

LATIN-ENGLISH HAND MISSAL
FOR THE CARMELITE RITE
TRADITIONAL LATIN MASS

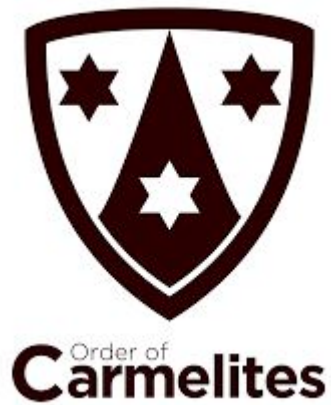
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DEDICATION

This worship aid is but a tiny reflection of the love and appreciation we have for our good Pastor, Father James Sidoti, and our Parochial Vicar, Father Lucian Beltzner (both O.Carm.). These men have, by their example, constantly shown us great love, dedication, patience, support, and how to live wholesome lives.

Feast of the Assumption, 2017

INTRODUCTION

This Hand Missal is the result of a collaborative effort on the part of Paul Coffey, David Pietrusza, and Tanya Smith, all of St. Joseph's Church in Troy, NY, and with assistance from the Latin Liturgy Association. It was developed under the auspices and with the encouragement of our priests: Pastor Sidoti, and Parochial Vicar Beltzner.

The Carmelite Rite is a direct derivative of the Rite of the Holy Sepulcher as celebrated in the Holy Land during the Kingdom of Jerusalem, established by the Crusaders in 1099. As such, its provenance exempted it from absorption into the Roman Rite in 1570, when Pope Saint Pius V issued the papal bull *Quo Primum Témpace*. That Saint had a great respect for tradition and exempted any Latin rite that was already 200 years old or older (at the time of the bull's promulgation) from conformance to the Roman Rite. Over the objections of St. John of the Cross, the Discalced Carmelites abandoned the Carmelite Rite in favor of the Roman Rite. But those brothers of the "Ancient Observance" did not.

On April 30, 2011, another Pope with great respect for tradition, Benedict XVI, issued an instruction regarding his Apostolic Letter *Summórum Pontíficum*. Among other clarifications to *Summórum Pontíficum*, the instruction says, "The use of the liturgical books proper to the Religious Orders, which were in effect in 1962, is permitted." And so we once again have this beautiful example of a Traditional Latin Mass as celebrated nearly a millennium ago in the Holy City of Jerusalem.



Commemoration of the Blessed Virgin Mary of Mount Carmel

July 16th

Greater-double feast, White Vestments

The St. Andrew Daily Missal

Father Gaspar Lefebvre

Imprimatur, 22 Oct. 1945

According to a pious tradition authorized by the liturgy, on the day of Pentecost a number of men who walked in the footsteps of the holy prophets Elias and Eliseus, and whom John the Baptist had prepared for the advent of Jesus, embraced the Christian faith, and erected the first church to the Blessed Virgin on Mt. Carmel, at the very spot where Elias had seen a cloud arise, a figure of the fecundity of the Mother of God. They were called Brethren of Blessed Mary of Mt. Carmel. These religious came to Europe in the thirteenth century and in 1245 Innocent IV gave his approbation to their rule under the general-ship of Simon Stock, an English Saint.

On July 16th, 1251, Mary appeared to this fervent servant and placed in his hands the habit which was to be their distinctive sign.

Innocent IV blessed this habit and attached to it many privileges not only for the members of the Order but for those who entered the Confraternity of our Lady of Mt. Carmel. By wearing the scapular which is in smaller form than the Carmelite Fathers, they participate in all their merits and may hope to obtain through the Virgin a prompt delivery from purgatory, if they have faithfully observed abstinence, chastity according to their state and said the prayers prescribed by John XXII in the Sabbatine bull published on March 3, 1322. The Feast of Our Lady of Mt. Carmel, at first celebrated only in the churches of the Order, was extended to all of Christendom by Benedict XIII in 1726.

INSTRUCTIONS FOR THE USE OF THIS HAND MISSAL TO PARTICIPATE IN THE CELEBRATION OF THE CARMELITE RITE LATIN MASS.

1. This Missal contains the text for the Low (read) Mass and the High (sung) Mass. Words in *italics* refer to the variations in a High Mass. The Solemn High Mass (with Deacon and Subdeacon) is not addressed.
2. Words spoken only by the priest are prefaced with '**P:** '. The words of the servers are prefaced with '**S:** '. Responses made by the congregation (with the servers) are highlighted – for instance - **S: Kýrie, eléison.**
3. The symbol **†** means make the Sign of the Cross. The letter '**N:**' represents a name to be inserted. (Such as one of the four Evangelists, the name of the Pope, the name of the local Bishop, and, the names of the living and dead whom we wish to commend to God at this Mass.)
4. This Missal contains only the unchanging part of the Mass, called the 'Ordinary'. The changeable part of the Mass is called the 'Proper' and contains the readings for the day. This is provided as a separate sheet (found loosely inserted, or stacked separately). At the appropriate points, instructions, such as –

(see the Mass Proper for today's)

INTROIT

will be found in the Missal and you should then refer to the **Mass Proper** insert for that content.

5. Instructions for standing, sitting, and kneeling are in parentheses. (At Low Mass, it may be the custom to kneel throughout, except to stand for the Gospel, Creed, and Last Gospel.)
6. The rules in effect in 1962 for the celebration of this form of the Mass are still in effect today. For that reason, Communion is received kneeling (unless disability precludes) and on the tongue, and, there are no Extraordinary Ministers of Holy Communion. The liturgical calendar is the calendar in effect in 1962, with seasons for Epiphany, Septuagesima (pre-Lent), and Pentecost. Unlike the calendar for the Mass of Paul VI, which has a three-year cycle of Sunday readings, the 1962 calendar has only one year of Propers. This means that the readings for the Fourth Sunday after Pentecost, for example, are the same every year.

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ORDINARY OF THE MASS

APPROACHING THE ALTAR

(Stand)

(The priest recites Psalm 42 in a lowered voice. This psalm of David is believed to have been composed while in exile, after his son, Absalom, usurped the throne of Israel. David has left the Ark of the Covenant in Jerusalem and does not know if he will ever return. 2 Samuel 15:25-26)

- P:**
- Júdica me, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo et dolóso érué me.
 - Quia tu es, Deus, fortitúdo mea: quare me repulísti, et quare tristis incédo, dum afflígit me inimícus?
 - Emítte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua.
 - Et introíbo ad altáre Dei: ad Deum qui lætíficat juventútem meam.
 - Confitébor tibi in cíthara, Deus, Deus meus: quare tristis es, ánima mea, et quare contúrbas me? Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei, et Deus meus.

(The *Glória Patri* is not said during Passiontide.)

Glória Patri et Fílio et Spirítui Sancto, sicut erat in princípó, et nunc, et semper, et in sæcula sæculórum. Amen.

PREPARATION AT THE THE ALTAR

(For a Low Mass, the priest now pours wine and water into the chalice, blessing only the water. In a High Mass, the chalice is prepared in the same manner, but before the Gospel.)

S: Benedícite.

P: In nómine Patris, et Fílii, et Spíritus Sancti.

S: Amen.

A PARTIAL GUIDE TO THE PRONUNCIATION OF ECCLESIASTICAL LATIN:

VOWELS & DIPHTHONGS:

	<u>LONG</u>	<u>SHORT</u>	
a	father	facility	
	peccáta	peccáta	(sins)
au	out	-	
	gaudéte	-	(rejoice)
e	they	get	
	sédet	sédet	(he sits)
æ	they	-	
	cælum -	-	(heaven)
œ	they	-	
	prœlium	-	(battle)
i	machine	fit	
	vidit	vidit	(he sees)
o	no	confess	
	confiteor	confiteor	(I confess)
u	rule	put	
	crucifíxus	crucifíxus	(crucifix)
y	machine	-	
	martyr -	-	(martyr)

A PARTIAL GUIDE TO THE PRONUNCIATION OF ECCLESIASTICAL LATIN:

CONSONANTS:

- c hard (like *k*) before a, o, and u
For example: confíteor, peccáta
- c soft (as in chip) before e, i, æ, œ
For example: cíthara, cælum
- cc soft (like the *tch* in matches)
For example: ecce
- g hard (like the *g* in God) before a, o, and u
For example: Gallus, gaudéte
- g soft (like the *g* in gentle) before e, i, æ, œ
For example: gens, unigénitus
- gn like the *ni* in onion
For example: Agnus
- gg like the *dj* in adjust before e or i
For example: aggéro
- j like *y* in yes
For example: judicáre, jube
- r like the *r* in three (tongue-rolled)
For example: tres
- t like *ts* before *i* plus a vowel
For example: justítia
- x like *gs* in words beginning with *ex* followed by a vowel, *h*, or *s*
For example: exáudi
otherwise like the *ks* sound in axe

ORDINARY OF THE MASS

APPROACHING THE ALTAR

(Stand)

(The priest recites Psalm 42 in a lowered voice. This psalm of David is believed to have been composed while in exile, after his son, Absalom, usurped the throne of Israel. David has left the Ark of the Covenant in Jerusalem and does not know if he will ever return. 2 Samuel 15:25-26)

- P:**
- Judge me, O God, and distinguish my cause from the unholy nation, deliver me from the unjust and deceitful man.
 - For Thou, O God, art my strength, why hast Thou cast me off? And why do I go about in sadness, while the enemy afflicts me?
 - Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy mount, and into Thy tabernacles.
 - And I will go unto the altar of God: to God, Who gives joy to my youth.
 - I shall praise Thee upon the harp, O God, my God. Why are you sad, O my soul, and why do you disquiet me? Hope in God, for I will still praise Him, the salvation of my countenance, and my God.

(The *Glória Patri* is not said during Passiontide.)

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

PREPARATION AT THE THE ALTAR

(For a Low Mass, the priest now pours wine and water into the chalice, blessing only the water. In a High Mass, the chalice is prepared in the same manner, but before the Gospel.)

S: Bless.

P: In the name of the Father and of the Son and of the HoJy Spirit.

S: Amen.

MASS OF THE CATECHUMENS

“Catechumens” is a Greek word meaning “one who is being instructed.” This part of the Mass is so named because the public penitents and catechumens were allowed to be present at it in order to learn about the faith from the scripture readings and the sermon.)

AT THE FOOT OF THE ALTAR

(Kneel)

P: † In nómine Patris, et Fílii, et Spíritus Sancti. Amen. Confitémini Dómino quóniam bonus.

S: Quóniam in sáeculum misericórdia ejus.

P: Confíteor Deo omnipoténti, et beátæ Mariæ semper Vírgini, et beáto Patri nostro Elíæ, ómnibus Sanctis, et vobis fratres: quia peccávi nimis cogitatióne, locutióne, ópere, et omissiÓne: mea culpa. Ídeo precor beátam Mariám semper Vírginem, beatem Patrem nostram Elíam, omnes Sanctos, et vos fratres, oráre pro me ad Dóminum Jesum Christum.

S: Misereátur tui omnípotens Deus, et dimíttat tibi ómnia peccáta tua; líberet te ab omni malo, consérvet et confírmet te in omni ópere bono, et perdúcat te ad vitam ætérrnam.

P: Amen.

S: Confíteor Deo omnipoténti, et beátæ Mariæ semper Vírgini, et beáto patri nostro Elíæ, ómnibus Sanctis, et tibi pater: quia peccávi nimis cogitatióne, locutióne, ópere, et omissiÓne: mea culpa. Ídeo precor beátam Mariám semper Vírginem, beatem Patrem nostram Elíam, omnes Sanctos, et te pater, oráre pro me ad Dóminum Jesum Christum.

P: Misereátur vestri omnípotens Deus, et dimíttat vobis ómnia peccáta vestra; líberet vos ab omni malo, consérvet et confírmet vos in omni ópere bono, et perdúcat vos ad vitam ætérrnam.

S: Amen.

P: Indulgéntiam, absolutiÓnem, et remissiÓnem peccatórum nostrórum, tríbuat nobis omnípotens et miséricors Dóminus.

S: Amen.

(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.

P: May our offenses be erased by the words of the Gospel.

et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis.

S: Deo grátias.

P: Per evangélica dicta deleántur nostra delícta.

MASS OF THE CATECHUMENS

“Catechumens” is a Greek word meaning “one who is being instructed.” This part of the Mass is so named because the public penitents and catechumens were allowed to be present at it in order to learn about the faith from the scripture readings and the sermon.)

AT THE FOOT OF THE ALTAR

(Kneel)

P: † In the name of the Father and of the Son and of the Holy Ghost. Amen. Praise the Lord for He is good.

S: For His mercy endures forever.

P: I confess to almighty God, to blessed Mary ever virgin, to our blessed Father Elias, to all the saints and to you, brethren, that I have sinned exceedingly by thought, word, deed, and omission, through my fault. Therefore, I beseech blessed Mary ever Virgin, our blessed Father Elias, all the saints, and you brethren, to pray for me to our Lord Jesus Christ.

S: May almighty God have mercy on you and forgive you all your sins: may He free you from all evil, preserve and confirm you in every good work, and bring you to life everlasting.

P: Amen.

S: I confess to almighty God, to blessed Mary ever virgin, to our blessed father Elias, to all the saints and to you, father, that I have sinned exceedingly by thought, word, deed, and omission, through my fault. Therefore, I beseech blessed Mary ever Virgin, our blessed father Elias, all the saints, and you father, to pray for me to our Lord Jesus Christ.

P: May almighty God have mercy upon you and forgive you all your sins; may He free you from all evil, strengthen and confirm you in every good work, and bring you to life everlasting.

S: Amen.

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

S: Amen.

P: †Adjutoriūm nostrum in nōmine Dōmini.

S: Qui fecit cælum et terram.

P: Orémus. Aufer a nobis, quæsumus, Dōmine, cunctas iniquitâtes nostras: ut ad Sancta sanctorūm puris mereâmur méntibus introîre. Per Christum Dōminum nostrum. Amen.

AT THE CENTER OF THE ALTAR

P: Orâmus te, Dōmine, per mérita Sanctōrum tuōrum, quorum reliquiæ hic sunt et ómnium Sanctōrum: ut indulgére dignéris ómnia peccâta mea. Amen.

(Only at High Mass when incense is used)

P: *Ab illo benedicâris, in cujus honóre cremáberis.*

P: *Dirigátur, Dōmine, orátio mea, sicut incénsum, in conspéctu tuo: elevátio mánuum meárum sacrificium vespertínium. Pone, Dōmine, custódiâ ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiæ, ad excusândas excusatiónes in peccâtis.*

AT THE RIGHT SIDE OF THE ALTAR

(see the Mass Proper for today's)
INTROIT

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.

ever Virgin secure against all enemies.

S: Amen.

(During the Easter season, the *Salve Regína* is replaced by the following:)

P: Queen of Heaven, rejoice, alleluia: because He whom you merited to bear, alleluia, has risen, as He said, alleluia. Pray for us to God, alleluia.

P: Rejoice and be glad, O Virgin Mary, alleluia.

S: For the Lord has truly risen, alleluia.

P: Let us pray. O God, who through the resurrection of Thy Son, our Lord Jesus Christ, did vouchsafe to gladden Thy servants, grant, we beseech Thee, that through his Virgin Mother Mary, we may obtain the joys of everlasting life. Through Christ our Lord.

S: Amen.

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: (silently) Who was born of the Virgin, to the Father, and by the Holy Ghost, forever and ever. Amen.

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.

secúros. Per Christum Dóminum nostrum.

S: Amen.

(During the Easter season, the *Salve Regína* is replaced by the following:)

P: Regína cæli, lætáre, allelúja; quia quem meruísti portáre, allelúja, resurréxit, sicut dixit, allelúja. Ora pro nobis Deum, allelúja.

P: Gaude et lætáre, Virgo María, allejúa.

S: Quia surréxit Dóminus vere, allelúja.

P: Orémus. Deus, qui per resurrectionem Fílii tui, Dómini nostri Jesu Christi, famíliam tuam lætificáre, dignátus es: præsta, quæsumus, ut per ejus Genetrícum Vírginem Mariám, perpétuæ capiámus gáudia vitæ. Per eúndem Christum Dóminum nostrum.

S: Amen.

AT THE LEFT SIDE OF THE ALTAR

(Stand)

P: Dóminus vobíscum.

S: **Et cum spírítu tuo.**

P: Inítium sancti Evangélli secúndum Joánnem.

S: **Glória tibi, Dómine.**

P: (silently) Qui natus es de Vírgine, cum Patre, et Sancto Spírítu, in sempitérna sæcula. Amen.

P: In princípío erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Ómnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhiberet de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhiberet de lúmine. Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his qui credunt in nómine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt.

(Genuflect) ET VERBUM CARO FACTUM EST

P: Our help is in the name of the Lord.

S: Who made heaven and earth.

P: Let us pray. Take away from us all 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: 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 are to be burnt.*

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.*

AT THE RIGHT SIDE OF THE ALTAR

(see the Mass Proper for today's)
INTROIT

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.

(The *Glória* is omitted on Sundays in Advent and Lent)

(Stand at High Mass)

P: Glória in excélsis Deo. Et in terra pax homínibus bonæ voluntátis. Laudámus te. Benedícimus te. Adorámus te. Glorificámus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus, Rex cæléstis, Deus Pater omnípotens.

Dómine Fili unigénite, Jesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, súscipe deprecatióem nostram. Qui sedes ad dexteram Patris, miserére nobis.

Quóniam tu solus Sanctus. Tu solus Dóminus. Tu solus Altíssimus, Jesu Christe. cum Sancto Spírítu, in glória Dei Patris. Amen.

P: Dóminus vobíscum.

S: **Et cum spírítu tuo.**

AT THE RIGHT SIDE OF THE ALTAR

P: Orémus.

(see the Mass Proper for today's)

COLLECT

P: ...per ómnia sácula sæculórum.

S: **Amen.**

(Sit)

(see the Mass Proper for today's)

EPISTLE

S: Deo grátias.

(see the Mass Proper for today's)

GRADUAL

(or, in Lent, TRACT)

(or, in Eastertide, ALLELUIA)

(At High Mass the chalice is prepared now.)

AT THE CENTER OF THE ALTAR

P: Jube, Dómine, benedícere. Dóminus sit in corde meo et in lábiis meis ad pronuntiándum sanctum Evangélium pacis. †In nómine Patris, et Fílii, et Spírítus Sancti. Amen.

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: Let us pray.

(see the Mass Proper for today's)

POSTCOMMUNION PRAYER

P: ...forever and ever.

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 the blessing of almighty God, †Father, Son, and Holy Ghost, descend upon you and remain always.

S: Amen.

P: Hail Holy Queen, mother of mercy: our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then most gracious advocate, thine eyes of mercy toward us; and after this, our exile, show unto us the blessed fruit of thy womb, Jesus.

O clement, O loving, O sweet Virgin Mary.

P: Pray for us, O holy Mother of God,

S: that we may be made worthy of the promises of Christ.

P: Let us pray. Protect, O Lord, Thy servants with Thine armies of peace: and make those who trust in the patronage of the Blessed Mary

AT THE CENTER OF THE ALTAR

(Stand at High Mass)

P: Dóminus vobíscum.

S: **Et cum spírítu tuo.**

AT THE RIGHT SIDE OF THE ALTAR

P: Orémus.

**(see the Mass Proper for today's)
POSTCOMMUNION PRAYER**

P: ...per ómnia sǎcula sǎculórum.

S: **Amen.**

AT THE CENTER OF THE ALTAR

P: Dóminus vobíscum.

S: **Et cum spírítu tuo.**

P: Ite, Missa est.

S: **Deo grátias.**

(Kneel at High Mass)

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

P: Benedíctio Dei omnipoténtis, †Patris, et Fílii, et Spíritus Sancti, descéndat super vos et máneat semper.

S: **Amen.**

P: Salve, Regína, mater misericórdiæ; vita, dulcédo, et spes nostra, salve. Ad te clamámus éxsules fílii Evæ. Ad te suspirámus geméntes et flentes in hac lacrimárum valle. Eia ergo, Advocáta nostra, illos tuos misericórdes óculos ad nos convérte. Et Jesum, benedíctum fructum ventris tui, nobis post hoc exílium osténde.

O clemens, o pia, o dulcis Virgo María.

P: Ora pro nobis, sancta Dei Génitrix.

S: ut digni efficiámur promissionibus Christi.

P: Orémus. Prótege, Dómine, fámulos tuos subsidiis pacis: et beátæ Mariæ semper Vírginis patrocíniis confidéntes, a cunctis hóstiis redde

(The *Glória* is omitted on Sundays in Advent and Lent)

(Stand at High Mass)

P: Glory to God in the highest, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father almighty.

O Lord Jesus Christ, the only-begotten Son; Lord God, Lamb of God, Son of the Father, Thou Who takest away the sins of the world, have mercy on us; Thou Who takest away the sins of the world; receive our prayer; Thou who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy; Thou alone art the Lord; Thou alone art most high, Jesus Christ, with the Holy Ghost, in the glory of God the Father. Amen.

P: The Lord be with you.

S: And with your Spirit.

AT THE RIGHT SIDE OF THE ALTAR

P: Let us pray.

**(see the Mass Proper for today's)
COLLECT**

P: ...forever and ever.

S: Amen.

(Sit)

**(see the Mass Proper for today's)
EPISTLE**

S: Thanks be to God.

**(see the Mass Proper for today's)
GRADUAL**

(or, in Lent, TRACT)

(or, in Eastertide, ALLELUIA)

(At High Mass the chalice is prepared now.)

AT THE CENTER OF THE ALTAR

P: Pray, Lord, a blessing. May the Lord be in my heart and on my lips, that I may announce the holy Gospel of peace. † In the name of the Father and of the Son and of the Holy Ghost. Amen.

AT THE LEFT SIDE OF THE ALTAR

(Stand)

P: *Dóminus vobíscum.*

S: *Et cum spírítu tuo.*

P: *Sequéntia (Inítium) sancti Evangéllii secúndum (N. of Evangelist).*

S: *Glória tibi, Dómine.*

P: (silently) *Qui natus es de Vírgine, cum Patre, et Sancto Spírítu, in sempitérna sáecula. Amen.*

**(see the Mass Proper for today's)
GOSPEL**

P: *Per evangélica dicta deleántur nostra delícta.*

AT THE CENTER OF THE ALTAR

(The *Credo* is omitted on most weekdays)

(Stand)

P: *Credo in unum Deum, Patrem omnipoténtem, factórem cæli et terræ, visibílium ómnium et invisibílium. Et in unum Dóminum Jesum Christum, Fílium Dei unigénitum. et ex Patre natum ante ómnia sáecula. Deum de Deo, lumen de lúmíne, Deum verum de Deo vero. Génitum, non factum, consubstantiálem Patri: per quem ómnia facta sunt. Qui propter nos hómines, et propter nostram salútem descendit de cælis. **(Genuflect)** ET INCARNÁTUS EST DE SPÍRITU SANCTO EX MARÍA VÍRGINE: ET HOMO FACTUS EST.*

Crucifíxus étiam pro nobis: sub Póntio Piláto passus, et sepúltus est. Et resurrexit tértia die, secúndum Scriptúras. Et ascendit in cælum: sedet ad dexteram Patris. Et iterum ventúrus est cum glória judicáre vivos et mortúos: cujus regni non erit finis. Et in Spírítum Sanctum, Dóminum et vivificántem, qui ex Patre, Filióque procedit. Qui cum Patre, et Fílio simul adorátur et conglorificátur: qui locútus est per Prophétas. Et unam, sanctam, cathólicam et apostólicam Ecclésiám. Confíteor unum baptísma in remissionem peccatórum. Et expécto resurrectionem mortuórum. †Et vitam ventúri sáeculi. Amen.

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

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

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

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: May the Body of our Lord Jesus Christ preserve your soul unto everlasting life. 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.

P: To Thee be praise, glory, and thanksgiving, O holy and blessed and glorious Trinity: Father, Son, and Holy Ghost.

AT THE RIGHT SIDE OF THE ALTAR
**(see the Mass Proper for today's)
COMMUNION VERSE**

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

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

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

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

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.

AT THE COMMUNION RAIL

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

AT THE CENTER OF THE ALTAR

P: Quod ore sumpsimus, Dómine, pura mente capiámus: et de múnere temporáli fiat nobis remédium sempitérnum.

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

P: Tibi laus, tibi glória, tibi gratiárum áctio, O beáta, et benedícta, et gloriósa Trínitas, Pater, et Fílius, et Spíritus Sanctus.

AT THE RIGHT SIDE OF THE ALTAR

(see the Mass Proper for today's)
COMMUNION VERSE

AT THE LEFT SIDE OF THE ALTAR

(Stand)

P: The Lord be with you.

S: And with your spirit.

P: The continuation (beginning) of the holy Gospel according to **(N. of Evangelist)**.

S: Glory to Thee, O Lord.

P: (silently) Who was born of the Virgin, to the Father, and by the Holy Ghost, forever and ever. Amen.

(see the Mass Proper for today's)
GOSPEL

P: May our offenses be erased by the words of the Gospel.

AT THE CENTER OF THE ALTAR

(The *Credo* is omitted on most weekdays)

(Stand)

P: I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the only-begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, consubstantial with the Father, by Whom all things were made. Who for us men and for our salvation came down from heaven.

(Genuflect) AND WAS INCARNATE BY THE HOLY GHOST, OF THE VIRGIN MARY: AND WAS MADE MAN.

He was also crucified for us, suffered under Pontius Pilate, and was buried. And on the third day He rose again, according to the Scriptures. He ascended into heaven; He sits at the right hand of the Father. He shall come again with glory to judge the living and the dead. Of Whose kingdom there shall be no end. And in the Holy Ghost, the Lord and giver of life, Who proceeds from the Father and the Son; Who with the Father and the Son is adored and glorified, Who spoke through the Prophets. And in one, holy, Catholic and apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead † and the life of the world to come. Amen.

MASS OF THE FAITHFUL

(Their instruction complete, the catechumens are dismissed and the sacrificial part of the Mass begins for those already baptized.)

P: Dóminus vobíscum.

S: **Et cum spírítu tuo.**

P: Orémus.

(Sit)

**(see the Mass Proper for today's)
OFFERTORY**

P: † In nómine Patris, et Fílii, et Spírítus Sancti. Amen.

P: Súscipe sancta Trínitas hanc oblatiónem, quam tibi óffero in commemoratióne passiónis, resurrectiós, ascensiónisque in cælum Dómini nostri Jesu Christi: et honóre beátæ et gloriósæ Dei Genitrícis Mariæ et ómnium Sanctórum, qui tibi placuerunt ab inítio mundi: ut illis proficiat ad honórem, nobis autem ad salútem: et ómnibus illis pro nobis intercedéntibus in cælis, sit in salútem vivórum et réquiem defunctórum. Qui vivis et regnas in sácula sæculórum. Amen.

P: Benedíctio Dei omnipoténtis, † Patris, et Fílii, et Spírítus Sancti, descéndat super hanc oblatiónem et máneat semper. Amen.

(Only at High Mass when incense is used)

P: *Ab illo benedicáris, in cujus honóre cremáberis.*

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 sacrificium vespertinum. Pone, Dómine, custódiám ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiæ, ad excusándas excusatiónes in peccátis.*

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.

(Kneel at High Mass)

P: May this most sacred commingling of the Body and Blood of our Lord Jesus Christ be to me and to all who receive it, health of mind and body; and a salutary preparation for meriting and obtaining eternal life. Through the same Christ our Lord. Amen.

P: Lamb of God, Who takes away the sins of the world, have mercy on us.

P: Lamb of God, Who takes away the sins of the world, have mercy on us.

P: Lamb of God, Who takes away the sins of the world, grant us peace.

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: Lord Jesus Christ, Son of the living God, Who, by the will of the Father, with the cooperation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this Thy most sacred Body and Blood, from all my 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 Ghost, lives and reigns, God, forever and ever. 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 Ghost, lives and reigns God, forever and ever. Amen.

P: Hail, Salvation of the world, Word of the Father, sacred Victim, living Flesh, perfect Deity, true Man:

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.

(Kneel at High Mass)

P: Hæc sacrosáncta commíxtio córporis et sánguinis Dómini nostri Jesu Christi fiat mihi, et ómnibus suméntibus, salus mentis et córporis; et ad vitam ætérrnam promeréndam atque capesséndam præparátio salutáris. Per eúndem Christum Dóminum nostrum. Amen.

P: Agnus Dei, qui tollis peccáta mundi: miserére nobis.

P: Agnus Dei, qui tollis peccáta mundi: miserére nobis.

P: Agnus Dei, qui tollis peccáta mundi: dona nobis pacem.

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

P: Dómine Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spíritu Sancto, per mortem tuam mundum vivificásti: libera 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 Spíritu Sancto vivis et regnas Deus in sácula sæculórum. Amen.

P: Percéptio Córporis tui, Dómine Jesu Christe, quod ego indígnus súmere præsumo, non mihi provéniat in iudícium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti, Deus, per ómnia sácula sæculórum. Amen.

P: Salve, Salus mundi, Verbum Patris, Hóstia sacra, viva Caro, Déitas íntegra, verus Homo:
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.

MASS OF THE FAITHFUL

(Their instruction complete, the catechumens were dismissed and the sacrificial part of the Mass begins for those already baptized.)

P: The Lord be with you.

S: And with your spirit.

P: Let us pray.

(Sit)

**(see the Mass Proper for today's)
OFFERTORY**

P: † In the name of the Father and of the Son and of the Holy Ghost. Amen.

P: Receive, O holy Trinity, this offering, which I offer to Thee in memory of the Passion, Resurrection, and Ascension into heaven of our Lord Jesus Christ; and in honor of the blessed and glorious Mother of God, Mary, and of all the saints who have pleased Thee from the beginning of the world; that it may bring honor to them, and, to us, salvation. And through all those who intercede in heaven for us, may it be the salvation of the living and the peace of the dead.

P: May the blessing of almighty God, †Father, Son, and Holy Ghost, descend upon this offering and remain always. Amen.

(Only at High Mass when incense is used)

P: *Be blessed by Him in Whose honor you are to be burnt.*

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.*

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

Dómine, diléxi decórem domus tuæ, et locum habitatiónis glóriæ tuæ. Ne perdas cum ímpiis, Deus, ánimam meam, et cum viris sáanguinum vitam meam: In quorum mánibus iniquitátes sunt: délixtera eórum repléta est munéribus. Ego autem in innocéntia mea ingræssus sum: rédime me, et miserére mei. Pes meus stetit in dirécto: in ecclésiis benedícam te, Dómine. Glória Patri et Fílio et Spirítui Sancto. sicut erat in princípio, et nunc, et semper, et in sácula sæculórum. Amen.

AT THE CENTER OF THE ALTAR

P: In spírítu humilitátis, et in ánimo contríto suscipiámur, Dómine, a te, et sic fiat sacrificium nostrum, ut a te suscipiátur hódie, et pláceat tibi, Dómine Deus noster. Amen.

P: Oráte fratres: ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

S: Memor sit Dóminus omnis sacrificii tui, et holocáustum tuum pingue fiat, tríbuat tibi secundum cor tuum, et omne consílium tuum confírmet.

P: Dómine, exáudi oratiónem meam: et clamor meus ad te véniat.

(see the Mass Proper for today's)
SECRET PRAYER (silently)

P: ...per ómnia sácula sæculórum. (aloud, to conclude the Secret Prayer)
(Stand at High Mass)

S: Amen.

P: Dóminus vobíscum.

S: Et cum spírítu tuo.

P: Sursum corda.

S: Habémus ad Dóminum.

P: Grátias agámus Dómino Deo nostro.

S: Dignum et justum est.

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: 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 Ghost, all honor and glory,

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

S: 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: 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 Ghost, God, forever and ever.

S: Amen.

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

S: And with your spirit.

P: Nobis quoque peccatóribus fámulis tuis, de multitudíne miseratiónum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martíribus: cum Joánne, Stéphanó, 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 vénia, quæsumus, largítor admítte. Per Christum Dóminum nostrum.

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: Per ómnia sæcula sæculórum. (aloud, to conclude the Canon)
(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 volúntas 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 tentatióne:

S: Sed líbera nos a malo.

P: Amen

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

S: Amen.

P: Pax Dómini sit semper vobíscum.

S: Et cum spíritu tuo.

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

AT THE CENTER OF THE ALTAR

P: In a humble spirit and with a contrite heart may we be received by Thee, O Lord: and may our sacrifice be so performed that it be received by Thee this day, and please Thee, O Lord our God.

P: Pray brethren, that my sacrifice and yours may be acceptable to God the Father almighty.

S: May the Lord be mindful of your sacrifice, and may it be your burnt offering of fat. May He grant to you according to your heart, and may He affirm your every purpose.

P: O Lord, hear my prayer: and let my cry come unto Thee.

**(see the Mass Proper for today's)
SECRET PRAYER (silently)**

P: ...forever and ever. (aloud, to conclude the Secret Prayer)

(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.

(Some seasons, such as Lent, and some feast days have a Proper PREFACE assigned to them. If today's Mass has a special PREFACE assigned to it, that PREFACE may be found on the Mass Proper insert)

(On most Sundays, the following PREFACE is said)

P: Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui cum unigénito Fílio tuo, et Spírítu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitáte persónæ, sed in uníus Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spírítu Sancto, sine differéntia discretiónis sentímus. Ut in confessióne veræ sempiternæque Deitátis, et in persónis proprietas, et in esséntia únitas, et in majestáte adorétur æquálitas. Quam laudant Ángeli atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotídie, una voce dicéntes:

(On most weekdays, the following PREFACE is said)

P: Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérnæ Deus: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Ángeli, adórant Dominatiónes, tremunt Potestátes. Cæli cælórúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítte júbeas deprecámur, súpplíci confessióne dicéntes:

(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.

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: 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: 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: 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: 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: 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: Qui pridie quam pateretur, accepit panem in sanctas, ac venerabiles 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.

P: Simili modo postquam cenantum est, accipiens et hunc praeclearum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens:

Accipite, et bibite ex eo omnes,
HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI
TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO
MULTIS EFFUNDATUR IN REMISSIONEM PECCATORUM.

Haec quotiescumque feceritis, in mei memoriam facietis.

P: Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatae passionis, nec non et ab inferis resurrectionis, sed et in caelos gloriosae ascensionis: offerimus praeclearae majestati tuae de tuis donis, ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam, Panem sanctum vitae aeternae, et Calicem salutis perpetuae.

P: Supra quae propitio ac sereno vultu respicere digneris; et accepta habere, sicuti accepta habere dignatus es munera pueri tui justis Abel, et sacrificium Patriarchae nostri Abrahamae: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

P: Supplices te rogamus, omnipotens Deus: jube haec perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae majestatis tuae: ut quotquot, ex hac altaris participatione sacrosanctum Filii tui, Corpus, et Sanguinem sumpsimus, omni benedictione caelesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

P: Mememento etiam, Domine, famulorum, famularumque tuarum **N.** et **N.** qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

(Some seasons, such as Lent, and some feast days have a Proper PREFACE assigned to them. If today's Mass has a special PREFACE assigned to it, that PREFACE may be found on the Mass Proper insert)

(On most Sundays, the following PREFACE is said)

P: It is truly fitting and just, proper and beneficial, that we should always and everywhere, give thanks unto Thee, holy Lord, Father almighty, everlasting God; Who, with Thine only-begotten Son, and the Holy Ghost, art one God, one Lord; not in the singularity of one person, but in the Trinity of one substance. For what we believe from Thy revelation of Thy glory, the same we believe of Thy Son, the same of the Holy Ghost, without difference or distinction. So that in confessing the true and everlasting Deity, particularity in persons, unity in essence, and equality in majesty may be adored. Which the Angels and Archangels, the Cherubim, too, and the Seraphim do praise: who cease not to cry out daily, with one voice saying:

(On most weekdays, the following Preface is said)

P: It is truly fitting and just, proper and beneficial, that we should always and everywhere, give thanks unto Thee, holy Lord, Father almighty, everlasting God, through Christ our Lord. Through whom the Angels praise Thy majesty, the Dominations adore, the Powers tremble: the heavens and the hosts of heaven, and the blessed Seraphim, together celebrate in exultation. With whom, we pray Thee, command that our voices of supplication also be admitted in confessing Thee saying:

(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, súpplíces rogámus, ac pétimus uti accépta hábeas, et benedícas, hæc dona, hæc múnera, hæc sancta sacrificia 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 orthodoxis, atque cathólicæ et apostólicæ fidei cultóribus.

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 sacrificium laudis, pro se, suisque ómnibus: pro redemptióne animárum suárum, pro spe salutis et incolumitátis suæ: tibíque reddunt vota sua ætérno Deo, vivo et vero.

P: Communicántes, et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, 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, Bartholomæi, Matthæi, Simónis, et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni, et ómnium Sanctórum tuórum; quorum méritis precibúsq; concédas, ut in ómnibus protectiónis tuæ muniámur auxilió. Per eúndem Christum Dóminum nostrum. Amen.

P: Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quæsumus, 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: Quam oblatiónem tu, Deus, in ómnibus, quæsumus, benedíctam, adscríptam, ratam, rationábilem, acceptabilémque fácere dignéris: ut nobis Corpus, et Sanguis fiat dilectíssimi Fílii tui Dómini nostri Jesu Christi.

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: 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: 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: 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: 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.