TUESDAY OF HOLY WEEK IN LENT

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The Mass is a celebration of the mysteries of the Passion of the Redeemer, that we may derive therefrom the fruit which the Church offers us in the holy Liturgy. We are not simply commemorating an historic event. The works of Christ bear fruit when they are recalled, and have the same divine power when the Church expounds them to the Christian world today as they had when they were first done or spoken before the Jews.

Only in the Middle Ages was St. Mark's account of the Passion introduced as the Gospel for this Mass. The Psalm of the Introit (Ps. 66) is the most beautiful prayer that we can, in union with the Church, lift up to Christ crucified; may the light of His countenance shine upon us; may God have mercy on us and bless us.

New User Guide

AT THE FOOT OF THE ALTAR
(Kneel)

P: ✝In nómine Patris, et Fílii, et Spíritus Sancti. Amen.
P: Introíbo ad altáre Dei.
S: Ad Deum qui lætíficat juventútem meam.

(Psalm 42 is omitted until Easter)

P: ✝Adjutórium nostrum in nómine Dómini.
S: Qui fecit cælum et terram.

P: Confíteor Deo omnipoténti, beátæ Maríæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et vobis fratres: quia peccávi nimis cogitatióne, verbo, et ópere: mea culpa, mea culpa, mea máxima culpa. Ídeo precor beátam Maríam semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et vos fratres, oráre pro me ad Dóminum Deum nostrum.

S: Misereátur tui omnípotens Deus, et, dimíssis peccátis tuis, perdúcat te ad vitam ætérnam.
P: Amen.

S: Confíteor Deo omnipoténti, beátæ Maríæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptistæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi pater: quia peccávi nimis cogitatióne, verbo, et ópere: **(strike breast 3 times)** mea culpa, mea culpa, mea máxima culpa. Ídeo precor beátam Maríam semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te Pater, oráre pro me ad Dóminum Deum nostrum.
P: Misereátur vestri omnípotens Deus, et, dimíssis peccátis vestris, perdúcat vos ad vitam ætérnam.
S: Amen.
P: ✝Indulgéntiam, absolutiónem, et remissiónem peccatórum nostrórum, tríbuat nobis omnípotens et misericors Dóminus.
S: Amen.

P: Deus, tu convérsus vivificábis nos.
S: Et plebs tua lætábitur in te.
P: Osténde nobis, Dómine, misericórdiam tuam.
S: Et salutáre tuum da nobis.
P: Dómine, exáudi oratiónem meam.
S: Et clamor meus ad te véniat.

P: Dóminus vobíscum.
S: Et cum spíritu tuo.
P: Orémus.

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

AT THE FOOT OF THE ALTAR
(Kneel)

P: ✝In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.
P: I will go unto the altar of God.
S: To God, Who gives joy to my youth.

(Psalm 42 is omitted until Easter)

P: ✝Our help is in the name of the Lord.
S: Who made heaven and earth.

P: 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, brethren, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I pray blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray for me to the Lord our God.
S: May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.
P: Amen.

S: 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 sinned exceedingly in thought, word, and deed: **(strike breast 3 times)** through my fault, through my fault, through my most grievous fault. Therefore I pray 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.
P: May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.
S: Amen.
P: ✝May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.
S: Amen.

P: Thou wilt turn again, O God, and quicken us.
S: And Thy people will 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 unto Thee.

P: The Lord be with you.
S: And with your spirit.
P: Let us pray.

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

AT THE CENTER OF THE ALTAR

P: Orámus te, Dómine, per mérita Sanctórum tuórum, quorum relíquiæ hic sunt et ómnium Sanctórum: ut indulgére dignéris ómnia peccáta mea. Amen.

(Only at High Mass when incense is used)
P: *Ab illo benedicáris, in cujus honóre cremáberis.*

AT THE CENTER OF THE ALTAR

P: We pray Thee, O Lord, by the merits of Thy Saints whose relics are here, and of all the Saints: that Thou would deign to pardon me all my sins. Amen.

(Only at High Mass when incense is used)
P: *Be blessed by Him in Whose honor you will be burnt.*

AT THE RIGHT SIDE OF THE ALTAR

INTROIT Galatians 6: 14.
Nos autem gloriári oportet in Cruce Dómini nostri Jesu Christi: in quo est salus, vita et resurréctio nostra: per quem salváti et liberáti sumus. (Ps. 66: 2) Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. Nos autem gloriári oportet in Cruce Dómini nostri Jesu Christi: in quo est salus, vita et resurréctio nostra: per quem salváti et liberáti sumus.

AT THE RIGHT SIDE OF THE ALTAR

But it behooves us to glory in the cross of our Lord Jesus Christ; in Whom is our salvation, life, and Resurrection. (Ps. 66: 2) May God have mercy on us, and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us. But it behooves us to glory in the cross of our Lord Jesus Christ; in Whom is our salvation, life, and Resurrection.

AT THE CENTER OF THE ALTAR

P: Kýrie, eléison.
S: Kýrie, eléison.
P: Kýrie, eléison.
S: Christe, eléison.
P: Christe, eléison.
S: Christe, eléison.
P: Kýrie, eléison.
S: Kýrie, eléison.
P: Kýrie, eléison.

(Stand at High Mass)
P: Dóminus vobíscum.
S: Et cum spíritu tuo.

AT THE CENTER OF THE ALTAR

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

(Stand at High Mass)
P: The Lord be with you.
S: And with your Spirit.

AT THE RIGHT SIDE OF THE ALTAR

P: Orémus.

COLLECT
Omnípotens sempitérne Deus: da nobis ita Domínicæ passiónis sacraménta perágere; ut indulgéntiam percípere mereámur. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sǽcula sæculórum.

S: Amen.

(Sit)

AT THE RIGHT SIDE OF THE ALTAR

P: Let us pray.

Almighty and eternal God, grant us so to celebrate thy mysteries of our Lord's Passion, that we may deserve to obtain forgiveness. Through the same Jesus Christ, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

S: Amen.

(Sit)

LESSON Jeremiah 11: 18-20
Dómine, demonstrásti mihi, et cognóvi: tunc ostendísti mihi stúdia eórum. Et ego quasi agnus mansúetus, qui portátur ad víctimam: et non cognóvi, quia cogitavérunt super me consília, dicéntes: Mittámus lignum in panem ejus, et eradámus eum de terra vivéntium, et nomen ejus non memorétur ámplius. Tu autem, Dómine Sábaoth, qui júdicas juste et probas renes et corda, vídeam ultiónem tuam ex eis: tibi enim revelávi causam meam, Dómine, Deus meus.

S: Deo gratias.

But Thou, O Lord, have shown me, and I have known: then Thou showed me their doings. And I was as a meek lamb, that is carried to be a victim: and I knew not that they had devised counsels against me, saying: Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more. But Thou, O Lord of Sabaoth, who judges justly, and tries the reins and hearts, let me see Thy revenge on them: for to Thee I have revealed my cause, O Lord my God.

S: Thanks be to God.

GRADUAL Psalms 34: 13; 34: 1-2
Ego autem, dum mihi molésti essent, induébam me cilício, et humiliábam in jejúnio ánimam meam: et orátio mea in sinu meo convertétur. Júdica, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma et scutum, et exsúrge in adjutórium mihi.

But as for me, when they were troublesome to me, I was clothed with haircloth. I humbled my soul with fasting; and my prayer shall be turned into my bosom. Judge Thou, O Lord, them that wrong me: overthrow them that fight against me. Take hold of arms and shield: and rise up to help me.

AT THE CENTER OF THE ALTAR
(Only at High Mass when incense is used)
P: *Ab illo benedicáris, in cujus honóre cremáberis.*

P: Munda cor meum ac lábia mea, omnípotens Deus, qui lábia Isaíæ Prophétæ cálculo mundásti ignito: ita me tua grata miseratióne dignáre mundáre, ut sanctum Evangélium tuum digne váleam nuntiáre. Per Christum Dóminum nostrum. Amen.
P: Jube, Dómine, benedícere. Dóminus sit in corde meo, et in lábiis meis: ut digne et competénter annúntiem Evangélium suum. Amen.

AT THE CENTER OF THE ALTAR
(Only at High Mass when incense is used)
P: *Be blessed by Him in Whose honor you will be burnt.*

P: Cleanse my heart and my lips, O almighty God, Who cleansed the lips of the Prophet Isaiah with a burning coal. In Thy gracious mercy, deign so to purify me, that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.
P: Pray, Lord, a blessing. The Lord be in my heart and on my lips that I may worthily and fittingly proclaim His Gospel. Amen.

AT THE LEFT SIDE OF THE ALTAR
(Stand)

(The Gospel for the Passion is not announced in the usual way.)

AT THE LEFT SIDE OF THE ALTAR
(Stand)

(The Gospel for the Passion is not announced in the usual way.)

THE PASSION

GOSPEL Mark 14: 32-72; 15: 1-46
P: Pássio Dómini nostri Jesu Christe secúndum Marcum.

In illo témpore Jesus et discipuli ejus véniunt in prǽdium, cui nomen Gethsémani. Et ait discípulis suis: Sedéte hic, donec orem. Et assúmit Petrum et Jacóbum et Joánnem secum: et cœpit pavére et tædére. Et ait illis: Tristis est anima mea usque ad mortem: sustinéte hic, et vigiláte. Et cum processísset páululum, prócidit super terram: et orábat, ut, si fíeri posset, transíret ab eo hora: et dixit: Abba, Pater, ómnia tibi possibília sunt, transfer cálicem hunc a me: sed non quod ego volo, sed quod tu. Et venit et invénit eos dormiéntes. Et ait Petro: Simon, dormis? non potuísti una hora vigiláre? Vigilate et oráte, ut non intrétis in tentatiónem. Spíritus quidem promptus est, caro vero infírma. Et íterum ábiens orávit, eúndem sermónem dicens. Et revérsus, dénuo invénit eos dormiéntes - erant enim óculi eórum graváti - et ignorábant, quid respondérent ei. Et venit tértio, et ait illis: Dormíte iam et requiéscite. Súfficit: venit hora: ecce, Fílius hóminis tradétur in manus peccatórum. Súrgite, eámus: ecce, qui me tradet, prope est. Et, adhuc eo loquénte, venit Judas Iscariótes, unus de duódecim, et cum eo turba multa cum gládiis et lignis, a summis sacerdótibus et scribis et senióribus. Déderat autem tráditor ejus signum eis, diceris: Quemcúmque osculátus fúero, ipse est, tenéte eum et dúcite caute. Et cum venísset, statim accédens ad eum, ait: Ave, Rabbi. Et osculátus est eum. At illi manus injecérunt in eum, et tenuérunt eum. Unus autem quidam de circumstántibus, edúcens gládium, percussit servum summi sacerdótis: et amputávit illi aurículam. Et respóndens Jesus, ait illis: Tamquam ad latrónem exístis cum gládiis et lignis comprehéndere me? Quotídie eram apud vos in templo docens, et non me tenuístis. Sed ut impleántur Scriptúræ. Tunc discípuli ejus relinquéntes eum, omnes fugérunt. Adoléscens autem quidam sequebátur eum amíctus síndone super nudo: et tenuérunt eum. At ille, rejécta síndone, nudus profúgit ab eis. Et adduxérunt Jesum ad summum sacerdótem: et convenérunt omnes sacerdótes et scribæ et senióres. Petrus autem a longe secútus est eum usque intro in átrium summi sacerdótis: et sedébat cum minístris ad ignem, et calefaciébat se. Summi vero sacerdótes et omne concílium quærébant advérsus Jesum testimónium, ut eum morti tráderent, nec inveniébant. Multi enim testimónium falsum dicébant advérsus eum: et conveniéntia testimónia non erant. Et quidam surgéntes, falsum testimónium ferébant advérsus eum, dicéntes: Quóniam nos audívimus eum dicéntem: Ego dissólvant! templum hoc manufáctum, et per tríduum áliud non manufáctum ædificábo. Et non erat convéniens testimónium illórum. Et exsúrgens summus sacérdos in médium, interrogávit Jesum, dicens: Non respóndes quidquam ad ea, quæ tibi obiiciúntur ab his? Ille autem tacébat et nihil respóndit. Rursum summus sacérdos interrogábat eum, et dixit ei: Tu es Christus, Fílius Dei benedícti? Jesus autem dixit illi: Ego sum: et vidébitis Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem cum núbibus cæli. Summus autem sacérdos scindens vestiménta sua, ait: Quid adhuc desiderámus testes? Audístis blasphémiam: quid vobis videtur? Qui omnes condemnavérunt eum esse reum mortis. Et cœpérunt quidam conspúere eum, et veláre fáciem ejus, et cólaphis eum cǽdere, et dícere ei: Prophetíza. Et minístri álapis cum cædébant. Et cum esset Petrus in átrio deórsum, venit una ex ancíllis summi sacerdótis: et cum vidísset Petrum calefaciéntem se, aspíciens illum, ait: Et tu cum Jesu Nazaréno eras. At ille negávit, dicens: Neque scio neque novi, quid dicas. Et éxiit foras ante átrium, et gallus cantávit. Rursus autem cum vidísset illum ancílla, cœpit dícere circumstántibus: Quia hic ex illis est. At ille íterum negávit. Et post pusíllum rursus, qui astábant, dicébant Petro: Vere ex illis es: nam et Galilǽus es. Ille autem cœpit anathematizáre et juráre: Quia néscio hóminem istum, quem dícitis. Et statim gallus íterum cantávit. Et recordátus est Petrus verbi, quod díxerat ei Jesus: Priúsquam gallus cantet bis, ter me negábis. Et cœpit flere. Et conféstim mane consílium faciéntes summi sacerdótes, cum senióribus et scribis et univérso concílio, vinciéntes Jesum, duxérunt, et tradidérunt Piláto. Et interrogávit eum Pilátus: Tu es Rex Judæórum? At ille respóndens, ait illi: Tu dicis. Et accusábant eum summi sacerdótes in multis. Pilátus autem rursum interrogávit eum, dicens: Non respóndes quidquam? vide, in quantis te accúsant. Jesus autem ámplius nihil respóndit, ita ut mirarétur Pilátus. Per diem autem festum solébat dimíttere illis unum ex vinctis, quemcúmque petiíssent. Erat autem, qui dicebátur Barábbas, qui cum seditiósis erat vinctus, qui in seditióne fécerat homicídium. Et cum ascendísset turba, cœpit rogáre, sicut semper faciébat illis. Pilátus autem respóndit eis, et dixit: Vultis dimíttam vobis Regem Judæórum? Sciébat enim, quod per invídiam tradidíssent eum summi sacerdótes. Pontifices autem concitavérunt turbam, ut magis Barábbam dimítteret eis. Pilátus autem íterum respóndens, ait illis: Quid ergo vultis fáciam Regi Judæórum? At illi íterum clamavérunt: Crucifíge eum. Pilátus vero dicébat illis: Quid enim mali fecit? At illi magis clamábant: Crucifíge eum. Pilátus autem volens populo satisfácere, dimisit illis Barábbam, et trádidit Jesum flagellis cæsum, ut crucifígerétur. Mílites autem duxérunt eum in átrium prætórii, et cónvocant totam cohórtem, et índuunt eum púrpura, et impónunt ei plecténtes spíneam corónam. Et cœpérunt salutáre eum: Ave, Rex Judæórum. Et percutiébant caput ejus arúndine: et conspuébant eum et, ponéntes génua, adorábant eum. Et postquam illusérunt ei, exuérunt illum púrpura, et induérunt eum vestiméntis suis: et edúcunt illum, ut crucifígerent eum. Et angariavérunt prætereúntem quémpiam, Simónem Cyrenǽum, veniéntem de villa, patrem Alexándri et Rufi, ut tólleret crucem eius. Et perdúcunt illum in Gólgotha locum, quod est interpretátum Calváriæ locus. Et dabant ei bíbere myrrhátum vinum: et non accépit. Et crucifigéntes eum, divisérunt vestiménta ejus, mitténtes sortem super eis, quis quid tólleret. Erat autem hora tértia: et crucifixérunt eum. Et erat títulus causæ ejus inscríptus: Rex Judæórum. Et cum eo crucifígunt duos latrónes: unum a dextris et alium a sinístris ejus. Et impléta est Scriptúra, quæ dicit: Et cum iníquis reputátus est. Et prætereúntes blasphemábant eum, movéntes cápita sua et dicéntes: Vah, qui déstruis templum Dei, et in tribus diébus reædíficas: salvum fac temetípsum, descéndens de cruce. Simíliter et summi sacerdótes illudéntes, ad altérutrum cum scribis dicébant: Alios salvos fecit, seípsum non potest salvum fácere. Christus Rex Israël descéndat nunc de cruce, ut videámus et credámus. Et qui cum eo crucifíxi erant, conviciabántur ei. Et facta hora sexta, ténebræ factæ sunt per totam terram, usque in horam nonam. Et hora nona exclamávit Jesus voce magna, dicens: Eloi, Eloi, lamma sabactháni? Quod est interpretátum: Deus meus, Deus meus, ut quid dereliquísti me? Et quidam de circumstántibus audiéntes, dicébant: Ecce, Elíam vocat. Currens autem unus, et implens spóngiam acéto, circumponénsque cálamo, potum dabat ei, dicens: Sínite, videámus, si véniat Elías ad deponéndum eum. Jesus autem emíssa voce magna exspirávit. *(Hic genuflectitur, et pausatur aliquantulum.)* Et velum templi scissum est in duo, a summo usque deórsum. Videns autem centúrio, qui ex advérso stabat, quia sic clamans exspirásset, ait: Vere hic homo Fílius Dei erat. Erant autem et mulíeres de longe aspiciéntes: inter quas erat María Magdaléne, et María Jacóbi minóris, et Joseph mater, et Salóme: et cum esset in Galilǽa, sequebántur eum, et ministrábant ei, et áliæ multæ, quæ simul cum eo ascénderant Jerosólymam. Et cum iam sero esset factum (quia erat Parascéve, quod est ante sábbatum) venit Joseph ab Arimathaea, nóbilis decúrio, qui et ipse erat exspéctans regnum Dei, et audácter introívit ad Pilátum, et pétiit corpus Jesu. Pilátus autem mirabátur, si iam obiísset. Et accersíto centurióne, interrogávit eum, si iam mórtuus esset. Et cum cognovísset a centurióne, donávit corpus Joseph. Joseph autem mercátus síndonem, et depónens eum invólvit síndone, et pósuit eum in monuménto, quod erat excísum de petra, et advólvit lápidem ad óstium monuménti.

S: Laus tibi, Christe.
P: Per evangélica dicta deleántur nostra delícta.

THE PASSION

At that time, Jesus and his disciples came to a farm called Gethsemani. And he saith to his disciples: Sit you here, while I pray. And he took Peter and James and John with him; and he began to fear and to be heavy. And he saith to them: My soul is sorrowful even unto death; stay you here, and watch. And when he was gone forward a little, he fell flat on the ground; and he prayed, that if it might be, the hour might pass from him. And he saith: Abba, Father, all things are possible to thee: remove this chalice from me; but not what I will, but what thou wilt. And he came, and found them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour? Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. A going away again, he prayed, saying the same words. And when he returned, he found them again asleep, - for their eyes were heavy, - and they knew not what to answer him. And he came the third time, and said to them: Sleep ye now, and take your rest. It is enough: the hour is come: behold the Son of man shall be betrayed into the hands of sinners. Rise up, let us go. Behold, he that will betray me is at hand. And while he was yet speaking, came Judas Iscariot, one of the twelve: and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients. And he that betrayed him, had given them a sign, saying: Whomsoever I shall kiss, that is he; lay hold on him, and lead him away carefully. And when he was come, immediately going up to him, he saith: Hail, Rabbi; and he kissed him. But they laid hands on him, and held him. An one of them that stood by, drawing a sword, struck a servant of the chief priest, and cut off his ear. And Jesus answering, said to them: Are you come out as to a robber, with swords and staves to apprehend me? I was daily with you in the temple teaching, and you did not lay hands on me. But that the scriptures may be fulfilled. Then his disciples leaving him, all fled away. And a certain young man followed him, having a linen cloth cast about his naked body; and they laid hold on him. But he, casting off the linen cloth, fled from them naked. And they brought Jesus to the high priest; and all the priests and the scribes and the ancients assembled together. And Peter followed him from afar off, even into the court of the high priest; and he sat with the servants at the fire, and warmed himself. And the chief priests and all the council sought for evidence against Jesus, that they might put him to death, and found none. For many bore false witness against him, and their evidences were not agreeing. And some rising up, bore false witness against him, saying: We heard him say, I will destroy this temple made with hands, and within three days I will build another not made with hands. And their witness did not agree. And the high priest rising up in the midst, asked Jesus, saying: Answer Thou nothing to the things that are laid to Thy charge by these men? But he held his peace, and answered nothing. Again the high priest asked him, and said to him: Art Thou the Christ the Son of the blessed God? And Jesus said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the high priest rending his garments, saith: What need we any further witnesses? You have heard the blasphemy. What think you? Who all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him: Prophesy: and the servants struck him with the palms of their hands. Now when Peter was in the court below, there came one of the maidservants of the high priest. And when she had seen Peter warming himself, looking on him she saith: Thou also wast with Jesus of Nazareth. But he denied, saying: I neither know nor understand what you say. And he went forth before the court; and the cock crew. And again a maidservant seeing him, began to say to the standers by: This is one of them. But he denied again. And after a while they that stood by said again to Peter: Surely thou art one of them; for thou art also a Galilean. But he began to curse and to swear, saying; I know not this man of whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him: Before the cock crow twice, thou shalt thrice deny me. And he began to weep. And straightway in the morning, the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered him to Pilate. And Pilate asked him: Art Thou the king of the Jews? But he answering, saith to him: Thou sayest it. And the chief priests accused him in many things. And Pilate again asked him, saying: Answer Thou nothing? behold in how many things they accuse thee. But Jesus still answered nothing; so that Pilate wondered. Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire that he would do, as he had ever done unto them. And Pilate answered them, and said: Will you that I release to you the king of the Jews? For he knew that the chief priests had delivered him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to them: What will you then that I do to the king of the Jews? But they again cried out: Crucify him. And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him. And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the court of the palace, and they called together the whole band: And they clothe him with purple, and platting a crown of thorns, they put it upon him. And they began to salute him: Hail, king of the Jews. And they struck his head with a reed: and they did spit on him. And bowing their knees, they adored him. And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him. And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. And they bring him into the place called Golgotha, which being interpreted is, the place of Calvary. And they gave him to drink wine mingled with myrrh; but he took it not. And crucifying him, they divided his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the inscription of his cause was written over: THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith: And with the wicked he was reputed. And they that passed by blasphemed him, wagging their heads, and saying: Vah, Thou that destroys the temple of God, and in three days builds it up again; Save Thyself, coming down from the cross. In like manner also the chief priests mocking, said with the scribes one to another: He saved others; himself he cannot save. Let Christ the king of Israel come down now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. And at the ninth hour, Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabacthani? Which is, being interpreted, My God, my God, why hast thou forsaken me? And some of the standers by hearing, said: Behold he calls Elias. And one running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias come to take him down. And Jesus having cried out with a loud voice, gave up the ghost. *(Here genuflect, and pause a moment.)* And the veil of the temple was rent in two, from the top to the bottom. And the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the son of God. And there were also women looking on afar off: among whom was Mary Magdalen, and Mary the mother of James the less and of Joseph, and Salome: Who also when he was in Galilee followed him, and ministered to him, and many other women that came up with him to Jerusalem. And when evening was now come, - because it was the Parasceve, that is, the day before the sabbath, - Joseph of Arimathea, a noble counselor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre.

S: Praise to Thee, O Christ.
P: May our offenses be erased by the words of the Gospel.

AT THE CENTER OF THE ALTAR

P: Dóminus vobíscum.
S: Et cum spíritu tuo.
P: Orémus.

(Sit)

AT THE CENTER OF THE ALTAR

P: The Lord be with you.
S: And with your spirit.
P: Let us pray.

(Sit)

OFFERTORY Psalms 139: 5
Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis éripe me.

Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me.

P: Súscipe, sancte Pater, omnípotens ætérne Deus, hanc immaculátam hóstiam, quam ego indígnus fámulus tuus óffero tibi, Deo meo vivo et vero, pro innumerabílibus peccátis, et offensiónibus, et negligéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus christiánis vivis atque defúnctis: ut mihi, et illis profíciat ad salútem in vitam ætérnam. Amen.

P: Receive, O Holy Father, almighty and eternal God, this spotless host, which I, Thine unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offenses, and negligences, and for all here present; and also for all faithful Christians both living and dead, that it may profit me and them for salvation unto life everlasting. Amen.

AT THE RIGHT SIDE OF THE ALTAR

P: Deus, qui humánæ substántiæ dignitátem mirabíliter condidísti, et mirabílius reformásti: da nobis per hujus aquæ et vini mystérium, ejus divinitátis esse consórtes, qui humanitátis nostræ fíeri dignátus est párticeps, Jesus Christus Fílius tuus Dóminus noster: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sǽcula sæculórum. Amen.

AT THE RIGHT SIDE OF THE ALTAR

P: O God, Who wonderfully formed the dignity of human nature, and more wonderfully restored it, grant us through the mystery of this water and wine, to be made participants of His divinity, Who condescended to become a partaker of our humanity, Jesus Christ, Thy Son, our Lord, Who with Thee, lives and reigns in the unity of the Holy Spirit, God, forever and ever. Amen.

AT THE CENTER OF THE ALTAR

P: Offérimus tibi, Dómine, cálicem salutáris tuam deprecántes cleméntiam: ut in conspéctu divínæ majestátis tuæ, pro nostra, et totíus mundi salúte cum odóre suavitátis ascéndat. Amen. In spíritu humilitátis, et in ánimo contríto suscipiámur a te, Dómine, et sic fiat sacrifícium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus. Veni, sanctificátor omnípotens ætérne Deus: et bénedic hoc sacrifícium, tuo sancto nómini præparátum.

AT THE CENTER OF THE ALTAR

P: We offer Thee, O Lord, the chalice of salvation, pleading Thy clemency, that it may ascend in the sight of Thy divine majesty, with a sweet fragrance, for our salvation and for that of the whole world. Amen. In a humble spirit and a contrite heart may we be received by Thee, O Lord, and let our sacrifice be so made in Thy sight this day that it may please Thee, O Lord God. Come, O sanctifier, almighty and eternal God, and bless this sacrifice prepared for Thy holy name.

(Only at High Mass when incense is used)

***P:** Per intercessiónem beáti Michǽlis Archángeli, stantis a dextris altáris incénsi, et ómnium electórum suórum, incénsum istud dignétur Dóminus benedícere, et in odórem suavitátis accípere. Per Christum Dóminum nostrum. Amen.*
***P:** Incénsum istud a te benedíctum, ascéndat ad te, Dómine, et descéndat super nos misericórdia tua.*
***P:** Dirigátur, Dómine, orátio mea, sicut incénsum, in conspéctu tuo: elevátio mánuum meárum sacrifícium vespertínum. Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiæ, ad excusándas excusatiónes in peccátis.*
***P:** Accéndat in nobis Dóminus ignem sui amóris, et flamma ætérnæ caritátis. Amen.*

(Only at High Mass when incense is used)

***P:** By the intercession of blessed Michael the Archangel, who stands at the right hand of the altar of incense, and of all His elect, may the Lord deign to bless this incense, and to receive it as a sweet fragrance, through Christ our Lord.*
***P:** May this incense, blessed by Thee, ascend to Thee, O Lord, and may Thy mercy descend upon us.*
***P:** Let my prayer be directed, O Lord, 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: that my heart may not incline to evil words: to make excuses in sins.*

***P:** May the Lord enkindle in us the fire of His love and the flame of everlasting charity. Amen.*

AT THE RIGHT SIDE OF THE ALTAR

P: Lavábo inter innocéntes manus meas: et circumdábo altáre tuum, Dómine: Ut áudiam vocem laudis, et enárrem univérsa mirabília tua. Dómine, diléxi decórem domus tuæ, et locum habitatiónis glóriæ tuæ. Ne perdas cum ímpiis, Deus, ánimam meam, et cum viris sánguinum vitam meam: In quorum mánibus iniquitátes sunt: déxtera eórum repléta est munéribus. Ego autem in innocéntia mea ingréssus sum: rédime me, et miserére mei. Pes meus stetit in diréncto: in ecclésiis benedícam te, Dómine. Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in princípio, et nunc, et semper: et in sǽcula sæculórum. Amen.

AT THE RIGHT SIDE OF THE ALTAR

P: 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 wondrous deeds. I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth. Destroy not my soul, O God, with the wicked, nor my life with men of blood. In whose hands are iniquities, their right hand is full with gifts. But I have walked in my innocence: redeem me, and have mercy on me. My foot has stood on the right path; in the churches I will bless Thee, O Lord. 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

P: Súscipe, sancta Trínitas, hanc oblatiónem, quam tibi offérimus ob memóriam passiónis, resurrectiónis, et ascensiónis Jesu Christi Dómini nostri: et in honórem beátæ Mariæ semper Vírginis, et beáti Joánnis Baptístæ, et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium Sanctórum: ut illis profíciat ad honórem, nobis autem ad salútem: et illi pro nobis intercédere dignéntur in cælis, quorum memóriam ágimus in terris. Per eúndem Christum Dóminum nostrum. Amen.

AT THE CENTER OF THE ALTAR

P: Receive, O holy Trinity, this oblation which we offer to Thee in remembrance of the passion, resurrection, and ascension of Our Lord Jesus Christ, and in honor of blessed Mary, ever Virgin, blessed John the Baptist, the holy Apostles Peter and Paul, and of these and of all the Saints; that it may avail unto their honor and our salvation, and may they deign to intercede in heaven for us who honor their memory here on earth. Through the same Christ, our Lord. Amen.

P: Oráte fratres: ut meum ac vestrum sacrifícium acceptábile fiat apud Deum Patrem omnipoténtem.
S: Suscípiat Dóminus sacrifícium de mánibus tuis ad laudem, et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ.
P: Amen.

P: Pray brethren, that my sacrifice and yours may be acceptable to God the Father almighty.
S: May the Lord receive the sacrifice from your hands, to the praise and glory of His name, to our benefit, and that of all His holy Church.

P: Amen.

SECRET *(silently)*
Sacrifícia nos, quǽsumus, Dómine, propénsius ista restáurent: quæ medicinálibus sunt institúta jejúniis. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus,

May these sacrifices, we beseech Thee, O Lord, which are observed along with health-giving fasts, speedily restore us. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God,

(aloud, to conclude the Secret Prayer)
P: ...per ómnia sǽcula sæculórum.

(Stand at High Mass)

S: Amen.
P: Dóminus vobíscum.
S: Et cum spíritu tuo.
P: Sursum corda.
S: Habémus ad Dóminum.
P: Grátias agámus Dómino Deo nostro.
S: Dignum et justum est.

P: ...forever and ever.

(Stand at High Mass)

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

PREFACE OF THE HOLY CROSS
Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui salútem humáni géneris in ligno Crucis constituísti: ut unde mors oriebátur, inde vita resúrgeret: et, qui in ligno vincébat, in ligno quoque vincerétur: per Christum, Dóminum nostrum. Per quem majestátem tuam laudant Ángeli, adórant Dominatiónes, tremunt Potestátes. Cæli cælorúmque Virtútes ac beáta Séraphim sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítti jubeas, deprecámur, súpplici confessióne dicéntes:

It is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God: Who didst establish the salvation of mankind on the tree of the Cross: that whence death came, thence also life might arise again, and that he, who overcame by the tree, by the tree also might be overcome: Through Christ our Lord. Through Whom the Angels praise Thy Majesty, the Dominations worship it, the Powers stand in awe. The Heavens and the Heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. With whom, we pray Thee, command that our voices of supplication also be admitted in confessing Thee saying:

(Kneel)

P: Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. † Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

(Kneel)

P: Holy, holy, holy, Lord God of Hosts! Heaven and earth are filled with Thy glory. Hosanna in the highest!
† Blessed is He Who comes in the name of the Lord. Hosanna in the highest!

THE ROMAN CANON
(silently)

P: Te ígitur, clementíssime Pater, per Jesum Christum Fílium tuum, Dóminum nostrum, súpplices rogámus, ac pétimus uti accépta hábeas, et benedícas, hæc dona, hæc múnera, hæc sancta sacrifícia illibáta, in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro **N.**, et Antístite nostro **N.**, et ómnibus orthodóxis, atque cathólicæ et apostólicæ fidei cultóribus.

THE ROMAN CANON
(silently)

P: Therefore, most merciful Father, we humbly pray and entreat Thee, through Jesus Christ, Thy Son, Our Lord, that Thou would accept and bless these gifts, these offerings, these holy and spotless sacrifices, which, in the first place, we offer Thee for Thy holy catholic Church: deign to pacify, to guard, to unite, and to govern her throughout the world, together with Thy servant **N.**, our Pope, and **N.**, our Bishop; and all orthodox believers of the catholic and apostolic faith.

P: Meménto, Dómine, famulórum, famularúmque tuárum **N.**, et **N.**, et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrifícium laudis, pro se, suísque ómnibus: pro redemptióne animárum suárum, pro spe salútis et incolumitátis suæ: tibíque reddunt vota sua ætérno Deo, vivo et vero.

P: Be mindful, O Lord, of Thy servants and handmaids **N.** and **N.**, and of all here present, whose faith and devotion are known unto Thee, for whom we offer, or who offer to Thee, this sacrifice of praise for themselves, and for all their own, for the redemption of their souls, for their hope of salvation and safety; and who pay their vows to Thee, the everlasting, living, and true God.

P: Communicántes, et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genitrícis Dei et Dómini nostri Jesu Christi: sed et beáti Joseph, ejúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomǽi, Matthǽi, Simónis, et Thaddǽi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni, et ómnium Sanctórum tuórum; quorum méritis precibúsque concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. Per eúndem Christum Dóminum nostrum. Amen.

P: Having communion with, and venerating first of all the memory of the glorious and ever Virgin Mary, Mother of our God and Lord Jesus Christ; and also of blessed Joseph, Spouse of the same Virgin, and of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and all Thy Saints, by whose merits and prayers, grant that in all things we may be defended by the help of Thy protection. Through the same Christ, our Lord. Amen.

P: Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quǽsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

P: We therefore beseech Thee, O Lord, to graciously accept this oblation of our service, as also of Thy entire family; dispose our days in Thy peace, save us from eternal damnation, and command that we be numbered in the flock of Thine elect. Through Christ our Lord. Amen.

P: Quam oblatiónem tu, Deus, in ómnibus, quǽsumus, benedíctam, adscríptam, ratam, rationábilem, acceptabilémque fácere dignéris: ut nobis Corpus, et Sanguis fiat dilectíssimi Fílii tui Dómini nostri Jesu Christi.

P: Which oblation, do Thou, O God, deign in all respects to make blessed, approved, ratified, reasonable and acceptable, so that it may become for us the Body and Blood of Thy most beloved Son, our Lord, Jesus Christ.

P: Qui prídie quam paterétur, accépit panem in sanctas, ac venerábiles manus suas, et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem, tibi grátias agens, benedíxit, fregit, dedítque discípulis suis, dicens:
Accípite, et manducáte ex hoc omnes,
HOC EST ENIM CORPUS MEUM.

P: Who, the day before He suffered, took bread into His holy and venerable hands, and with His eyes raised to heaven, unto Thee, God, His almighty Father, giving thanks to Thee, He blessed it, broke it, and gave it to His disciples saying:
Take, all of you, and eat of this:
FOR THIS IS MY BODY.

P: Símili modo postquam cænátum est, accípiens et hunc præclárum Cálicem in sanctas ac venerábiles manus suas: item tibi grátias agens, benedíxit, dedítque discípulis suis, dicens:
Accípite, et bíbite ex eo omnes,
HIC EST ENIM CALIX SÁNGUINIS MEI, NOVI ET AETÉRNI TESTAMÉNTI: MYSTÉRIUM FÍDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDÉTUR IN REMISSIÓNEM PECCATÓRUM.
Hæc quotiescúmque fecéritis, in mei memóriam faciétis.

P: In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, and giving thanks to Thee, He blessed it, and gave it to His disciples, saying:
Take, all of you, and drink of this:
FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE POURED OUT FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.
As often as you shall do these things, you do them in memory of Me.

P: Unde et mémores, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui Dómini nostri tam beátæ passiónis, nec non et ab ínferis resurrectiónis, sed et in cælos gloriósæ ascensiónis: offérimus præcláræ majestáti tuæ de tuis donis, ac datis, hóstiam puram, hóstiam sanctam, hóstiam immaculátam, Panem sanctum vitæ ætérnæ, et Cálicem salútis perpétuæ.

P: Wherefore, Lord, we, Thy servants, but also Thy holy people, mindful of the same Christ, Thy Son, our Lord, of His blessed passion, and of His resurrection from the grave, and of His glorious ascension into heaven, offer unto Thy most excellent majesty of Thine own gifts, bestowed upon us, a pure victim, a holy victim, an unspotted victim, the holy Bread of eternal life and the Chalice of everlasting salvation.

P: Supra quæ propítio ac seréno vultu respícere dignéris; et accépta habére, sícuti accépta habére dignátus es múnera púeri tui justi Abel, et sacrifícium Patriárchæ nostri Ábrahæ: et quod tibi óbtulit summus sacérdos tuus Melchísedech, sanctum sacrifícium, immaculátam hóstiam.

P: Deign to regard them with a gracious and serene countenance, and to accept them, as Thou didst deign to accept the gifts of Thy just servant Abel, and the sacrifice of Abraham our Patriarch, and that which Thy chief priest Melchisedech offered to Thee, a holy sacrifice, an unspotted victim.

P: Súpplices te rogámus, omnípotens Deus: jube hæc perférri per manus sancti Ángeli tui in sublíme altáre tuum, in conspéctu divínæ majestátis tuæ: ut quotquot, ex hac altáris participatióne sacrosánctum Fílii tui, Corpus, et Sánguinem sumpsérimus, omni benedictióne cæléstis et grátia repleámur. Per eúndem Christum Dóminum nostrum. Amen.

P: Humbly we pray Thee, almighty God, command these offerings to be borne by the hands of Thy holy Angel to Thine altar on high, in the sight of Thy divine majesty, so that as many of us as shall, by partaking from this altar, consume the most holy Body and Blood of Thy Son, may be filled with every heavenly grace and blessing. Through the same Christ our Lord. Amen.

P: Meménto étiam, Dómine, famulórum, famularúmque tuarum **N.** et **N.** qui nos præcessérunt cum signo fídei, et dórmiunt in somno pacis. Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigérii, lucis et pacis, ut indúlgeas, deprecámur. Per eúndem Christum Dóminum nostrum. Amen.

P: Be mindful also, O Lord, of Thy servants and handmaids **N.** and **N.** who have gone before us with the sign of faith and rest in the sleep of peace. To these, O Lord, and to all who rest in Christ, we plead that you grant a place of comfort, light, and peace. Through the same Christ our Lord. Amen.

P: Nobis quoque peccatóribus fámulis tuis, de multitúdine miseratiónum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus: cum Joánne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Ágatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed véniæ, quǽsumus, largítor admítte. Per Christum Dóminum nostrum.

P: To us sinners also, Thy servants, trusting in the multitude of Thy mercies, deign 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, not as appraiser of merit but as bestower of pardon, to admit us. Through Christ our Lord.

P: Per quem hæc ómnia, Dómine, semper bona creas, sanctíficas, vivíficas, benedícis, et præstas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipoténti, in unitáte Spíritus Sancti, omnis honor, et glória.

P: Through Whom, O Lord, Thou always create, sanctify, quicken, bless and bestow upon us all good things. Through Him and with Him and in Him is to Thee, God the Father almighty, in the unity of the Holy Spirit, all honor and glory,

(aloud, to conclude the Canon)
P: Per ómnia sǽcula sæculórum.
(Stand at High Mass)
S: Amen.

(aloud, to conclude the Canon)
P: Forever and ever.
(Stand at High Mass)
S: Amen.

P: Orémus. Præcéptis salutáribus móniti, et divína institutióne formáti, audémus dícere:
Pater noster, qui es in cælis: Sanctificétur nomen tuum: Advéniat regnum tuum: Fiat vóluntas tua, sicut in cælo, et in terra. Panem nostrum quotidiánum da nobis hódie: Et dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem:
S: Sed líbera nos a malo.
P: Amen

P: Let us pray: Admonished by Thy saving precepts, and following Thy divine institution, we dare to say:
Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation.
S: But deliver us from evil.
P: Amen.

P: Líbera nos, quǽsumus, Dómine, ab ómnibus malis, prætéritis, præséntibus, et futúris: et intercedénte beáta et gloriósa semper Vírgine Dei Genitríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi et ab omni perturbatióne secúri. Per eúndem Dominum nostrum Jesum Christum Fílium tuum. Qui tecum vivit et regnat in unitáte Spiritus Sancti Deus, per ómnia sǽcula sæculórum.

S: Amen.
P: Pax Dómini sit semper vobíscum.

S: Et cum spíritu tuo.
(Kneel at High Mass)
P: Hæc commíxtio, et consecrátio Córporis et Sánguinis Dómini nostri Jesu Christi fiat accipiéntibus nobis in vitam ætérnam. Amen.

P: Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious ever-Virgin Mary, Mother of God, together with Thy blessed Apostles, Peter and Paul, and Andrew, and all the Saints, mercifully grant peace in our days, that sustained by the help of Thy mercy, we may be always free from sin and secure from all disturbance. Through the same Jesus Christ, Thy Son, our Lord, Who lives and reigns with Thee, in the unity of the Holy Spirit, God, forever and ever.
S: Amen.
P: The peace of the Lord be always with you.
S: And with your spirit.
(Kneel at High Mass)
P: May this mingling and consecration of the Body and Blood of our Lord Jesus Christ be to us who receive it effectual unto eternal life. Amen.

Agnus Dei, qui tollis peccáta mundi: **(strike breast)** miserére nobis.

Agnus Dei, qui tollis peccáta mundi: **(strike breast)** miserére nobis.

Agnus Dei, qui tollis peccáta mundi: **(strike breast)** dona nobis pacem.

Lamb of God, Who takes away the sins of the world, **(strike breast)** have mercy on us.
Lamb of God, Who takes away the sins of the world, **(strike breast)** have mercy on us.
Lamb of God, Who takes away the sins of the world, **(strike breast)** grant us peace.

P: Dómine Jesu Christe, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respícias peccáta mea, sed fidem Ecclésiæ tuæ: eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris: Qui vivis et regnas Deus per ómnia sǽcula sæculórum. Amen.

P: O Lord Jesus Christ, Who said to Thine Apostles: Peace I leave you, My peace I give you; regard not my sins, but the faith of Thy Church, and deign to grant her peace and to unify her according to Thy will: Who lives and reigns God, forever and ever. Amen.

P: Dómine Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spíritu Sancto, per mortem tuam mundum vivificásti: líbera me per hoc sacrosánctum Corpus et Sánguinem tuum ab ómnibus iniquitátibus meis, et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permíttas: Qui cum eódem Deo Patre et Spiritu Sancto vivis et regnas Deus in sǽcula sæculórum. Amen.

P: Lord Jesus Christ, Son of the living God, Who, by the will of the Father, with the cooperation of the Holy Spirit, hast by Thy death given life to the world; deliver me by this Thy most sacred Body and Blood, from all my sins and from all evils. Make me always cleave to Thy commandments, and never permit me to be separated from Thee, Who with the same God the Father and the Holy Spirit, lives and reigns, God, forever and ever. Amen.

P: Percéptio Córporis tui, Dómine Jesu Christe, quod ego indígnus súmere præsúmo, non mihi provéniat in judícium et condemnatiónem: 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 sǽcula sæculórum. Amen.

P: Let not the partaking of Thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation; but through Thy kindness, may it benefit me, a safeguard both of mind and body, and a certain remedy. Who with God the Father, in the unity of the Holy Spirit, lives and reigns God, forever and ever. Amen.

P: Panem cæléstem accípiam, et nomen Dómini invocábo.

P: I will take the Bread of heaven, and will call upon the name of the Lord.

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

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

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

P: May the Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

P: Quid retríbuam Dómino pro ómnibus quæ retríbuit mihi? Cálicem salutáris accípiam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

P: What return shall I render unto the Lord for all He has given me? I will take the Chalice of salvation, and I will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

P: Sanguis Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

P: May the Blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

P: Ecce Agnus Dei, ecce qui tollit peccáta mundi.

P: Behold the Lamb of God, behold Him who takes away the sins of the world.

S: Dómine, non sum **(strike breast)** dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.
S: Dómine, non sum **(strike breast)** dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.
S: Dómine, non sum **(strike breast)** dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

S: Lord, I am **(strike breast)** not worthy that Thou should enter under my roof; but only say the word and my soul shall be healed.
S: Lord, I am **(strike breast)** not worthy that Thou should enter under my roof; but only say the word and my soul shall be healed.
S: Lord, I am **(strike breast)** not worthy that Thou should enter under my roof; but only say the word and my soul shall be healed.

AT THE COMMUNION RAIL
P: Corpus Dómini nostri Jesu Christi custódiat ánimam tuam in vitam ætérnam. Amen.

AT THE COMMUNION RAIL
P: May the Body of our Lord Jesus Christ preserve your soul unto everlasting life. Amen.

AT THE CENTER OF THE ALTAR
P: Quod ore súmpsimus, Dómine, pura mente capiámus: et de múnere temporáli fiat nobis remédium sempitérnum.

P: Corpus tuum, Dómine, quod sumpsi, et Sanguis, quem potávi, adhǽreat viscéribus meis: et præsta; ut in me non remáneat scélerum mácula, quem pura et sancta refecérunt sacraménta: Qui vivis et regnas in sǽcula sæculórum, Amen.

AT THE CENTER OF THE ALTAR
P: 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.
P: May Thy Body, O Lord, which I have consumed, and Thy Blood which I have drunk, cling to my vitals; and grant that no wicked stain may remain in me, whom these pure and holy mysteries have refreshed. Who lives and reigns, forever and ever. Amen.

AT THE RIGHT SIDE OF THE ALTAR

COMMUNION Psalms 68: 13-14
Advérsum me exercebántur, qui sedébant in porta: et in me psallébant, qui bibébant vinum: ego vero oratiónem meam ad te, Dómine: tempus beneplácita, Deus, in multitúdine misericórdiæ tuæ.

AT THE RIGHT SIDE OF THE ALTAR

They that sat in the gate spoke against me: and they that drank wine made me their song. But as for me, my prayer is to Thee, O Lord; for the time of Thy good pleasure, O God. In the multitude of Thy mercy hear me.

AT THE CENTER OF THE ALTAR
(Stand at High Mass)
P: Dóminus vobíscum.
S: Et cum spíritu tuo.

AT THE CENTER OF THE ALTAR
(Stand at High Mass)
P: The Lord be with you.
S: And with your spirit.

AT THE RIGHT SIDE OF THE ALTAR
P: Orémus.

POSTCOMMUNION
Sanctificatiónibus tuis, omnípotens Deus: et vitia nostra curéntur, et remédia nobis sempitérna provéniant. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sǽcula sæculórum.

S: Amen.
P: Orémus.

PRAYER OVER THE PEOPLE
Humiliáte cápita vestra Deo.
Tua nos misericórdia, Deus, et ab omni subreptióne vetustátis expúrget, et capáces sanctæ novitátis effíciat. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sǽcula sæculórum.

S: Amen.

AT THE RIGHT SIDE OF THE ALTAR
P: Let us pray.

By Thy holy mysteries, almighty God, may our vices be cured, and everlasting healing be granted to us. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

S: Amen.
P: Let us pray.

Bow your heads to God.
May Thy mercy, O God, cleanse us from all traces of our old nature, and enable us to be formed anew unto holiness. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

S: Amen.

AT THE CENTER OF THE ALTAR
P: Dóminus vobíscum.
S: Et cum spíritu tuo.
P: Ite, Missa est.
S: Deo grátias.
(Kneel at High Mass)
P: Pláceat tibi, sancta Trínitas, obséquium servitútis meæ: et præsta; ut sacrifícium, quod óculis tuæ majestátis indígnus obtúli, tibi sit acceptábile, mihíque et ómnibus pro quibus illud obtúli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.

P: Benedícat vos omnípotens Deus, † Pater, et Fílius, et Spíritus Sanctus.
S: Amen.

AT THE CENTER OF THE ALTAR
P: The Lord be with you.
S: And with your spirit.
P: Go, the Mass is ended.
S: Thanks be to God.
(Kneel at High Mass)
P: 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 unto Thee, and may, through Thy mercy, be a propitiation for myself and all those for whom I have offered it. Through Christ our Lord. Amen.
P: May almighty God bless you, † the Father, Son, and Holy Spirit.
S: Amen.

AT THE LEFT SIDE OF THE ALTAR
(Stand)
P: Dóminus vobíscum.
S: Et cum spíritu tuo.
P: Inítium sancti Evangélii secúndum Joánnem.
S: Glória tibi, Dómine.
P: In princípio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípio apud Deum. Ómnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fíeri, 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 grátiæ et veritátis.

S: Deo grátias.

AT THE LEFT SIDE OF THE ALTAR
(Stand)
P: The Lord be with you.
S: And with your spirit.
P: The beginning of the holy Gospel according to John.
S: Glory be to Thee, O Lord.
P: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not that light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God, to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
(Genuflect) AND THE WORD WAS MADE FLESH,
and dwelt among us, (and we saw His glory, the glory as it were of the only begotten of the Father,) full of grace and truth.
S: Thanks be to God.