IP ✠ SO,</p>	<p>By ✠ him, and with ✠ him, and in ✠ him,</p>
<p><i>He signs twice between the chalice and himself, saying:</i></p>	
<p>EST TIBI DEO PATRI ✠ OMNIPOTENTI, IN UNITATE SPIRITUS ✠ SANCTI,</p>	<p>is to thee, God the Father ✠almighty, in the unity of the Holy ✠Ghost,</p>
<p><i>He elevates a little the chalice with the Host, saying:</i></p>	
<p>OMNIS HONOR, ET GLORIA,</p>	<p>ALL HONOR AND GLORY,</p>

Replacing the Host, and covering the chalice, he genuflects, and rising he says:

PER OMNIA SÆCULA SÆCULORUM.

FOR EVER AND EVER.

R. Amen.

R. Amen.

C. FROM THE PATER NOSTER TO THE ABLUTIONS

Orémus. Præcéptis salutáribus et divína institutióne formáti, audémus dícere:

Let us pray. Taught by the precepts of salvation, and following the divine commandment, we make bold to say:

He stretches out his hands.

Pater noster, qui es in cœlis, sanctificétur nomen tuum: advéniat regnum tuum: fiat volúntas tua, sicut in cœlo et in terra panem nostrum quotidiánum da nobis hódie; et dímitte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris: et ne nos indúcas in tentatiónem.

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 them that trespass against us. And lead us not into temptation.

R. But deliver us from evil.

R. Sed líbera nos a malo.

The priest says, Amen. He takes the paten between his first and middle finger, and says:

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Líbera nos, quæsumus Dómine, ab ómnibus malis prætéritis, præsentibus, et futúris, et intercedénte beáta et gloriósa semper Vírgine Dei genitríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus sanctis,

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,

He makes the sign of the cross with the paten from his forehead to his breast and kisses it.

da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri.

mercifully grant peace in our days: that through the help of thy mercy we may always be free from sin, and safe from all trouble.

He puts the paten under the host, uncovers the chalice, kneels, rises, takes the host and breaks it in half over the chalice, saying:

Per eúndem Dóminum nostrum Jesum Christum Fílium tuum,	Through the same Jesus Christ thy Son our Lord,
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He puts the portion that is in his right hand on to the paten; he then breaks off a small piece from the portion which is in his left hand, saying:

qui tecum vivit et regnat in unitáte Spíritus sancti Deus.	who liveth and reigneth with thee in the unity of the Holy Ghost, one God.
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He puts the other half with his left hand on to the paten, and holding the particle over the chalice in his right hand, and the chalice with his left, he says:

Per ómnia sæcula sæculórum. R. Amen.	For ever and ever. R. Amen.
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He makes the sign of the cross three times over the chalice with the particle of the host, saying:

Pax ✠ Dómini sit ✠ semper vobis ✠ cum.	The peace of the Lord be ✠ always with ✠ you.
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R. Et cum spírítu tuo.

R. And with thy spirit.

He puts the particle into the chalice, saying silently:

Hæc commíxtio et consecrátio Córporis et Sánguínis Dómini nostri Jesu Christi, fiat accipiéntibus nobis in vitam ætérnam. Amen.	May this mingling and hallowing of the Body and Blood of our Lord Jesus Christ avail us that receive it unto life everlasting. Amen.
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He covers the chalice, kneels, rises, and bowing before the blessed Sacrament, with his hands joined together and striking his breast three times, says:

AGNUS Dei, qui tollis peccáta mundi, miserére nobis.	LAMB of God, who takest away the sins of the world, have mercy on us.
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Agnus Dei, qui tollis peccáta mundi, miserére nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.
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Agnus Dei, qui tollis peccáta mundi, dona nobis pacem.	Lamb of God, who takest away the sins of the world, grant us peace.
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At mass for the dead, instead of saying: miserere nobis, he says: dona eis requiem, rest. And the third time he adds, sempiternam, everlasting.

Then with his hands joined together above the altar he bows down and says the following prayers:

Dómine Jesu Christe, qui dixisti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respicias peccáta mea, sed fidem Ecclesiæ tuæ: eámque secúndum voluntátem tuam pacificáre et coaduráre dignéris. Qui vivis et regnas Deus, per ómnia sæcula sæculórum. Amen.

O Lord Jesus Christ, who didst say to thy apostles, Peace I leave with you, my peace I give unto you; look not upon my sins, but upon the faith of thy Church; and vouchsafe to her that peace and unity which is agreeable to thy will; who livest and reignest God for ever and ever. Amen.

If the kiss of peace is to be given, the priest kisses the altar, and giving the kiss of peace, says:

Pax tecum.

Peace be with you.

R. Et cum spírítu tuo.

R. And with thy spirit.

At masses for the dead the kiss of peace is not given, neither is the above prayer said.

DÓMINE Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spírítu sancto, per mortem tuam mundum vivificásti: libera me per hoc sacrosánctum Corpus et Sánguinem tuum, ab ómnibus iniquitatibus meis, et univérsis malis, et fac me tuis semper inhærére mandátis, et a te numquam separári permíttas. Qui cum eódem Deo Patre et Spírítu sancto vivis et regnas Deus in sæcula sæculórum. Amen.

O LORD Jesus Christ, Son of the living God, who, according to the will of thy Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world, deliver me by this, thy most holy Body and Blood, from all my iniquities and from every evil; and make me always cleave to thy commandments, and never suffer ^{p. 473} me to be separated from thee; who with the same God the Father and Holy Ghost livest and reignest God for ever and ever. Amen.

PERCÉPTIO Córporis tui, Dómine Jesu Christe, quod ego indignus súmeré præsúmo, non mihi provéniat in júdicium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam. Qui vivis et regnas cum Deo Patre in unitáte Spírítus sancti Deus, per ómnia sæcula sæculórum. Amen.

LET not the receiving of thy Body, O Lord Jesus Christ, which I, all unworthy presume to take, turn to my judgement and damnation: but through thy loving-kindness may it avail me for a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

The priest kneels down, rises, and says:

PANEM cœlestem accípíam, et nomen Dómini invocábo.

I WILL take the Bread of heaven, and call upon the name of the Lord.

Then, bowing a little, he takes both parts of the host with the thumb and first finger of his left hand, and the paten between his first and middle finger. He strikes his breast with his right hand, and, slightly raising his voice, says three times reverently and humbly:

DÓMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

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

He makes the sign of the cross with the host in his right hand over the paten, and says:

CORPUS Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

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

He receives both portions of the host reverently, joins his hands together, and remains for a little while quietly meditating on the most holy Sacrament. Then he uncovers the chalice, kneels, gathers up the crumbs, if there are any, and wipes the paten above the chalice, whilst he says:

QUID retríbuam Dómino pro ómnibus, quæ retríbuít mihi? Cálicem salutáris accípíam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

WHAT return shall I make to the Lord for all he hath given unto me? I will take the Chalice of salvation, [p. 474](#) and call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

He takes the chalice into his right hand, and making the sign of the cross on himself with it, he says:

SANGUIS Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

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

He receives the precious blood with the particle. Then, if there are any communicants, he should give them communion before purifying. Afterwards he says:

QUOD ore sumpsimus, Dómine, pura mente capiámus; et de múnere temporáli fiat nobis remédium sempitérnum.

GRANT, 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.

Meanwhile he passes the chalice to the server, who pours into a little wine, with which he cleanses his fingers; then he continues:

CORPUS tuum, Dómine, quod sumpsi, et

MAY thy Body, O Lord, which I have

Sanguis quem potávi, adhæreat viscéribus meis: et præsta; ut in me non remáneat scélerum mácula, quem pura et sancta refecérunt sacraménta. Qui vivis et regnas in sæcula sæculórum. Amen.

received, and thy Blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, whom thy pure and holy sacraments have refreshed; who livest and reignest world without end. Amen.

He washes his fingers, wipes them, and takes the ablution; he wipes his mouth and the chalice, which he covers, and after folding up the corporal, arranges it on the altar as before. Then he continues mass. After the last Postcommunion the priest says:

Dóminus vobíscum.

The Lord be with you.

R. Et cum spírítu tuo.

R. And with thy spirit.

Then either:

Ite, missa est.

Go, you are dismissed.

or, according to what mass is being said:

Benedicámus Dómino.

Let us bless the Lord.

R. Deo grátias.

R. Thanks be to God.

At mass for the dead, he says:

Requiescant in pace.

May they rest in peace.

R. Amen.

R. Amen.

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After saying, Ite missa est or Benedicámus Dómino, the priest bows down at the middle of the altar, and with his hands joined above it, says:

Pláceat tibi, sancta Trínitas, obséquium servitútis meæ: et præsta; ut sacrificium quod óculis tuæ majestátis indignus óbtuli, tibi sit acceptábile, mihíque, et ómnibus pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.

May the homage of my service be pleasing to thee, O holy Trinity; and grant that the sacrifice which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee: and through thy mercy win forgiveness for me and for all those for whom I have offered it. Through Christ our Lord. Amen.

Then he kisses the altar, and raising his eyes upward, stretching out, lifting up, and joining his hands, bowing his head before the cross, he says:

Benedícat vos omnípotens Deus,

May God almighty bless you,

and turning towards the people, he blesses them once only, even at high mass, and continues:

Pater, et Fílius ✠ et Spíritus sanctus. R. Amen. Father, and Son and Holy ✠ Ghost. R. Amen.

At a bishop's mass a triple blessing is given. At mass for the dead no blessing is given.

Then at the Gospel corner, after saying Dóminus vobíscum, and Inítium or Sequéntia sancti Evangélii, and making the sign of the cross on the altar, or on the book and on himself as at the Gospel in the mass, he reads the Gospel of St. John, as below, or another Gospel as appointed.

✠ Inítium sancti Evangélii secúndum Joánnem. R. Glória tibi, Dómine.

✠ The beginning of the holy Gospel according to St. John. R. Glory be to thee, O Lord.

In princípío erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Ómnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hóminum, et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat lux vera quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt; quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri; his qui credunt in nómine ejus, qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. (*Hic genuflectitur.*) ET VERBUM CARO FACTUM EST, et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátia et veritátis.

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 made nothing that was made: in him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend ^{p. 476} it. There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light, that was the true light which enlighteneth every man that cometh into this 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, he gave them power to become the sons of God: to them that believe in his name, who are 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 (*here the people kneel down*), and dwelt among us; and we saw his glory, the glory as it were of the only-begotten of the Father, full of grace and truth.

R. Deo grátias.

R. Thanks be to God.

While leaving the altar the priest says silently the antiphon Trium puerórum, &c.