

Latin-English Booklet Missal
FOR PRAYING THE TRADITIONAL MASS

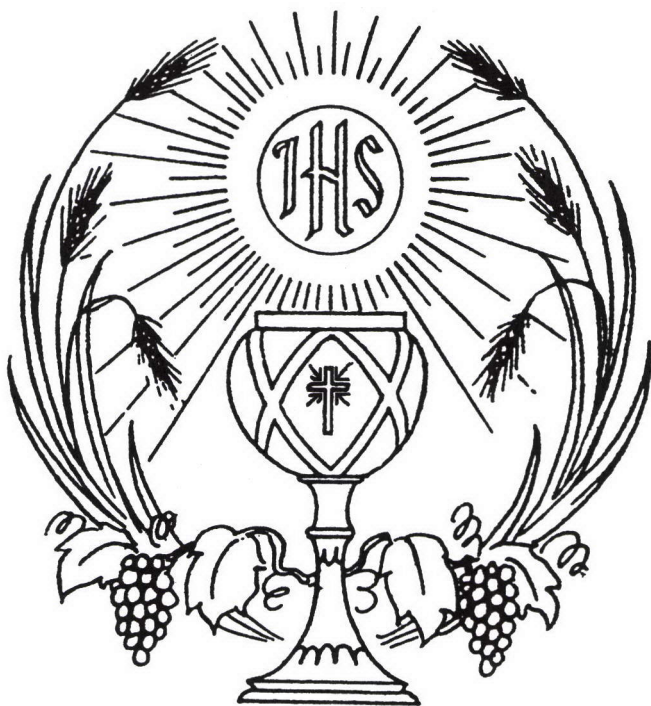
Latin-English Booklet Missal

FOR PRAYING THE TRADITIONAL MASS

COMMEMORATIVE EDITION

in THANKSGIVING for

SUMMORUM PONTIFICUM



**COALITION IN SUPPORT OF
*ECCLESIA DEI***

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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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Gregorian Chant, pages 54 - 58, taken from the 1974 *Graduale Romanum*
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Pray the Holy Mass

“The Holy Mass is a prayer itself, even the highest prayer that exists. It is the Sacrifice dedicated by our Redeemer at the Cross, and repeated every day on the Altar. If you wish to hear Mass as it should be heard, you must follow with eye, heart and mouth all that happens at the Altar. Further, you must pray with the Priest the holy words said by him in the Name of Christ and which Christ says by him. You have to associate your heart with the holy feelings which are contained in these words and in this manner you ought to follow all that happens on the Altar. When acting in this way you have prayed Holy Mass.”

“Don’t pray at Holy Mass, but pray the Holy Mass”

His Holiness, Pope Saint Pius X



PRAYER BEFORE MASS

Eternal Father, I unite myself with the intentions and affections of our Lady of Sorrows on Calvary, and I offer to Thee the Sacrifice which Thy beloved Son made of Himself on the Cross, and which He now renews on this holy Altar. I offer it in the name of all mankind, with the Masses which are now being offered, and all those which will be offered throughout the world this day:

To adore Thee and give Thee the honor which is due to Thee, confessing Thy supreme dominion over all things, and the absolute dependence of everything upon Thee, Who art our one and last End;

To thank Thee for the innumerable benefits we have received;

To appease Thy justice, aroused against us by so many sins, and to make satisfaction for them;

To implore grace and mercy for myself, for Thy Church, for all afflicted and sorrowing, for poor sinners, for those whom I have promised prayers, for all the world, and for the holy souls in Purgatory. Amen.

Each Holy Sacrifice of the Mass is offered for four ends:
Adoration, Thanksgiving, Reparation, and Petition.

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¹ May precede Sunday High Mass.

² Latin prayers are on left hand page, English translation on right.

³ Priest at right (Epistle) side of Altar.

⁴ Priest at center of Altar.

⁵ Priest at left (Gospel) side of Altar.

*See back cover for Low Mass, High Mass, Solemn High Mass.



PRIVATE PRAYERS
IN PREPARATION FOR HOLY COMMUNION

(May be said before Mass or immediately before Communion.)

PRAYER OF ST. THOMAS AQUINAS

Almighty and eternal God, behold, I approach the Sacrament of Thine only-begotten Son, our Lord Jesus Christ. I approach as one who is sick to the physician of life, as one unclean to the fountain of mercy, as one blind to the light of eternal brightness, as one poor and needy to the Lord of heaven and earth. Therefore I beseech Thee, of Thine infinite goodness, to heal my sickness, to wash away my filth, to enlighten my blindness, to enrich my poverty, and to clothe my nakedness, that I may receive the Bread of Angels, the King of kings, and the Lord of lords with such reverence and humility, with such contrition and devotion, with such purity and faith, with such purpose and intention, as may conduce to the salvation of my soul.

Grant, I beseech Thee, that I may receive not only the Sacrament of the Body and Blood of our Lord, but also the fruit and virtue of this Sacrament. O most indulgent God, grant me so to receive the Body of Thine Only-begotten Son, our Lord Jesus Christ, which He took of the Virgin Mary, that I may be found worthy to be incorporated with His mystical Body and numbered among His members.

O most loving Father, grant that I may one day contemplate forever, face to face, Thy beloved Son, Whom now on my pilgrimage I am about to receive under the sacramental veils; Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

These prayers may also be used by those wishing to make a spiritual communion.

PRAYER OF ST. AMBROSE

O LOVING LORD JESUS CHRIST, I a sinner, presuming not on my own merits, but trusting in Thy mercy and goodness, with fear and trembling approach the table of Thy most sacred banquet. For I have defiled both my heart and body with many sins, and have not kept a strict guard over my mind and my tongue. Wherefore, O gracious God, O awful Majesty, I, a wretched creature, entangled in difficulties, have recourse to Thee, the font of mercy; to Thee do I fly that I may be healed, and take refuge under Thy protection. And I ardently desire to have Him as my Savior, Whom I am unable to withstand as my Judge.

To Thee, O Lord, I show my wounds, to Thee I lay bare my shame. I know that my sins are many and great, on account of which I am filled with fear. But I trust in Thy mercy, of which there is no end. Look down upon me, therefore, with the eyes of Thy mercy on me, who am full of misery and sin, Thou Who wilt never cease to let flow the fountain of mercy.

Hail, Victim of salvation, offered for me and for all mankind on the tree of the Cross. Hail, noble and precious Blood, flowing from the wounds of my crucified Lord Jesus Christ and washing away the sins of the whole world. Remember, O Lord, Thy creature, whom Thou hast redeemed with Thy Blood. I am grieved because I have sinned, I desire to make amends for what I have done.

Take away from me, therefore, O most merciful Father, all my iniquities and sins, that, being purified both in soul and body, I may worthily partake of the Holy of Holies. And grant that this holy oblation of Thy Body and Blood, of which, though unworthy, I purpose to partake, may be to me the remission of my sins, the perfect cleansing of my offenses, the means of driving away all evil thoughts and of renewing all holy desires, the accomplishment of works pleasing to Thee, as well as the strongest defense for soul and body against the snares of my enemies. Amen.

Those attending are reminded that only baptized Catholics in the state of grace are invited to receive Holy Communion. Instructions and prayers for Confession are found on pages 59-61.

O LORD, JESUS CHRIST, King of everlasting glory, behold I desire to come to Thee this day, and to receive Thy Body and Blood in this heavenly Sacrament, for Thy honor and glory and the good of my soul. I desire to receive Thee because it is Thy desire, and Thou hast so ordained: blessed be Thy Name forever. I desire to come to Thee like Magdalen, that I may be delivered from all my evils, and embrace Thee, my only Good. I desire to come to Thee, that I may be happily united to Thee, that I may henceforth abide in Thee, and Thou in me; and that nothing in life or death may ever separate me from Thee. Amen.

AN ACT OF FAITH

I FIRMLY BELIEVE, O my divine Jesus, that Thou art truly present in the Blessed Sacrament of the Altar. I believe that It really and substantially contains Thy Body and Blood, Thy soul and divinity. I acknowledge these truths; I believe these wonders; I adore the Power that hath wrought them, the same Power that said: "Let there be light", and light was made. Verily, Thou art a hidden God, the Savior. Amen.

AN ACT OF HOPE

SINCE THOU dost deign to come and dwell within me, O my Redeemer, what may I not expect from Thy bounty! I therefore present myself before Thee with that lively confidence which Thine infinite goodness inspires. Thou not only knowest all my wants, but Thou art also willing and able to relieve them. Thou hast not only invited me, but also promised me Thy gracious assistance. Amen.

AN ACT OF CHARITY

O GOD, Who art Charity! Behold, he who abides in charity abides in Thee. I desire to receive Thee in this Sacrament, that I may be more strongly united to Thee in the bond of love. Who shall separate me from the love of Christ my Savior? Oh, that neither life nor death, nor any accident of fortune, nor any creature may ever be able!

AN ACT OF CONTRITION

O MY GOD, I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, Who art all good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen.

THE ASPÉRGES

BEFORE HIGH MASS

During the year: Antiphon, ASPERGES ME

Immediately before Sunday High Mass, the priest, wearing a cope, intones the *Asperges*; he then sprinkles the Altar, the clergy and the people.

ASPÉRGES ME, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

MISERÉRE MEI, Deus, secúndum magnam misericórdiam tuam.

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

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

ASPÉRGES ME, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

On returning to the foot of the Altar, the priest says,

P. Osténde nobis, Dómine, misericórdiam tuam.

S. Et salutáre tuum da nobis.

P. Dómine, exáudi oratiónem meam.

S. Et clamor meus ad te véniat.

P. Dóminus vobíscum.

S. Et cum spírítu tuo.

P. Orémus.

EXÁUDI NOS, Dómine sancte, Pater omnípotens, ætérne Deus, et mittere dignéris sanctum Ángelum tuum de cælis, qui custódiat, fóveat, prótegat, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. S. Amen.

From Easter to Pentecost: Antiphon VIDI AQUAM replaces the ASPERGES ME.

VIDI AQUAM egrediéntem de templo, a látere dextro, allelúia: et omnes ad quos pervénit aqua ista salvi facti sunt, et dicent, allelúia, allelúia.

CONFITÉMINI DÓMINO, quóniam bonus: quóniam in sæculum misericórdia ejus.

Repeat Antiphon, then continue with Ostende nobis as above.

THE ASPÉRGES

BEFORE HIGH MASS

During the year: Antiphon, ASPERGES ME

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

HAVE MERCY ON ME, O God, according to Thy great mercy.

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.

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

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.

P. Let us pray.

HEAR US, O holy Lord, Almighty Father, everlasting God, and vouchsafe to send Thy holy Angel from heaven, to guard, cherish, protect, visit and defend all that are assembled in this place: Through Christ our Lord.

S. Amen.

From Easter to Pentecost: Antiphon, VIDI AQUAM

I SAW WATER flowing from the right side of the temple, alleluia; and all they to whom that water came were saved, and they shall say, alleluia, alleluia.

PRAISE THE LORD, for He is good; for His mercy endureth forever.

Repeat as above.

Sit while the priest vests for Mass.

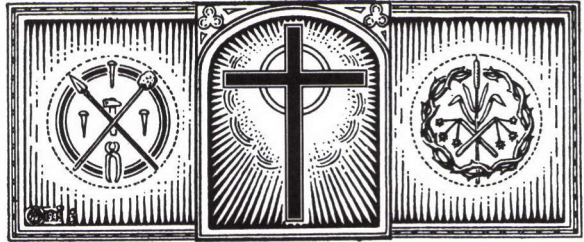
STAND

Holy water is a sacramental, the devout use of which is able to remit venial sins. Let us upon entering the church bless ourselves with holy water from the font.

Hyssop is a tufted plant which the Jews used for ritual sprinkling.

Every church has its own Guardian Angel.

SIT



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,

The *Júdica Me* is omitted in Masses for the Dead and from Passion Sunday until Holy Saturday.

PSALM 42—JÚDICA ME

JÚDICA ME, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo, et dolóso érué 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?

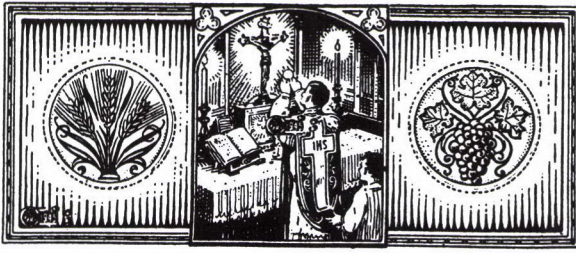
S. Spera in Deo, / quóniam adhuc confitébor illi: salutáre vultus mei, / et Deus meus.

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

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



In a *Missa Recitata* (Dialogue Mass) the faithful may join in saying the servers' responses and also in reciting with the priest 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. Introíbo 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. Confíteor Deo omnipoténti, etc. (as below)

S. Misereátur tui omnipotens Deus, / et dimíssis peccátiis tuis, / perdúcat te ad vitam ætérnam.

P. Amen.

The servers now say,

CONFITEOR DEO OMNIPOTÉNTI, / beátæ Mariæ semper Vírgini, / beáto Michaéli Archángelo, / beáto Joanni Baptistæ, / 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 Vírginem, / beátum Michaélem Archángelum, / beátum Joánnem Baptistam, / 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 omnipotens Deus, et dimíssis peccátiis vestris, perdúcat vos ad vitam ætérnam. S. Amen.

P. Indulgéntiam, ✠ absolutiónem, et remissionem peccatórum nostrórum tríbuat nobis omnipotens 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 spírítu 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 12.6

Benedícta sit sancta Trínitas, atque indivísa únitás: confitébimur ei, quia fecit nobíscum misericórdiam suam. Dómine Dóminus noster, quam admirábile est nomen tuum in univérsa terra!

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

Benedícta sit sancta Trínitas, atque indivísa únitás: confitébimur ei, quia fecit nobíscum misericórdiam suam.

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)

Blessed be the holy Trinity, and undivided Unity: we will give glory to Him because He hath shown His mercy to us. O Lord, our Lord, how admirable is Thy Name in all the earth.

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.

Blessed be the holy Trinity and undivided Unity: we will give glory to Him because He hath shown His mercy to us.

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. The Proper Prayers used as examples in this Missal are those from the Mass of Holy Trinity Sunday.

KÝRIE ELÉISON

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,

The Gloria is omitted when the priest's vestments are black or violet (Lent, Advent, Masses for the Dead).



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 omnipotens. / 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
déteram 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 spírítu tuo.

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

P. Orémus.

The Collect(s)

Omnípotens sempitérne Deus, qui dedísti fámulis
tuis in confessiõe veræ fidei, ætérnæ Trinitátis
glóriam agnóscere, et in poténtia majestátis adoráre
unitátem: quæsumus; ut ejúsdem fidei firmitáte, ab
ómnibus semper muniámur advérsis. Per Dóminum
nostrum Jesum Christum, Fílium tuum, qui tecum
vivit et regnat, in unitáte Spírítus Sancti, Deus, per
ómnia sæcula sæculórum.

S. Amen.

The Epistle Romans 11:33-36

Léctio Epístolæ beáti Pauli Apóstoli ad Romános.

O altitúdo divitiárum sapiéntiæ et sciéntiæ Dei:
quam incomprehensibília sunt judícia ejus, et inves-
tigábiles viæ ejus! Quis enim cognóvit sensum
Dómini? Aut quis consiliárius ejus fuit? Aut quis
prior dedit illi, et retribuétur ei? Quóniam ex ipso,
et per ipsum, et in ipso sunt ómnia: ipsi glória in
sæcula. Amen.

S. Deo grátias.



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(s) (Proper)

O Almighty and Everlasting God, by Whose gift Thy servants, in confessing the true Faith, acknowledge the glory of the Eternal Trinity, and adore the Unity in the power of Thy Majesty: grant that by steadfastness in the same Faith we may evermore be defended from all adversities. 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 Romans.

O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments and how unsearchable His ways! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given unto Him, and recompense shall be made him? For of Him, and by Him, and in Him, are all things: to Him be glory forever. Amen.

S. Thanks be to God.

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 Collects" mean 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.

The priest then reads the Gradual and Alleluia,

The Gradual

Benedíctus es, Dómine, qui intuéris abýssos,
et sedes super Chérubim. Benedíctus es, Dómine,
in firmaménto cæli, et laudábilis in sæcula.

Allelúia, allelúia. Benedíctus es, Dómine, Deus
patrum nostrórum, et laudábilis in sæcula. Allelúia.

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, omnípotens
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 nos-
trum. Amen.

Jube, Dómine, benedícere.

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



The Gospel Matthew 28:18-20

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.

In illo témpore: Dixit Jesus discípulis suis: Data est
mihi omnis potéstas in cælo, et in terra. Eúntes ergo
docéte omnes gentes, baptizántes eos in nómine Patris,
et Fílii, et Spírítus Sancti: docéntes eos serváre ómnia
quæcúmque mandávi vobis. Et ecce, ego vobíscum sum
ómnibus diébus usque ad consummationem sæculi.

S. Laus tibi, Christe.

He kisses the book and says,

P. Per evangélica dicta, deleántur nostra
delícta.

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

The Gradual (Proper)

Blessed art Thou, O Lord, that beholdest the depths and sittest above the Cherubim. Blessed art Thou, O Lord, in the firmament of heaven, and worthy of praise for ever.

Alleluia, alleluia. Blessed art Thou, O Lord, the God of our fathers, and worthy to be praised for ever. Alleluia.

The Gradual consists of a response and a verse which is the remnant of a whole Psalm.

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)

STAND

- 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, Jesus said to His disciples: All power in heaven and on earth has been given to Me. Go, therefore, and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all that I have commanded you; and behold, I am with you all days even unto the consummation of the world.

S. Praise be to Thee, O Christ.

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

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.

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 lúmine, / 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 resurréxit
tértia die, / secúndum Scriptúras. / Et ascén-
dit in cælum: / sedet ad délixteram 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 locúsus est per
Prophétas. / Et unam, sanctam, cathólicam /
et apostólicam Ecclésiám. / Confíteor unum
baptísma / in remissionem peccatórum. /
Et exspécto resurrectionem 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

Benedíctus sit Deus Pater, unigenítusque Dei Fílius,
Sanctus quoque Spíritus: quia fecit nobíscum
misericórdiam suam.

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 hóstiam, 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 salutem in vitam
ætérnam. 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 dignitatem
mirábiliter condidísti et mirábilius 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 unitate Spíritus
Sancti, Deus: per ómnia sæcula sæculórum.
Amen.





MASS OF THE FAITHFUL THE OFFERTORY

The Offertory Verse (Proper)

Blessed be God, the Father, and the Only-begotten Son of God, and also the Holy Spirit: because He hath shown His mercy towards us.

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 bénedic ✠ 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 benedícere ✠, et in odórem suavitátis accíperere. Per Christum Dóminum nostrum. Amen.

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

INCÉNSUM istud a te benedíctum 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 malítiæ, 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.

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

(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.

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 sánguinem vitam meam. In quorum mánibus iniquitátes sunt: déxtera eórum repléta est munéribus.

Ego autem in innocéntia mea ingrèssus sum: rédime me, et miserére mei. Pes meus stetit in dirécto: in ecclésiis benedícam te, Dómine.

The *Gloria Patri*, etc., is omitted in Masses for the Dead and in Passiontide.

Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in principio, 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 Secrets

Sanctifica, quæsumus, Dómine Deus noster, per tui sancti nóminis invocatióem, hujus oblatiõnis hóstiam: et per eam nosmetipsos tibi pérfice munus ætérnum. 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 spíritu tuo.

P. Sursum corda.

S. Habémus ad Dóminum.

P. Grátias agámus Dómino Deo nostro.

S. Dignum et justum est.

With his hands extended, he chants (High Mass), or says,



The Preface is a call to render thanks to God the Father, through Jesus Christ, in union with all the heavenly spirits. This prayer of thanksgiving and praise varies with important Feasts.

VERE DIGNUM et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui cum unigénito Fílio tuo, et Spíritu 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 Spíritu Sancto, sine differentia discretiõnis sentímus. Ut in confessiõne veræ sempiternæque Deitátis, et in persónis proprietas, et in esséntia únitás, et in majestáte adorétur æquálitás. Quam laudant Ángeli atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotídie, una voce dicétes:

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 Secrets (Proper)

Sanctify, we beseech Thee, O Lord our God, by the invocation of Thy holy Name, the Sacrifice we offer, and through its means make us ourselves a perfect offering forever. 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 (*Of the Most Holy Trinity*)

IT IS TRULY MEET AND JUST, right and profitable for our salvation, that we should at all times and in all places, give thanks unto Thee, O holy Lord, Father Almighty, Everlasting God; Who, together with Thine Only-begotten Son, and the Holy Ghost, art one God, one Lord; not in the oneness of a single Person, but in the Trinity of one substance. For what we believe by Thy revelation of Thy glory, the same do we believe of Thy Son, the same of the Holy Ghost, without difference or inequality. So that in confessing the True and Everlasting Godhead, distinction in Persons, unity in Essence, and equality in Majesty may be adored. Which the Angels and Archangels, the Cherubim also and the Seraphim do praise: who cease not daily to cry out, with one voice saying:

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.

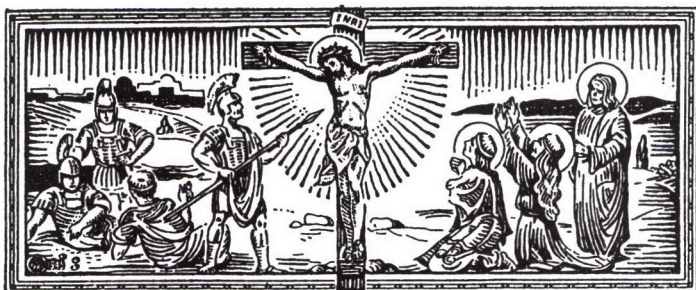
The Secret Prayer is the completion of the Offertory and introduces the actual oblation of the Sacrifice in the great prayer of the Canon.

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 Isaias 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 benedīcas, 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 cónita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrificium laudis, pro se, suisque ómnibus: pro redemptione animárum suárum, pro spe salutis et incolumitátis suæ: tibique 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.

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.

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.

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 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;ue concédas, ut in ómnibus protectiónis 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 prídíe quam paterétur, accépit panem in sanctas ac venerábiles manus suas, et elevátis óculis in cælum ad te Deum, Patrem suum omnipoténtem, tibi grátias agens, bene✠díxit, fregit, dedítque discípulis suis, dicens: Accípíte, et manducáte 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,

SÍMILI MODO postquam cœnátum est,

He takes the chalice with both hands saying,

accípiens et hunc præclárum Cálícem in sanctas ac venerábiles manus suas: item tibi grátias agens, bene✠díxit, dedítque discípulis suis, dicens: Accípíte, et bíbite ex eo omnes:


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




**HIC EST ENIM CALIX SÁNGUINIS MEI,
NOVI ET ÆTÉRNI TESTAMÉNTI:
MYSTÉRIUM FÍDEI:
QUI PRO VOBIS ET PRO MULTIS
EFFUNDÉTUR IN REMISSIÓNEM
PECCATÓRUM.**



He then says in a low voice,

**Hæc quotiescúmque fecéritis,
in mei memóriam faciétis.**

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

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

hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam, Panem ✠ sanctum vitæ ætérnæ, et Cálicem ✠ 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 dórmunt in somno pacis. Ipsí, Dómine, et ómnibus in Christo quiescéntibus, locum refrigérii, 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 Joáinne, 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, sanctíꝛficas, vivíꝛficas, beneꝛdícis, 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 IPꝛSUM, ET CUM IPꝛSO, ET IN IPꝛSO, est tibi Deo Patri ꝛ omnipoténti, in unitáte Spíritus ꝛ 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 quotidiánum da nobis hódie: Et dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem.

S. Sed líbera nos a malo.

P. Amen. (*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.

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

LÍBERA nos, quæsumus, Dómine, ab ómnibus malis, prætèritis, præsentibus, et futúris: et intercedente beáta et gloriósa semper Vírgine Dei Genitríce 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 spíritu tuo.

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

HÆC commíxtio, et consecratió 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.

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

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

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

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.

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.

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.

KNEEL HIGH MASS

The priest continues silently,

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

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

He genuflects and taking the Host says,



PANEM cæléstem accípíam, 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 accípíam, 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.

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.

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.

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."

Communion of the Priest

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

Bells are rung:



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*)

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

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

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

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.

Private prayers of Preparation for Holy Communion are on pages 5-7.

After the server says the Confiteor (page 12) the priest turns to the people saying,

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

S. Amen.

Indulgentiam, ✠ absolutiõnem et remissionem peccatorum vestrorum tribuat vobis omnipotens, et misericors Dõminus.

S. Amen.

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

ECCE Agnus Dei, ecce qui tollit peccata mundi.

The bells are rung three times.



DÕMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea. (Said three times)

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



CORPUS Dõmini nostri Jesu Christi custodiat animam tuam in vitam æternam. 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, Dõmine, pura mente capiamus: et de múnere temporáli fiat nobis remedium sempiternum.

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



CORPUS TUUM, Dõmine, quod sumpsi, et Sanguis, quem potavi, adhæreat visceribus meis: et præsta; ut in me non remaneat scelerum mácula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in sæcula sæculorum. Amen.

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

Communion of the Faithful

(The server says the Confiteor found on page 12.)

MAY Almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

S. Amen.

May the Almighty and Merciful Lord grant you pardon, ✠ absolution, and remission of your sins.

S. Amen.

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.

This Confiteor, is omitted in the 1962 Missal.

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

It is customary at a Traditional Latin 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. (See pp 5-7.)

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.

Private prayers of Thanksgiving after Communion are on pages 62-65.

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

Communion Verse

Benedícimus Deum cæli, et coram ómnibus vivéntibus confitébimur ei: quia fecit nobiscum misericórdiam suam.

At the middle of the Altar he says,

P. Dóminus vobiscum.

S. Et cum spíritu tuo.

P. Orémus.

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

Postcommunion(s)

Proficiat nobis ad salutem córporis et animæ, Dómine Deus noster, hujus sacraménti suscéptio: et sempitérnæ sanctæ Trinitátis, ejusdémque individué unitátis conféssio. Per Dóminum nostrum Jesum Christum, Filium 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 vobiscum.

S. Et cum spíritu tuo.

P. Ite, Missa est.

S. Deo grátias.

On a few occasions, he omits the *Ite, Missa est*, faces the Altar and says aloud,

P. Benedicámus Dómino. S. Deo grátias.

In Masses for the Dead, the priest omits the *Ite, Missa est*, faces the Altar and says aloud,

P. Requiéscant in pace. S. Amen.

Bowing before the Altar, the priest says silently,

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

He kisses the Altar, and turns (except in Masses for the dead), blessing the people, saying,

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

S. Amen.



Communion Verse (Proper)

We bless the God of Heaven, and before all the living we will praise Him; because He hath shown His mercy to us.

P. The Lord be with you.

S. And with thy spirit.

P. Let us pray.

**STAND
HIGH MASS**

Postcommunion(s) (Proper)

May the reception of this Sacrament, O Lord our God, and the confession of the holy and eternal Trinity and of its undivided Unity, profit us to the salvation of body and soul. 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.

DISMISSAL

P. The Lord be with you.

S. And with thy spirit.

P. Go, the Mass is ended.

S. Thanks be to God.

On a few occasions, he omits the Ite, Missa est, faces the Altar and says aloud,

P. Let us bless the Lord. S. Thanks be to God.

In Masses for the Dead, he omits the Ite, Missa est, faces the Altar and says aloud,

P. May they rest in peace. 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.

**KNEEL
HIGH MASS**

The prayer that follows dismissal is a petition to God to make the Sacrifice useful to priest and people.

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

S. Amen.

The priest goes to the Gospel side and says,

P. Dóminus vobíscum.

S. Et cum spírítu tuo.

P. ✠ Inítium sancti Evangélii 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 vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt.

Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhibéret de 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 fílios Dei fieri, his, qui credunt in nómine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt.

(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.

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

PRAYERS AFTER LOW MASS

(Omitted in the 1962 Missal)

KNEEL

Priest: HAIL MARY, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the Fruit of thy womb, Jesus.

All. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen. *(Said three times)*

All. 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 towards 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.

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

P. Let us pray.

P. O GOD, our refuge and our strength, look down with favor upon Thy people who cry to Thee; and by the intercession of the glorious and Immaculate Virgin Mary, Mother of God, of St. Joseph her Spouse, of Thy blessed Apostles Peter and Paul, and of all the Saints, mercifully and graciously hear the prayers which we pour forth for the conversion of sinners, and for the liberty and exaltation of our holy Mother the Church. Through the same Christ our Lord.

All. Amen.

All. SAINT MICHAEL, the Archangel, defend us in battle; be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, O Prince of the heavenly host, by the power of God, thrust down to hell Satan and all the evil spirits who roam through the world seeking the ruin of souls. Amen.

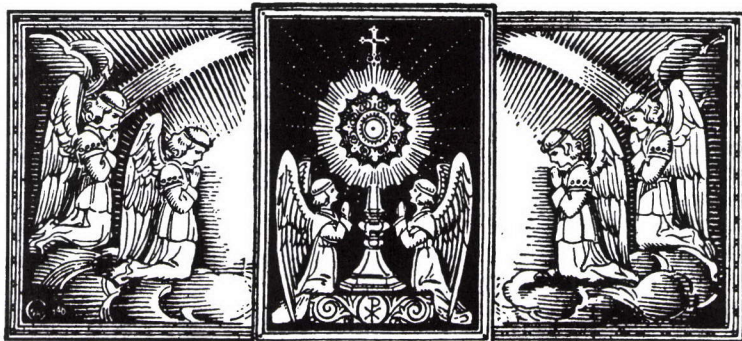
P. Most Sacred Heart of Jesus, *(Said three times)*

All. Have mercy on us.

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Coalition in Support of *Ecclesia Dei*

4545 West 63rd Street, Chicago, IL 60629



BENEDICTION OF THE BLESSED SACRAMENT

The Benediction of the Blessed Sacrament is a rite in which Jesus, in the Sacrament of His love, is not only exposed to the adoration of the faithful, but in which He, present in that Sacrament, is implored to bless the faithful present before the Altar. It is not the priest who blesses the people in this rite, it is Jesus Christ Himself, in the Blessed Sacrament, Who bestows His benediction upon them.

The devout worshiper may either join in the chant of the choir, or pour out his soul in aspirations of love, adoration, gratitude, petition or contrition to the Sacred Heart of Jesus, thus humbled for our love.

When the priest opens the tabernacle and incenses the Blessed Sacrament, the hymn **O Salutaris Hostia** is sung:

O salutáris hóstia,
Quæ cæli pandis óstium,
Bella premunt hostília,
Da robor, fer auxílium.

O Saving Victim! opening wide
The gate of Heaven to man below!
Our foes press on from every side;
Thine aid supply,
Thy strength bestow.

Uni Trinóque Dómino,
Sit sempitérna glória:
Qui vitam sine término,
Nobis donet in pátria.

To Thy great Name be endless
praise,
Immortal Godhead! One in three!
O grant us endless length of days
In our true native land with Thee!

Amen.

Amen.

The hymn *Tantum Ergo* is sung, during which incense is offered to the Blessed Sacrament.

Tantum ergo Sacramentum.
Veneremur cernui:
Et antiquum documentum,
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

Genitori, Genitrici,
Laus et jubilatio:
Salus, honor, virtus quoque,
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.
Amen.

P. Panem de cælo
præstitisti eis. (Alleluia)

All. Omne delectamentum
in se habentem.
(Alleluia)

P. Oremus.

Deus, qui nobis sub Sacramento mirabili passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari: ut redemptionis tuæ fructum in nobis jûgiter sentiamus. Qui vivis et regnas in sæcula sæculorum. Amen.

Down in adoration falling,
Lo! the Sacred Host we Hail!
Lo! o'er ancient forms departing,
Newer rites of grace prevail.
Faith for all defects supplying
Where the feeble senses fail.

To the Everlasting Father,
And the Son Who reigns on high,
With the Holy Ghost, proceeding
Forth from Each eternally,
Be salvation, honor, blessing,
Might and endless majesty.
Amen.

Thou hast given them bread
from heaven. (Alleluia)

Having all sweetness within it.
(Alleluia)

Let us pray.

O God, Who, under a wonderful Sacrament, has left us a memorial of Thy passion: grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood that we may ever feel in our lives the fruit of Thy Redemption. Who livest and reignest, world without end. Amen.

The Benediction Veil is now placed upon the shoulders of the Priest. He ascends the steps of the Altar, takes the Monstrance containing the Blessed Sacrament in his hands and makes with It the Sign of the Cross over the people.

Meanwhile the bell is rung by an acolyte, and all bow in adoration as Benediction is given with the Blessed Sacrament.

ACT OF REPARATION FOR PROFANE LANGUAGE

After the blessing of the congregation the priest kneels at the foot of the Altar and leads the recitation of the Divine Praises.

Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be His Most Sacred Heart.

Blessed be His Most Precious Blood.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the Holy Ghost, the Paraclete.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be her Glorious Assumption.

Blessed be the name of Mary, Virgin and Mother.

Blessed be St. Joseph, her most chaste spouse.

Blessed be God in His Angels and in His Saints.

After the Blessed Sacrament has been replaced in the Tabernacle, all rise and sing the **Laudate Dominum** (Psalm 116):

Laudáte Dóminum,
omnes Gentes:

Laudáte eum omnes pópuli.

Quóniam confirmáta est
super nos
misericórdia ejus:

Et véritas Dómini manet
in ætérnum.

Glória Patri, et Fílio,
et Spirítui Sancto.

Sicut erat in princípío,
et nunc, et semper, et
in sæcula sæculórum.

Amen.

O Praise the Lord, all ye
nations:

Praise Him, all ye people.

For His mercy is confirmed
upon us:

And the truth of the Lord
endureth for ever.

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 a High Mass certain prayers are sung by a choir and/or by the faithful as well as said by the priest. The next 5 pages contain music for one of the most common sung Masses, the **Missa De Angelis** in Gregorian chant notation. Usually the **Introit**, **Offertory** and **Communion verses** are chanted by soloist, schola or choir.

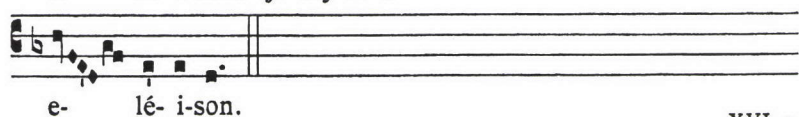
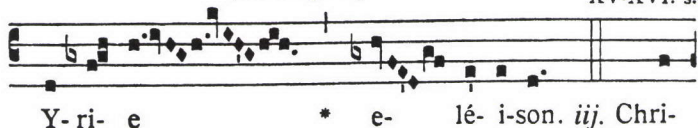
VIII

(De angelis)

XV.-XVI. s.

v

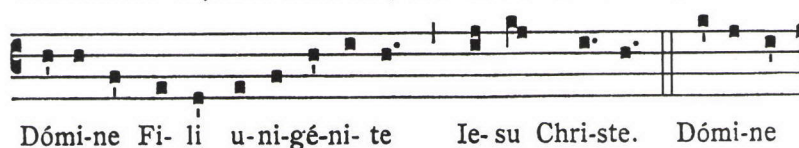
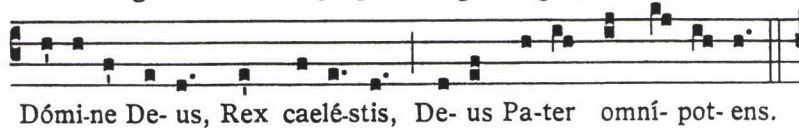
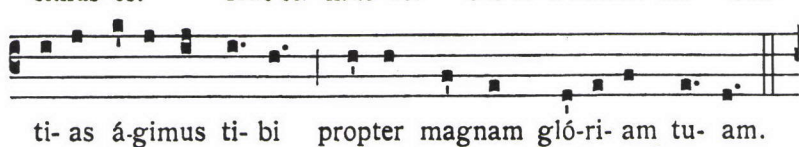
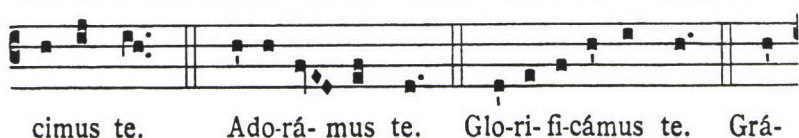
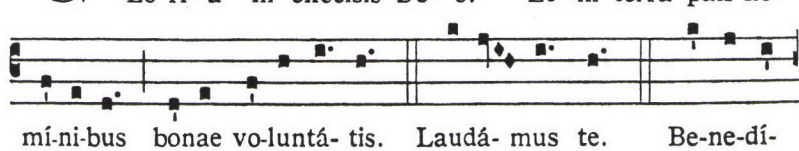
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XVI. s.

v

G



De-us, Agnus De-i, Fí-li-us Pa-tris. Qui tol-lis peccá-
 ta mun-di, mi-se-ré-re no-bis. Qui tol-lis peccá-ta mun-
 di, sú-sci-pe de-pre-ca-ti-ó-nem no-stram. Qui se-des ad
 dexte-ram Pa-tris, mi-se-ré-re no-bis. Quó-ni-am tu so-lus
 sanctus. Tu so-lus Dó-mi-nus. Tu so-lus Al-tíssimus,
 Ie-su Chri-ste. Cum Sancto Spí-ri-tu, in gló-ri-a De-i
 Pa-tris. A-men.

(XI) XII. s.

VI
S An-ctus, * Sanctus, San-ctus Dó-mi-nus
 De-us Sá-ba-oth. Ple-ni sunt cae-li et
 ter-ra gló-ri-a tu-a. Ho-sánna in excél-sis.



Bene-dí- ctus qui ve- nit in nó-mi-ne Dó- mi-ni. Ho-



sán- na in excél- sis.

VI

XV. s.

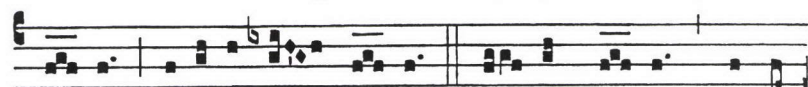
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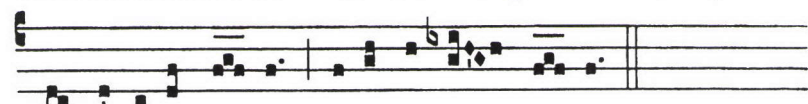
- gnus De- i, * qui tol- lis peccá- ta mun- di : mi- se-



ré- re no- bis. Agnus De- i, * qui tol- lis peccá- ta



mun- di : mi- se- ré- re no- bis. A- gnus De- i, * qui tol-



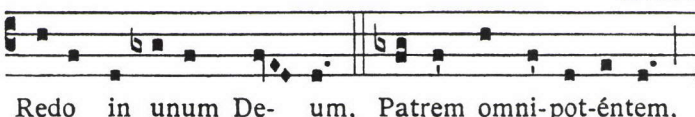
lis peccá- ta mun- di : dona no- bis pa- cem.

III

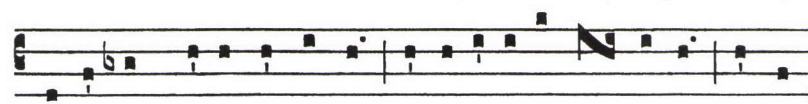
XVII. s.

V

C



Redo in unum De- um, Patrem omni- pot- éntem,



factó- rem caeli et terrae, vi- si- bí- li- um ó- mni- um, et in-



vi- si- bí- li- um. Et in unum Dómi- num Ie- sum Christum,

Fí-li-um De-i u-ni-gé-ni-tum. Et ex Pa-tre na-tum ante
 ómni-a saé-cu-la. De-um de De-o, lumen de lú-mi-ne,
 De-um ve-rum de De-o ve-ro. Gé-ni-tum, non fa-ctum, con-
 substanti-á-lem Pa-tri : per quem ómni-a fa-cta sunt. Qui
 propter nos hó-mi-nes, et propter nostram sa-lú-tem descén-
 dit de cae-lis. Et incarná-tus est de Spí-ri-tu Sancto ex
 Ma-rí-a Ví-r-gi-ne : Et homo factus est. Cru-ci-fí-xus
 ét-i-am pro no-bis : sub Pónti-o Pi-lá-to passus, et se-púl-
 tus est. Et re-surré-xit térti-a di-e, se-cúndum Scri-
 ptú-ras. Et ascéndit in cae-lum : se-det ad dèxte-ram Pa-

tris. Et í-te-rum ventú-rus est cum gló-ri-a, iu-di-cá-re
vi-vos et mórtu-os : cu-ius regni non e-rit fi-nis. Et in
Spí-ri-tum Sanctum, Dómi-num, et vi-vi-fi-cántem : qui ex
Patre Fi-li-óque pro-cé-dit. Qui cum Patre et Fi-li-o
simul ad-o-rá-tur, et conglo-ri-fi-cá-tur : qui lo-cú-tus est
per Prophé-tas. Et unam sanctam cathó-li-cam et a-po-
stó-li-cam Ecclé-si-am. Confí-te-or unum ba-ptísma
in remissi-ó-nem pecca-tó-rum. Et exspécto re-surre-
cti-ó-nem mortu-ó-rum. Et vi-tam ventú-ri saé-cu-li.
A- men.

Missa De Angelis & Credo III
from *Graduale Romanum*, 1974 Edition
Abbaye Saint-Pierre de Solesmes, France
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INSTRUCTION AND PRAYERS FOR CONFESSION

Whoever you are, O Christian soul, that approaches the holy Sacrament of Penance, remember that you are going to undertake a work on the good performance of which, more than any other duty, your eternal welfare depends.

Therefore, retire apart from every external source of distraction, place yourself in the presence of God, and humbly adore Him. Represent to yourself that this may be the last confession you will ever have the opportunity of making. Let this reflection induce you to discharge every part of your duty, both as to the examination of your conscience, your sorrow for your sins, your firm purpose of amending your life, and the sincerity of your confession, in the most perfect manner possible.

Begin by imploring the light and grace of Almighty God, Who alone can discover to you the malice of your sins, and can give you true repentance.

COME, HOLY GHOST, divine Spirit of light and truth, assist me to discover all my sins, to be truly sorry for them, to confess them sincerely, and to amend my life. Amen.

HOLY MARY, pray for me. St. Joseph, pray for me.

MY GUARDIAN ANGEL, help me that I may make a good confession.

ACT OF CONTRITION

O MY GOD, I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, Who art all good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen.

EXAMINATION OF CONSCIENCE

THE TEN COMMANDMENTS OF GOD

1. I am the Lord Thy God. Thou shalt not have strange gods before Me.
2. Thou shalt not take the Name of the Lord thy God in vain.
3. Remember thou keep holy the Sabbath day.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.

THE SIX PRECEPTS OF THE CHURCH

1. To hear Mass on Sundays and Holydays of Obligation.
2. To fast and abstain on the days appointed.
3. To confess at least once a year.
4. To receive the Holy Eucharist during the Easter time.
5. To contribute to the support of our Pastors.
6. Not to marry persons who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

SINS AGAINST THE HOLY GHOST

Presumption of God's mercy—Despair
Impugning the known truth—Envy at another's spiritual good
Obstinacy in sin—Final impenitence.

SINS CRYING TO HEAVEN FOR VENGEANCE

Willful murder—The sin of Sodom—Oppression of the poor
Defrauding laborers of their wages.

NINE WAYS OF BEING ACCESSORY TO ANOTHER'S SIN

By counsel—By command—By consent—By provocation
By praise or flattery—By concealment—By partaking
By silence—By defense of the ill done.

THE SEVEN DEADLY SINS

Pride—Covetousness—Lust—Anger—Gluttony—Envy—Sloth

FOUR LAST THINGS TO BE REMEMBERED

Death—Judgment—Hell—Heaven

PRAYER AFTER EXAMINATION OF CONSCIENCE

O MY GOD, I cry to Thee with the prodigal son: "Father, I have sinned against heaven and before Thee; I am no longer worthy to be called Thy son." Thou Whose property is always to have mercy and to spare the penitent, O meet me in pity, embrace me in love and forgive me all my sins. I confess my sins unto Thee, O Christ, Healer of our souls, Lord of Life. Heal me of my spiritual sickness, Thou Who art long-suffering and of tender mercy; heal me, O Lord Christ. Thou, O God, seest me in all the foulness of my sins! Blessed Jesus, speak for me, plead for me, come between my soul and my offended God, that I perish not. Amen.

THANKSGIVING AFTER CONFESSING SINS AND PERFORMING PENANCE

ETERNAL FATHER! I thank Thee for Thy goodness and mercy. Thou hast had compassion on me, although in my folly I had wandered far away from Thee and offended Thee most grievously. With fatherly love Thou has received me anew after so many relapses into sin and forgiven me my offenses through the holy sacrament of Penance. Blessed be Thy infinite mercy! Never again will I offend Thee. All that I am, and all that I have, shall be consecrated to Thy service and Thy glory. Amen.

SUBJECTS FOR DAILY MEDITATION

REMEMBER, O Christian soul, that thou hast this day, and every day of thy life: God to glorify—Jesus to imitate—The Angels and Saints to invoke—A soul to save—A body to mortify—Sins to expiate—Virtues to acquire—Hell to avoid—Heaven to gain—Eternity to prepare for—Time to profit by—Neighbors to edify—The world to despise—Devils to combat—Passions to subdue—Death perhaps to suffer—Judgment to undergo.

PRAYER TO ST. JOSEPH

O FAITHFUL GUARDIAN and Father of virgins, Blessed Joseph, to whom was confided the care of Jesus, and of Mary the Queen of Virgins, I most humbly supplicate thee, by the love thou didst bear Jesus and Mary, to obtain for me that, being preserved from every stain during my whole life, I may be ever able to serve them with unspotted purity of mind and body. Amen.

THANKSGIVING AFTER COMMUNION

MY GOOD JESUS, I pray Thee to bless me; keep me in Thy love; grant me the grace of final perseverance. Help me to become a saint. Safeguarded by Thee in soul and in body, may I never swerve from the right road, but surely reach Thy kingdom, where—not in dim mysteries, as in this dark world of ours, but—face to face we shall look upon Thee. There wilt Thou satisfy me with Thyself and fill me with such sweetness that I shall neither hunger nor thirst forevermore: Who with God the Father and the Holy Ghost livest and reignest world without end. Amen.

MAY THE HEART OF JESUS in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even until the end of time. Amen.

PRAYERS OF ST. IGNATIUS LOYOLA ACT OF SELF-CONSECRATION

TAKE, O LORD, all my liberty, receive my memory, my understanding, and my whole will. All that I am and all that I have come to me from Thy bounty; I give it all back to Thee, and surrender it all to the guidance of Thy holy Will. Give me Thy Love and Thy Grace; with these I am rich enough and ask for nothing more.

ANIMA CHRISTI

SOUL OF CHRIST, be my sanctification.

Body of Christ, be my salvation.

Blood of Christ, fill all my veins.

Water of Christ's side, wash out my stains.

Passion of Christ, my comfort be.

O good Jesus, listen to me.

In Thy wounds I fain would hide,

Ne'er to be parted from Thy side.

Guard me should the foe assail me.

Call me when my life shall fail me.

Bid me come to Thee above,

With Thy Saints to sing Thy love

World without end. Amen. *Cardinal Newman's Translation*



PRAYER OF ST. BONAVENTURE

DEAREST LORD JESUS, pierce the inmost depths of my being with the sweet and wholesome pang of Thy love, with true and tranquil and most holy apostolic charity, so that from sheer melting love and desire of Thee my soul may ever faint with longing, yearning for Thee and for Thy dwelling-place, asking only to be released from the flesh and to be with Thee.

Grant that my soul may hunger for Thee, Who art the Bread of Angels, the food of holy souls, our daily, supernatural bread, all sweetness and delight to the taste. Let my heart ever hunger for Thee and feed upon Thee, Whom the Angels yearn to look upon, and let the depths of my being be filled with Thy sweet savor; let me ever thirst for Thee, Who art the source of life, source of wisdom and knowledge, source of eternal light, flood-tide of pleasure, God's own treasure-house. Let me ever desire Thee; seek Thee and find Thee; have Thee for my goal and my achievement; think and speak of Thee only, doing all that I do for the honor and glory of Thy Name, humbly and prudently, with love and delight, with ready goodwill, and with perseverance to the end.

Be Thou ever, Thou only, my hope and all my trust, my treasure and pleasure, my joy and delight, my rest, peace, and quiet, my sweet and delicious fragrance, my food and support, my refuge and help, my wisdom, my heritage of wealth, my very own. Let my heart and soul be set on Thee, firmly and immovably rooted in Thee henceforth and forever. Amen.

EUCCHARISTIC HEART OF JESUS, have mercy on us!

PRAYER OF ST. THOMAS AQUINAS

I give Thee thanks, O holy Lord, Father Almighty, eternal God, Who hast vouchsafed, not for any merits of mine, but solely out of the condescension of Thy mercy, to satisfy me a sinner, Thine unworthy servant, with the precious Body and Blood of Thy Son our Lord Jesus Christ.

I pray that this holy Communion be not to me a condemnation unto punishment, but a saving plea unto forgiveness. May it be unto me the armor of faith and the shield of good will. May it be the emptying out of my vices, the extinction of all concupiscence and lust, the increase of charity and patience, of humility and obedience, and of all virtues; a strong defense against the snares of all enemies, visible and invisible; the perfect quieting of all my evil impulses, both fleshly and ghostly; a firm cleaving unto Thee, the one true God; and a pledge of a blessed destiny.

And I beseech Thee, that Thou wouldst vouchsafe to bring me, a sinner, to that ineffable banquet, where Thou, with Thy Son and the Holy Ghost, art to Thy saints true light, fullness of content, eternal joy, gladness without alloy and perfect bliss. Through the same Christ our Lord. Amen.

O Most Merciful Jesus, lover of souls, by the agony of Thy Most Sacred Heart, and by the sorrows of Thine Immaculate Mother, cleanse in Thy Blood the sinners of the whole world, who are now in their agony, and are to die this day. Amen.

O Most Sacred Heart of Jesus, pour down Thy blessings abundantly upon Thy Church; upon the Supreme Pontiff, and upon all the clergy; give perseverance to the just; convert sinners; enlighten unbelievers; bless our parents, friends, and benefactors; help the dying; free the souls in purgatory; and extend over all hearts the sweet empire of Thy love. Amen.

Heart of Jesus, burning with love for us,
set our hearts on fire with love of Thee.

Heart of Jesus, I put my trust in Thee.

Sweet Heart of Jesus,
grant that I may love Thee more and more.



PRAYER BEFORE A CRUCIFIX

Look down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins and a firm purpose of amendment; and while I contemplate with great love and tender pity Thy five most precious Wounds, pondering over them within me, and calling to mind the words which David, Thy prophet, said of Thee, my Jesus: "They have pierced My hands and My feet; they have numbered all My bones." (Psalm 21: 17,18.)

PRAYER TO THE HOLY SPIRIT

Breathe into me, Holy Spirit, that my thoughts may all be holy.
Move in me, Holy Spirit, that my work, too may be holy.
Attract my heart, Holy Spirit, that I may love only what is holy.
Strengthen me, Holy Spirit, that I may defend all that is holy.
Protect me, Holy Spirit, that I always may be holy. Amen.

St. Augustine

A PRAYER TO OUR LADY

O Mary, most holy Virgin Mother, lo, I have received thy well-beloved Son, Whom thou didst conceive in thy stainless womb, didst bring forth and suckle, and enfold in thy sweet embraces. See, humbly and lovingly I give back to thee the Son Whom it was all rapture and delight for thee to look upon; I offer Him to be clasped in thy arms, to be loved with all thy heart, and to be offered up to the Holy Trinity in the supreme homage of adoration, for thy honor and glory, and for my needs and those of all mankind. Most loving Mother, I beg thee to obtain for me forgiveness of all my sins, grace in abundance to serve Him more faithfully from now onward, and lastly, final perseverance, so that I may praise Him with thee forever and ever. Amen.

PRAYERS TO THE BLESSED VIRGIN MARY

THE ANGELUS

To be said morning, noon, and night to put us in mind
that God the Son became man for our salvation.

V. The Angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

Hail Mary, etc.

V. Behold the handmaid of the Lord!

R. Be it done unto me according to thy word.

Hail Mary, etc.

V. And the Word was made flesh.

R. And dwelt among us.

Hail Mary, etc.

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

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

Let us pray: Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ, Thy Son, was made known by the message of an Angel, may by His Passion and Cross be brought to the glory of His Resurrection, through the same Christ Our Lord. Amen.

REGINA COELI

(Said from Easter to Pentecost instead of the *Angelus*)

Queen of Heaven, rejoice, Alleluia.

For He Whom thou didst deserve to bear, Alleluia.

Hath risen as He said, Alleluia.

Pray for us to God, Alleluia.

Rejoice and be glad, O Virgin Mary! Alleluia.

Because Our Lord is truly risen, Alleluia.

Let us pray. O God, Who by the Resurrection of Thy Son, Our Lord Jesus Christ, hast vouchsafed to make glad the whole world, grant, we beseech Thee, that, through the intercession of the Virgin Mary, His Mother, we may attain the joys of eternal life, through the same Christ Our Lord. Amen.

The Rosary is a devotion to the Incarnation of Our Lord and to His Blessed Mother. It is composed of 15 decades, each decade consisting of the Our Father, 10 Hail Marys, and the Glory Be, each recited in honor of some Mystery in the life of our Lord and His Blessed Mother. During each decade we should call to mind the mystery which it is intended to honor, and pray that we may learn to practice the virtue especially taught us by that mystery.



THE HOLY ROSARY

THE JOYFUL MYSTERIES

1. The Annunciation Humility
2. The Visitation Charity toward Neighbor
3. The Nativity Spirit of Poverty
4. The Presentation Obedience
5. Finding Jesus in the Temple Piety

THE SORROWFUL MYSTERIES

1. The Agony in the Garden True Contrition
2. Jesus is Scourged Purity
3. Jesus is Crowned with Thorns Moral Courage
4. Jesus Carries His Cross Patience
5. Jesus Dies on the Cross for our sins Self-denial

THE GLORIOUS MYSTERIES

1. The Resurrection Faith
2. The Ascension of Christ into Heaven. Hope
3. Descent of the Holy Ghost Love of God
4. Assumption of the Blessed Virgin Devotion to Mary
5. Coronation of the Blessed Virgin. . . . Final Perseverance

The prayer requested by Our Lady at Fatima to be said after each decade of the Rosary:

O my Jesus, forgive us our sins. Save us from the fires of hell. Lead all souls to Heaven, especially those most in need of Thy mercy.

THE MAGNIFICAT

MY SOUL doth magnify the Lord. And my spirit hath rejoiced in God my Savior. Because He hath regarded the humility of His handmaid; for behold, from henceforth all generations shall call me blessed; because He That is mighty hath done great things to me; and holy is His Name. And His mercy is from generation unto generation, to them that fear Him.

He hath shown might in His arm: He hath scattered the proud in the conceit of their hearts. He hath put down the mighty from their thrones, and hath exalted the humble. He hath filled the hungry with good things; and the rich He hath sent empty away. He hath received Israel, His servant, being mindful of His mercy: as He spoke to our fathers, to Abraham, and to his seed forever. Luke 1:46-55

THE MEMORARE

REMEMBER, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my mother. To thee I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy, hear and answer me. Amen. (Prayer of St. Bernard)

SWEET HEART OF MARY, be my salvation!

O MARY conceived without sin,
pray for us who have recourse to thee.

MORNING OFFERING

O JESUS, through the Immaculate Heart of Mary, I offer Thee all my prayers, works, joys and sufferings of this day, for all the intentions of Thy Sacred Heart, in union with the holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all our associates, and in particular for . . . (your special intentions). Amen.

O my good Angel, whom God, by His divine mercy,
has appointed to be my guardian, enlighten and protect,
direct and govern me this day.

LOW MASS—Quiet Mass

Two Lighted Candles on the Altar.

One Priest, who does not sing.

No prayers of the Mass are sung or chanted.

A choir may sing hymns, or there may be no singing.

HIGH MASS—Sung Mass or Missa Cantata

Six Lighted Candles on the Altar.

One Priest, who chants or sings various parts of the Mass.

Priest intones the Gloria and Creed, chants Gospel, Preface, Our Father.

The Proper Prayers: Introit, Collect(s), Offertory,
and Post Communion are chanted by schola or choir.

Choir sings Gloria, Creed, Sanctus, Agnus Dei.

SOLEMN HIGH MASS—Sung Mass with full Ceremonial

Six Lighted Candles on the Altar.

One Priest assisted by Deacon and Subdeacon.

Instructions for the congregation are the same
as for High Mass with one Priest.

*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.*