

*In Latin and in English*



**THE ORDER OF MASS**  
(The Extraordinary Form of the Roman Rite)



*What is the extraordinary form?*

The *ordinary form* of the Mass uses the Roman Missal (the book containing the ceremonies and prayers for Mass) that was revised and published after the Second Vatican Council. The *extraordinary form* of the Mass uses the Roman Missal published in 1962, before the revisions following Vatican II. In 2007, with his letter *Summorum Pontificum*, Pope Benedict XVI established the 1962 manner of celebrating Mass as a form that all priests of the Latin rite may offer without any special permission and coined the terms “ordinary form” and “extraordinary form.”

The extraordinary form is often called the “old Latin Mass,” the “traditional Latin Mass,” or the “Tridentine Mass.”

*Why celebrate the extraordinary form?*

As Pope Benedict says in *Summorum Pontificum*, “The Roman Missal promulgated by Paul VI is the ordinary expression of the ‘Lex orandi’ (Law of prayer) of the Catholic Church of the Latin rite. Nonetheless, the Roman Missal promulgated by St. Pius V and reissued by Bl. John XXIII is to be considered as an extraordinary expression of that same ‘Lex orandi,’ and must be given due honor for its venerable and ancient usage.” He adds in a letter accompanying *Summorum Pontificum*, “There is no contradiction between the two editions of the Roman Missal. In the history of the liturgy there is growth and progress, but no rupture. What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful. It behoves all of us to preserve the riches which have developed in the Church’s faith and prayer, and to give them their proper place.”

*How do I participate in the extraordinary form?*

As at any Mass, the most important thing is to pray: adore and thank God; offer your own sacrifices to God in union with Christ’s sacrifice; ask God for what you need; and receive Holy Communion if this is possible. It can be beneficial to follow along with the texts of the Mass using a hand Missal or a similar worship aid.

The posture of the congregation is often different from that of the priest and server. In addition, the posture of the congregation is different depending on whether a low Mass or a sung Mass is being offered. Responses that the congregation makes are printed in bold. Keep in mind that different places have different customs about the prayers and posture of the congregation.

If you are not very familiar with the extraordinary form, you may find it more helpful simply to observe the ceremonies and pray along with them interiorly at first rather than to risk being caught up in trying to follow every word perfectly.

*Where can I find more information on the extraordinary form?*

Information on the history, spirituality, and ceremonies of the extraordinary form of Mass can be found online at [www.sanctamissa.org](http://www.sanctamissa.org) among other places.

For the sake of consistency, where possible, the English text in this booklet follows the approved English translation of the Roman Missal, Third Edition, which is used for the Ordinary Form of the Mass.

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Saint Michael the Archangel, **defend us in battle; be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, O Prince of the heavenly host, by the power of God, thrust into hell satan and all the evil spirits who prowl about the world seeking the ruin of souls. Amen.**

✠ Most Sacred Heart of Jesus,  
**℟ Have mercy on us.**  
✠ Most Sacred Heart of Jesus,  
**℟ Have mercy on us.**  
✠ Most Sacred Heart of Jesus,  
**℟ Have mercy on us.**



# The Mass of the Catechumens

The procession begins. *Stand*

If the sprinkling with holy water is to occur before Mass outside of the Easter Season, the celebrant and the ministers kneel before the altar. The celebrant intones the following antiphon which the choir and congregation continue:

VII **A**  
 -sper-ges me, \* Dó-mi-ne, hys-só-po, et munda-

bor: lava-bis me, et su-per ni-vem de-alba-bor.

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

seri-córdi-am tu-am. Gló-ri-a Patri, et Fi-li-o, et

Spi-ri-tu-i Sancto. \* Sic-ut e-rat in princi-pi-o, et nun-c,

et semper, et in sæcu-la sæcu-ló-rum. A-men. Asperges:

You will sprinkle me with hyssop, O Lord, and I shall be cleansed; You will wash me, and I shall be made whiter than snow. **Ps.** Have mercy on me, O God, according to your great mercy. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen. You will sprinkle.

Following a Low Mass, the following prayers may be said:

## *Kneel*

✠ Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

✠ Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

*The Hail Mary is said three times.*

Hail, Holy Queen, Mother of Mercy, our life, our sweetness, and our hope. To thee to we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, in thine eyes of mercy toward us, and after this exile, show unto us the blessed Fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

✠ Pray for us, O holy Mother of God.

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

✠ Let us pray.

O God, our refuge and our strength, look down with mercy upon the people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of Saint Joseph her spouse, of the blessed Apostles Peter and Paul, and of all the saints, in Thy mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our Holy Mother the Church. Through the same Christ Our Lord.

✠ Amen.

If the sprinkling with holy water is to occur before Mass during the Easter Season, the celebrant and the ministers kneel before the altar. The celebrant intones the following antiphon which the choir and congregation continue:

VIII  
**V** I-di aquam \* egre- di- éntem de tem-plo,  
 a lá- te-re dex- tro, alle- lú- ia: et omnes, ad  
 quos pervé-nit a- qua i-sta, sal- vi fa- cti sunt,  
 et di- cent, alle-lú- ia, al- le- lú- ia. Ps. Confi- té-  
 mi-ni Dómino quó- ni- am bonus: \* quó- ni- am in sæcu-lum  
 mi-se-ri-cór-di- a e-jus. Gló-ri- a Patri, et Fí- li- o, et  
 Spi-rí- tu- i Sancto. \* Sic- ut e-rat in princí- pi- o, et nunc, et  
 semper, et in sæcu- la sæcu- ló- rum. Amen. Vidi aquam.

I saw water flowing from the Temple, from its right-hand side, alleluia: and all to whom this water came were saved and shall say: Alleluia, alleluia. **Ps.** Give praise to the Lord, for he is good: for his mercy endures for ever. Glory be to the Father, and to the

so 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 lumine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lumine. 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 fílios 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. **Genuflect:** ET VERBUM CARO FACTUM EST, et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis.

**℟ Deo grátias.**

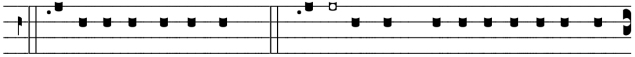
thout him nothing was made that was made. In him was life, and the life was the light of men, and the light shines in the darkness, and the darkness has not grasped it. There was a man sent by God whose name was John. He came for testimony, that he might give testimony about the light so that all might believe through him. He was not the light but to give testimony about the light. There was the true light which enlightens every man coming into this world. He was in the world, and the world was made through him, and the world did not recognize him. He came to his own home, and his own did not receive him. But to as many as did receive him, he gave the power to become the children of God, to those who believe in his name, who have been born not by blood, nor by the will of the flesh, nor by the will of a man, but of God. **Genuflect:** AND THE WORD WAS MADE FLESH and dwelt among us, and we have seen his glory, glory like that of the Only-begotten Son of the Father, full of grace and truth.

**℟ Thanks be to God.**

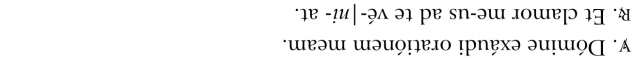
Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen. I saw water.

*If the sprinkling with holy water has taken place, at the conclusion of the sprinkling the celebrant chants the following verses to which the congregation responds:*

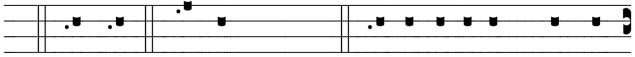
V. Ostende nobis, Dómine, misericórdiam tuam. (Alleluia.)



R. Et sa-lu-ta-re tu-um da no-bis. (da no-bis. Alle-lu-ta.)



V. Dóminus vobiscum.



R. Et cum spi-ri-tu tu-o. V. Oremus...nostrum. R. A-men.

*The celebrant chants the following prayer:*

Exáudi nos, Dómine sanc-te, Pater omnipotens, ætérne Hear us, O holy Lord, almighty Father, eternal God, and deign to send your holy Angel from heaven to guard, foster, protect, visit, and defend all those who live in this dwelling. Through Christ our Lord.

nostrum.

*At the conclusion of the prayer, the congregation responds Amen as indicated above.*

*The celebrant bows and prays:*

Placéat tibi, sancta Trinitas, ob-séquium servitús mee: et præ-ce please you, O holy Trinity, and grant that this sacrifice whi-sta; ut sacrificium, quod oculis tuæ majestátis in indignus obtu- ch I, though unworthy, have offe-red before the eyes of your maje-sty, may be acceptable to you, and tui, sit, te miserante, propitiá- tile. Per Christum Dóminum nostrum. Amen.

I have offered it. Through Christ our Lord. Amen.

*The celebrant turns and blesses the congregation:*

**At Sung Mass: Kneel**

Benedicat vos omnipotens De-May almighty God bless you, the us, Pater, et Filius, et Spiritus Sanctus.

**R Amen.**

**R Amen.**

*The celebrant reads the Last Gospel: Stand*

Dóminus vobiscum. The Lord be with you.

**R Et cum spiritu tuo.**

Initium sancti Evangelii! secun-The beginning of the holy Gospel dum Joannem.

**R Gloria tibi, Dómine.**

**R Glory to you, O Lord.**

In principio erat Verbum, et Deus erat apud Deum, et Verbum erat apud Deum. He was in the Word was God. All things were made through him, and wi- per ipsum facta sunt: et sine ip- 38

In a sung Mass, the choir sings the Introit (proper to the day).

At the foot of the altar, the celebrant begins Psalm 42, alternating with the deacon and subdeacon or the server. In some Masses, however, the recitation of this psalm is omitted. **Kneel**

In nómine Patris, et Fílii, et Spíritus Sancti. Amen. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Ÿ Introíbo ad altáre Dei. Ÿ I will go to the altar of God.

℞ Ad Deum qui lætíficat juven-tútem meam. ℞ To God, who gives joy to my youth.

Ÿ Júdica me, Deus, et discér-ne causam meam de gente non sancta: ab hómine iníquo, et do-lóso érué me. Ÿ Judge me, O God, and distin-guish my cause from an unholy nation; from the evil and fraudu-lent man, deliver me.

℞ Quia tu es, Deus, fortitúdo mea: quare me repulísti, et qua-re tristis incédo, dum afflígit me inimícus? ℞ For you, O God, are my streng-th. Why have you cast me off, and why do I go forth sorrowful, while my enemy afflicts me?

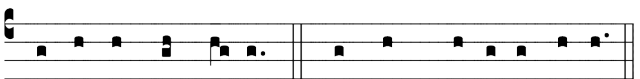
Ÿ Emítte lucem tuam, et veritá-tem tuam: ipsa me deduxérunt, et adduxérunt in montem sanc-tum tuum, et in tabernácula tua. Ÿ Send forth your light and your truth. These have lead me and brought me to your holy mountain and to your tabernacles.

℞ Et introíbo ad altáre Dei: ad Deum qui lætíficat juven-tútem meam. ℞ And I will go to the altar of God, to God, who gives joy to my youth.

Ÿ Confitébor tibi in cíthara, Deus, Deus meus: quare tristis Ÿ I will praise you on the harp, O God, my God. Why are you sor-

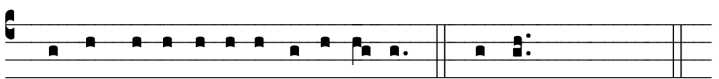
The celebrant stands at the right side of the altar and recites the Communion Antiphon (proper to the day). He then returns to the center of the altar, kisses it, and faces the congregation.

At Sung Mass: Stand

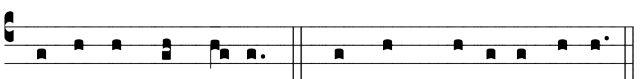
  
**D** Ómi-nus vo- bíscum. ℞. Et cum spí-ri-tu tu- o.  
(The Lord be with you. ℞ And with your spirit.)

Orémus. Let us pray.


Then the celebrant prays the Prayer after Communion (proper to the day). At the conclusion, the congregation responds Amen:

  
Per ómni- a sæcu-la sæcu-ló- rum. ℞. Amen.  
(Forever and ever. ℞ Amen.)

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

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

The deacon or the celebrant dismisses the congregation:

**I**   
- te, mis-sa est. ℞. De- o grá- ti- as.  
(Go forth, the Mass is ended. ℞ Thanks be to God.)

rowful, my soul, and why do you  
disturb me?

**R** Spera in Deo, quoniam ad-  
huc confitebor illi: salutare vultus  
mei, et Deus meus.  
praise him, the salvation of my  
countenance and my God.

**V** Gloria Patri, et Filio, et Spi-  
ritui Sancto.  
**V** Glory be to the Father and to  
the Son and to the Holy Spirit.

**R** Sicut erat in principio et nunc,  
et semper, et in saecula saeculo-  
rum. Amen.  
now, and ever shall be, world wi-  
thout end. Amen.

**V** Introibo ad altare Dei.  
**V** I will go to the altar of God.

**R** Ad Deum qui laetificat juven-  
tutem meam.  
**R** To God, who gives joy to my  
youth.

*Then the celebrant continues with the other preparatory prayers,  
including the Confiteor.*

**V** Adjutorium nostrum in nomi-  
ne Domini.  
**V** Our help is in the name of the  
Lord.

**R** Qui fecit caelum et terram.  
**R** Who made Heaven and earth.

**V** Confiteor Deo omnipoten-  
ti, beatæ Mariæ semper Virgi-  
ni, beato Michaeli Archangelo,  
beato Joanni Baptistæ, sanctis  
Apostolis Petro et Paulo, om-  
nibus Sanctis, et vobis, fratres:  
quia peccavi nimis cogitatio-  
ne, verbo et opere: mea culpa,  
mea culpa, mea maxima culpa,  
Ideo precor beatam Mariam  
semper Virginem, beatum  
Michaelem Archangelum, bea-  
tum semper Virginem, beatum  
Michaelem Archangelum, bea-  
tus meus, et Deus meus.

5  
vous fault. Therefore, I ask bles-

*For non-Christians:*

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

*Holy Communion is normally received kneeling and on the tongue. Standing is possible for someone who has difficulty kneeling. If it is not possible for someone who would like to receive Communion to approach, please notify the celebrant so that he can bring Communion to that person. As he gives Holy Communion to each person, the celebrant prays the following prayer. The communicant does not say Amen.*

Corpus Domini nostri Jesu  
May the Body of our Lord Je-  
sus Christi keep your soul safe for  
in vitam aeternam. Amen.

*After distributing Holy Communion, the celebrant returns to the altar to purify the vessels. While purifying the vessels, the celebrant prays:*

Quod ore sumpsimus, Domi-  
ne, pura mente capiamus: et  
O Lord, may we possess in purity  
of heart, that what has been given  
to us in time may be our healing  
remedium sempiternum.

Corpus tuum, Domine, quod  
sumpsi, et Sanguis, quem po-  
tavi, adhereret visceribus meis:  
et præsta; ut in me non rema-  
neat scelorum macula, quem pu-  
ra et sancta refecerunt sacra-  
menta: Qui visis et regnas in  
saecula saeculorum. Amen.  
May your Body, O Lord, which I  
have eaten, and your Blood, which  
I have drunk, stick to my in-  
wards, and grant that in me, whom  
your pure and holy Sacraments  
have made new, there may not  
remain the stain of sins, who li-  
ve and reign for ever and ever.  
Amen.

tum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et vos, fratres, oráre pro me ad Dóminum Deum nostrum.

✠ Misereátur tui omnípotens Deus, et dimíssis peccátis tuis, perdúcat te ad vitam aetérnam.

✠ Amen.

sed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

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

✠ Amen.

*The other ministers recite the Confiteor:*

Confíteor Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joanni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi, Pater: quia peccávi nimis cogitatióne, verbo et ópere: 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.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have greatly sinned in my thoughts, in my words, and in what I have done, through my fault, through my fault, through my most grievous fault. Therefore, I ask 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 for me to the Lord our God.

*The celebrant prays:*

✠ Misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam aetérnam.

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

receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

*For our fellow Christians:*

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 § 4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of communion by Christians of these Churches (canon 844 § 3).

*For those not receiving Holy Communion:*

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

*Then, the celebrant drinks from the chalice, having prayed:*

Sanguis Dómini nostri Jesu  
May the Blood of our Lord Je-  
sus Christi keep my soul safe for  
in vitam aeternam. Amen.

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

Ecce Agnus Dei, ecce qui tollit  
Behold the Lamb of God, behold  
him who takes away the sins of the  
world.

*The congregation says the following three times, striking their breast each time:*

**Dómine, non sum dignus, ut  
Lord, I am not worthy that you  
intres sub tectum meum; sed  
should enter under my roof, but  
tantum dic verbo, et sanábi-  
only say the word and my soul  
tur ánima mea. shall be healed.**

*In a sung Mass, the choir sings the Communion Antiphon (proper to the day).*

### **Norms for the Reception of Holy Communion**

*For Catholics:*

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to

**R Amen.**

*The celebrant prays for absolution from God and continues:*

**V Indulgéntiam, absolutiónem,  
May the almighty and merciful  
et remissionem peccatorum no-  
Lord grant us forgiveness, absolu-  
tion, and the remission of our sins.  
tens et misericors Dóminus.**

**R Amen.**

**V Deus, tu conversus vivificabis  
nos.  
O God, you will turn and give  
us life.**

**R Et plebs tua lætabitur in te.  
And your people will rejoice in  
you.**

**V Osténde nobis, Dómine, mi-  
sericórdiam tuam.  
Show us, O Lord, your mercy.**

**R Et salutare tuum da nobis.  
And grant us your salvation.**

**V Dómine, exáudi oratiónem  
meam.  
O Lord, hear my prayer.**

**R Et clamor meus ad te veniat.  
And let my voice come unto  
you.**

**V Dóminus vobiscum.  
The Lord be with you.**

**R Et cum spiritu tuo.  
And with your spirit.**

**V Orémus.  
Let us pray.**



*As the celebrant goes up to the altar, he prays in a low voice:*

Aufer a nobis, quæsumus, Dómine, iniquitátes nostras: ut ad Sancta sanctorum puris mereámur méntibus introíre. Per Christum Dóminum nostrum. Amen.

Take away from us, we beg, O Lord, our iniquities so that with pure minds we might merit to enter into your Holy of Holies. Through Christ our Lord. Amen.

Orámus te, Dómine, per mérita Sanctorum tuorum, quorum reliquiæ hic sunt, et ómnium Sanctorum: ut indulgére dignéris ómnia peccáta mea. Amen.

We pray to you, O Lord, through the merits of your Saints whose relics are here, and all the Saints, that you might deign to forgive all my sins. Amen.

*If incense is used, the celebrant blesses the incense:*

Ab illo benedicáris, in cuius honóre cremáberis. Amen.

May you be blessed by him in whose honor you will be burned. Amen.

*The celebrant incenses the altar, relics that are present, and the cross. Then the deacon or the server incenses the celebrant.*



demnatiónem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. Amen.

ving mercy be for me protection in mind and body, and a healing remedy, who live and reign with God the Father in the unity of the Holy Spirit, God for ever and ever. Amen.

*As he genuflects before taking the Host, the celebrant says:*

Panem cælestem accípiam, et nomen Dómini invocábo.

I will take the bread from Heaven and call on the name of the Lord.

*Before consuming the Host, the celebrant says three times:*

Dómine, non sum dignus, *He continues quietly:* ut intres subtectum meum: sed tantum dic verbo, et sanábitur ánima mea.

Lord, I am not worthy *He continues quietly:* that you should enter under my roof, but only say the word and my soul shall be healed.

*Then, the celebrant consumes the Host, having prayed:*

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

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

*As he gathers any particles of the Host that may have fallen on the corporal and prepares to drink from the chalice, the celebrant prays:*

Quid retribuam Dómino pro ómnibus quæ retribuit mihi? Cálicem salutáris accípiam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

What repayment shall I make to the Lord for everything which he has given me? I will take the chalice of salvation and call on the name of the Lord. Praising him, I will call upon the Lord, and I will be saved from my enemies.



*In some Masses, the Gloria is sung (alternating between the choir and the congregation), or the celebrant recites it:*

**At Sung Mass: Stand**

V  
**G** Ló-ri-a in excélsis De-o. Et in terra pax homí-  
 ni-bus bonæ vo-luntá-tis. Laudá-mus te. Bene-dí-cimus  
 te. Ado-rá-mus te. Glo-ri-fi-cá-mus te. Grá-ti-as á-gimus  
 ti-bi propter magnam gló-ri-am tu-am. Dó-mi-ne De-us,  
 Rex cæ-lé-stis, De-us Pa-ter omní-pot-ens. Dó-mi-ne Fi-li  
 u-ni-gé-ni-te, Je-su Chri-ste. Dó-mi-ne De-us, Agnus  
 De-i, Fí-li-us Pa-tris. Qui tollis peccá-ta mun-di, mi-se-  
 ré-re no-bis. Qui tollis peccá-ta mundi, sú-sci-pe de-pre-

**At Sung Mass: Kneel**

*As he places a particle of the Host in the chalice, the celebrant prays:*

|                                      |                                    |
|--------------------------------------|------------------------------------|
| Hæc commixtio et consecratio         | May this mingling and consecration |
| Córprois et Sánguinis Dómini         | of the Body and Blood of our       |
| nostri Jesu Christi, fiat accipiént- | Lord Jesus Christ bring eternal    |
| tibus nobis in vitam ætérnam.        | life to us who receive it. Amen.   |
| Amen.                                |                                    |

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

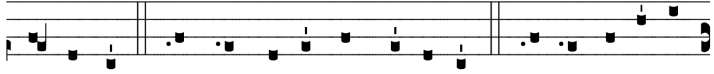
**A** -gnus De-i, \* qui tollis peccá-ta mundi: mi-se-  
 ré-re no-bis. Agnus De-i, \* qui tollis peccá-ta mundi:  
 mi-se-ré-re no-bis. Agnus De-i, \* qui tollis peccá-ta  
 mundi: dona no-bis pa-cem.

*The celebrant recites the Agnus Dei:*

|                               |                                  |
|-------------------------------|----------------------------------|
| Agnus Dei, qui tollis peccáta | Lamb of God, you take away the   |
| mundi: miserere nobis.        | sins of the world, have mercy on |
|                               | us.                              |

|                               |                                  |
|-------------------------------|----------------------------------|
| Agnus Dei, qui tollis peccáta | Lamb of God, you take away the   |
| munid: miserere nobis.        | sins of the world, have mercy on |
|                               | us.                              |

ca-ti-ōnem no-stram. Qui sedes ad dēxte-ram Pa-tris, mi-



se-rē-re no-bis. Quō-ni-am tu so-lus sanctus. Tu so-lus



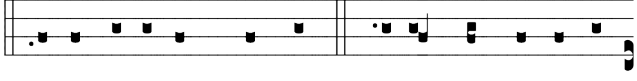
Dō-mi-nus. Tu so-lus Altis-simus, Je-su Chri-ste. Cum San-



cto Spt-ri-tu, in glō-ri-a De-i Pa-tris. A-men.

Glory to God in the highest, and on earth peace to people of good will. We praise you, we adore you, we bless you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

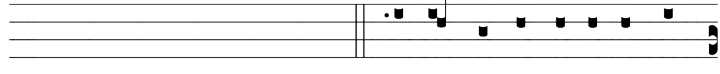
*The celebrant kisses the altar, faces the congregation and offers the greeting to which they respond:*



Dō-mi-nus vo-bis-cum. R. Et cum spī-ri-tu tu-o.  
*(The Lord be with you. R And with your spirit.)*

Orémus. Let us pray.

et ne nos indu-cas in tenta-ti-ō-nem;



R. Sed Ir-be-ra nos a ma-lo.

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

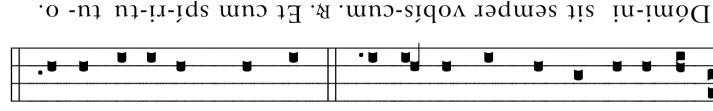
*As he takes the paten and breaks the Host, the celebrant prays:*

Lī-bē-ra nos, quā-sū-mus, Dō-mi-

Deliver us, Lord, we pray, from every evil, past, present, and future, and by the intercession of the cedente beata et gloriosa semper Virgine Dei Genitricē Mariā, cum beatis Apostolis tuis th your Blessed Apostles Peter and Paul, and Andrew, and all the Saints, graciously grant peatius pacem in diebus nostris: ut ce in our days, that, by the help ope misericordiæ tuæ adjūtī, et of your mercy, we may be always free from sin and safe from all distress. Through the same Christ our Lord, your Son, who lives and strum Jesum Christum Filium tuum, Qui tecum vivit et regnat in unitate Spiritus Sancti Deus,



Pater Noster. Er omni-a sæcu-la sæcu-lō-rum. R. Amen. V. Pax

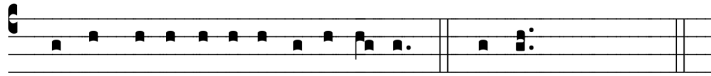


Dō-mi-ni sit semper vobis-cum. R. Et cum spī-ri-tu tu-o.

*(Forever and ever. R Amen. X The peace of the Lord be with you always. R And with your spirit.)*

*The congregation concludes:*

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



Per ómni- a sæcu-la sæcu-ló- rum. R. Amen.  
(Forever and ever. R Amen.)

**At Sung Mass: Sit**

The Epistle (proper to the day) is chanted or read. If the celebrant reads the Epistle, at the conclusion the servers respond:

Deo grátias. Thanks be to God.

In a sung Mass, the choir sings the Gradual and the Alleluia or Tract (both proper to the day).

If they are not sung, the celebrant reads the Gradual and the Alleluia or Tract (both proper to the day).

If incense is used, the celebrant blesses the incense:

Ab illo benedicáris, in cuius honóre cremáberis. Amen. May you be blessed by him in whose honor you will be burned. Amen.

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

Munda cor meum ac lábia mea, omnípotens Deus, qui lábia Isaíæ Prophétæ cálculo mundásti Cleanse my heart and my lips, O Almighty God, Who cleansed the lips of the Prophet Isaiah with a

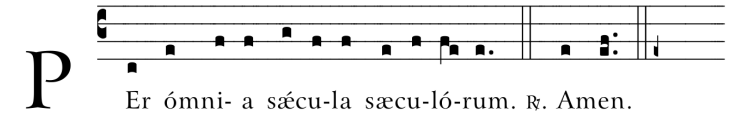
Per quem hæc ómnia, Dómine, semper bona creas, sanctíficas, vivíficas, benedícis, et præstas nobis.

Through whom you continue to make all these good things, O Lord; you sanctify them, fill them with life, bless them, and bestow them upon us.

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipo-ténti, in unitáte Spíritus Sancti, omnis honor, et glória.

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.

The celebrant concludes the Canon, to which the congregation responds Amen:



Er ómni- a sæcu-la sæcu-ló- rum. R. Amen.

(Forever and ever. R Amen.)

**At Sung Mass: Stand**

The celebrant begins the Our Father:

Orémus.

Let us pray.

Præcéptis salutáribus móniti, et divína institutióne formáti, audémus dícere:

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

Pater noster, qui es in cælis: Sanctificétur nomen tuum: Advéniat regnum tuum: Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum quotidíanium da nobis hódie: Et dímitte nobis débíta nostra, sicut et nos dímittimus debitóribus nostris...

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...

ignito: ita me tua grata misera-  
 tionē dignare mundaŕe, ut sanc-  
 tum Evangelium tuum digne va-  
 leam nuntiare. Per Christum  
 Dominum nostrum. Amen.

burning coal. In Your gracious  
 mercy deign so to purify me that I  
 may worthily proclaim Your holy  
 Gospel. Through Christ our Lord.  
 Amen.

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

*In a solemn Mass, the deacon kneels and prays:*

Munda cor meum ac labia  
 mea, omnipotens Deus, qui  
 almighty God, who cleansed the  
 lips of the Prophet Isaiah with a  
 burning coal. In your gracious  
 mercy deign so to purify me that  
 tua grata miserationē dignare  
 mundaŕe, ut sanctum Evange-  
 lium tuum digne valeam nun-  
 tiare. Per Christum Dominum  
 nostrum. Amen.

*He then asks the celebrant for a blessing:*

∩ Jube, domne, benedicere.

℞ Dominus sit in corde tuo,  
 et in labiis tuis: ut digne et  
 competenter annunties Evan-  
 gelium suum. In nomine Pa-  
 tris, et Filii, et Spiritus Sancti.  
 Amen.

of the Holy Spirit. Amen.

*The deacon and other ministers process to the place where the  
 Gospel will be chanted.*

Sanguinem sumpserimus, omni  
 pleamur. Per eundem Christum  
 Dominum nostrum. Amen.

filled with every grace and hea-  
 venly blessing. Through the same  
 Christ our Lord. Amen.

Memēto etiam, Dōmine, fa-  
 miliorum famularumque tuarum  
 vants **N.** and **N.**, who have gone  
 before us with the sign of faith and  
 rest in the sleep of peace.

somno pacis.

Ipsis, Dōmine, et omnibus in  
 Christo quiescentibus, locum re-  
 frigerii, lucis et pacis, ut indul-  
 gentiam, deprecamur. Per eundem  
 Christum Dominum nostrum.  
 Amen.

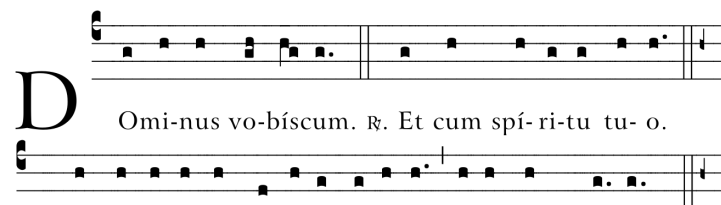
*The celebrant begins in a louder  
 voice: Nobis quoque peccatori-*

*bus He continues quietly: famu-*  
*ts, who, though sinners, He con-*  
*tinues quietly: hope in your abun-*  
*dant mercies, graciously grant so-*  
*me share and fellowship with your*

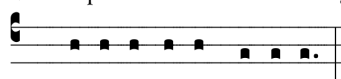
holy Apostles and Martyrs: with  
 John the Baptist, Stephen, Mat-  
 thias, Barnabas, Ignatius, Alexan-  
 der, Marcellinus, Peter, Felicity,  
 Perpetua, Agatha, Lucy, Agnes,  
 Cecilia, Anastasia and all your  
 Sanctis tuis: intra quorum nos  
 consortium, non aestimator me-  
 riti, sed veniæ, quaesumus, lar-  
 gitor admite. Per Christum  
 Dominum nostrum.

**Stand**

*The deacon or the celebrant chants or speaks the Gospel dialogue with the congregation:*



γ. ✠ Sequé-nti- a sancti Evangé-li- i secúndum N.



R̄. Gló-ri- a ti-bi Dómine.

*(The Lord be with you. R̄ And with your spirit. Ȳ A continuation of the Holy Gospel according to N. R̄ Glory to you, O Lord.)*

*The deacon or the celebrant begins the Gospel (proper to the day). At the end of the Gospel, the celebrant kisses the book, saying:*

Per evangélica dicta, deleántur Through the words of the Gospel  
nostra delícta. may our sins be wiped away.

*In a solemn Mass, the deacon incenses the celebrant.*

*If the celebrant has read the Gospel, the server responds:*

Laus tibi, Christe. Praise to you, Lord Jesus Christ.

*A homily may be preached.*

**For the Homily: Sit**

*The celebrant genuflects, saying:*

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

*He elevates the chalice for adoration.*

Unde et mémore, Dómine, nos Therefore, O Lord, as we cele-  
servi tui, sed et plebs tua sancta- brate the memorial of the blessed  
ta, eúsdem Christi Fílii tui Dó- Passion, the Resurrection from  
mini nostri tam beátæ passió- the dead, and the glorious Ascen-  
nis necnon et ab ínferis resurrec- sion into heaven of Christ, your  
tiónis, sed et in cælos gloriósæ Son, our Lord, we, your servan-  
ascensiónis: offérimus præcláræ ts and your holy people, offer to  
majestáti tuæ de tuis donis, ac your glorious majesty from the  
datis, hóstiam puram, hóstiam gifts that you have given us, this  
sanctam, hóstiam immaculátam, pure victim, this holy victim, this  
Panem sanctum vitæ ætérnæ, et spotless victim, the holy Bread  
Cálicem salútis perpétuæ. of eternal life and the Chalice of  
everlasting salvation.

Supra quæ propítio ac seréno Be pleased to look upon these of-  
vultu respícere dignéris: et ac- ferings with a serene and kindly  
cépta habére, sicuti accépta ha- countenance, and to accept them,  
bére dignátus es múnera pú- as once you were pleased to ac-  
eri tui justí Abel, et sacrificíum cept the gifts of your servant Abel  
Patriárchæ nostri Abrahæ: et the just, the sacrifice of Abraham,  
quod tibi óbtulit summus sa- our father in faith, and the offer-  
cérdos tuus Melchisedech, sanc- ring of your high priest Melchi-  
tum sacrificíum, immaculátam zedek, a holy sacrifice, a spotless  
hóstiam. victim.

Súpplíces te rogámus, omnípo- In humble prayer we ask you, al-  
tens Deus: jube hæc perférri per mighty God: command that the-  
manus sancti Angeli tui in su- se gifts be borne by the hands of  
blíme altáre tuum, in conspéctu your holy Angel to your altar on  
divínæ majestátis tuæ: ut quot- high in the sight of your divine  
quot ex hac altáris participatióne majesty, so that all of us who th-  
sacrosánctum Fíii tui, Corpus, et rough this participation at the al-

In some Masses, the Creed is sung (alternating between the choir and the congregation) or the celebrant recites it: **Stand**

V **C**

Redo in unum De- um, Patrem omnipot-entem,

facto-rem cae-li et terrae, vi-si-bi-li-um om-ni-um, et in-vi-si-bi-li-um. Et in unum Dôminum Je-sum Chri-stum, Fi-li-um De-i uni-gênitum. Et ex Patre na-tum

ante omni-a sæ-cu-la. De-um de De-o, lu-men de lu-mi-ne, De-um ve-rum de De-o ve-ro. Gênitum, non fa-ctum, consubstanti-a-lem Patri: per quem omni-a fa-cta sunt. Qui propter nos homi-nes, et propter nostram sa-lu-tem descendit de caelis. Et incarnà-tus est de Spi-ri-tu sancto et carne Mariae, et homo factus est.

15 **Genuflect through: Et homo factus est**

habilem, acceptabilemque facere digneris: ut nobis Corpus, et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur, accepit panem in sanctus ac venerabilis manus suas, et elevatis oculis in caelum ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes:

HOC EST ENIM CORPUS MEUM.

FOR THIS IS MY BODY.

In a similar way, when supper was ended, he took this precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying: Take this, all of you, and drink from it.

HIC EST ENIM CALIX SAN-GUINIS MEI, NOVI ET ÆTERNI TESTAMENTI: MYSTÈRIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

FOR MANY FOR THE FORGIVENESS OF SINS.

*The celebrant genuflects and elevates the Host for adoration.*

Sancto ex Ma-rí- a Vírgi-ne: Et homo factus est. Cru-  
 ci- fí- xus ét- i- am pro nobis: sub Pónti- o Pi-lá-to pas-  
 sus, et sepúl- tus est. Et re-surré-xit térti- a di- e, se-cún-  
 dum Scriptú- ras. Et ascéndit in cæ- lum: se-det ad dexte-  
 ram Pat- ris. Et í-te-rum ventú-rus est cum gló- ri- a, ju-  
 di-cá-re vi-vos et mórtu- os: cu-jus regni non e-rit fi- nis.

Et in Spí-ri-tum Sanctum, Dóminum, et vi-vi-fi-cántem:  
 qui ex Patre Fi-li- óque pro-cé-dit. Qui cum Patre et  
 Fí-li- o simul ado-rá-tur, et conglo-ri-fi-cá-tur: qui lo-  
 cú-tus est per Prophé-tas. Et unam sanctam cathó- li- cam

redemptióne animárum suárum,  
 pro spe salutis, et incolumitátis  
 suæ: tibi-que reddunt vota sua  
 ætérno Deo, vivo et vero.

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

Communicántes, et memóriam  
 venerántes, in primis gloriósæ  
 semper Vírginis Maríæ, Geni-  
 trícis Dei et Dómini nostri Jesu  
 Christi: sed et beáti Joseph ejús-  
 dem Vírginis Sponsi, et beató-  
 rum Apostolórum ac Mártýrum  
 tuórum, Petri et Pauli, Andréæ,  
 Jacóbi, Joánnis, Thomæ, Jacó-  
 bi, Philíppi, Bartholomæi, Mat-  
 thæi, Simónis et Thaddæi: Lini,  
 Cleti, Cleméntis, Xysti, Corné-  
 lii, Cypriáni, Lauréntii, Chrysó-  
 goni, Joánnis et Pauli, Cosmæ et  
 Damiáni: et ómnium Sanctórum  
 tuórum; quorum méritis preci-  
 búsque concédas, ut in ómni-  
 bus protectiónis tuæ muniámur  
 auxilió. Per eúndem Christum  
 Dóminum nostrum. Amen.

In communion with those who-  
 se memory we venerate, especial-  
 ly the glorious ever-Virgin Ma-  
 ry, Mother of our God and Lord,  
 Jesus Christ, and blessed Joseph,  
 her Spouse, your blessed Apostles  
 and Martyrs, Peter and Paul, An-  
 drew, James, John, Thomas, Ja-  
 mes, Philip, Bartholomew, Mat-  
 thew, Simon and Jude: Linus,  
 Cletus, Clement, Sixtus, Corne-  
 lius, Cyprian, Lawrence, Chry-  
 sogonus, John and Paul, Cosmas  
 and Damian and all your Saints:  
 we ask that through their merits  
 and prayers, in all things we may  
 be defended by your protecting  
 help. Through the same Christ  
 our Lord. Amen.

Hanc ígitur oblatiónem servitú-  
 tis nostræ, sed et cunctæ famí-  
 liæ tuæ, quæsumus, Dómine, ut  
 placátus accípias: diésque no-  
 stros in tua pace dispónas, atque  
 ab ætérna damnatióne nos éripi,  
 et in electórum tuórum júbeas  
 grege numerári. Per Christum  
 Dóminum nostrum. Amen.

Therefore, Lord, we pray: gra-  
 ciously accept this oblation of our  
 service, that of your whole fami-  
 ly; order our days in your peace,  
 and command that we be delive-  
 red from eternal damnation and  
 counted among the flock of those  
 you have chosen. Through Christ  
 our Lord. Amen.

Quam oblatiónem tu, Deus, in  
 ómnibus, quæsumus, benedíc-  
 tam, adscríptam, ratam, ratio-

Be pleased, O God, we pray,  
 to bless, acknowledge, and ap-  
 prove this offering in every re-



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

To you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord: that you accept and bless these gifts, these offerings, these holy and unblemished sacrifices, which we offer you firstly for your holy catholic Church. Be pleased to grant her peace, to guard, unite and govern this toto orbe terrarum: una cum Antistite nostro **N.** et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

Remember, Lord, your servants **N.** and **N.** and all gathered here, whose faith and devotion are known to you. For them, we offer you this sacrifice of praise or thanksgiving: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus: pro


et a-posto-li-cam Ecclé-si-am. Confi-te-or unum bap-ti-sma in remissi-õnem pecca-to-rum. Et ex-spec-to re-sur-recti-õ-nem mortu-õ-rum. Et vi-tam ven-tu-ri sæ-cu-li.

A-men.

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

## The Mass of the Faithful

The celebrant kisses the altar, faces the congregation and offers the greeting to which they respond:



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

Orémus. Let us pray. Sit


In a sung Mass, the choir sings the Offertory Antiphon (proper to the day).

The celebrant recites the Offertory Antiphon (proper to the day) and then offers the bread:

Súscipe, sancte Pater, omnípotens aetérne Deus, hanc immaculátam hóstiam, quam ego indígnus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerábilibus peccátis, et offénsionibus, et negligéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus christiánis vivis atque defúunctis: ut mihi et illis profíciat ad salútem in vitam aetérnam. Amen.

Accept, holy Father, almighty and eternal God, this immaculate victim, which I, your unworthy servant, offer to you, my God, living and true, for my uncountable sins, offenses, and omissions and for all those who are standing here but also for all faithful Christians living and dead, that it may effectively gain for me and for them salvation and eternal life. Amen.

The Preface Dialogue between the celebrant and the congregation:



**D** Omi-nus vo-bíscum. R. Et cum spí-ri-tu tu- o.  
V. Sur-sum corda. R. Habé-mus ad Dómi-num. V. Grá-ti- as  
agámus Dómino De- o nostro. R. Dignum et justum est.  
(The Lord be with you. R. And with your spirit. V. Lift up your hearts. R. We lift them up to the Lord. V. Let us give thanks to the Lord our God. R. It is right and just.)

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



**S** anctus, \* Sanctus, Sanctus Dómi-nus De- us Sá-  
ba- oth. Plé-ni sunt cae-li et terra gló-ri- a tu- a. Ho-sánna  
in excélsis. Bene-díctus qui ve-nit in nómi-ne Dómi-ni.  
Ho-sánna in excélsis.

Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest. **Kneel**

*The deacon and subdeacon or the celebrant prepare the chalice at the right side of the altar:*

Deus, qui humanæ substantiæ dignitatem mirabiliter condidisti et mirabilius reformasti: da nobis, per hujus aquæ et vini mysterium, ejus divinitatis esse mystèrium, et in divinitate esse consortes, qui humanitatis noscitur fieri dignatus est participes, humbled himself to share in our humanity, Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen.

*The celebrant (with the deacon) offers the chalice:*

Offertimus tibi, Dòmine, calicem salutaris, tuam deprecantissime of salvation, begging your clemenciam: ut in conspectu divinæ majestatis tuæ, pro nostra et totius mundi salute, cum odore suavitatis ascendat. Amen.

*The celebrant bows and prays:*

In spiritu humilitatis, et in animo contrito suscipiamur a te, Dòmine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Dòmine Deus, you, Lord God.

*Then the celebrant blesses the gifts:*

Veni, Sanctificator omnipotens æternæ Deus: et benedic hoc sacrificium, tuo sancto nomen præparatum. ce prepared for the honor of your holy name.

and ascension of Jesus Christ our Lord and for the honor of blessed Mary ever Virgin, blessed John the Baptist, and the holy Apostles Peter and Paul, of these and all the saints, that it might bring them honor and us salvation and that they whose memory we recall on earth might deign to intercede for us in Heaven. Through the same Christ our Lord. Amen.

Dòminum nostrum. Amen.

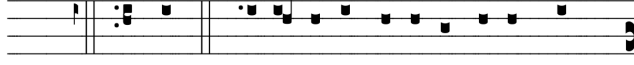
*The celebrant kisses the altar, turns and says:*

Orate fratres: *He continues quietly: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.* Pray brethren, *He continues quietly: that my sacrifice and yours may be acceptable to God, the almighty Father.*

*The ministers respond:*

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

*The celebrant prays the Secret Prayer, (proper to the day). At the conclusion, the congregation responds Amen:*



Et omni-a sæcu-la sæcu-lo-rum. R. Amen.

**P**

*(Forever and ever. R. Amen.)*

*At Sung Mass: Stand*

*If incense is used, the celebrant imposes and blesses the incense, saying:*

Per intercessionem beati Michaelis Archángeli, stantis a dextris altáris incénsi, et óm-nium electórum suórum, incénsus istud dignétur Dóminus benedícere, et in odórem suavitatís accípere. Per Christum Dóminum nostrum. Amen.

Through the intercession of blessed Michael the Archangel, standing at the right of the altar of incense, and all his elect, may the Lord deign to bless this incense and, in the odor of sweetness, to accept it. Amen.

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

Incénsus istud a te benedíctum, ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.

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

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

**Ps. 140:2–4:** Dirigátur, Dómine, orátio mea, sicut incénsus, in conspéctu tuo: elevátio mánuum meárum sacrificium vespertínus. Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiæ, ad excusándas excusatiónes in peccátis.

**Ps. 140:2–4:** May my prayer be brought up, O Lord, like incense in your sight, the raising of my hands like an evening sacrifice. Lord, place a guard on my mouth, and a door of watchfulness at my lips, that my heart may not sink down into words of malice, making excuses for sins.

*If incense is used, as the celebrant returns the thurible, he prays:*

Accéndat in nobis Dóminus ignem sui amóris, et flámmam æternæ caritatís. Amen.

May the Lord enkindle in us the fire of his love and the flame of eternal charity. Amen.

*At the right side of the altar, the celebrant washes his hands, praying:*

Lavábo inter innocéntes manus meas: et circúmdabo altáre tuum, Dómine. Ut áudiam vocem laudis: et enárrem univér-sa mirabilia tua. Dómine, dilé-xi decórem domus tuæ: et locum habitatiónis glóriæ tuæ. Ne perdas cum ímpiis, Deus: ánimam meam, et cum viris sánguinum vitam meam. In quorum má-nibus iniquitátes sunt: dextera eórum repléta est munéribus. Ego autem in innocéntia mea ingrés-sus sum: rédime me, et misere-re mei. Pes meus stetit in dí-récto: in ecclésiis benedícam te, Dómine.

I will wash my hands among the innocent and draw near to your altar, O Lord. That I may hear the voice of praise and recount all your wonders. O Lord, I have loved the splendor of your house and the place of your glory's dwelling. Do not destroy my soul with the wicked, O God, nor my life with men of blood. In whose hands are deceits; their right hand is full of gifts. But I have approached in my innocence; redeem me and have mercy on me. My foot stands on the right path; In your assembly I will bless you, O Lord.

Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípío, et nunc, et semper, et in sácula sæculórum. Amen.

Glory be to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

*At the center of the altar, the celebrant bows and prays:*

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

Receive, O holy Trinity, this oblation, which we offer to you in memory of the passion, resurrection,