

Tridentine Ordo

The Ordinary of the Holy Mass

Indulgenced Prayer to be Said at the Beginning of Mass

Eternal Father, I unite myself with the intentions and affections of our Lady of Sorrows on Calvary, and I offer Thee the Sacrifice which Thy beloved Son Jesus made of Himself on the Cross, and which He now renews on this holy altar: 1. To adore Thee and give Thee the honor which is due to Thee, confessing Thy supreme dominion over all things, and the absolute dependence of everything upon Thee, who art our one and last End. 2. To thank Thee for innumerable benefits received. 3. To appease Thy justice, aroused against us by so many sins, and to make satisfaction for them. 4. To implore grace and mercy for myself, for, for all afflicted and sorrowing, for poor sinners, for all the world, and for the holy souls in Purgatory.

THE "ASPERGES" AND "VIDI AQUAM"

In High Masses

While the priest sprinkles holy water before solemn Mass on Sundays, the following anthem is sung:

*During the year: **Asperges Me***

Asperges me, Domine, hyssopo,
et mundabor: lavabis me, et super
nivem dealbabor.

Ps. Miserere mei, Deus,
secundum magnam
misericordiam tuam.

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

Antiphona. Asperges me, Domine

V. Ostende nobis, Domine,
misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem
meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.--Exaudi nos, Domine
sancte, Pater omnipotens, aeterne
Deus, et mittere digneris sanctum
Angelum tuum de coelis, qui
custodiat, foveat, protegat, visitet
atque defendat omnes habitantes

Thou shalt sprinkle me, O Lord,
with hyssop, and I shall be
cleansed; Thou shalt wash me,
and I shall become whiter than
snow.

Ps. Have mercy on me, O God,
according to Thy great mercy.

V.: Glory be to the Father, and to
the Son, and to the Holy Ghost . .

Antiphon. Thou shalt sprinkle me

V. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come before
Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.--Hear us, O holy
Lord, almighty Father,
everlasting God, and vouchsafe
to send Thy holy Angel from
heaven, to guard, cherish, protect,
visit and defend all that are

in hoc habitaculo. Pro Christum
Dominum nostrum. Amen.

From Easter to Whitsunday: Vidi Aquam

Vidi aquam egredientem de
templo a latere dextro, alleluia: et
omnes ad quos pervenit aqua ista
salvi facti sunt et dicent: alleluia,
alleluia.

Ps. Confitemini Domino,
quoniam bonus: quoniam in
saeculum misericordia ejus.

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

V. Ostende nobis . . . *as above,*
with alleluia.

assembled in this place: through
Christ our Lord. Amen.

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.

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

V.: Glory be to the Father, and to
the Son, and to the Holy Ghost . . .

V. Show us . . . *as above, with*
alleluia.

I. MASS OF THE CATECHUMENS

[The priest prepares for the great Sacrifice by prayers,
sacred songs and readings from Holy Scripture.]

A. PREPARATORY PRAYERS AT THE FOOT OF THE ALTAR

[Prayers of humility, love, desire, contrition, and confidence.]

THE SIGN OF THE CROSS

[During Mass, the priest makes 52 times the Sign of the Cross, the summary and emblem of the bloody Sacrifice of the Cross, which the Mass represents and renews.]

*The priest, bowing down at the foot of the altar, makes the
Sign of the Cross, from his forehead to his breast, and says:*

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.

Then joining his hands before his breast, he begins the Anthem:

Sacerdos. Introibo ad altare Dei.

Priest. I will go in unto the altar
of God.

Minister. Ad Deum qui laetificat
juventutem meam.

Server. To God who giveth joy to
my youth.

THE PSALM 42 -- JUDICA ME

[The priest alternates with the server in reciting this psalm to express his desire, joy and confidence in going to the altar of the Sacrifice.]

[In Masses for the Dead and from Passion Sunday till Holy Saturday exclusively, this psalm is omitted.]

S. Judica me, Deus, et discerne
causam meam de gente non
sancta: ab homine iniquo, et
doloso erue me.

P. Judge me, O God, and
distinguish my cause from the
nation which is not holy: deliver
me from the unjust and deceitful

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

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

M. Et introibo ad altare Dei: ad Deum qui laetificat juventutem meam.

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

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

S. Gloria Patri, et Filio et Spiritui Sancto.

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

The priest repeats the Anthem:

S. Introibo ad altare Dei.

M. Ad Deum qui laetificat juventutem meam.

The priest, signing himself with the Sign of the Cross, says:

S. Adjutorum nostrum † in nomine Domini.

M. Qui fecit coelum et terram.

man.

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

P. Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy mount, and into Thy tabernacles.

S. And I will go into the altar of God: to God who giveth joy to my youth.

P. To Thee, O God, my God, I will give praise upon the harp; why art thou sad, O my soul, and why dost thou disquiet me?

S. Hope in God, for I will still give praise to Him: the salvation of my countenance and my God.

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

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

P. I will go in unto the altar of God.

S. To God who giveth joy to my youth.

P. Our help † is in the Name of the Lord.

S. Who made heaven and earth.

THE PUBLIC CONFESSION

[It is an acknowledgement of his guilt before God and that of all others assisting at the divine Sacrifice.]

Then, joining his hands, and humbly bowing down, he says the Confiteor:

S. Confiteor Deo . . .

M. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam aeternam.

P. I confess to almighty God, . . .

S. May almighty God be merciful to thee, and forgiving thy sins, bring thee to everlasting life.

The priest answers: Amen.

The server says the Confiteor.

Confiteor Deo omnipotenti,

I confess to almighty God, to the

*beatae Mariae semper Virgini,
beato Michaeli Archangelo,
beato Joanni Baptistae, sanctis
Apostolis Petro et Paulo,
omnibus Sanctis, et tibi Pater:
quia peccavi nimis cogitatione,
verbo, et opere:*

Here he strikes his breast thrice.

*mea culpa, mea culpa, mea
maxima culpa. Ideo precor
beatam Mariam semper
Virginem, beatum Michaelum
Archangelum, beatum Joannem
Baptistam, sanctos Apostolos
Petrum et Paulum, omnes
Sanctos, et te Pater, orare pro me
ad Dominum Deum nostrum.*

Then the priest, with his hands joined, says:

S. Indulgentiam, † absolutionem,
et remissionem peccatorum
nostrorum, tribuat nobis
omnipotens et misericors
Dominus.

M. Amen.

Bowing down, he proceeds:

S. Deus, tu conversus vivificabis
nos.

M. Et plebs tua laetabitur in te.

S. Ostende nobis Domine,
misericordiam tuam.

M. Et salutare tuum da nobis.

S. Domine, exaudi orationem
meam.

M. Et clamor meus ad te veniat.

S. Dominus vobiscum.

M. Et cum spiritu tuo.

S. Oremus.

blessed Mary ever Virgin,
blessed Michael the Archangel,
blessed John the Baptist, the holy
Apostles Peter and Paul, to all the
Saints, and to you, Father, that I
have sinned exceedingly in
thought, word, and deed,

through my fault, through my
fault, through my most grievous
fault. Therefore I beseech the
blessed Mary, ever Virgin,
blessed Michael the Archangel,
blessed John the Baptist, the holy
Apostles Peter and Paul, all the
Saints, and you, Father, to pray to
the Lord our God for me.

P. May the † almighty and
merciful Lord grant us pardon,
absolution, and remission of our
sins.

S. Amen.

P. O God, Thou wilt turn again
and quicken us.

S. And thy people shall rejoice in
Thee.

P. Show us, O Lord, Thy mercy.

S. And grant us Thy salvation.

P. O Lord, hear my prayer.

S. And let my cry come before
Thee.

P. The Lord be with you.

S. And with thy spirit.

P. Let us pray.

THE PRIEST ASCENDS THE ALTAR

[With a prayer for pardon on his lips the priest ascends the altar, which he kisses. He kisses the altar 9 times during the Mass, begging for the intercession of the Saints whose relics repose in the altar stone.]

*First extending, then joining his hands, the priest says audibly Oremus;
then ascending to the altar, he says secretly:*

Aufer a nobis, quaesumus,
Domine, iniquitates nostras: ut ad
Sancta sanctorum puris
mereamur mentibus introire. Per
Christum Dominum nostrum.
Amen.

Take away from us our iniquities,
we beseech Thee, O Lord, that
we may be worthy to enter with
pure minds into the Holy of
Holies, through Christ our Lord.
Amen.

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

Oramus te, Domine, per merita
Sanctorum tuorum,

We beseech Thee, O Lord, by the
merits of Thy Saints,

He kisses the sacred stone.

quorum reliquiae hic sunt, et
omnium Sanctorum: ut indulgere
digneris omnia peccata mea.
Amen.

whose relics are here, and of all
the Saints, that Thou wouldst
vouchsafe to forgive me all my
sins. Amen.

[In Solemn Masses the altar is here incensed. Whilst blessing the incense the priest says:]

Ab illo † benedicaris, in cuius
honore cremaberis. Amen.

Be blessed † by Him in whose
honor thou art burnt. Amen.

B. FROM THE INTROIT TO THE OFFERTORY

Prayer of faith

THE INTROIT

[FIRST VARIABLE PART.]

[The *Introit* meaning entrance, is so called because the chant
is begun as the priest enters the sanctuary to begin Mass.]

The *Introit, Collects, Gradual, Gospel, Offertory, Secrets, Communion* and *Postcommunion* are
variable and will be found in their places in the [order of proper Masses](#).

*The priest, signing himself with the Sign of the Cross,
reads the Introit of the day. (At the Masses for the
Dead, the priest makes the Sign of the Cross on the Missal.)*

THE KYRIE ELEISON

[A series of invocations addressed to each of the Three Divine Persons.]

Then, joining his hands, he says alternately with the ministers:

S. Kyrie eleison.

P. Lord, have mercy.

M. Kyrie eleison.

S. Lord, have mercy.

S. Kyrie eleison.

P. Lord, have mercy.

M. Christe eleison.

S. Christ, have mercy.

S. Christe eleison.

P. Christ, have mercy.

M. Christe eleison.

S. Christ, have mercy.

S. Kyrie eleison.

P. Lord, have mercy.

M. Kyrie eleison.
S. Kyrie eleison.

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

THE GLORIA IN EXCELSIS

[The priest, filled with confidence in the divine mercy, unites his praises with those of the heavenly spirits who sang "Glory to God in the highest and peace on earth to men of good will," at the birth of the savior.]

*Afterwards, standing at the middle of the altar, extending
and then joining his hands, and bowing slightly,
the priest says -- except during Lent and Advent and
in Masses for the Dead -- the Gloria in excelsis. When he says
the words: We adore Thee, We give Thee thanks; Jesus Christ;
and Receive our prayer, he bows, and at the end he signs himself
with the Sign of the Cross from forehead to breast:*

Gloria in excelsis Deo. Et in terra
pax hominibus bonae voluntatis.
Laudamus te.
Benedicimus te.
Adoramus te.
Glorificamus te.
Gratias agimus tibi propter
magnam gloriam tuam.
Domine Deus, Rex coelestis,
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*.

Glory be to God on high, 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.
O 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 are holy.
Thou only art the Lord.
Thou only art most high, O *Jesus
Christ*.
Together with *the Holy Ghost* †
in the glory of God the Father.
Amen.

Cum *Sancto Spiritu* † in gloria
Dei Patris. Amen.

Then the priest kisses the altar, and turning to the people says:

S. Dominus vobiscum.
M. Et cum spiritu tuo.

P. The Lord be with you.
S. And with thy spirit.

[The little ceremony of the Dominus vobiscum, repeated several times during the Mass, shows how intimately the priest and faithful should be united in offering the Sacrifice.]

THE COLLECTS
[SECOND VARIABLE PART]

[The Collects mean the collected prayers of all the faithful assisting at the Holy Sacrifice. Raising his voice, his hands, and his sentiments to God, the priest excites the faithful to unite their prayers with his.]

S. Oremus.

P. Let us pray.

[Here follow the Collects, variable according to the Mass that is being celebrated, and which will be found [in their place.](#)]

At the end of the first and last Collect the server answers:

M. Amen.

S. Amen.

[The word "*Amen*," answered to these and other prayers, indicates that all those assisting subscribe to the petitions in the priest's prayers.]

THE EPISTLE
[THIRD VARIABLE PART]

[The Epistle is a short selection taken from the epistles or letters of St. Paul or another Apostle, or from another book of the Old or New Testament, except the Gospels.]

Then is read the Epistle of the Day. At High Mass the subdeacon sings the Epistle. At the end of the Epistle, the server answers:

M. Deo gratias.

S. Thanks be to God.

THE GRADUAL
[FOURTH VARIABLE PART]

[This short prayer of praise and thanksgiving consists ordinarily of two or three verses taken from the psalms or another book of the Old Testament. It seems to re-echo the teachings which have just been heard; for, these verses always refer to the Epistle.]

The *Gradual* is followed by the *Alleluia* and *versicle*.

A *Tract* replaces the *Alleluia* and the verse succeeding it in times of penance.

The Gradual is replaced by the *Alleluia* during Eastertide.

On certain feasts a *sequence* or hymn in rhyme is sung here. (Only 5 sequences are used at the present day.)

Then the *Gradual*, *Tract*, or *Alleluia with verse* or *Sequence* follow, as the season requires.]

[The Missal is transferred to the other side of the altar to symbolize that the divine favor was taken away from the unfaithful Jews and given to the Gentiles.]

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 Isaiae
prophetae calculo mundasti
ignito: ita me tua grata
miseratione dignare mundare ut

Cleave my heart and my lips, O
almighty God, who didst cleanse
the lips of the prophet Isaias with
a burning coal, and vouchsafe,
through Thy gracious mercy, so

sanctum Evangelium tuum, digne
valeam nuntiare. Per Christum
Dominum notsrum. Amen.

At Low Masses, the priest says the following prayer:

Jube Domine benedicere.
Dominus sit in corde meo, et in
labiis meis: ut digne et
competenter annuntiem
Evangelium suum. Amen.

to purify me, that I may worthily
announce Thy holy Gospel.
Through Christ our Lord. Amen.

Give me Thy blessing, O Lord.
The Lord be in my heart and on
my lips, that I may worthily and
in a becoming manner, proclaim
His holy Gospel. Amen.

*In Solemn Masses the priest blesses the incense, and the deacon,
kneeling before the altar with his hands joined, says the Munda cor.
Afterwards he takes the book from the altar, and again kneeling down
before the priest, asks his blessing, saying:*

Jube domne benedicere.

Sir, give me thy blessing.

The priest answers:

Dominus sit in corde tuo, et in
labiis tuis: ut digne et
competenter annunties
Evangelium suum:

The Lord be in thy heart and on
thy lips, that thou mayest
worthily and in a becoming
manner, proclaim His holy
Gospel.

In nomine Patris, et Filii, † et
Spiritus Sancti. Amen.

In the Name of the Father, and of
the Son, † and of the Holy Spirit.
Amen.

*Then, turning back to towards the book, with his hands joined, the
priest -- at Solemn Masses the deacon -- says:*

S. Dominus vobiscum.

P. The Lord be with you.

M. Et cum spiritu tuo.

S. And with thy spirit.

THE GOSPEL

[FIFTH VARIABLE PART]

[The Gospel is a selection drawn from one of the gospels of Saints Matthew, Mark, Luke, or John. The Gospel is the most solemn of the readings at the Mass, because it tells a story of our Savior Jesus Christ, whose words and deeds it recalls.

The faithful rise and remain standing during the Gospel.

At the beginning they make the Sign of the Cross upon the forehead, lips and heart to declare that they will never be ashamed of the word of God, that they are ready to confess it by word of mouth, and that they love it with all their heart.]

And while saying:

Sequentia (*vel* Initium) sancti
Evangelii secundum *N* . . .

The continuation (*or* beginning)
of the holy Gospel according to *N*

. . .

The priest signs the Book, and himself on the

forehead, mouth, and breast; the server says:

M. Gloria tibi, Domine.

S. Glory be to Thee, O Lord.

The priest then reads the Gospel of the day.

(See [Proper of the Seasons](#) or [of the Saints](#).)

At High Masses the deacon sings the Gospel.

Then is said by the server:

M. Laus tibi, Christe.

S. Praise be to Thee, O Christ.

The priest kisses the Gospel, and says:

*S. Per evangelica dicta deleantur
nostra delicta.*

*P. By the words of the Gospel
may our sins be blotted out.*

[At Solemn Masses he is then incensed by the deacon.]

*[In Masses for the Dead, the Munda cor is said, but the blessing
is not asked, and the priest does not kiss the Gospel.]*

THE CREDO (CREED)

[On Sundays and certain Feasts the priest recites the Creed, a summary of the Catholic Doctrine. This profession of faith was drawn up in the General Councils of Nice in 325 and Constantinople in 381 to condemn heretics who denied that Jesus Christ and the Holy Ghost were God.]

[It is usually sung at High Mass.]

[Recite the Apostles' Creed with fervor and attention.]

*Credo in unum Deum, Patrem
omnipotentem, factorem caeli et
terrae, visibilium omnium, et
invisibilium.*

*I believe in one God, the Father
almighty, Maker of heaven and
earth, and of all things, visible
and invisible.*

*Et in unum Dominum Jesum
Christum, Filium Dei
unigenitum.*

*And in one Lord Jesus Christ, the
only begotten Son of God.*

*Et ex Patre natum ante omnia
saecula.*

*And born of the Father, before all
ages.*

*Deum de Deo, lumen de lumine,
Deum verum de Deo vero.*

*God of God: Light of Light: true
God of true God.*

*Genitum, non factum,
consubstantialem Patri: per quem
omnia facta sunt.*

*Begotten, not made,
consubstantial with the Father, by
whom all things were made.*

*Qui propter nos homines, et
propter nostram salutem
descendit de coelis.*

*Who, for us men, and for our
salvation, came down from
heaven.*

Here kneel down.

**Et incarnatus est de Spiritu
Sancto ex Maria Virgine: et
homo factus est.**

**And became incarnate by the
Holy Ghost of the Virgin Mary:
and was made man.**

*Crucifixus etiam pro nobis: sub
Pontio Pilato passus et sepultus
est.*

*He was crucified also for us,
suffered under Pontius Pilate, and
was buried.*

Et resurrexit tertia die, secundum

And the third day He rose again

Scripturas.

Et ascendit in coelum: sedet ad dexteram Patris.

Et iterum venturus est cum gloria iudicare 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 adoratur, et conglorificatur: qui locutus est per prophetas.

Et *unam sanctam catholicam et apostolicam Ecclesiam.*

Confiteor unum baptisma in remissionem peccatorum.

Et expecto resurrectionem mortuorum.

† Et vitam venturi saeculi. Amen.

according to the Scriptures.

And ascended into heaven, and sitteth at the right hand of the Father.

And He shall come again with glory to judge both the living and the dead, of whose kingdom there shall be no end.

And in the *Holy Ghost*, the Lord and Giver of Life, proceeding from the Father and the Son.

Who together, with the Father and the Son, is adored and glorified: Who spoke by the prophets.

And in *one, holy, Catholic and Apostolic Church.*

I confess one baptism for the remission of sins.

And I look for the resurrection of the dead.

† And the life of the world to come. Amen.

II. MASS OF THE FAITHFUL

[This is the most important part of the Mass. Those who do not assist at it entirely do not hear Mass.]

A. FROM THE OFFERTORY TO THE PREFACE

(Offertory)

[Prayers of self-surrender and oblation.]

THE OFFERTORY VERSE

[SIXTH VARIABLE PART]

The priest kisses the altar, and turning to the people says:

S. Dominus vobiscum.

P. The Lord be with you.

M. Et cum spiritu tuo.

S. And with thy spirit.

[After saluting the people once more, the priest enters upon the Sacrifice of the Mass proper and urges the faithful to pray with him.]

S. Oremus.

P. Let us pray.

Then the priest reads the Offertory-verse, a short quotation from Holy Scripture which varies with the Mass of each day.

[This being finished, he offers the bread and wine, which, by virtue of the words of consecration, he is going to change into the adorable Body and Blood of Jesus Christ.]

THE OFFERING OF THE BREAD AND WINE

He takes the paten with the host and offering it up, says:

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

Accept, O holy Father, almighty and eternal God, this unspotted host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offenses, and negligences, and for all here present: as also for all faithful Christians, both living and dead, that it may avail both me and them for salvation unto life everlasting. Amen.

Making the Sign of the Cross with the paten, he places the host upon the corporal. He pours wine and water into the chalice, blessing the water before it is mixed.

[He pours a few drops of water into the chalice containing wine, in remembrance of the water and blood which flowed from the side of Jesus when pierced by the soldier's lance.]

Deus, † qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

O God, † who, in creating human nature, didst wonderfully dignify it, and still more wonderfully restore it, grant that, by the Mystery of this water and wine, we may be made partakers of His divine nature, who vouchsafed to be made partaker of our human nature, even Jesus Christ our Lord, Thy Son, who with Thee, liveth and reigneth in the unity of the Holy Ghost, God: world without end. Amen.

[In Masses for the Dead, the foregoing prayer is said, but the water is not blessed.]

Then the priest takes the chalice, and offers it, saying:

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

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that it may ascend before Thy divine Majesty, as a sweet savor, for our salvation, and for that of the whole world. Amen.

The priest makes the Sign of the Cross with the chalice, places it upon the corporal, and covers it with the pall. Then, with his hands joined upon the Altar, and slightly bowing down, he says:

In spiritu humilitatis, et in animo contrito suscipiamur a te,

Accept us, O Lord, in the spirit of humility and contrition of heart,

Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

and grant that the sacrifice which we offer this day in Thy sight may be pleasing to Thee, O Lord God.

Raising his eyes towards heaven, extending and then joining his hands, the priest makes the Sign of the Cross over the host and the chalice, while he invokes the Holy Spirit.

Veni, Sanctificator, omnipotens, aeterne Deus: et benedice hoc sacrificium tuo sancto nomini praeparatum.

Come, O almighty and eternal God, the Sanctifier, and bless this Sacrifice, prepared for the glory of Thy holy Name.

THE INCENSING OF THE OFFERINGS AT HIGH MASS

[What is offered unto the living God: 1) Bread; 2) Wine; 3) *We ourselves -- all the faithful.* Hence this threefold gift unto God is incensed because all the faithful, through this offertorial act, have become holy unto God.]

At Solemn Masses, the priest now blesses incense, saying the following prayers:

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

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 odor of sweetness: through Jesus Christ our Lord. Amen.

Receiving the thurible from the deacon, the priest incenses the bread and the wine, while he says:

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

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

Then he incenses the altar, saying:

Dirigatur, Domine, oratio mea, sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiae labiis meis. Ut non declinet cor meum in verba malitiae, ad excusandas, excusationes in peccata.

Let my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips. May my heart not incline to evil words, to make excuses for sins.

Giving the censor to the deacon, he says:

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

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

The priest is then incensed by the deacon, who then incenses the others in order.

THE WASHING OF THE HANDS

[The priest washes his fingers to symbolize the great purity and inner cleanliness of those who offer or participate in this great Sacrifice.]

Psalm 25. 6-12

Lavabo inter innocentes manus
meas: et circumdabo altare tuum,
Domine.

Ut audiam vocem laudis: et
enarrem universa mirabilia tua.

Domine, dilexi decorem domus
tuae: et locum habitationis
gloriae tuae.

Ne perdas cum impiis, Deus,
animam meam: et cum viris
sanguinum citam 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 . . .

I will wash my hands among the
innocent: and I will compass
Thine altar, O Lord

That I may hear the voice of
praise: and tell of all Thy
wonderous works.

I have loved, O Lord, the beauty
of Thy house and the place where
Thy glory dwelleth.

Take not away my soul, O God,
with the wicked: nor my life with
blood-thirsty men.

In whose hands are iniquities,
their right hand is filled with
gifts.

But I have walked in my
innocence: redeem me, and have
mercy on me.

My foot hath stood in the direct
way, in the churches I will bless
Thee, O Lord.

Glory to the Father . . .

[In Masses for the Dead and in Passiontide the Gloria Patri is omitted.]

THE PRAYER TO THE MOST HOLY TRINITY

*Bowing down before the middle of the altar, the priest,
with joined hands, says:*

Suscipe sancta Trinitas, hanc
oblationem, quam tibi offerimus
ob memoriam passionis,
resurrectionis, et ascensionis Jesu
Christi Domini nostri: et in
honorem beatae Mariae semper
Virginis et beati Joannes

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
honor of Blessed Mary, ever
Virgin, blessed John the Baptist,

Baptistae, et sanctorum
Apostolorum Petri et Pauli, et
istorum, et omnium Sactorum: ut
illis proficiat ad honorem, nobis
autem ad salutem: et illi pro
nobis intercedere dignentur in
coelis, quorum memoriam
agimus in terris. Per eundem
Christum Dominum nostrum.
Amen.

the holy Apostles Peter and Paul,
and of all the Saints, that it may
avail unto their honor and our
salvation, and may they
vouchsafe to intercede for us in
heaven, whose memory we
celebrate on earth. Through the
same Christ our Lord. Amen.

THE ORATE FRATRES

*The priest kisses the altar and, turning towards the people,
extending, then joining his hands, says audibly:*

Orate fratres, ut meum ac
vestrum sacrificium acceptabile
fiat apud Deum Patrem
omnipotentem.

Brethren, pray that my Sacrifice
and yours may be acceptable to
God the Father almighty.

The server answers:

*M. Suscipiat Dominus
sacrificium de manibus tuis ad
laudem, et gloriam nominis sui,
ad utilitatem quoque nostram,
totiusque Ecclesiae suae sanctae.*

*S. May the Lord receive the
Sacrifice from thy hands, to the
praise and glory of His Name, to
our benefit and that of all His
holy Church.*

The priest answers in a low voice:

S. Amen.

P. Amen.

THE SECRETS

[SEVENTH VARIABLE PART]

[The priest recommends the offering just made in one or several short prayers, called Secret Prayers.]

*Then, with outstretched hands, he recites the Secret Prayers,
not beginning with Oremus. The Secret Prayers vary
with the Mass, and are found in the [Mass of the Day](#).*

These being finished, the priest says or sings:

S. Per omnia saecula saeculorum.

P. World without end.

M. Amen.

S. Amen.

B. FROM THE PREFACE TO THE PATER NOSTER

(Consecration)

[A prayer of thanksgiving, *the Preface*, introducing a prayer of impetration, *the Canon*.]

THE PREFACE

[The priest begins the preface, a call to render thanks to God the Father, through Jesus Christ, in union with all the heavenly spirits. The prayer of thanksgiving and praise varies with important Feasts. There are at the present time 15 different prefaces which are given in the Ordinary of the

Mass.]

The priest begins the Preface, holding his hands over the altar:

S. Dominus vobiscum.

P. The Lord be with you.

M. Et cum spiritu tuo.

S. And with thy spirit.

He raises them a little when he says:

S. Sursum corda.

P. Lift up your hearts.

M. Habemus ad Dominum.

S. We have lifted them up to the Lord.

He joins them before his breast, and bows his head, when he says:

S. Gratias agimus Domino Deo nostro.

P. Let us give thanks to the Lord our God.

M. Dignum et justum est.

S. It is meet and just.

The priest then disjoins his hands and keeps them thus until after the end of the Preface, which varies with the day, after which he again joins them and bowing says Sanctus. When he says Benedictus, he blesses himself.

The different prefaces will be found in their respective [Propers](#).

THE SANCTUS

[The triumphal hymn of the Angels, the "Trisagion" (thrice holy) is addressed to the three divine Persons. It is composed of words taken from Isaias (6. 3), from Psalm 117, and from the acclamations which greeted Jesus on the occasion of His solemn entry into Jerusalem (Matth. 21.)]

Sanctus, Sanctus, Sanctus
Dominus Deus Sabaoth. Pleni
sunt coeli et terra gloria tua.
Hosanna in excelsis.¹

Holy, Holy, Holy, Lord God of
Sabaoth! Heaven and earth are
full of Thy glory! Hosanna in the
highest!¹

The "Benedictus" is usually sung after the consecration, but is said before by the priest:

Benedictus qui venit in nomine
Domini. Hosanna in excelsis.²

Blessed is He that cometh in the
Name of the Lord! Hosanna in
the highest!²

THE CANON OF THE MASS

[The word Canon is derived from the Greek, and signifies: Rule, direction, order. The Canon comprises the fixed forms of prayer in the Mass from the Sanctus to the Pater noster: The Rule of Consecration.]

THE PRAYERS BEFORE THE CONSECRATION

[Before the Consecration the priest recommends to God: a) the Church, the ecclesiastical authorities; b) the living persons for whom he prays especially, and the faithful who are present; c) then he invokes the Saints and implores their protection.]

a.) For the Church and the Ecclesiastical Authorities

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

Te igitur, clementissime Pater, per
Jesum Christum Filium tuum
Dominum nostrum, supplices

We therefore, humbly pray and
beseech Thee, most merciful
Father, through Jesus Christ; Thy

rogamus ac petimus, . . .

Son, our Lord,

He kisses the altar

uti accepta habeas, et benedicas,

that Thou wouldst vouchsafe to accept and bless

He joins his hands and signs the oblation thrice with the Sign of the Cross.

haec † dona, haec † munera, haec † sancta sacrificia illibata.

these † gifts, these † presents, these † holy unspotted Sacrifices,

Then extending his hands, he proceeds:

in primis, quae 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 catholicae, et apostolicae fidei cultoribus.

which in the first place we offer Thee for Thy holy Catholic Church to which vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world, together with Thy servant *N.*, our Pope, and *N.*, our Bishop, and all orthodox believers and professors of the Catholic and Apostolic Faith.

b) Commemoration of the Living

[In union with the priest, mention here the names of the persons and the intentions for which you offer the Divine Victim.]

Momento, Domine, famulorum, famularumque tuarum *N.* et *N.*

Be mindful, O Lord, of Thy servants and handmaidens, *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 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 suae: tibi que reddunt vota sua aeterno Deo, vivo et vero.

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, their families and friends, for the redemption of their souls, for the health and salvation they hope for; and who now pay their vows to Thee, the everlasting, living and true God.

c) Invocation of the Saints

[The feasts and octaves of Christmas, Epiphany, Easter, the Ascension, and Whitsunday have their own proper *Communicantes*, which may be found in their respective propers.]

Communicantes, et memoriam venerantes in primis gloriosae semper Virginis Mariae,

Communicating with, and honoring in the first place the memory of the glorious ever

Genitricis Dei et Domini nostri
Jesu Christi: sed et beatorum
Apostolorum ac Martyrum
tuorum, Petri et Pauli, Andreae,
Jacobi, Joannis, Thomae, Jacobi,
Philippi, Bartholomaei, Marthae,
Simonis, et Thaddei: Lini, Clet,
Clementis, Xysti, Cornelii,
Cypriani, Laurentii, Chrysogoni,
Joannis et Pauli, Cosmae et
Damianis: et omnium Sanctorum
tuorum; quorum meritis,
precibusque concedas, ut in
omnibus protectionis tuae
muniamur auxilio.

Virgin Mary, Mother of Our Lord
and God Jesus Christ: as also of
the blessed Apostles and Martyrs
Peter and Paul, Andrew, James,
John, Thomas, James, Philip,
Bartholomew, Matthew, Simon,
and Thaddeus; Linus, Cletus,
Clement, Xystus, Cornelius,
Cyprian, Lawrence,
Chrysogonus, John and Paul,
Cosmas and Damian, and of all
Thy Saints, through whose merits
and prayers, grant that we may in
all things be defended by the help
of Thy protection.

He joins his hands.

Per eundem Christum Dominum
nostrum. Amen.

Through the same Christ our
Lord. Amen.

THE PRAYER AT THE CONSECRATION

a) Oblation of the Victim to God

[In the name of the Church the priest prays that almighty God graciously accept the oblation.]

Spreading his hands over the oblation, he says:

Hanc igitur oblationem servitutis
nostrae, sed et cunctae familiae
tuae, quaesumus Domine, ut
placatus accipias: diesque nostros
in tua pace disponas, atque ab
aeterna damnatione nos eripi, et
in electorum tuorum jubeas grege
numerari:

We therefore beseech Thee, O
Lord, graciously to accept this
oblation of our service, as also of
Thy whole family; and to dispose
our days in Thy peace, preserve
us from eternal damnation, and
rank us in the number of Thine
Elect.

He joins his hands.

Per eundem Christum Dominum
nostrum. Amen.

Through the same Christ our
Lord. Amen.

*(The Hanc igitur for Easter and Whitsunday is different, and is found in their respective
Propers.)*

Quam oblationem tu Deus, in
omnibus quaesumus,

Which oblation do Thou, O God,
vouchsafe in all respects,

He signs thrice the oblation with the Sign of the Cross.

bene†dictam, adscriptam †,
ra†tam, rationabilem,
acceptabilemque facere digneris:

to bless, † approve, † ratify, †
make worthy and acceptable;

He signs again the Host and chalice with the Sign of the Cross.

ut nobis Cor†pus, et San†guis fiat
dilectissimi Filii tui Domini
nostri Jesu Christi.

that it may be made for us the
Body and Blood of Thy most
beloved Son Jesus Christ our

Lord.

b) Words of the Consecration and Elevation

Consecration of the Host

Qui pridie quam pateretur, Who, the day before He suffered,

He takes the host.

accepit panem in sanctas, ac took bread into His holy and
venerabilis manus suas, venerable hands,

He raises his eyes to heaven.

et elevatis oculis in coelum ad te and with His eyes lifted up
Deum Patrem suum towards heaven unto Thee, God,
omnipotentem, tibi gratias agens, His almighty Father, giving
thanks to Thee,

He signs the host with the Sign of the Cross

bene†dixit, fregit, deditque He blessed † it, broke it and gave
discipulis suis, dicens: Accepite, it to His disciples saying: Take
et manducate ex hoc omnes. and eat ye all of this,

[The words of the Consecration of the Host:]

**HOC EST ENIM CORPUS
MEUM.**

FOR THIS IS MY BODY.

*After pronouncing the words of the Consecration,
the priest, kneeling, adores the Sacred Host; rising, he elevates It.
-- Look up at the Sacred Host, with faith, piety, and love, saying:
"My Lord and my God."³ -- and then placing It on the
corporal, again adores It. After this he never disjoins his fingers
and thumbs, except when he is to take the Host, until after the washing
of his fingers.*

Consecration of the Wine

Then, uncovering the chalice, the priest says:

Simili modo, postquam coenatum In like manner, after He had
est, supped,

He takes the chalice with both his hands.

accipiens et hunc praeclarum taking also this excellent chalice
Calicem in sanctas ac venerabilis into His holy and venerable
manus suas: item tibi gratias hands
agens,

*He takes the chalice in his left hand, and with
his right he signs it with the Sign of the Cross.*

bene†dixit, deditque discipulis He blessed †, and gave it to His
suis, dicens: Accipite, et bibite ex disciples, saying: Take and drink
eo omnes, ye all of this,

[The words of Consecration of the Chalice]

**HIC EST ENIM CALIX
SANGUINIS MEI, NOVI ET
AETERNI TESTAMENTI:**

**FOR THIS IS THE CHALICE
OF MY BLOOD OF THE
NEW AND ETERNAL**

**MYSTERIUM FIDEI: QUI
PRO VOBIS ET PRO
MULTIS EFFUNDETUR IN
REMISSIONEM
PECCATOREM.**

**TESTAMENT, THE
MYSTERY OF FAITH;
WHICH SHALL BE SHED
FOR YOU AND FOR MANY
UNTO THE REMISSION OF
SINS.**

After the elevation of the Chalice, the priest says in a low voice:

Haec quotiescumque feceritis, in
mei memoriam facietis.

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

*The priest kneels and adores the Precious Blood;
rising, he elevates the Chalice, and setting it down
he covers it and adores it again.*

c) Oblation of the Victim to God

[In the name of the Church the priest asks God the Father to accept the Body and Blood of His Son as He did that of Abel, of Abraham, and of Melchisedech, which were figures of the Sacrifice offered first on Calvary and then renewed in each Holy Mass.]

With his hands held apart, he then proceeds

Unde et memores, Domine, nos
servi tui, sed et plebs tua sancta,
ejusdem Christi Filii tui Domini
nostri tam beatæ passionis,
necnon et ab inferis
resurrectionis, sed et in coelos
gloriosæ ascensionis: offerimus
præclaræ majestati tuæ de tuis
donis, ac datis.

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
Resurrection from the dead and
His glorious Ascension into
heaven: do offer unto Thy most
excellent Majesty of Thine own
gifts, bestowed upon us,

*He joins his hands and signs thrice the Host and
Chalice with the Sign of the Cross.*

hostiam † puram, hostiam †
sanctam, hostiam †
immaculatam.

a pure † Host, a holy † Host, an
unspotted † Host,

He signs the Host and the Chalice, with the Sign of the Cross.

Panem † sanctum vitæ æternæ,
et Calicem † salutis perpetuæ.

the holy † Bread of eternal life,
and the Chalice † of everlasting
salvation.

Extending his hands, he proceeds

Supra quæ propitio ac sereno
vultu respicere digneris: et
accepta habere, sicuti accepta
habere dignatus es munera pueri
tui justî Abel, et sacrificium
patriarchæ nostri Abrahæ: et

Upon which 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

quod tibi obtulit summus
sacerdos tuus Melchisedech,
sanctum sacrificium,
immaculatam hostiam.

our patriarch Abraham, and that
which Thy high priest
Melchisedech offered to Thee, --
a holy Sacrifice, and unspotted
Victim.

*Bowing down, with his hands joined and
placed upon the altar, he says:*

Supplices te rogamus,
omnipotens Deus, jube haec
perferri per manus sancti Angeli
tui in sublime altare tuum, in
conspectu divinae majestatis
 tuae: ut quotquot,

We most humbly beseech Thee,
almighty God, command these
offerings to be borne by the
hands of Thy holy Angels to
Thine altar on high, in the sight
of Thy divine majesty, that as
many

He kisses the altar.

ex hac altaris, participatione
sacrosanctum Filii tui

as shall partake of the most holy

*He joins his hand, and signs the Host and the
Chalice with the Sign of the Cross.*

Cor†pus, et San†guinem
sumpserimus,

Body † and Blood † of Thy Son

He signs himself with the Sign of the Cross.

omni benedictione coelesti et
gratia repleamur. Per eundem
Christum Dominum nostrum.
Amen.

at this altar, may be filled with
every heavenly grace and
blessing. Through the same
Christ our Lord. Amen.

THE PRAYERS AFTER THE CONSECRATION

[Here the priest *a*) offers the Body and Blood of Christ for the comfort of the souls in Purgatory, *b*) invokes the saints that through their intercession we may share in the heavenly inheritance destined for us, *c*) and finishes the Canon.]

a.) Commemoration of the Dead

[The faithful departed receive a special memento here. Mention your departed parents, grandparents, relatives, friends, benefactors, teachers . . .]

Memento etiam, Domine,
famulorum famularumque tuarem
N. et N., qui nos praecesserunt
cum signo fidei, et dormiunt in
somno pacis,

Remember also, O Lord, Thy
servants and handmaids N. and
N., who are gone before us with
the sign of faith, and rest in the
sleep of peace.

*He joins his hands and prays for such of the
dead as he intends to pray for, then extending
his hands he proceeds:*

Ipsis, Domine, et omnibus in
Christo quiescentibus, locum
refrigerii lucis et pacis, ut
indulgeas, deprecamur:

To these, O Lord, and to all that
rest in Christ, grant, we beseech
Thee, a place of refreshment,
light, and peace;

He joins his hands, and bows his head:

Per eumdem Christum Dominum
nostrum. Amen.

Through the same Christ our
Lord. Amen.

b) Invocation of the Saints

[Nobis quoque peccatoribus are the only words in the Canon which the priest pronounces in a somewhat elevated tone of voice, to symbolize an act of public self-humiliation; at the same time he strikes his breast in a token of contrition.]

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, Ignatio, Alexandro,
Marcellino, Petro, Felicitate,
Perpetua, Agatha, Lucia, Agnete,
Caecilia, Anastasia, et omnibus
Sanctis suis: intra quorum nos
consortium, non aestimator
meriti, sed veniae, quaesumus,
largitor admitte.

To us also, Thy sinful servants,
confiding 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, Felicitas,
Perpetua, Agatha, Lucy, Agnes,
Cecilia, Anastasia, and with all
Thy Saints, into whose company
we beseech Thee to admit us, not
weighing our merits, but
pardoning our offenses.

c) Final Doxology of the Canon and Minor Elevation

[It is now, with the closing prayer of the Canon, that the Body and Blood of our Lord are offered up to God.]

He joins his hands.

Per Christum Dominum nostrum.
Per quem haec omnia, Domine,
semper bona creas,

Through Christ our Lord.
By Whom, O Lord, Thou dost
ever create.

He signs thrice the Host and the Chalice, saying:

sancti†ficas, vivi†ficas,
bene†dicens, et praestas nobis.

sanctify, † quicken, † bless, † and
give unto us all these good
things.

*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*

across the Chalice, saying:

Per ip†sum, et cum ip†so, et in
ip†so,

By Him, † and with Him, † and
in Him †

He signs twice between the Chalice and his breast.

est tibi Deo Patri † omnipotenti,
in unitate Spiritus † Sancti,

is to Thee, God the Father †
almighty, in the unity of the Holy
† Ghost,

He elevates a little the Chalice with the Host.

omnis honor et gloria.

all honor and glory.

*Replacing the Host, and covering the Chalice, he kneels down,
and rising again, he says (or sings):*

S. Per omnia saecula saeculorum.

P. World without end.

M. Amen.

S. Amen.

[The priest brings to an end all the preceding prayers of the Canon by saying aloud, "*Per omnia . . .*", while the faithful assent to all that has been said by answering "*Amen.*"]

C. FROM THE PATER NOSTER TO THE ABLUTIONS (Communion)

[Prayers of love and desire.]

THE PATER NOSTER

[Thereupon the priest sings or says aloud the Lord's prayer, taught us by the Savior Himself.]

The priest joins his hands:

S. Oremus.

P. Let us pray.

Praeceptis salutaribus moniti, et
divina institutione formati,
audimus dicere:

Instructed by Thy saving
precepts, and following Thy
divine institution, we are bold to
say:

He extends his hands:

Pater noster, qui es in coelis:
sanctificetur nomen tuum:
adveniat regnum tuum: fiat
voluntas tua, sicut in caelo, et in
terra. Panem nostrum
quoditium da nobis hodie: et
dimitte nobis debita nostra, sicut
et nos dimittimus debitoribus
nostris. Et ne nos inducas in
tentationem.

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.

[The server, or the choir, in the name of the people, says the last petition.]

M. Sed libera nos a malo.

S. But deliver us from evil.

The priest says in a low voice:

S. Amen.

P. Amen.

THE LIBERA NOS AND THE DIVISION OF THE HOST

[This prayer mentions in detail the evils from which we beg to be delivered. At the end of this prayer the Sacred Host is divided to symbolize the immolation of the Victim, the separation of the Body and Soul of Jesus when He died upon Calvary.]

*Then the priest takes the paten between the first
and second finger and says:*

Libera nos, quaesumus, Domine,
ab omnibus malis, praeteritis
praesentibus, et futuris: et
intercedente beata, et gloriosa

Deliver us, we beseech Thee, O
Lord, from all evils, past, present,
and to come; and by the
intercession of the Blessed and

semper Virgine Dei Genitrice
Maria cum beatis Apostolis tuis
Petro et Paulo, atque Andrea, et
omnibus Sanctis,

glorious ever Virgin Mary,
Mother of God, and of the holy
Apostles, Peter and Paul, and of
Andrew, and of all the Saints,

He signs himself with the paten, and then kisses it.

da propitius pacem in diebus
nostris: ut ope misericordiae tuae
adjuti, et a peccato simus semper
liberi, et ab omni perturbatione
securi.

mercifully grant peace in our
days, that through the assistance
of Thy mercy we may be always
free from sin, and secure from all
disturbance.

*He places the paten under the Host, uncovers the Chalice,
and makes a genuflection; rising, he takes the Host
and breaks It in the middle over the Chalice, saying:*

Per eundem Dominum nostrum
Jesum Christum Filium tuum

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

*He puts the Part which is in his right hand upon
the paten, and breaks a Particle from the other
Part in his left hand, saying:*

Qui tecum vivit et regnat in
unitate Spiritus Sancti Deus.

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

*He places the Half which is in his left hand
on the paten, and holding the Particle which he broke
off in his right hand, and the Chalice in his left, he says:*

S. Per omnia saecula saeculorum.
M. Amen.

P. World without end.
S. Amen.

THE MIXTURE OF THE BODY AND BLOOD

[This was the mixture which was formerly received.]

The priest makes the Sign of the Cross with the Particle over the Chalice, saying:

S. Pax † Domini sit † semper
vobis † cum.

P. The peace † of the Lord be †
always with † you.

M. Et cum spiritu tuo.

S. And with thy spirit.

He puts the Particle into the Chalice, saying:

Haec commixtio, et consecratio
Corporis et Sanguinis Domini
nostri Jesu Christi, fiat
accipientibus nobis in vitam
aeternam. Amen.

May this mixture and
consecration of the Body and
Blood of our Lord Jesus Christ be
to us who receive it effectual
unto eternal life. Amen.

THE AGNUS DEI

[The priest repeats the words of St. John the Baptist, who proclaimed to the Jews the Messiah.]

*He covers the Chalice, genuflects and rises; than bowing down
and striking his breast thrice, he says:*

Agnus Dei, qui tollis peccata
mundi, miserere nobis.

Lamb of God, who takest away
the sins of the world, have mercy

Agnus Dei, qui tollis peccata
mundi: miserere nobis.

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

on us.

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

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

In Masses for the Dead, he says twice, instead of Miserere nobis: have mercy on us.

Dona eis requiem.

Grant them rest.

And lastly:

Dona eis requiem sempiternam.

Grant them eternal rest.

THE PRAYERS FOR HOLY COMMUNION

[The priest says three prayers of immediate preparation for holy Communion.]

With his hands joined and resting on the altar, standing inclined, he says the three following prayers:

[In Masses for the Dead, the first of the following prayers is omitted.]

a) Prayer for Peace

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

O Lord Jesus Christ, who saidst
to Thine Apostles: Peace I leave
you, My peace I give you: regard
not my sins, but the faith of Thy
Church; and vouchsafe to grant
her that peace and unity which is
agreeable to Thy will: Who livest
and reignest God, world without
end. Amen.

*In Solemn Masses the kiss of peace is now given;
the Celebrant kisses the altar, then saluting the deacon, says:*

S. Pax tecum.

P. Peace be with thee.

M. Et cum spiritu tuo.

S. And with thy spirit.

[The position of this sign of fraternal charity is characteristic. Before receiving the Body and Blood of our Lord the Christians should show that they are at peace with their brethren.]

[In Masses of the Dead, the kiss of peace is not given.]

b) Prayer for Sanctification⁴

Domine Jesu Christe, Fili Dei
vivi, qui ex voluntate Patris,

O Lord Jesus Christ, Son of the
living God, who, according to the

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

will of Thy Father, with the cooperation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this Thy most sacred Body and Blood, from all my iniquities and from all evils; and make me always cleave to Thy commandments, and suffer me never to be separated from Thee, Who livest and reignest, with the same God the Father and the Holy Ghost, God, world without end. Amen.

c) Prayer for Grace

Perceptio, Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in iudicium 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 saecula saeculorum. 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 let it, through Thy mercy, become a safeguard and remedy, both for soul and body; Who with God the Father, in the unity of the Holy Ghost, livest and reignest God, world without end. Amen.

THE PRAYERS AT THE COMMUNION

a) Communion of the Priest

Communion of the Body

The priest genuflects, rises and says:

Panem coelestem accipiam, et nomen Domini invocabo.

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

[He then repeats the words of the Centurion whose humble prayer obtained the healing of his servant.]

Slightly inclining, he takes both halves of the Host between the thumb and forefinger of his left hand, and the paten between the same forefinger and the middle one; then striking his breast with his right hand, and raising his voice a little, he says three times devoutly and humbly:

Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.⁵

Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.⁵

Then with his right hand, making the Sign of the Cross with the Host over the paten, he says:

Corpus Domini nostri Jesu
Christi custodiat animam meam
in vitam aeternam. Amen.

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

*He then reverently receives both halves of the Host,
joins his hands, and meditates a short time.*

Communion of the Blood

*Then he uncovers the Chalice, genuflects, collects whatever
fragments may remain on the corporal, and purifies the paten
over the Chalice, saying:*

Quid retribuam Domino pro
omnibus quae 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 He has given to me?
I will take the chalice of
salvation, and call upon the
Name of the Lord. Praising I will
call upon the Lord, and I shall be
saved from my enemies.

*The priest takes the Chalice and making the Sign
of the Cross with it, says:*

Sanguis Domini nostri Jesu
Christi custodiat animam meam
in vitam aeternam. Amen.

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

*Then he receives all the Precious Blood, together
with the Particle.*

b) Communion of the Faithful

*If Holy Communion is to be distributed, the server says
the Confiteor. [This was omitted in the 1962 Missal.]*

*Confiteor Deo omnipotenti,
beatae Mariae semper Virgini,
beato Michaeli Archangelo,
beato Joanni Baptistae, sanctis
Apostolis Petro et Paulo,
omnibus Sanctis, et tibi Pater:
quia peccavi nimis cogitatione,
verbo, et opere:*

I confess to almighty God, to the
blessed Mary ever Virgin,
blessed Michael the Archangel,
blessed John the Baptist, the holy
Apostles Peter and Paul, to all the
Saints, and to you, Father, that I
have sinned exceedingly in
thought, word, and deed,

Here he strikes his breast thrice.

*mea culpa, mea culpa, mea
maxima culpa. Ideo precor
beatam Mariam semper
Virginem, beatum Michaelum
Archangelum, beatum Joannem
Baptistam, sanctos Apostolos
Petrum et Paulum, omnes
Sanctos, et te Pater, orare pro me*

through my fault, through my
fault, through my most grievous
fault. Therefore I beseech the
blessed Mary, ever Virgin,
blessed Michael the Archangel,
blessed John the Baptist, the holy
Apostles Peter and Paul, all the
Saints, and you, Father, to pray to

ad Dominum Deum nostrum.

the Lord our God for me.

After which the priest communicates those who are to communicate, if there be any, saying:

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

May almighty God have mercy
upon you, forgive you your sins,
and bring you unto life
everlasting.

M. Amen.

S. Amen.

Making the Sign of the Cross, he continues:

Indulgentiam, † absolutionem, et
remissionem peccatorum
vestrorum tribuat vobis
omnipotens, et misericors
Dominus.

May the almighty and merciful
Lord grant you pardon, †
absolution, and remission of your
sins.

M. Amen.

S. Amen.

*Elevating a particle of the Blessed Sacrament and turning
towards the people, he says:*

Ecce Agnus Dei, ecce qui tollit
peccata mundi.

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

And then he says three times:

Domine, non sum dignus, 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; say
but the word, and my soul shall
be healed.

He administers the communion, saying to each:

Corpus Domini nostri Jesu
Christi custodiat animam tuam in
vitam aeternam. Amen.

The Body of our Lord Jesus
Christ preserve thy soul unto life
everlasting. Amen.

[If you do not communicate at the Mass, make an act of Spiritual Communion.]

D. FROM THE ABLUTIONS TO THE END

(Thanksgiving)

THE PRAYERS DURING THE ABLUTION

[After the Communion ceremony the priest makes two ablutions (washings) of the Chalice.]

The priest says silently:

Quod ore sumpserimus, 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
from a temporal gift may it
become to us an eternal remedy.

*Then he holds out the Chalice to the server -- in Solemn Masses to the deacon -- who pours wine
into it for the first ablution, then the priest proceeds:*

Corpus tuum, Domine, quod
sumpsi, et Sanguis, quem potavi,

May Thy Body, O Lord, which I
have received, and Thy Blood

adhaereat visceribus meis: et
praesta; ut in me non remaneat
scelerum macula, quem pura et
sancta refecerunt sacramenta: Qui
vivis et regnas in saecula
saeculorum. Amen.

which I have drunk, cleave to my
bowels; and grant that no stain of
sin may remain in me, who have
been fed with this pure and holy
Sacrament; Who livest and
reignest for ever and ever. Amen.

*The priest then washes his fingers and receives the second
ablution. Then he covers the chalice and folding the corporal,
places it on the chalice, as at the beginning of Mass,
and goes to the right side of the altar
to say the prayers from the Missal.*

THE COMMUNION-VERSE [EIGHTH VARIABLE PART]

[The Communion-verse, which varies with the Feast, is a short selection from Holy Scripture.]

The priest kisses the altar.

Then he turns to the people, and says or sings:

S. Dominus vobiscum.

P. The Lord be with you.

M. Et cum spiritu tuo.

S. And with thy spirit.

S. Oremus.

P. Let us pray.

III. CONCLUSION OF THE MASS

[The dismissal and blessing of people, and the last Gospel.]

THE DISMISSAL

[The priest announces that the Eucharistic action is ended.]

He turns to the people and says:

S. Dominus vobiscum.

P. The Lord be with you.

M. Et cum spiritu tuo.

S. And with thy spirit.

S. Ite, Missa est.

P. Go, the Mass is ended.

M. Deo gratias.

S. Thanks be to God.

[At Solemn Mass the dismissal of the people with the chant of *Ite, Missa est* pertains to the office of the Deacon.]

*If the Gloria in excelsis has not been said,
there is said instead of the Ite, Missa est:*

S. Benedicamus Domino.

P. Let us bless the Lord.

M. Deo gratias.

S. Thanks be to God.

In Masses for the Dead is said:

S. Requiescant in pace.

P. May they rest in peace.

M. Amen.

S. Amen.

In Easter Week is said:

S. Ite, Missa est, alleluia, alleluia.

M. Deo gratias, alleluia, alleluia.

P. Go, the Mass is ended,
alleluia, alleluia.

S. Thanks be to God, alleluia,
alleluia.

THE BLESSING

The priest, making a profound reverence, again asks the Blessed Trinity graciously to accept this Holy Sacrifice.]

Bowing down before the altar, with hands joined upon it, he says:

Placeat tibi, sancta Trinitas,
obsequium servitutis meae: et
praesta: ut sacrificium, quod
oculis tuae majestatis indignus
obtulit, tibi sit acceptabile,
mihique et omnibus, pro quibus
illud obtuli, sit, te miserante,
propitiabile. Per Christum
Dominum nostrum. Amen.

May the performance of my
homage be pleasing to Thee, O
holy Trinity: and grant that the
Sacrifice which I, though
unworthy, have offered up in the
sight of Thy Majesty, may be
acceptable to Thee, and through
Thy mercy, be a propitiation for
me, and for all those for whom I
have offered it. Through Christ
our Lord. Amen.

[Then he turns to the faithful, invoking upon them the blessing of God and making over them the Sign of the Cross.]

*He kisses the altar, and raising his eyes, extending, raising
and joining his hands, he bows down his head and says:*

S. Benedicat vos omnipotens
Deus, Pater, et Filius, † et
Spiritus Sanctus.
M. Amen.

P. May almighty God the Father,
Son, † and Holy Ghost, bless
you.
S. Amen.

[In Masses for the Dead, the Blessing is omitted.]

THE LAST GOSPEL

[The beginning of the Gospel of Saint John, which retraces the Incarnation of the Son of God, is read from the card at the altar. If the book is used, a different gospel is read. At the end, the server answers "*Deo gratias.*" It is eminently proper that the last word of the Mass should be one of thanksgiving.]

Then turning to the Gospel side of the altar, the priest says:

S. Dominus vobiscum.
M. Et cum spiritu tuo.

P. The Lord be with you.
S. And with thy spirit.

*He then traces the Sign of the Cross, first upon
the altar, and then upon his forehead, lips, and breast, and says:*

S. Initium † sancti Evangelii
secundum Joannem.
M. Gloria tibi, Domine.
In principio erat Verbum, et

P. The beginning † of the holy
Gospel according to John.
S. Glory be to Thee, O Lord.
In the beginning was the Word,

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 hominem: et lux in tenebris lucet, et tenebrae 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 quae illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est et mundus eum 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.

Et Verbum caro factum est, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

M. Deo gratias.

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 it. There was a man sent from God, whose name was John. This man came for a witness, to testify concerning the Light, that all might believe through Him. He was not the Light, but he came to testify concerning 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 to them He gave power to become 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.

Here all kneel.

And the Word was made flesh, and dwelt among us: and we saw His glory, the glory as of the Only begotten of the Father, full of grace and truth.

S. Thanks be to God.

PRAYERS ORDERED BY THE POPE⁶

To be said kneeling after the celebration of Low Mass.

The priest, with the people, recites the Hail Mary thrice; then:

Salve Regina, Mater

Hail, holy Queen, Mother of

misericordiae, vita, dulcedo, et spes nostra, salve.

R. Ad te clamamus, exsules filii Evae.

V. Ad te suspiramus gementes flentes in hac lacrymarum valle.

R. Eia ergo, Advocata nostra, illos tuos misericordes oculos ad nos converte.

V. Et Jesum, benedictum fructum ventris tui, nobis, post hoc exilium, ostende.

R. O clemens, o pia, o dulcis Virgo Maria.

V. Ora pro nobis, sancta Dei Genetrix.

R. Ut digni efficiamur promissionibus Christi.

*Oremus.*⁷ -- Deus, refugium nostrum et virtus, populum ad te clamantem propitius respice; et intercedente gloriosa et immaculata Virgine Dei Genetrice Maria, cum beato Joseph, ejus Sponso, ac beatis Apostolis tuis Petro et Paulo, et omnibus Sanctis, quas pro conversione peccatorum, pro libertate et exaltatione sanctae Matris Ecclesiae, preces effundimus, misericors et benignus exaudi. Per eundem Christum Dominum nostrum. *R.:* Amen.

Sancte Michael Archangele, defende nos in proelio, contra nequitiam et insidias diaboli esto praesidium. Imperet illi Deus, supplices deprecamur: tuque, Princeps militiae coelestis, Satanam aliosque spiritus malignos, qui ad perditionem animarum pervagantur in mundo, divina virtute, in infernum

mercy, our life, our sweetness, and our hope.

R. To thee do we cry, poor banished children of Eve.

V. To thee do we send up our sighs, mourning and weeping in this valley of tears.

R. Turn then, most gracious Advocate, thine eyes of mercy towards us.

V. And after this our exile, show unto us the blessed Fruit of thy womb, Jesus.

R. O clement, O loving, O sweet Virgin Mary.

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

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

*Let us pray.*⁷ -- O God, our refuge and our strength, look down in mercy on Thy people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of St. 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 exaltation of our holy Mother and Church. Through the same Christ our Lord. *R.:* Amen.

Holy Michael Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. -- May God rebuke him, we humbly pray: and do thou, Prince of the heavenly host, by the power of God thrust down to hell Satan and all wicked spirits, who wander through the world for the

detrude. *R. Amen.*⁸

ruin of souls. *R. Amen.*⁸

The following invocation, thrice repeated, has been added by order of Pope Pius X.:

V. Cor Jesu sacratissimum,

V. Most Sacred Heart of Jesus,

*R. Miserere nobis.*⁹

*R. Have mercy upon us.*⁹

¹ Indulgence of 300 days. -- P.P.O. n. 2

² Those who recite this invocation during Mass or after the Consecration, can gain: Indulgence of 500 days. -- Plenary, under the usual conditions, when they do this every day during a month. -- P.P.O. n. 113

³ The faithful, who at Holy Mass, at the moment of raising of the Holy Host, or the exposition of the same, shall devoutly utter the above invocation, can gain: Indulgence of 7 years. -- Plenary, once a week, if they daily perform this devotion under the usual circumstances, with a prayer for the intention of His Holiness. -- P.P.O. n. 107.

⁴ Indulgence of 5 years. -- Plenary, under the usual conditions, if this prayer is daily recited during a month. -- P.P.O. n. 183.

⁵ Indulgence of 500 days, when this invocation is repeated 3 times. -- Plenary, under the usual conditions, if this invocation is recited three times each day during a month. -- P.P.O. n. 129.

⁶ The faithful who shall recite these prayers kneeling with the priest can gain an indulgence of 10 years. -- P.P.O. n. 628.

⁷ Indulgence of 5 years. -- Plenary, under the usual conditions, if this prayer is recited daily during a month. -- P.P.O. n. 301.

⁸ The faithful who shall recite the prayer to St. Michael can gain: Indulgence of 3 years, once a day. -- Plenary, under the usual conditions, if this prayer is recited daily during a month. -- P.P.O. n. 411.

⁹ Indulgence for the recital of these invocations: 500 days. -- Plenary, under the usual conditions, if these invocations are recited daily during a month. -- P.P.O. n. 211.