

Latin-English Booklet Missal

FOR PRAYING THE TRADITIONAL MASS

FOR THE BRIDEGROOM AND BRIDE

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Marriage at Cana

THE MARRIAGE CEREMONY

AND THE

COMPLETE NUPTIAL MASS

Twenty-first Printing

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His Holiness Pope Benedict XVI decreed in 2007 that **all priests of the Latin Rite are free to offer the Traditional Latin Mass**. This is the Mass that was offered in every Catholic Church around the world until after Vatican Council II.

In his Apostolic Letter *Summorum Pontificum* (7 July, 2007) Pope Benedict clarified that there are two forms or expressions of the Roman Rite of the Mass. The Roman Missal of 1970, issued by Pope Paul VI, is the **Ordinary Form**. The Missal of 1962 is the **Extraordinary Form**, the Missal codified by Pope St. Pius V and last reissued by Pope St. John XXIII in 1962.

When the Missal of Pope Paul VI took effect in 1970, it was widely and **falsely** believed that the Traditional Latin Mass (the 1962 Missal) had been abrogated and suspended. In spite of this erroneous belief, interest in the old Form of the Mass persisted.

Because of his pastoral concern for those Catholics who found spiritual solace in the old Form, in 1984 Pope St. John Paul II gave permission for the Mass of 1962 to be offered with approval of the local bishop. In his 1988 Motu Proprio *Ecclesia Dei*, His Holiness expanded upon these earlier directives, calling for their “wide and generous application.”

In *Summorum Pontificum*, the Supreme Pontiff Pope Benedict XVI, put into place new directives for use of the 1962 Missal. These conditions replaced the provisions of Pope St. John Paul II in *Ecclesia Dei*. Pope Benedict declared emphatically “. . . **the priest has no need for permission from the Apostolic See or from his ordinary**” to offer Mass from either one Missal or the other (1962 or 1970).

***Summorum Pontificum* is now the law of the Church, effective 14 September, 2007, Feast of the Exaltation of the Holy Cross.**

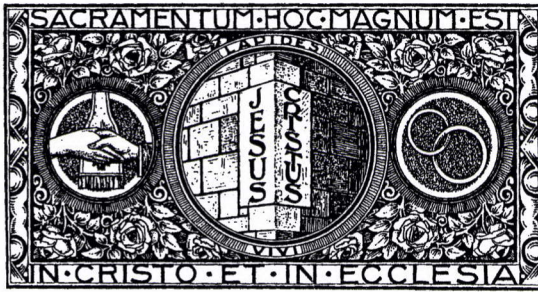
The number of Traditional Latin Masses in the United States has grown steadily since September, 2007. From 230 Sunday Masses in 120 U.S. Dioceses, the number is now over 430 Masses said every Sunday in 166 Dioceses. In 78 locations in 64 Dioceses, Mass is now offered every day in the Extraordinary Form; many such Masses are said occasionally on weekdays and on special occasions.

The Latin text of the Mass used in this Booklet Missal is according to the 1962 Typical Edition of the *Missale Romanum*. The English translations, pious prayers and devotions are compiled from several traditional missals, all issued with Ecclesiastical Approbation.

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4545 West 63rd Street, Chicago, IL 60629
773-284-7785 TEL www.ecclesiadei.org



CHRISTIAN MARRIAGE

God consecrates the priest to be His helper on earth; He gives the priest the keys to open the Kingdom of Heaven to men. So likewise God consecrates husband and wife to be His helpers in preparing those who are one day to stand around His throne; He lets the shadow of His creative power come down upon them; He calls them to be the living image of His own paternity, to be the instruments whereby the Kingdom of Heaven shall be peopled. Christian marriage is the foundation of the Christian home, the nursery of the Church: hence its dignity.

The true happiness of husband and wife rests on divine grace; it consists in mutual sympathy and help in the practice of religion and in the ordinary affairs and troubles of life; it is at its highest when they see themselves surrounded by innocent children dependent on them for every care and when they realize that they are the visible agents of God in a great spiritual work; that He is revealing through them His love and tenderness for the little ones He has given them.

THE SACRAMENT OF MATRIMONY

The celebration of marriage is composed of different elements. The essential is the Sacrament itself which the parties give to each other at the foot of the Altar, before the Church in the person of one of her priests duly authorized for the purpose. This sacramental union is effected by the mutual gift that the man and the woman make of themselves, a gift which they express by an act of reciprocal acceptance—the “I will” which expresses their consent. The ceremony of the joining of hands with the giving of the blest ring is the sign of the pledge given.

The reception of the Sacrament of Matrimony is ordinarily followed by the celebration of Mass during which the priest, after the Lord’s Prayer and after the Postcommunion, gives the Nuptial Blessing. At the time when two Christians contract a union to build their lives on love, what greater example can be set before them than that of Christ, Who gave His life for love of His own?

In this blessing and in the other proper parts of the Nuptial Mass, the liturgy describes the greatness and obligations of Christian marriage. St. Paul compares it to the union of Christ and the Church and calls on the husband to love his wife as Christ has loved the Church, suffering and dying for her. The Nuptial Blessing, in a magnificent prayer, gives expression to the most beautiful of wishes that can be offered to Christian husbands and wives.

THE MARRIAGE CEREMONY

The bridal couple approach the Altar with customary solemnity in the presence of parents and friends. The witnesses, bridegroom and bride enter the sanctuary, genuflect and stand. The priest, vested as for Mass, but without the maniple, enters the sanctuary.

Within the hearing of at least two witnesses, the priest asks the man and the woman separately as follows, concerning their consent. First he asks the bridegroom, who should stand at the right hand of the bride:

P. (Name), wilt thou take (name), here present, for thy lawful wife, according to the rite of our Holy Mother the Church?

R. **I will.**

Then the priest asks the bride:

P. (Name), wilt thou take (name), here present, for thy lawful husband, according to the rite of our Holy Mother the Church?

R. **I will.**

Having obtained their mutual consent, the priest bids the man and the woman join their right hands. Then they pledge themselves each to the other as follows, repeating the words after the priest.

The man first says:

I, (name), take thee, (name), for my lawful wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

Then the woman says:

I, (name), take thee, (name), for my lawful husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

The priest then bears witness that by this mutual consent the reception of the Sacrament is accomplished. He says to the newly married couple who hold one another's right hands:

I join you together in Holy Matrimony, in the Name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

The priest then sprinkles the couple with holy water.

Next he blesses the ring(s), saying:

P. Adjutórium nostrum in nómine Dómini.

R. Qui fecit cælum et terram.

P. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

P. Dóminus vobíscum.

R. Et cum spírítu tuo.

P. Orémus.

Bénedic, ✠ Dómine, ánnulum hunc, quem nos in tuo nómine benedicimus, ✠ ut quæ eum gestáverit, fidelitátem íntegram suo sponso tenens, in pace et voluntáte tua permáneat atque in mútua caritáte semper vivat. Per Christum Dóminum nostrum.

R. Amen.

Then the priest says:

In nómine Patris, ✠ et Fílii, et Spírítus Sancti. Amen.

This done, the priest adds:

P. Confirma hoc, Deus, quod operátus es in nobis.

R. A templo sancto tuo, quod est in Jerúsalem.

P. Kýrie, eléison. Christe, eléison. Kýrie, eléison.

P. Pater noster (silently).

P. Et ne nos indúcas in tentatióem. (audibly)

R. Sed líbera nos a malo.

P. Salvos fac servos tuos.

R. Deus meus, sperántes in te.

P. Mitte eis, Dómine, auxílium de sancto.

R. Et de Sion tuére eos.

P. Esto eis, Dómine, turris fortitúdinis.

R. A fácie inimíci.

P. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

P. Dóminus vobíscum.

R. Et cum spírítu tuo.

P. Orémus.

Réspice, quæsumus, Dómine, super hos fámulos tuos et institútis tuis quibus propagatióem humáni géneris ordinásti, benígnus assiste, ut qui te auctóre jungúntur, te auxiliánte servéntur. Per Christum Dóminum nostrum. Amen.

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

R. **Who hath made heaven and earth.**

P. O Lord, hear my prayer.

R. **And let my cry come unto Thee.**

P. The Lord be with you.

R. **And with thy spirit.**

P. Let us pray.

Bless, ✠ O Lord, this ring, which we bless ✠ in Thy Name, that she who shall wear it keeping true faith unto her spouse, may abide in Thy peace and in obedience to Thy will and ever live in mutual love. Through Christ our Lord. R. **Amen.**

Then the priest sprinkles the ring with holy water in the form of a cross; and the bridegroom, having received the ring from the hand of the priest, places it on the third finger of the left hand of the bride, saying:

With this ring I thee wed and I plight unto thee my troth.

Then the priest says:

In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

This done, the priest adds:

P. Confirm, O God, that which Thou hast wrought in us.

R. **From Thy holy temple, which is in Jerusalem.**

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

P. Our Father, etc. (silently)

P. And lead us not into temptation. (audibly)

R. **But deliver us from evil.**

P. Save Thy servants.

R. **Who hope in Thee, O my God.**

P. Send them help, O Lord, from Thy holy place.

R. **And defend them out of Sion.**

P. Be unto them, Lord, a tower of strength.

R. **From the face of the enemy.**

P. O Lord, hear my prayer.

R. **And let my cry come unto Thee.**

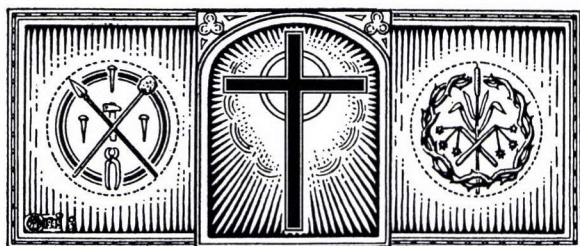
P. The Lord be with you.

R. **And with thy spirit.**

P. Let us pray.

Look down with favor, O Lord, we beseech Thee, upon these Thy servants, and graciously protect this Thine ordinance, whereby Thou hast provided for the propagation of mankind; that they who are joined together by Thine authority may be preserved by Thy help; through Christ our Lord. Amen.

Now begins the Mass for the Bridegroom and Bride.



Ordo Missæ

MASS OF THE CATECHUMENS

The priest genuflects at the foot of the Altar and begins the Holy Sacrifice,

IN NÓMINE PATRIS, ✠ et Fílii, et Spíritus Sancti. Amen.

P. Introíbo ad altáre Dei.

S. Ad Deum qui lætíficat juventútem meam.

Joining his hands, he says alternately with the servers,

PSALM 42—JÚDICA ME

JÚDICA ME, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo, et dolóso érue me.

S. Quia tu es, Deus, fortitúdo mea: / quare me repulísti, / et quare tristis incédo, / dum afflígit me inimícus?

P. Emítte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua.

S. Et introíbo ad altáre Dei: / ad Deum qui lætíficat juventútem meam.

P. Confitébor tibi in cíthara, Deus, Deus meus: quare tristis es, ánima mea, et quare contúrbas me?

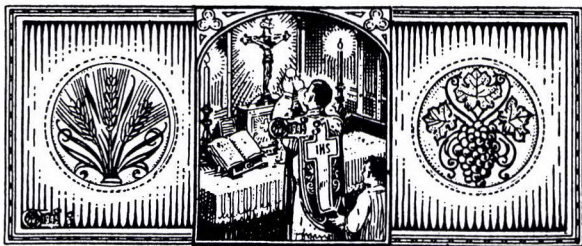
S. Spera in Deo, / quóniam adhuc confitébor illi: salutáre vultus mei, / et Deus meus.

P. Glória Patri, et Fílio, et Spíritui Sancto.

S. Sicut erat in princípío et nunc, et semper, / et in sæcula sæculórum. Amen.



In a *Missæ Recitata* (Dialogue Mass) the faithful may join in saying the servers' responses and also in reciting those prayers of the Latin text in which phrases are marked with pause marks (/).



The Ordinary of the Mass

MASS OF THE CATECHUMENS

IN THE NAME of the FATHER, ✠ and of the Son, and of the Holy Ghost. Amen.

Priest: I will go in unto the Altar of God.

Server: To God, Who giveth joy to my youth.

PSALM 42—JÚDICA ME

JUDGE ME, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

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

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

S. And I will go in unto the Altar of God: unto God, Who giveth joy to my youth.

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

S. Hope thou in God, for I will yet praise Him: Who is the salvation of my countenance, and my God.

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

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

ALL KNEEL* AT LOW MASS UNTIL GOSPEL

✠ indicates that the priest makes the Sign of the Cross. During the Mass he makes the Sign of the Cross 52 times, the emblem of the bloody Sacrifice of the Cross, which the Mass represents and renews.

At a dialogue Mass we may join with the server in making the Latin responses.

The priest here reminds us of the significance of the Altar and of the Mass.

* Instructions for the people to kneel, stand or sit are given in this manner throughout the text of the Mass, both for High Mass and for Low Mass.

P. Introibo ad altáre Dei.

S. Ad Deum qui lætíficat juventútem meam.

Signing himself with the Sign of the Cross, the priest says,

P. Adjutórium nostrum ✠ in nómine Dómini.

S. Qui fecit cælum et terram.

Joining his hands and humbly bowing down the priest says the Confiteor,

P. Confiteor Deo omnipoténti, etc. (as below)

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

P. Amen.

The servers now say,

CONFITEOR DEO OMNIPOTÉNTI, / beátæ Mariæ
semper Virgini, / beáto Michaéli Archángelo, /
beáto Joanni Baptístæ, / sanctis Apóstolis
Petro et Paulo, / ómnibus Sanctis, et tibi,
Pater: / quia peccávi nimis cogitatióne,
verbo et ópere: (here strike breast three times) / mea
culpa, mea culpa, mea máxima culpa. / Ídeo
precor beátam Mariám semper Virginem, /
beátum Michaélem Archángelum, / beátum
Joánnem Baptístam, / sanctos Apóstolos
Petrum et Paulum, / omnes Sanctos, et te,
Pater, / oráre pro me ad Dóminum Deum
nostrum.



The priest joins his hands and then gives the absolution saying,

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 miséricors Dóminus.

S. Amen.

He bows his head and continues,

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 oratióne meam.

S. Et clamor meus ad te véniat.

P. Dóminus vobíscum.

S. Et cum spíritu tuo.

P. I will go in unto the Altar of God.
S. Unto God, Who giveth joy to my youth.

P. Our help ✠ is in the Name of the Lord.
S. Who hath made heaven and earth.

P. I confess to Almighty God, etc. (as below)
S. May Almighty God have mercy upon you,
forgive you your sins, and bring you to life
everlasting.

P. Amen.

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: (*here strike breast three times*)
through my fault, through my fault, through
my most grievous fault. Therefore I beseech
blessed Mary ever Virgin, blessed Michael the
Archangel, blessed John the Baptist, the holy
Apostles Peter and Paul, all the Saints, and you,
Father, to pray to the Lord our God for me.

P. May Almighty God have mercy upon you,
forgive you your sins, and bring you to
life everlasting.

S. Amen.

P. May the Almighty and merciful God grant
us pardon, ✠ absolution, and remission of
our sins.

S. Amen.

P. Thou wilt turn, O God, and bring us to life.

S. And Thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

S. And grant us Thy salvation.

P. O Lord, hear my prayer.

S. And let my cry come unto Thee.

P. The Lord be with you.

S. And with thy spirit.

We must purify
ourselves
before we
approach God;
the priest
makes a public
avowal, taking
as his witnesses
the Church
triumphant
and the Church
militant.

All accuse
themselves of
having sinned.
May God's
mercy, the
intercession of
the Saints, and
the Church's
absolution
cleanse
our souls.



All cross
themselves as
the priest gives
the absolution.

The word
"Amen," given in
answer to these
and to other
prayers, indicates
that all those
assisting
subscribe to the
petitions in the
priest's prayers.

First extending, then joining his hands, the priest says audibly,

P. Orémus.

Then going up to the Altar he says silently,

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

He kisses the Altar in the middle where the relics of the Saints are enclosed saying,

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

(At High Mass the priest incenses the Altar.)

Moving to the Epistle side (to the right of the tabernacle) the priest makes the Sign of the Cross and reads the Introit,



The Introit Tobias 7. 15; 8. 19

Deus, Israel, conjúngat vos: et ipse sit vobiscum qui misértus est duóbus únícis: et nunc, Dómine, fac eos plénius benedícere te. (T.P. Alleluia, alleluia.) Beáti omnes qui timent Dóminum: qui ámbulant in viis ejus.

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

Deus, Israel, conjúngat vos: et ipse sit vobiscum qui misértus est duóbus únícis: et nunc, Dómine, fac eos plénius benedícere te.

The priest returns to the middle of the Altar. Joining his hands he says alternately with the server,

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.

These are the only Greek words in the Mass.

P. Let us pray.

THE PRIEST ASCENDS THE ALTAR

TAKE AWAY from us our iniquities, we entreat Thee, O Lord, that with pure minds we may worthily enter into the Holy of Holies. Through Christ our Lord. Amen.

The priest makes a final plea to God that he may go up to the Altar with a pure soul.

WE BESEECH THEE, O Lord, by the merits of Thy Saints, whose relics are here, and of all the Saints, that Thou wilt deign to pardon me all my sins. Amen.

The early Church offered Mass on the tombs of the martyrs, thus associating their sacrifice with that of Christ's.

The Introit (Proper)

May the God of Israel join you together: and may He be with you, Who was merciful to two only children: and now, O Lord, make them bless Thee more fully. (*In Eastertime, Alleluia, alleluia.*) Blessed are all they that fear the Lord, that walk in His ways.

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.

May the God of Israel join you together: and may He be with you, Who was merciful to two only children: and now, O Lord, make them bless Thee more fully.

The Proper Prayers of the Mass (*Introit, Collects, Epistle, Gradual, Gospel, Offertory, Secrets, Communion verse, and Postcommunions*) are those which change; they are specific to a given Sunday or Feast Day.

KÝRIE ELEÍSON

LORD, have mercy on us.

S. Lord, have mercy on us.

P. Lord, have mercy on us.

S. Christ, have mercy on us.

P. Christ, have mercy on us.

S. Christ, have mercy on us.

P. Lord, have mercy on us.

S. Lord, have mercy on us.

P. Lord, have mercy on us.

The *Kyrie Eleison* is a cry for mercy directed three times to each of the Divine Persons in the Blessed Trinity.

When the Gloria is said the priest stands at the middle of the Altar, extends and then joins his hands, makes a slight bow and says,

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 Spíritu,
✠ / in glória Dei Patris. / Amen.



He kisses the Altar, and turning toward the people says:

P. Dóminus vobíscum.

S. Et cum spíritu tuo.

He returns to the Missal saying Orémus and begins the Collect,

P. Orémus.

The Collect

Exáudi nos, omnípotens et miséricors Deus: ut,
quod nostro ministrátur officio, tua benedictióe
pótius impleátur. Per Dóminum nostrum Jesum
Christum, Fílium tuum, qui tecum vivit et regnat,
in unitáte Spíritus Sancti, Deus, per ómnia sæcula
sæculórum.

S. Amen.

The Epistle Ephesians 5. 22-33

Léctio Epistolæ beáti Pauli Apóstoli ad Ephésios

Fratres: Mulieres viris suis súbditæ sint, sicut
Dómino: quóniam vir caput est mulieris: sicut
Christus caput est Ecclésiæ: Ipse, salvátor córporis
ejus: Sed sicut Ecclésia subjécta est Christo, ita et
mulieres viris suis in ómnibus. Viri, dilígite uxóres
vestras, sicut et Christus diléxit Ecclésiám, et



GLÓRIA IN EXCÉLSIS

GLORY BE TO GOD ON HIGH. And on earth peace to men of good will. We praise Thee. We bless Thee. We adore Thee. We glorify Thee. We give Thee thanks for Thy great glory. Lord God, heavenly King, God the Father Almighty. Lord Jesus Christ, 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, O Jesus Christ, art most high. With the Holy Ghost, ✠ in the glory of God the Father. Amen.

P. The Lord be with you.

S. And with thy spirit.

P. Let us pray.

The Collect (Proper)

Graciously hear us, almighty and merciful God, that what is done by our ministry may be abundantly fulfilled by Thy blessing. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever.

S. Amen.

The Epistle (Proper)

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

Brethren: Let wives be subject to their husbands as to the Lord; for the husband is the head of the wife, as Christ is the head of the Church. He is the saviour of His body. Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives,

STAND

HIGH MASS
Sit when the priest sits while the choir sings.

At High Mass the *Gloria* is said by the priest and sung by the choir.

The *Gloria* is the Church's greatest hymn of praise. It renders honor, glory and thanksgiving to the Blessed Trinity.

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

"The Collect" means the collected prayers of all the faithful assisting at the Holy Sacrifice.

SIT

HIGH MASS

The Epistle is a reading taken from the Bible and teaches some truth God wishes His people to know and practice.



seipsum tradidit pro ea, ut illam sanctificáret, mundans lavácro aquæ in verbo vitæ, ut exhibéret ipse sibi gloriósam Ecclésiám, non habéntem máculam, aut rugam, aut áliquid hujúsmodi, sed ut sit sancta et immaculáta. Ita et viri debent dilígere uxóres suas, ut córpora sua. Qui suam uxórem díligit, seipsum díligit. Nemo enim umquam carnem suam ódio hábit: sed nutrit, et fovet eam, sicut et Christus Ecclésiám: quia membra sumus córporis ejus, de carne ejus, et de óssibus ejus. Propter hoc relínquet homo patrem et matrem suam, et adhærébit uxóri suæ: et erunt duo in carne una. Sacraméntum hoc magnum est, ego autem dico in Christo, et in Ecclésiá. Verúmtamen et vos sínguli, unusquisque uxórem suam, sicut seipsum díligat: uxor autem tímeat virum suum.

S. Deo grátias.

Outside Paschaltime (Easter Season):

The Gradual Psalm 127. 3

Uxor tua sicut vitis abúndans in latéribus domus tuæ. Fílii tui sicut novéllæ olivárum in circúitu mensæ tuæ.

Allelúia, allelúia. Mittat vobis Dóminus auxiliúm de sancto: et de Sion tueátur vos. Allelúia.

After Septuagesima Sunday, the Alleluia and the Verse Mittat are omitted after the Gradual, and the following is said instead:

Tract Psalm 127. 4-6

Ecce sic benedicétur omnis homo, qui timet Dóminum. Benedícat tibi Dóminus ex Sion: et vídeas bona Jerúsalem ómnibus diébus vitæ tuæ. Et vídeas filios filiórum tuórum: pax super Israel.

Eastertime Alleluia

During Eastertime, the entire Gradual is replaced by the following Alleluia:

Allelúia, allelúia. Mittat vobis Dóminus auxiliúm de sancto : et de Sion tueátur vos. Allelúia.

Benedícat vobis Dóminus ex Sion: qui fecit cælum et terram. Allelúia.

as Christ also loved the Church, and delivered Himself up for it: that He might sanctify it, cleansing it by the laver of water in the word of life; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever hated his own flesh, but nourisheth and cherisheth it; as also Christ doth the Church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall cleave to his wife; and they shall be two in one flesh. This is a great Sacrament, but I speak in Christ and in the Church. Nevertheless, let every one of you in particular love his wife as himself, and let the wife pay reverence to her husband.

S. Thanks be to God.

The Gradual (Proper)

Thy wife shall be as a fruitful vine on the sides of thy house. Thy children as olive plants round about thy table.

Alleluia, alleluia. May the Lord send you help from the sanctuary, and defend you out of Sion. Alleluia.

Tract

Behold, thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Sion; and mayest thou see the good things of Jerusalem all the days of thy life. And mayest thou see thy children's children: peace upon Israel.

Eastertime Alleluia

Alleluia, alleluia. May the Lord send you help from the sanctuary, and defend you out of Sion. Alleluia.

May the Lord out of Sion bless you, Who hath made heaven and earth. Alleluia.

The *Gradual* consists of a response and a verse which are the remnants of a whole Psalm.

After Septuagesima, the *Alleluia* and the Verse *Mittat* are omitted after the *Gradual*, and the *Tract* is said instead.

During Eastertime, the entire *Gradual* is replaced by the *Alleluia*.

The Missal is moved to the Gospel side (to the left of the Tabernacle), while the priest, bowing at the middle of the Altar with his hands joined, says,



MUNDA COR MEUM ac lábia mea, omnipotens Deus, qui lábia Isaíæ Prophétæ cálculo mundásti igníto: ita me tua grata miseratióne dignáre mundáre, ut sanctum Evangélium tuum digne váleam nuntiáre. Per Christum Dóminum nostrum. Amen.

Jube, Dómine, benedícere.

Dóminus sit in corde meo, et in lábiis meis: ut digne et competénter annúntiem Evangélium suum. Amen.

The Gospel Matthew 19. 3-6

Turning toward the book at the Gospel side of the Altar, he says,



P. Dóminus vobíscum.

S. Et cum spírítu tuo.

P. ✠ Sequéntia sancti Evangélii secúndum Matthæum.

S. Glória tibi, Dómine.

The Gospel is a passage taken from one of the four Evangelists, selected for the useful lesson it imparts.

In illo témpore: Accessérunt ad Jesum pharisæi tentántes eum, et dicéntes: Si licet hómini dimíttre uxórem suam quacúmque ex causa? Qui respóndens, ait eis: Non legístis, quia qui fecit hóminem ab inítio, másculum et féminam fecit eos? et dixit: Propter hoc dimíttet homo patrem, et matrem, et adhærébit uxóri suæ, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjúnxit, homo non séparet.

S. Laus tibi, Christe.

He kisses the book and says,

P. Per evangélica dicta, deleántur nostra delícta.

MUNDA COR MEUM

CLEANSE MY HEART and my lips, O Almighty God, Who didst cleanse the lips of the prophet Isaias with a burning coal; through Thy gracious mercy so purify me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

Grant, O Lord, Thy blessing.

May the Lord be in my heart and on my lips that I may worthily and fittingly proclaim His Gospel. Amen.

The Gospel (Proper)

P. The Lord be with you.

S. And with thy spirit.

P. ✠ The continuation of the holy Gospel according to St. Matthew.

S. Glory be to Thee, O Lord.

At that time: the Pharisees came to Jesus, tempting Him and saying: Is it lawful for a man to put away his wife for every cause? Who, answering, said to them: Have ye not read that He Who made man from the beginning, made them male and female? And He said: For this cause shall a man leave father and mother, and shall cleave to his wife, and they shall be two in one flesh. Therefore now they are not two but one flesh. What therefore God hath joined together, let no man put asunder.

S. Praise be to Thee, O Christ.

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

SERMON

STAND

With the priest we sign ourselves on the forehead to show our belief in the Gospel; on our lips to show that we respect It in speech; and over our hearts to show that we love It.

It is customary for the priest to read the Epistle and Gospel in English before preaching his sermon.

SIT

The priest returns to the middle of the Altar and recites the Creed,

The Creed
is said on all
Sundays, feasts
of Our Lord, the
Blessed Virgin,
the Apostles, and
other principal
feasts.



CREDO IN UNUM DEUM, / Patrem omnipotén-
tem, / factórem cæli et terræ, / visibílium ómnium
et invisibílium. / Et in unum Dóminum Jesum
Christum, / Fílium Dei unigénitum. / Et ex Patre
natum / ante ómnia sæcula. / 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 / descéndit de cælis. / (*Here all kneel*)

ET INCARNÁTUS EST
DE SPÍRITU SANCTO /
EX MARÍA VÍRGINE: /
ET HOMO FACTUS EST. (*rise*)

Crucifixus étiam pro nobis: / sub Póntio
Piláto / passus, et sepúltus est. / Et resurrexit
tértia die, / secúndum Scriptúras. / Et ascén-
dit in cælum: / sedet ad déxteram Patris. /
Et íterum ventúrus est cum glória / judicáre
vivos et mórtuos: / cujus regni non erit
finis. /

Et in Spíritum Sanctum, / Dóminum et vivi-
ficántem: / qui ex Patre, Filióque procédit. /
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 remissiónem peccatórum. /
Et expécto resurrectiónem mortuórum. /
Et vitam ✠ ventúri sæculi. / Amen.

He kisses the Altar, and turning to the people says,

P. Dóminus vobíscum.

S. Et cum spíritu tuo.

P. Orémus.

NICENE CREED

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. (*Here all kneel*)

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

He was crucified also for us, suffered under Pontius Pilate, and was buried. And on the third day He rose again according to the Scriptures. And He ascended into heaven, and sitteth at the right hand of the Father. And 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 proceedeth from the Father and the Son. Who, together 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 look for the resurrection of the dead, and the life ✠ of the world to come. Amen.

P. The Lord be with you.

S. And with thy spirit.

P. Let us pray.

STAND

At High Mass sit when the priest sits while the choir sings.

The Creed is our public and solemn profession of Faith. The Nicene Creed was drawn up in the General Councils of Nicæa in 325 and Constantinople in 381 to condemn heretics who denied that Jesus Christ and the Holy Ghost are God.

GENUFLECT

The doctrines of the entire Creed have their basis throughout the New Testament. It also forms a summary of the life of Christ.

At High Mass, the Creed is recited by the priest, and sung by the choir.

STAND

OR REMAIN
STANDING




MASS OF THE FAITHFUL THE OFFERTORY

At the middle of the Altar, the priest reads the Offertory verse,

The Offertory Verse Psalm 30. 15, 16

In te sperávi, Dómine: dixi: Tu es Deus meus:
in má nibus tuis témpora mea. (T.P. Allelúia.)

The bells are rung once. 

The priest takes the paten with the host, and offers up the host, saying,



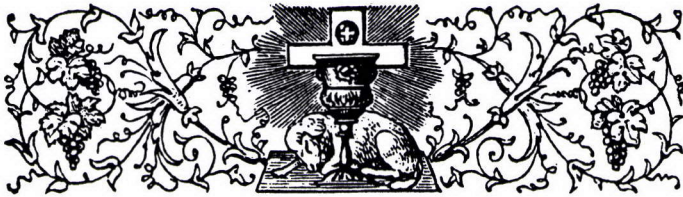
SÚSCIPe, SANCTE PATER, omnípotens ætérne
Deus, hanc immaculátam hóstiám, quam ego
indígnus fámulus tuus óffero tibi Deo meo
vivo et vero, pro innumerábilibus peccátis,
et offensió nibus, et negligétiis meis, et pro
óm nibus circumstántibus, sed et pro óm nibus
fidélibus cristiánis vivis atque defúntis:
ut mihi et illis proficiat ad salútem in vitam
æté rnam. Amen.

Making the Sign of the Cross with the paten, he places the host upon the corporal.

*Going to the right side of the Altar, he pours wine and water into the chalice, blessing
the water before it is mixed, saying,*



DEUS, ✠ qui humánæ substántiæ dignitátem
mirábiliter condidisti et mirábilis reformásti:
da nobis, per hujus aquæ et vini mystérium,
ejus divinitátis esse consórtes, qui humanitátis
nostræ fieri dignátus est párticeps, Jesus
Christus, Fílius tuus, Dóminus noster: Qui
tecum vivit et regnat in unitáte Spíritus
Sancti, Deus: per ómnia sæcula sæculórum.
Amen.



MASS OF THE FAITHFUL THE OFFERTORY

The Offertory Verse (Proper)

In Thee, O Lord, have I hoped; I said, Thou art my God; my times are in Thy hands.
(*In Eastertime, Alleluia.*)

OFFERING OF THE BREAD AND WINE

ACCEPT, O HOLY FATHER, Almighty and Everlasting God, this unspotted Host, which I, Thine unworthy servant, offer unto Thee, my living and true God, to atone for my countless sins, offenses, and negligences: on behalf of all here present and likewise for all faithful Christians, living and dead, that it may avail both me and them as a means of salvation, unto life everlasting. Amen.

O GOD, ✠ Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew; by the Mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of Him Who hath deigned to become a partaker of our humanity, Jesus Christ, Thy Son, our Lord; Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God. World without end. Amen.

ALL SIT AT LOW MASS UNTIL THE SANCTUS

The Offertory marks the beginning of the Mass of the Faithful. The priest asks God to receive his offering of bread and wine. He offers the bread as Christ did at the first Holy Mass.

The host to be consecrated is lying on the paten which was solemnly consecrated for holding the Body of Christ.

The wine and water represent the two natures in Christ, the divine and the human. The water also suggests that which flowed from the side of the Crucified Christ.

A few drops of water are poured into the wine in remembrance of the water and blood which flowed from the side of Jesus.

Returning to the middle of the Altar, the priest takes the chalice and offers it to God,



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.

He makes the Sign of the Cross with the chalice, and placing it on the corporal, he covers it with the pall. Bowing down, he says,

IN SPÍRITU HUMILITÁTIS et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

Raising his eyes and extending his hands, he says,

VENI, Sanctificátor omnípotens ætérne Deus: et bédedic ✠ hoc sacrificium, tuo sancto nómini præparátum.

At High Mass the priest blesses the incense saying,

PER INTERCESSIÓNEM beáti Michaélis Archángeli, stantis a dextris altáris incénsi, et ómnium electórum suórum, incénsum istud dignétur Dóminus bédicere ✠, et in odórem suavitátis accípere. Per Christum Dóminum nostrum. Amen.

He incenses the bread and wine on the Altar with the words,

INCÉNSUM istud a te bédictum ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.

He then incenses the Crucifix and the Altar itself while reciting Psalm 140,

DIRIGÁTUR, Dómine, orátio mea, sicut incénsum, in conspéctu tuo: elevátio mánuum meárum sacrificium vespertínium.

Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiae, ad excusándas excusatiónes in peccátis.

He returns the thurible to the server and says,

ACCÉNDAT in nobis Dóminus ignem sui amóris, et flammam ætérnæ caritátis. Amen.

Afterward the priest himself, the clergy, and the people are incensed.

WE OFFER UNTO THEE, O Lord, the chalice of salvation, entreating Thy mercy that our offering may ascend with a sweet fragrance in the sight of Thy divine Majesty, for our own salvation, and for that of the whole world. Amen.

HUMBLED IN SPIRIT and contrite of heart, may we find favor with Thee, O Lord: and may our sacrifice be so offered this day in Thy sight as to be pleasing to Thee, O Lord God.

COME THOU, the Sanctifier, Almighty and Everlasting God, and bless ✠ this sacrifice which is prepared for the glory of Thy holy Name.

(INCENSING OF THE OFFERINGS AT HIGH MASS)

BY THE INTERCESSION of blessed Michael the Archangel, who standeth at the right hand of the Altar of incense, and of all His Elect, may the Lord deign to bless ✠ this incense, and to accept its fragrant sweetness. Through Christ our Lord. Amen.

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

WELCOME as incense-smoke let my prayer rise up before Thee, O Lord. When I lift up my hands, be it as acceptable as the evening sacrifice.

O Lord, set a guard before my mouth, a barrier to fence in my lips. Do not turn my heart towards thoughts of evil, to make excuses for sins.

MAY the Lord enkindle in us the fire of His love and the flame of everlasting charity. Amen.

The priest implores God that the sacrifice prepared may be acceptable to Him, and he calls upon the Holy Ghost to bless it.

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

The priest then goes to the Epistle side of the Altar and washes his fingers while he says Psalm 25:6-12,



LAVÁBO inter innocéntes manus meas: et circúmdabo 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: délixera 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 princípío, et nunc, et semper, et in sæcula sæculórum. Amen.

Bowing down before the middle of the Altar, he joins his hands, saying:



SÚSCIPE, SANCTA TRÍNITAS, hanc oblatiόνem, quam tibi offérimus ob memóriam passiónis, resurrectiόνis, 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 proficiat 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.

He kisses the Altar; then turning toward the people he says the first two words aloud, and then faces the Altar while concluding the prayer,



ORÁTE, FRATRES: ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

S. Suscípiat Dóminus sacrificium de mánibus tuis / ad laudem et glóriam nóminis sui, / ad utilitátem quoque nostram, / totiúsque Ecclésiæ suæ sanctæ.

P. Amen. (*The priest answers in a low voice.*)

LAVÁBO—PSALM 25:6-12

I WILL WASH MY HANDS among the innocent, and I will encompass Thine Altar, O Lord. That I may hear the voice of praise, and tell of all Thy wondrous works. I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth. Take not away my soul, O God, with the wicked, nor my life with men of blood. In whose hands are iniquities, their right hand is filled with gifts.

But as for me, I have walked in my innocence; redeem me, and have mercy on me. My foot hath stood in the right way; 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.

PRAYER TO THE MOST HOLY TRINITY

RECEIVE, O HOLY TRINITY, this oblation which we make to Thee in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ; and in honor of blessed Mary ever Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, of these and of all the Saints. To them let it bring honor, and to us salvation, and may they whom we are commemorating here on earth deign to plead for us in heaven. Through the same Christ our Lord. Amen.

ORÁTE FRATRES

PRAY, BRETHREN, that my Sacrifice and yours may be acceptable to God the Father Almighty.

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

P. Amen. (*The priest answers in a low voice.*)

The priest washes his fingers to symbolize the purity and inner cleanliness of all who offer or take part in this great Sacrifice.

This majestic prayer of offering to the Most Holy Trinity states in detail the particular purpose for which the holy Sacrifice is offered.

Feeling his unworthiness, the priest turns to the people and asks for their prayers.

Then with outstretched hands, the priest says in silence,

The Secret Prayer is said inaudibly because here the priest acts as a mediator speaking directly to God on behalf of man.

The Secret

Súscipe, quæsumus, Dómine, pro sacra connúbii lege munus oblátum: et, cujus largítor es óperis, esto dispósitor. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat, in unitáte Spíritus Sancti, Deus,

He concludes aloud,

P. Per ómnia sæcula sæculórum.

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.



With his hands extended, he says,

VERE DIGNUM ET JUSTUM EST, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne 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, súplici confessióne dicéntes:

The bells are rung three times.



The priest again joins his hands, and bowing, says,



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.

The Secret (Proper)

Receive, we beseech Thee, O Lord, the offering we make to Thee for the sacred law of matrimony; and be Thou the disposer of the work of which Thou art the Author. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God,

P. World without end.

S. Amen.

P. The Lord be with you.

S. And with thy spirit.

P. Lift up your hearts.

S. We have lifted them up to the Lord.

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

S. It is right and just.

PREFACE

RIGHT INDEED IT IS AND JUST, proper and for our welfare, that we should always and everywhere give thanks to Thee, holy Lord, Almighty Father, Eternal God, through Christ our Lord. It is through Him that Thy majesty is praised by Angels, adored by Dominations, feared by Powers; through Him that the heavens and the celestial Virtues join with the blessed Seraphim in one glad hymn of praise. We pray Thee let our voices blend with theirs as we humbly praise Thee, singing:

SANCTUS

HOLY, HOLY, HOLY, Lord God of Hosts. Heaven and earth are full of Thy Glory. Hosanna in the highest.

✠ Blessed is He Who cometh in the Name of the Lord. Hosanna in the highest.

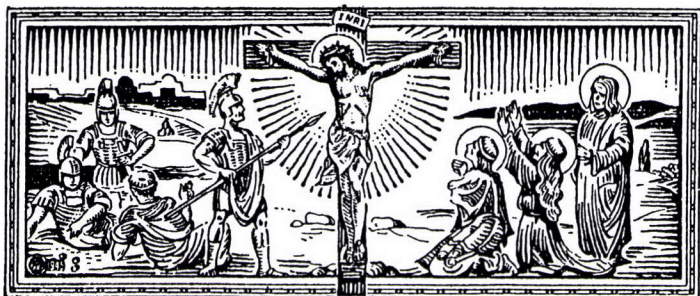
The Secret Prayer is the completion of the Offertory and introduces the actual oblation of the Sacrifice in the great prayer of the Canon.

**STAND
HIGH MASS**

The Preface, which introduces the Canon of the Mass, is a hymn of thanksgiving and praise. It is always followed by the hymn of the Angels, the *Sanctus*.

The triumphal hymn of the Angels, the "Trisagion" (thrice holy), is addressed to the three Divine Persons. It is taken from Isaiah 6.3; Psalm 117; and Matt. 21.9, the acclamations which greeted Jesus on the occasion of His solemn entry into Jerusalem.

**ALL KNEEL
AT LOW MASS
UNTIL THE
LAST GOSPEL**



THE CANON

The priest, bowing low over the Altar, says silently,

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

TE ÍGITUR, clementíssime Pater, per Jesum Christum Fílium tuum, Dóminum nostrum, súpplīces 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.

Prayers for those whom the priest wishes particularly to commend to God, and for all present.

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 offérunť hoc sacrificium laudis, pro se, suisque ómnibus: pro redemptióne animárum suárum, pro spe salútis et incolumitátis suæ: tibi que reddunt vota sua ætérno Deo, vivo et vero.



THE CANON

PRAYERS BEFORE CONSECRATION

For the Church

MOST MERCIFUL FATHER, we humbly pray and beseech Thee, through Jesus Christ Thy Son, Our Lord, to accept and to bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted Sacrifices, which we offer up to Thee, in the first place, for Thy Holy Catholic Church, that it may please Thee to grant her peace, to preserve, unite, and govern her throughout the world; as also for Thy servant N . . . our Pope, and N . . . our Bishop, and for all orthodox believers and all who profess the Catholic and Apostolic faith.

The priest asks God through Jesus Christ our Lord, to accept the Sacrifice of His Son, offered for the redemption of mankind to the glory of His Divine Majesty.

Next he prays for the whole Church, for the Pope, and for the bishop of the diocese.

For the Living

BE MINDFUL, O LORD, of Thy servants and handmaids N . . . and N . . . and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee this Sacrifice of praise for themselves and all those dear to them, for the redemption of their souls and the hope of their safety and salvation: who now pay their vows to Thee, the everlasting, living and true God.

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

The priest continues silently,

The priest venerates the members of the Church Triumphant and implores their assistance.



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

Spreading his hands over the oblation he continues,

The bells are rung once.



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

Once more he blesses the offerings,

QUAM OBLATIÓNEM TU, Deus, in ómnibus, quæsumus, bene✠díctam, adscríp✠tam, ra✠tam, rationábilem, acceptabilémque fácere dignéris: ut nobis Cor✠pus, et San✠guis fiat dilectíssimi Fílii tui Dómini nostri Jesu Christi.

Invocation of the Saints

IN COMMUNION WITH, and honoring the memory in the first place of the glorious ever Virgin Mary Mother of our God and Lord Jesus Christ; also of blessed Joseph, her Spouse; and likewise of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints. Grant for the sake of their merits and prayers that in all things we may be guarded and helped by Thy protection. Through the same Christ our Lord. Amen.

In union with the Saints of heaven, especially with our Blessed Lady, the Apostles and Martyrs, the priest lays claim to their merits and prayers.

PRAYERS AT CONSECRATION

Oblation of the Victim to God

O LORD, we beseech Thee graciously to accept this oblation of our service and that of Thy whole household. Order our days in Thy peace, and command that we be rescued from eternal damnation and numbered in the flock of Thine elect. Through Christ our Lord. Amen.

HUMBLY WE PRAY THEE, O God, be pleased to make this same offering wholly blessed ✠, to consecrate ✠ it and approve ✠ it, making it reasonable and acceptable, so that it may become for us the Body ✠ and Blood ✠ of Thy dearly beloved Son, our Lord Jesus Christ.

A last, urgent prayer before the Consecration that God may be pleased to change our offering into the Body and Blood of His dearly beloved Son.

The priest takes the host in his hands and continues,

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:

Now the priest, identifying himself with Christ, whose every gesture he reverently reproduces, bows low and pronounces slowly but without pausing, the words used by Jesus at the institution of the Eucharist on the day before He suffered and died.

HOC EST ENIM CORPUS MEUM.

After pronouncing the words of Consecration, the priest genuflects and adores the Sacred Host. Rising, he elevates It for the veneration of the faithful.

Then placing It on the corporal, he genuflects and adores It again.

After this he never disjoins his fingers and thumbs, except when he is to take the Host, until after washing his fingers at the ablutions after Communion.

Then uncovering the chalice, the priest says,

SIMILI MODO postquam coenatum est,

He takes the chalice with both hands saying,

accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes:

The priest bends over the chalice and says slowly and without pausing,

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.

The priest genuflects and adores the Precious Blood.

Rising, he elevates the chalice.

Setting it down, he covers it and adores again with another genuflection.



Consecration of the Host

WHO, the day before He suffered, took bread into His Holy and venerable hands, and having lifted up His eyes to heaven, to Thee, God, His Almighty Father, giving thanks to Thee, blessed it ✠, broke it, and gave it to His disciples, saying: Take and eat ye all of this:

By the separate consecration of the bread and of the wine, Christ renews sacramentally, without shedding His Blood, the Sacrifice of His death upon the Cross.

FOR THIS IS MY BODY.

Adore the Body of our Redeemer as the priest elevates the Host for our veneration. Say silently:
MY LORD AND MY GOD.



Consecration of the Wine

IN LIKE MANNER, after He had supped, taking also into His Holy and venerable hands this goodly chalice, again giving thanks to Thee, He blessed it, ✠ and gave it to His disciples, saying: Take and drink ye all of this:

**FOR THIS IS THE CHALICE
OF MY BLOOD, OF THE NEW
AND ETERNAL TESTAMENT
—THE MYSTERY OF FAITH—
WHICH SHALL BE SHED
FOR YOU AND FOR MANY
UNTO THE REMISSION OF SINS.**

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

When the priest elevates the Precious Blood, say silently:
BE MINDFUL, O LORD, OF THY CREATURE WHOM THOU
HAST REDEEMED BY THY MOST PRECIOUS BLOOD.



With his hands held apart the priest continues silently,

UNDE et mémoires, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui, Dómini nostri, tam beátæ passiónis, nec non et ab íferis resurrectiónis, sed et in cælos gloriósæ ascensiónis: offérimus præcláræ majestáti tuæ de tuis donis ac datis,

He joins his hands and makes the Sign of the Cross five times,

hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam, Panem ✠ sanctum vitæ ætérnæ, et Cálícem ✠ salútis perpétuæ.

Extending his hands, he continues,



SUPRA quæ propítio ac seréno vultu respícere dignéris: et accépta habére, sicuti accépta habére dignátus es múnera púeri tui justí Abel, et sacrificium Patriárchæ nostri Ábrahæ: et quod tibi óbtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

Bowing down over the Altar with his hands joined on the Altar, he says,

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, Cor✠pus, et Sán✠guinem sumpsérimus, omni benedic-tióne cælésti et grátia repleámur. Per eúndem Christum Dóminum nostrum. Amen.

Now he makes silent mention of those dead for whom he wishes to pray.



MEMÉNTO étiam, Dómine, famulórum famularúmque tuárum N . . . et N . . . qui nos præcessérunt cum signo fidei, et dórmiunt in somno pacis. Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigeríi, lucis et pacis, ut indúlgeas, deprecámur. Per eúndem Christum Dóminum nostrum. Amen.

Oblation of the Victim to God

AND NOW, O Lord, we, Thy servants, and with us all Thy holy people, calling to mind the blessed Passion of this same Christ, Thy Son, our Lord, likewise His Resurrection from the grave, and also His glorious Ascension into heaven, do offer unto Thy most sovereign Majesty out of the gifts Thou hast bestowed upon us, a Victim ✠ which is pure, a Victim ✠ which is holy, a Victim ✠ which is spotless, the holy Bread ✠ of life eternal, and the Chalice ✠ of everlasting Salvation.

DEIGN to look upon them with a favorable and gracious countenance, and to accept them as Thou didst accept the offerings of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high priest Melchisedech offered up to Thee, a holy Sacrifice, an immaculate Victim.

HUMBLY we beseech Thee, almighty God, to command that these our offerings be carried by the hands of Thy holy Angel to Thine Altar on high, in the sight of Thy divine Majesty, so that those of us who shall receive the most sacred Body ✠ and Blood ✠ of Thy Son by partaking thereof from this Altar may be filled with every grace and heavenly blessing: Through the same Christ our Lord. Amen.

PRAYERS AFTER CONSECRATION

Commemoration of the Dead

BE MINDFUL, also, O Lord, of Thy servants and handmaids N . . . and N . . . who are gone before us with the sign of faith and who sleep the sleep of peace. To these, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

“Do this in remembrance of Me.”
The Church has done as our Lord commanded, and now in Her joy at possessing so great a gift, She offers It to God, calling to mind that It is the very Victim of Calvary as well as the risen Christ, now glorified.

In the name of the Church, the priest asks God the Father to accept the Sacrifice of the Body and Blood of His Son.

The sacrifices of the Old Testament (prefigures of Christ's Sacrifice) were accepted by God; the Sacrifice of Christ Himself is even more acceptable to Him.

The priest calls to mind the heavenly Altar to which our offerings go up.

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

Striking his breast, and raising his voice at the first three words, the priest continues,

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

NOBIS QUOQUE PECCATÓRIBUS fámulis tuis, de multitudíne 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 vénia, quæsumus, largítor admítte. Per Christum Dóminum nostrum.

PER quem hæc ómnia, Dómine, semper bona creas, sanctíꝝficas, vivíꝝficas, beneꝝdícis, et præstas nobis.

He uncovers the chalice and genuflects. With the Host in his right hand and the chalice in his left, he makes the Sign of the Cross five times over the chalice, saying,

PER IPꝝSUM, ET CUM IPꝝSO, ET IN IPꝝSO, est tibi Deo Patri ꝝ omnipoténti, in unitáte Spíritus ꝝ Sancti, omnis honor, et glória.

He replaces the Sacred Host, covers the chalice, genuflects, and says,

P. Per ómnia sæcula sæculórum.

S. Amen.

THE COMMUNION

The priest joins his hands, saying,

P. Orémus.

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

He extends his hands, directs his eyes toward the Sacrament, and says audibly,

PATER NOSTER, qui es in cælis: Sanctificétur nomen tuum: Advéniat regnum tuum: Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum quotidíanium da nobis hódie: Et dimítte nobis débíta nostra, sicut et nos dimíttimus debítóribus nostris. Et ne nos indúcas in tentatióne.

S. Sed líbera nos a malo.

P. Amen. (*Priest says in low voice.*)



Invocation of the Saints

TO US ALSO Thy sinful servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy Saints. Into their company we beseech Thee admit us, not considering our merits, but freely pardoning our offenses. Through Christ our Lord.

Final Doxology & Minor Elevation

BY whom, O Lord, Thou dost always create, sanctify ✠, quicken ✠, bless ✠, and bestow upon us all these good things.

THROUGH HIM ✠, AND WITH HIM ✠, AND IN HIM, ✠ is unto Thee, God the Father ✠ Almighty, in the unity of the Holy ✠ Ghost, all honor and glory.

P. World without end.

S. Amen.

THE COMMUNION

PATER NOSTER

P. Let us pray. Admonished by Thy saving precepts and following Thy divine instruction, we make bold 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.

To this thought of heaven is joined a humble, confident prayer, expressing the eagerness with which the faithful await their heavenly home. May the pardon of our sins enable us to share with the Apostles and Martyrs in the happiness of the Saints.

Christ has joined us to His Sacrifice. We should unite ourselves to Him in the very act by which He offers Himself to His Father.

STAND HIGH MASS

Our Lord commanded His disciples to say the Lord's Prayer.

Before continuing the Mass after the Pater Noster, the priest proceeds one step to the Epistle side of the Altar, and turning toward the bridegroom and bride, who are kneeling at the Altar steps, he says over them the following prayers:

First Prayer

Propitiare Dómine, supplicatióibus nostris, et institútis tuis, quibus propagatióem húmáni géneris ordinásti, benígnus assiste: ut, quod te auctóre júngitur, te auxiliánte servétur. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat, in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. Amen.

Second Prayer

Deus, qui potestáte virtútis tuæ de níhilo cuncta fecísti: qui dispósitis universitátis exórdiis, hómini ad imáginem Dei factó, ídeo inseparábile mulieris adjutórium condidísti, ut femíneo córpori de viríli dares carne princípium, docens quod ex uno placuísset, instituí, nunquam licére disjúngi: Deus, qui tam excellénti mystério conjugálem cópulam consecrásti, ut Christi et Ecclésiæ sacraméntum præsignáres in fœdere nuptiárum: Deus, per quem múlier júngitur viro, et societas principáliter ordináta, ea benedictiône donátur, quæ sola nec per originális peccáti pœnam, nec per dilúvii est abláta senténtiam: réspice propítius super hanc fámulam tuam, quæ maritáli jungénda consórtio, tua se éxpetit protectiône muníri: sit in ea jugum dilectiónis, et pacis: fidélis et casta nubat in Christo, imitatríxque sanctárum permáneat feminárum: sit amábilis viro suo, ut Rachel: sápiens, ut Rebécca: longæva et fidélis, ut Sara: nihil in ea ex áctibus suis ille auctor prævaricatiónis usúrpet: nexa fidei, mandátisque permáneat: uni thoro juncta, contáctus illicítos fúgiat: múniat infirmitátem suam róbre disciplínæ: sit verecúndia gravis, pudóre venerábilis, doctrínis cælestibus erudíta: sit fecúnda in sóbole, sit probáta et innocens: et ad beatórum réquiem, atque ad cælestia regna pervéniat: et vídeant ambo filios filiórum suórum, usque in tértiam et quartam generatióem, et ad optátam pervéniant senectútem. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat, in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. Amen.

The priest returns to the middle of the Altar and continues the Mass saying the Libera Nos.

NUPTIAL BLESSING

First Prayer

Graciously hear our petition, Lord, and in Thy loving kindness further Thy own design for the continuance of mankind. Let the union made by Thy warrant be preserved by Thy help. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

Second Prayer

O God, Whose mighty power created all things out of nothing; Who, having laid the foundations of the world and made man in God's likeness, didst bestow upon him an inseparable helpmate, fashioning woman's body out of his very flesh, and thereby teaching us that it is never lawful to put asunder that which it hath pleased Thee to form out of a single substance: God, Who hast hallowed wedlock by a great mystery, thereby foreshadowing, in the marriage bond, Christ's union with the Church: God, Who joinest woman to man, and hast endowed this primal fellowship of theirs with the one and only blessing that was not forfeited either in punishment of the first sin or under sentence of the flood; look graciously upon this handmaid of Thine, now to be joined in wedlock, who begs for the safeguard of Thy protection. Upon her let the yoke be one of love and peace. Let her marriage, under Christ, be chaste and true; and let holy matrons ever be her examples. May she be, like Rachel, dear to her husband; like Rebecca, prudent; like Sara, faithful and long-lived. Let no action of hers give the Father of Lies dominion over her; but let her ever remain steadfast in the faith and Thy commandments, true to one marriage-bed, shunning forbidden embraces, and strengthening her weakness by firm discipline; of grave demeanor, held in honor for her modesty, well-schooled in heavenly lore. May she be fruitful in offspring. May her life be one of tried and proven innocence; and may she come to rest among the blessed in Thy heavenly kingdom. Let them both see their children's children to the third and fourth generation; and let their old age be such as they desire. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

The Bridegroom and Bride return to their places.

The priest takes the paten between his first and second fingers, saying,

LÍBERA nos, quæsumus, Dómine, ab ómnibus malis, prætéritis, præsentibus, et futúris: et intercedente beáta et gloriósa semper Vírgine Dei Genitrice María, cum beáteis 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.

He uncovers the chalice, genuflects, takes the Host and breaks It in the middle over the chalice, saying,



PER eúndem Dóminum nostrum Jesum Christum Fílium tuum,

He breaks off a Particle from the divided Host

Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus,

P. Per ómnia sæcula sæculórum. S. Amen.

He makes the Sign of the Cross with the Particle over the chalice, saying,

P. Pax ✠ Dómini sit ✠ semper vobis ✠ cum.

S. Et cum spírítu tuo.

He places the Particle in the chalice, saying in a low voice,

HÆC commíxtio, et consecrátio Córporis et Sánguinis Dómini nostri Jesu Christi, fiat accipiéntibus nobis in vitam ætérnam. Amen.

The priest covers the chalice and genuflects; then bowing down and striking his breast three times, he says,



AGNUS DEI, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

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

With his eyes directed toward the Sacrament, bowing, he says silently,

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 sæcula sæculórum. Amen.

LIBERA NOS AND BREAKING OF THE HOST

DELIVER US, we beseech Thee, O Lord, from all evils, past, present and to come, and by the intercession of the blessed and glorious Mary, ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the Saints, ✠ mercifully grant peace in our days, that through the bounteous help of Thy mercy we may be always free from sin, and safe from all disquiet.

THROUGH the same Jesus Christ, Thy Son our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God,

P. World without end.

S. Amen.

P. May the peace ✠ of the Lord be ✠ always
✠ with you.

S. And with thy spirit.

MIXTURE OF THE BODY AND BLOOD

MAY this mingling and hallowing of the Body and Blood of our Lord Jesus Christ be for us who receive it a source of eternal life. Amen.

AGNUS DEI

LAMB OF GOD, Who takest away the sins of the world, have mercy on us.

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

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

PRAYERS FOR HOLY COMMUNION

Prayer for Peace and Fidelity

O LORD, Jesus Christ, Who didst say to Thine Apostles: Peace I leave you, My peace I give you: look not upon my sins, but upon the faith of Thy Church; and deign to give her that peace and unity which is agreeable to Thy will: God Who livest and reignest world without end. Amen.

This prayer expands the final words of the Lord's Prayer and implores peace.

According to the Gospels, Our Lord broke bread and blessed it for the Apostles at the Last Supper.

KNEEL HIGH MASS

The priest repeats the words of St. John the Baptist, who proclaimed to the Jews the Messiah. In the Old Law, an unblemished lamb was used to atone for sin. In the New Law, Christ, the heavenly Lamb, takes away the sins of the world.

The priest continues silently,

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 Sáanguinem 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 sæcula sæculórum. Amen.

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

He genuflects and taking the Host says,



PANEM cæléstem accípiam, et nomen Dómini invocábo.

Striking his breast, he says the opening words audibly,

DÓMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea. (*Said three times*)

Making the Sign of the Cross with the Host over the paten, he says,

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

He reverently receives both halves of the Host, and prays silently.

He uncovers the chalice, genuflects, collects any Fragments remaining on the corporal, and purifies the paten over the chalice, saying,

QUID retríbuiam Dómino pro ómnibus quæ retríbuit mihi? Cálicem salutáris accípiam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

He makes the Sign of the Cross with the chalice, while saying,

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

Standing reverently, he receives the Precious Blood.

Prayer for Holiness

O LORD Jesus Christ, Son of the living God, Who, by the will of the Father and the co-operation of the Holy Ghost, hast by Thy death given life to the world: deliver me by this, Thy most sacred Body and Blood, from all my iniquities and from every evil; make me cling always to Thy commandments, and permit me never to be separated from Thee. Who with the same God, the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

Prayer for Grace

LET not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through Thy mercy may it be unto me a safeguard and a healing remedy both of soul and body. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

Communion of the Priest

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

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed. (*Said three times*)

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

WHAT return shall I make to the Lord for all the things that He hath given unto me? I will take the chalice of salvation, and call upon the Name of the Lord. I will call upon the Lord and give praise: and I shall be saved from mine enemies.

MAY the Blood of Our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

This prayer is an immediate preparation for the priest's Communion, and beseeches the Three Persons of the Holy Trinity for complete union with God.

At the Last Supper Our Lord said: "Take ye and eat." Before consuming the Sacred Species, in obedience the priest says "I will take the Bread of Heaven."

Bells are rung:



The Centurion's humble prayer is recalled in every Mass.

In the soul of the priest, as in that of every faithful Christian who communicates, there is a predominant feeling of thanksgiving.

The priest genuflects, elevates a Particle of the Host, turns toward the people, and says,

ECCE Agnus Dei, ecce qui tollit peccáta mundi.

The bells are rung three times.



DÓMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea. (*Said three times*)

The priest goes to the Altar rail and administers Holy Communion, saying to each communicant,

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

When all have received, he returns to the Altar and replaces the ciborium in the tabernacle.

Wine is poured into the chalice; the priest drinks it and says,

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

Wine and water are poured into the chalice over the fingers of the priest, who dries them with the purificator, saying silently,

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 sæcula sæculórum. Amen.

He drinks the wine and water, and the chalice is purified and veiled.

The priest goes to the Epistle side and reads the Communion Verse from the Missal.

Communion Verse Ps. 127. 4, 6

Ecce sic benedicétur omnis homo, qui timet Dóminum: et vídeas filios filiórum tuórum: pax super Israel. (T.P. Allelúia.)

At the middle of the Altar he says,

P. Dóminus vobíscum.

S. Et cum spírítu tuo.

P. Orémus.

Communion of the Faithful

BEHOLD the Lamb of God, behold Him Who taketh away the sins of the world.

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed. (*Said three times*)

MAY the Body of Our Lord Jesus Christ preserve your soul unto life everlasting. Amen.

THE THANKSGIVING

The Ablutions

GRANT, O Lord, that what we have taken with our mouth, we may receive with a pure mind; and that from a temporal gift it may become for us an everlasting remedy.

MAY THY BODY, O Lord, which I have received and Thy Blood which I have drunk, cleave to my inmost parts, and grant that no stain of sin remain in me; whom these pure and holy Sacraments have refreshed. Who livest and reignest world without end. Amen.

Communion Verse (Proper)

Behold, thus shall every man be blessed that feareth the Lord; and mayest thou see thy children's children; peace upon Israel. (*In Eastertime, Alleluia.*)

P. The Lord be with you.

S. And with thy spirit.

P. Let us pray.

Those attending are reminded that only baptized Catholics in the state of grace are invited to receive Holy Communion.

It is customary at a Tridentine Mass that Holy Communion be received in the kneeling position and on the tongue.

The communicant does not say "Amen."

If you do not receive Holy Communion at this Mass, you may now make a Spiritual Communion.

The priest prays that God will permit His gifts to have lasting effects in the souls of all who have partaken of the Heavenly Food.

**STAND
HIGH MASS**

The priest returns to the Missal, and begins the Postcommunion,



Postcommunion

Quæsumus omnípotens Deus, institúta providéntiæ tuæ pio favóre comitáre: ut, quos legítima societáte connéctis, longæva pace custódias. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat, in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

S. Amen.

Going to the middle of the Altar, he kisses it, turns to the people and says aloud,

P. Dóminus vobíscum.

S. Et cum spírítu tuo.

P. Ite, Missa est.

S. Deo grátias.

Before blessing the people, the priest again turns to the bridegroom and bride, and blesses them in particular, saying:

Deus Abraham, Deus Isaac, et Deus Jacob sit vobíscum: et ipse adímpleat benedictiónem suam in vobis: ut videátis filios filiórum vestrórum usque ad tértiam et quartam generatiónem, et póstea vitam ætérrnam habeátis sine fine: adjuvánte Dómino nostro Jesu Christo, qui cum Patre et Spírítu Sancto vivit et regnat Deus, per ómnia sæcula sæculórum. S. Amen.

Lastly he sprinkles them with holy water, and may admonish both on the responsibilities of the married state: recalling to their minds the indissoluble nature of the marriage bond; the peculiar sanctity of this estate; the harmony and mutual love which should prevail therein; and especially the eagerness and solicitude with which both ought to strive to know the will of God, that, by constantly and faithfully fulfilling the same, they may attain unto everlasting salvation.

Bowing before the Altar, the priest says silently,

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

He kisses the Altar, and turns, blessing the people, saying,

BENEDÍCÁT VOS OMNÍPOTENS DEUS, Pater, et Fílius, ✠ et Spírítus Sanctus.

S. Amen



Postcommunion (Proper)

We beseech Thee, Almighty God, to accompany the institutions of Thy providence with Thy gracious favor; that Thou mayest keep in lasting peace those whom Thou joinest in lawful union. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever.

S. Amen.

P. The Lord be with you.

S. And with thy spirit.

DISMISSAL

P. Go, the Mass is ended.

S. Thanks be to God.

The Nuptial Blessing

After the Ite Missa est, the priest turns to the bridegroom and bride and blesses them in particular, saying:

May the God of Abraham, the God of Isaac, and the God of Jacob be with you, and may He fulfill His blessing upon you: that you may see your children's children unto the third and fourth generation, and thereafter may you have life everlasting, by the grace of our Lord Jesus Christ; Who with the Father and the Holy Ghost liveth and reigneth, God for ever and ever.

S. Amen.

FINAL BLESSING

MAY THE TRIBUTE of my homage be pleasing to Thee, O most holy Trinity. Grant that the Sacrifice which I, unworthy as I am, have offered in the presence of Thy Majesty, may be acceptable to Thee. Through Thy mercy may it bring forgiveness to me and to all for whom I have offered it. Through Christ our Lord. Amen.

MAY ALMIGHTY GOD BLESS YOU: the Father, the Son, ✠ and the Holy Ghost.

S. Amen.

**KNEEL
HIGH MASS**

The prayer *Placeat tibi* is a petition to God to make the Sacrifice useful to priest and people.

The priest goes to the Gospel side and says,

P. Dóminus vobíscum.

S. Et cum spírítu tuo.

P. ✠ Inítium sancti Evangéllii secúndum
Joánnem.

S. Glória tibi, Dómine.

The beginning of the Gospel of St. John, which retraces the Incarnation of the Son of God, is read from the card at the Altar.



IN PRINCÍPIO erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso víta erat, et víta 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 lúmíne, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmíne. 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.

(here all genuflect)

ET VERBUM CARO FACTUM EST,
et habitávit in nobis: et vídimus glóriam ejus,
glóriam quasi Unigéniti a Patre, plenum grátiae
et veritátis.

S. Deo grátias.

At the end, the response is "Deo Grátias." It is eminently proper that the last word of the Mass should be one of thanksgiving.

LAST GOSPEL

P. The Lord be with you.

S. And with thy spirit.

P. ✠ The beginning of the holy Gospel
according to Saint John.

S. Glory be to Thee, O Lord.

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 the Light, but was to give testimony of the Light that was the true Light, which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God; to them that believe in His name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

(here all genuflect)

AND THE WORD WAS MADE FLESH,
and dwelt among us, and we saw His glory, the
glory as of the Only-begotten of the Father,
full of grace and truth.

S. Thanks be to God.

According to local custom, the bride may make a presentation of flowers to Blessed Mother at the Marian altar/shrine while a Marian hymn is sung.

RECESSIONAL

ALL STAND

In the Last Gospel, St. John declares that Christ, the Word made Flesh, is the source of life on earth, the light in the darkness, and the love that will last forever.

The "Word" means the Son of God. The whole sentence is a majestic profession of faith in the Divinity of Christ.

GENUFLECT

(To be said privately)

A HUSBAND'S PRAYER

O Gracious Father, Maker and Preserver of heaven and earth, Who in the beginning didst institute matrimony, thereby foreshadowing the mystical union of the Church with our Saviour Christ; Who, in the time of His ministry upon earth, did honor marriage with His first miracle: enable me, I pray Thee, by Thy grace to live in holiness and purity with the wife whom Thou hast given me. Mortify in me all violence of earthly passion, all selfishness and inconsiderateness (*here name any besetting sin which may be a hindrance to you*), that I may love her as Christ loved His Church, cherish and comfort her as my own body, and have as great care for her happiness as for my own.

Grant that we may live in peace, without contention; in unity, without discord. Give us, O Lord, discreet hearts and understanding minds, to bring up our children in Thy faith and fear, that they may be obedient to Thee and to Thy commandments, and to all that Thou requirest of them in duty towards their parents. And give us, O Lord, a competency of estate, to maintain ourselves and our family according to that rank and calling wherein Thou hast placed us, without excess or vainglory, in singleness and purity of heart. Grant this for Jesus Christ's sake, to Whom, with Thee and the Holy Ghost, be all honor and glory, now and for ever. Amen.

A WIFE'S PRAYER

O Merciful Lord God, Who in the beginning didst take Eve out of the side of Adam and didst give her to him as a helpmate: give me grace to live worthy of the honorable estate of matrimony to which Thou hast called me, that I may love my husband with a pure and chaste love, acknowledging him as my head, and truly reverencing and obeying him in all good things; that thereby I may please him, and live with him in all Christian quietness.

Keep me from all worldliness and vanity. Help me, O Lord, that I may, under him, prudently and discreetly guide and govern his household. Let no fault of mine aggravate any sins by which he may be especially tempted; enable me to soothe him in perplexity, to cheer him in difficulty, to refresh him in weariness, and, as far as may be, to advise him in doubt. Give me understanding so to fulfill my part in the education of our children, that they may be our joy in this world and our glory in the next. Grant that our perfect union here may be the beginning of our still more perfect and blissful union hereafter in Thy kingdom; and this I pray through Jesus Christ our Lord. Amen.

*This Booklet Missal is humbly dedicated to
the Blessed Virgin Mary, Mother of God,
Mother of the Church, Queen of the Liturgy,
Mother of the Clergy, Mediatrix of all Graces.*