

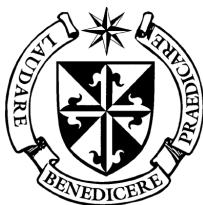
## THE DOMINICAN RITE MASS



**SAINT DOMINIC CELEBRATING MASS**

**THE  
ORDINARY OF THE MASS  
ACCORDING TO THE DOMINICAN RITE**

Latin-English



Dominican Liturgy Publications

2011

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**Province of the Most Holy Name of Jesus**

Order of Friars Preachers

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## PREFACE

Most Catholics know the liturgy of the Roman Rite. Relatively few know about the Dominican Rite, the liturgy of the Order of Preachers. When Saint Pius V, promulgated the missal of the Roman Rite for the entire Latin Church by *Quo Primum* in 1570, he exempted rites over three hundred years old, which included the liturgy of the Dominican Order. Thus it has existed till this day.

The Dominican Rite arose after from Order's worship as canons regular, that is, a community of priests living regular life, performing the public liturgy, and doing the apostolic work of preaching and teaching. Originally customs of local dioceses were followed, but the uses of Paris and Bologna, the major centers of study, were dominant. The "Commission of the Four Friars" finally produced a single standardized rite, approved by the General Chapter of 1246. The result followed the uses of northern France, southern England and the Baltic regions.

Although generally satisfactory, a revision the friars' work was requested from the Master of the Order Humbert of Romans, whose corrections were approved by the General Chapter of 1256. Humber's version of the Dominican Mass remained, with minor revisions, that of the Order until after Vatican II, when, by a rescript of the Sacred Congregation of Rites on June 2, 1969, the Order adopted the Post-Vatican II Roman Rite. This decree allowed use of the older liturgy with permission of provincials or the master, and so its use continued by individual friars, both in private and public celebrations.

Since *motu proprio Summorum Pontificum* (July 7, 2007), as clarified by *Universae Ecclesiae* (May 13, 2011), Dominican priests may all use the traditional rite for private Mass without any special permission, and for public Masses with approval of the local superior.

With this new liberty, celebrations of the traditional Dominican Rite will probably increase. This booklet is intended to facilitate such celebrations. May it foster an ever greater love of the liturgical tradition of the Order among both the friars and the laity we serve.

## THE ASPERGES

*Before he principal Mass on Sunday, the priest may sprinkle the congregation with Holy Water to remind us of our Baptism.*

**A**ME, Dómine hýssópo, et mundábor: lavábis me, et super nivem dealbábor. V̄. Miserére mei, Deus, secúndum magnam misericórdiam tuam. Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípío, et nunc et semper, et in sǽcula sǽculórum. Amen. Aspérges me.

*On Passion Sunday and Palm Sunday, in place of the Glória Patri is said: V̄. Et secúndum multitudínem miseratiónum tuárum, dele iniquitátem meam. Aspérges me.*

*In Paschal Time the following antiphon is sung:*

Vidi aquam egrediéntem de templo a látere dextero, allelúia: et omnes ad quos pervénit aqua ista, salvi facti sunt, et dicent, allelúia.

*On Easter Sunday. V̄. Hæc dies, quam fecit Dóminus: exultémus, et lætémur in ea. Glória Patri. Et omnes.*

*On the other Sundays until Pentecost: V̄. Confitémini Dómino quóniam bonus: quóniam in sǽculum misericórdia ejus. Glória Patri. Et omnes.*

*On Pentecost. V̄. Emítte spirítum tuum, et creabúntur: et renovábis fáciem terræ. Glória Patri. Et omnes.*

*The priest then says:*

V̄. Osténde nobis, Dómine, misericórdiam tuam. (T.P. Allelúia.)  
R̄. **Et salutáre tuam da nobis.** (T.P. Allelúia.)

V̄. Osténde nobis, Dómine, misericórdiam tuam. R̄. **Et clamor meus ad te véniat.**

V̄. Dóminus vobíscum. R̄. **Et cum spírítu tuo.**

Orémus. Exáudi nos, Dómine sancte, Pater omnípotens, ætérne Deus: et mittere dignéris sanctum ángelum tuum de cælis; qui custódiat, fóveat, próteget, vísitet, atque deféndat omnes habitántes in hoc tabernáculo: Per Christum Dóminum nostrum.

R̄. **Amen.**

## THE ASPERGES

*Before he principal Mass on Sunday, the priest may sprinkle the congregation with Holy Water to remind us of our Baptism.*

**C**LEANSE ME with hyssop, that I may be pure; wash me, make me whiter than snow. *℣.* Have mercy on me, O God, in your goodness. Glory to the Father and to the Son and to the Holy Spirit; as it was in the beginning, is now, and will be forever. Amen. Cleanse me.

*On Passion Sunday and Palm Sunday, in place of the Glory to the Father is said: ℣.* In the greatness of our compassion wipe out my offense. Cleanse me.

*In Paschal Time the following antiphon is sung:*

I saw water flowing down from the right side of temple, alleluia! and all to whom this water came were saved, and they shall say, alleluia.

*On Easter Sunday. ℣.* This is the day the Lord has made, let us rejoice and be glad. Glory to the Father. And all to whom.

*On the other Sundays until Pentecost: ℣.* Give thanks to the Lord for he is good, for his mercy endures forever. Glory to the Father. And all to whom.

*On Pentecost. ℣.* Lord send out your spirit and review the face of the earth. Glory to the Father. And all to whom.

*The priest then says:*

*℣.* Lord let us see your kindness. (*T.P.* Alleluia.) *℟.* And grant us your salvation. (*T.P.* Alleluia.)

*℣.* Show us, Lord, your mercy. *℟.* And let my cry come to you.

*℣.* The Lord be with you. *℟.* And with your spirit.

Let us pray. Hear us, O holy Lord, almighty Father, eternal God; and be pleased to send your holy angel from heaven, to guard, nurture, protect, visit, and defend all those present in this tabernacle. Through Christ our Lord.

*℟.* Amen.



## THE ORDINARY OF THE MASS

*The priest pours wine and water into the chalice, blessing the water, but omitting the blessing in Requiem Masses. In a Sung Mass, the Chalice is prepared after the Epistle, in a Solemn Mass, before the the Gospel.*

*Server.* Benedícite.

*Priest.* In nómine ✠ Patris, et Fílii, et Spíritus Sancti.

*Server.* Amen.

*The priest says quietly:*

Actiónes nostras, quæsumus Dómine, aspirándo prævéni et adiuvándo proséquere; ut cuncta nostra operátio a te semper incípiat et per te cœpta finiátur. Per Christum Dóminum nostrum. Amen.

## PRAYERS AT THE FOOT OF THE ALTAR

*The Priest then descends to the foot of the altar, makes a profound inclination, and begins with the Sign of the Cross. At Low Mass, the Sign of the Cross and following verse are said in a clear voice; at sung Mass they are said quietly. The priest begins:*



N NÓMINE ✠ Patris, et Fílii, et Spíritus Sancti.

*All.* Amen.

*Priest.* Confitémini Dómino quóniam bonus.

*All.* Quóniam in sáeculum misericórdia ejus.





## THE ORDINARY OF THE MASS

*The priest pours wine and water into the chalice, blessing the water, but omitting the blessing in Requiem Masses. In a Sung Mass, the Chalice is prepared after the Epistle, in a Solemn Mass, before the Gospel.*

*Server.* Give a blessing.

*Priest.* In the name ✠ of the Father, and of the Son, and of the Holy Spirit.

*Server.* Amen.

*The priest says quietly:*

Lord, may everything we do begin with our inspiration, continue with your help, and reach perfection under your guidance. Through Christ our Lord, Amen.

## PRAYERS AT THE FOOT OF THE ALTAR

*The Priest then descends to the foot of the altar, makes a profound inclination, and begins with the Sign of the Cross. At Low Mass, the Sign of the Cross and following verse are said in a clear voice; at sung Mass they are said quietly. The priest begins:*



N THE NAME of the Father, and of the Son, and of the Holy Spirit.

*All.* Amen.

*Priest.* Give thanks to the Lord who is good.

*All.* Whose love endures forever.



*Bowing, the priest says in a low voice:*

CONFITEOR Deo omnipotenti, et beatae Mariae semper Virgini, et beato Domínico Patri nostro, et omnibus sanctis, et vobis, fratres, quia peccavi nimis, cogitatione, locutione, ópera, et omissione, mea culpa: precor vos orare pro me.

*Server.* Misereatur tui omnipotens Deus, et dimittat tibi ómnia peccata tua: liberat te ab omni malo, salvet et confirmet in omni ópere bono, et perducat te ad vitam aeternam.

*Priest.* Amen.

*Server.* Confiteor Deo omnipotenti, et beatae Mariae semper Virgini, et beato Domínico patri nostro, et omnibus sanctis, et tibi, pater, quia peccavi nimis, cogitatione, locutione, ópera, et omissione, mea culpa: precor te orare pro me.

*Priest.* Misereatur vestri omnipotens Deus et dimittat vobis ómnia peccata tua: liberat vos ab omni malo, salvet et confirmet in omni ópere bono, et perducat vos ad vitam aeternam.

*Server.* Amen.

*Priest.* Absolutionem et remissionem ómnium peccatorum vestrorum tríbuat vobis, omnipotens et misericors Dóminus.

*Server.* Amen.

*Rising, the priest says in a low voice:*

Adiutorium nostrum in nómine Dómine.

*Server.* Qui fecit caelum et terram.

*The priest then goes up to the altar, and inclining says quietly:*

AUFER A NOBIS, Dómine, cunctas iniquitates nostras: ut ad Sancta sanctorum puris mereámur mentibus introíre. Per Christum Dóminum nostrum. Amen.



*Bowing, the priest says in a low voice:*

CONFESS to almighty God, to blessed Mary ever virgin, to blessed Dominic our father, to all the saints, and to you my brothers, that I have greatly sinned, in my thoughts, and in my speech, in what I have done, and what I have failed to do, through my fault: I ask you to pray for me.

*Server.* May almighty God have mercy on you, and forgive you all your sins, may he free you from all evil, strengthen and confirm you in every good work, and bring you to eternal life.

*Priest.* Amen.

*Server.* I confess to almighty God, to blessed Mary ever virgin, to blessed Dominic our father, to all the saints, and to you my father, that I have greatly sinned, in my thoughts, and in my speech, in what I have done, and what I have failed to do, through my fault: I ask you to pray for me.

*Priest.* May almighty God have mercy on you, and forgive you all your sins, may be free you from all evil, strengthen and confirm you in every good work, and bring you to eternal life. *Server.* Amen.

*Priest.* May the almighty and merciful Lord grant you absolution and remission of all your sins.

*Server:* Amen.

*Rising, the priest says in a low voice:*

Our help is the name of the Lord.

*Server.* The maker of heaven and earth.

*The priest then goes up to the altar, and inclining says quietly:*

**T**AKE AWAY from us all our iniquities, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies: Through Christ our Lord. Amen.

## A. THE MASS OF THE CATECHUMENS

### OFFICIUM

*After making the Sign of the Cross on the altar, the priest kisses it; signing himself, he then goes to the missal to read the **Officium** (Introit Verse) of the day. At Low Mass he then recites with the congregation:*



### THE KYRIE

**Y**RIE, eléison. *All. Kýrie, eléison. Priest. Kýrie, eléison. All. Christe, eléison. Priest. Christe, eléison. All. Christe eléison. Priest. Kýrie, eléison. All. Kýrie, eléison. Priest. Kýrie, eléison.*

### THE GLORIA

*Then going to the center, the priest begins the Gloria, if it is to be said.*



**L**ÓRIA in excélsis Deo. *All. Et in terra pax hóminibus bonæ voluntátis. Laudámus te. Benedícimus te. Adorámus te. Glorificámus te. Grátias ágimus tibi, propter magnam glóriam tuam. Dómine Deus Rex celéstis, Deus Pater omnípotens. Dómine Fili unigénite, Jesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, súscipe deprecationem nostram. Qui sedes ad déxteram Patris, miserére nobis. Quóniam tu solus Sanctus. Tu solus Dóminus. Tu solus Altíssimus, Jesu Christe. Cum Sancto Spíritu in glória Dei Patris. Amen.*

## A. THE MASS OF THE CATECHUMENS

### OFFICIUM

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### THE KYRIE

ORD, have mercy. *All:* Lord, have mercy. *Priest:* Lord have mercy. *All:* Christ, have mercy. *Priest:* Christ, have mercy. *All:* Christ, have mercy. *Priest:* Lord, have mercy. *All:* Lord, have mercy. *Priest:* Lord, have mercy.

### THE GLORIA

*Then going to the center, the priest begins the Gloria, if it is to be said.*



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

## THE COLLECT

*The priest turns to the people and says:*

**D**ÓMINUS vobíscum. *All.* **Et cum spírítu tuo.**

*He reads the **Collect** of the day, at the end of which all respond: **Amen.***

## 1. LITURGY OF THE WORD

## THE EPISTLE

*Then follows the **Epistle**, read by the priest at Low Mass or sung by another minister at High Mass.*

## RESPONSORY AND ALLELUIA

*At Low Mass, the priests then reads the **Responsory** (Gradual) and the **Alleluia**. The **Tract** replaces the Responsory during Lent; an Alleluia replaces it during Easter Time. If there is a Sequence, it then follows.*

## THE GOSPEL

*The priest then moves to the Gospel side of the altar to read the Gospel, saying quietly:*

Dóminus sit in corde meo, et in lábiis meis, ad pronuntiándum sanctum Evangélium pacis.

*The priest begins the Gospel by saying:*

**D**ÓMINUS vobíscum. *All.* **Et cum spírítu tuo.**

*Priest.* Sequéntia ✠ sancti Evangélii secúndum N.

*All.* **Glória tibi, Dómine.**

*While saying this, he signs himself with the thumb on the forehead, lips, and heart. He then reads the **Gospel** of the day.*

## THE COLLECT

*The priest turns to the people and says:*

**T**HE LORD be with you. *All.* And with your spirit.

*He reads the **Collect** of the day, at the end of which all respond: Amen.*

## 1. LITURGY OF THE WORD

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## THE GOSPEL

*The priest then moves to the Gospel side of the altar to read the Gospel, saying quietly:*

My the Lord be in my heart and on my lips that I may announce the gospel of peace.

*The priest begins the Gospel by saying:*

**T**HE LORD be with you. *All:* And with your spirit.  
*Priest:* A continuation of ✠ the Holy Gospel according to N. *All:* Glory to you, O Lord.

*While saying this, he signs himself with the thumb on the forehead, lips, and heart. He then reads the **Gospel** of the day.*

*After the Gospel, the priest first blesses himself, after which he kisses the book, saying quietly:*

Per evangélica dicta, deleántur nostra delícta.

## THE HOMILY

*If a homily is to be given, it is done now.*

## 2. THE CREDO

*The priest then begins the Creed (if the rubric orders one) at the center of the altar:*



**CREDO** in unum Deum: *All:* **Patrem omnipoténtem: factórem cæli et terræ, visibílium ómnium, et invisibílium. Et in unum Dóminium 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. Crucifíxus étiam pro nobis sub Póntio Piláto, passus, et sepúltus est. Et resurréxit tértia die secúndum Scriptúras: Et ascéndit in cælum: sedet ad délixteram Patris: Et íterum ventúrus est cum glória, judicáre vivos et mórtuos: cuius regni non erit finis. Et in Spíritum Sanctum, Dóminum, et vivificántem: qui ex Patre Filióque procedit: 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 remissiónem peccatórum. Et expécto resurrectiónem mortuórum. Et vitam ✠ ventúri sæculi. Amen.**



*After the Gospel, the priest first blesses himself, after which he kisses the book, saying quietly:*

Through the words of the Gospel may our sins be wiped away.

## THE HOMILY

*If a homily is to be given, it is done now.*

## 2. THE CREDO

*The priest then begins the Creed (if the rubric orders one) at the center of the altar:*



BELIEVE in one God: *All:* The Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven (*Here all kneel*), AND BY THE HOLY SPIRIT WAS INCARNATE OF THE VIRGIN MARY, AND BECAME MAN. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life ☩ of the world to come. Amen.

## B. MASS OF THE FAITHFUL

### 1. THE OFFERTORY

*Coming to the center, the priest says:*

**D**ÓMINUS vobíscum.  
*All. Et cum spírítu tuo.*  
*Priest. Orémus.*

*The priest then reads the **Offertory Verse** of the day.*

*He then says quietly:*

**Q**UID RETRÍBUAM Dómino pro ómnibus, quæ retríbuat mihi?

*Taking up the chalice with the paten and host thereon:*

Cálicem salutáris accípíam et nomen Dómini invocábo.

*Then offering the gifts, he says quietly:*



ÚSCIPE sancta Trínitas hanc oblatiónem, quam tibi óffero in memóriam passiónis Dómini nostri Jesu Christ: et præsta, ut in conspéctu tuo tibi placens ascéndat; et meum, et ómnium fidélium salútem operétur ætérrnam.

*At Sung Masses, incense is used here. He now washes his fingers, saying quietly:*

LAVÁBO inter innocéntes manus meas, et circúmdabo altáre tuum, Dómine: ut áudiam vocem laudis, et enárrem univérssa mirabília tua. Dómine diléxi decórem domus tuæ, et locum habitatiónis glóriæ tuæ.

*Bowing low at the center, he says quietly:*

**I**N SPÍRITU HUMILITÁTIS, et in ánimo contríto, suscipiámur Dómine a te: et sic fiat sacrificium nostrum, ut a te suscipiátur hódie, et pláceat tibi Dómine Deus.

## B. THE MASS OF THE FAITHFUL

### 1. THE OFFERTORY

*Coming to the center, the priest says:*

**T**HE LORD be with you.  
*All:* And with your spirit.  
*Priest:* Let us pray.

*The priest then reads the **Offertory Verse** of the day.*

*He then says quietly:*

**H**OW CAN I REPAY the Lord for all the good done for me?  
*Taking up the chalice with the paten and host thereon:*

I will raise the cup of salvation and call on the name of the Lord.

*Then offering the gifts, he says quietly:*

**R**ECEIVE, O Holy Trinity, this offering, which I present to you in memory of the passion of our Lord Jesus Christ; and grant that it may ascend to you worthily in your sight, and may bring about my eternal salvation and that of all the faithful.

*At Sung Masses, incense is used here. He now washes his fingers, saying quietly:*

I WILL WASH my hands in innocence and walk round your altar, Lord, Lifting my voice in thanks, recounting all your wondrous deeds. Lord, I love the house where you dwell, the tenting-place of your glory.

*Bowing low at the center, he says quietly:*

**W**ITH HUMBLE SPIRIT and contrite heart may we be accepted by you, O Lord, and may our sacrifice be accepted by you today, and be pleasing to you, Lord God.

*He turns to the people, inviting them to unite themselves with him in the Mass, saying the first two words in a low voice and the rest quietly:*

ORÁTE, FRATRES, ut meum, ac vestrum páriter in conspéctu Domini sit accéptum sacrificium.

### THE SECRET

*Turning back to the altar, he says quietly:*

Dómine exáudi oratiónem meum, et clamor meus ad te véniat.

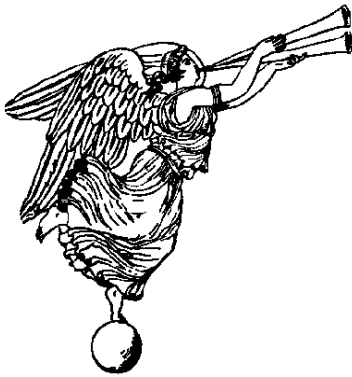
*The Priest then says the **Secret Prayer** of the day quietly, completing it in a clear voice:*

Per ómnia sáecula sáeculórum. *All:* **Amen.**

## 2. THE EUCHARISTIC PRAYER

### THE PREFACE

*The priest introduces the Preface of the day, saying clearly:*



Dóminus vobíscum.

*All:* **Et cum spírítu tuo.**

*Priest:* Sursum corda.

*All:* **Habémus ad Dóminum.**

*Priest:* Grátias agámus Dómino Deo nostro.

*All:* **Dignum et iustum est.**

*The priest then sings the **Preface** of the day. The most common, that of the Holy Trinity (no. 8) is used on most Sundays, and the Common Preface (no. 17), used on most weekdays. They are provided here:*

*He turns to the people inviting them to unite themselves with him in the Mass, saying the first two words in a low voice and the rest quietly:*

PRAY BRETHREN, that my sacrifice and yours may be equally acceptable in the presence of God.

### THE SECRET

*Turning back to the altar, he says quietly:*

O Lord hear my prayer, and let my cry come unto you.

*The Priest then says the **Secret Prayer** of the day quietly, completing it in a clear voice:*

For ever and ever. *All.* Amen.

## 2. THE EUCHARISTIC PRAYER

### THE PREFACE

*The priest introduces the Preface of the day, saying clearly:*

The Lord be with you.

*All:* And with your spirit.

*Priest:* Lift up your hearts.

*All:* We lift them up to the Lord.

*Priest:* Let us give thanks to the  
Lord our God.

*All:* It is right and just.



*The priest then sings the **Preface** of the day. The most common, that of the Holy Trinity (no. 8) is used on most Sundays, and the Common Preface (no. 17), used on most weekdays. They are provided here:*

## PREFACE OF THE HOLY TRINITY (No. 8.)

*The priest says this Preface on all Sundays of the year that have no special Preface:*

**W**ERE DIGNUM et iustum est, æquum et salutäre: 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 discretiónis, sentímus. Ut in confessióne 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 cessent clamáre quotídie, una voce dicéntes:

## COMMON PREFACE (No. 17.)

*On all feasts and ferials having no proper Preface:*

**W**ERE DIGNUM et iustum est, æquum et salutäre: Nos tibi semper, et ubique grátias ágere, Dómine sancte, Pater omnípotens, ætérne Deus: per Christum Dóminum nostrum. Per quem majestátem tuam laudant ángeli, adórant dominatiónes, tremunt potestátes: cæli, cælórúmque virtútes, ac beáta séraphim sócia exultatióne concélebrant: Cum quibus et nostras voces ut admítte júbeas, deprecámur, súpplíci confessióne dicéntes:

## THE SANCTUS

*All then sing or say:*



**S**ANCTUS, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli, et terra glória tua. Hosánna in excélsis. Benedictus ✠ qui venit in nómine Dómini. Hosánna in excélsis.

## PREFACE OF THE HOLY TRINITY (No. 8.)

*The priest says this Preface on all Sundays of the year that have no special Preface:*

**J**T IS TRULY RIGHT and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. With your Only Begotten Son and the Holy Spirit you are one God, one Lord: not in the unity of a single person, but in a Trinity of one substance. For what you have revealed to us of your glory we believe equally of your Son and of the Holy Spirit, so that, in the confessing of the true and eternal Godhead, you might be adored in what is proper to each person, their unity in substance, and their equality in majesty. For this is praised by Angels and Archangels, Cherubim, too, and Seraphim, who never cease to cry out each day, as with one voice they acclaim:

## COMMON PREFACE (No. 17.)

*On all feasts and ferials having no proper Preface:*

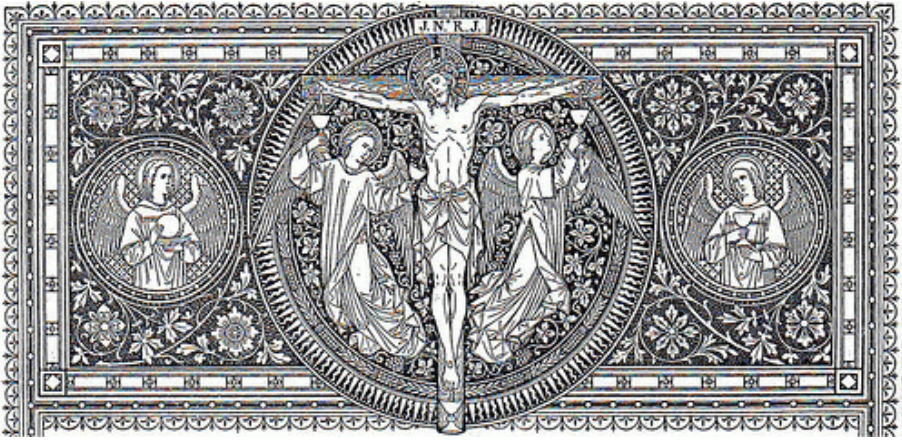
**J**T IS TRULY RIGHT and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. Through whom the Angels praise your majesty; the Dominations adore; Heaven, the Powers of the heavens, tremble; the Virtues and the blessed Seraphim celebrate together in exultation; so grant, we pray you, that our voices may be joined with theirs, in humble praise, as we say:

## THE SANCTUS

*All then sing or say:*



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



## THE ROMAN CANON

*Bowing low, the priest begins quietly:*



E ÍGITUR, clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum, súplices rogámus ac pétimus: uti accépta hábeas, et benedícas

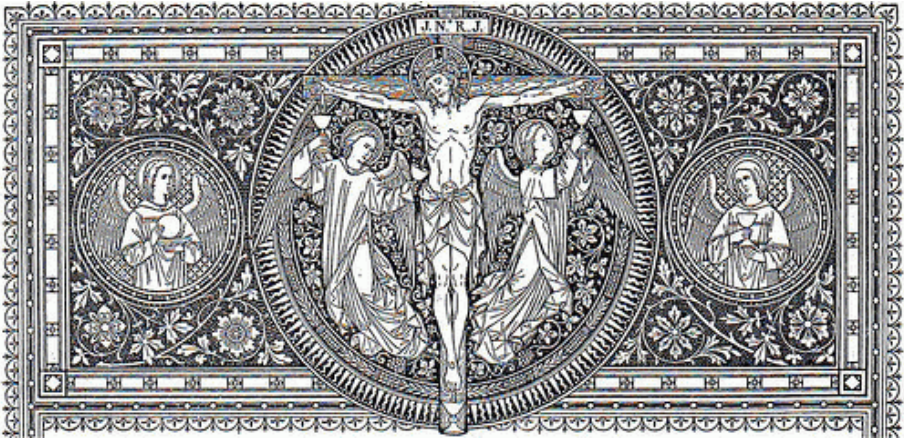
*Rising, he makes the Sign of the Cross over the offerings three times:*

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 rege nostro *N.*] et ómnibus orthodoxis, atque cathólicæ, et apostólicæ fídei cultóribus.

*He joins his hands, and calls to mind the living for whom he wishes to pray:*

**M**EMÉNTO, Dómine, famulórum, famularúmque tuárum *N.* et *N.* et ómnium circumstántium, quórum tibi fides cogníta est, et nota devótio: pro quibus tibi offérimus, vel qui tibi ófferunt hoc sacrificium laudis pro se, suísque ómnibus, pro redemptione animárum suárum, pro spe salútis et incolumitátis suæ, tibi que reddunt vota sua ætérno Deo, vivo et vero.





## THE ROMAN CANON



*Bowing low, the priest begins quietly:*

O YOU, THEREFORE, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord: that you accept and bless

*Rising, he makes the Sign of the Cross over the offerings three times:*

these ✠ gifts, these ✠ offerings, these ✠ holy and unblemished sacrifices, which we offer you firstly for your holy catholic Church. Be pleased to grant her peace, to guard, unite, and govern her throughout the whole world, together with your servant N. our Pope and N. our Bishop, [and N. our King,] and all those who, holding to the truth, hand on the catholic and apostolic faith.

*He joins his hands, and calls to mind the living for whom he wishes to pray:*

REMEMBER, Lord, your servants N. and N. and all gathered here, whose faith and devotion are known to you. For them, we offer you this sacrifice of praise, or they offer it for themselves and all who are dear to them: for the redemption of their souls, in hope of health and well-being, and paying their homage to you, the eternal God, living and true.

*With hands extended, he says:*

**C**OMMUNICANTES, et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genitrícis Dei et Dómini nostri Jesu Christi: \* Sed et beatórum apostolórum ac mártýrum tuórum, Petri et Pauli, Andréæ, Iacóbi, 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 merítis precibúsq;ue concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. Per eúndem Christum Dóminum nostrum. Amen.

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*\*The following Communicantes are proper to the seasons.*

*In all Masses during Christmas Time:*

COMMUNICANTES, et diem sacratíssimum (*at Midnight Mass: noctem sacratíssimam*) celebrantes, quo (qua) beátæ Maríæ intemeráta virgíntas huic mundo édidit Salvatórem: Sed et memóriam venerántes in primis ejúsdem gloriósæ semper Vírginis Maríæ, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi:

*In all Masses from Epiphany to January 13:*

COMMUNICANTES, et diem sacratíssimum celebrántes, quo Unigénitus tuus in tua tecum glória coætérnus, in veritáte carnis nostræ visibíliter corporális appérui: Sed et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genitrícis Dei et Dómini nostri Jesu Christi:

*In all Masses during Easter Time:*

COMMUNICANTES, et diem sacratíssimum (*at the Easter Vigil: noctem sacratíssimam*) celebrántes Resurrectiónis Dómini nostri Jesu Christi secúndum carnem: Sed et memóriam venerántes in primis gloriósæ semper Vírginis Maríæ, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi:

*In all Masses during Ascension Time:*

COMMUNICANTES, et diem sacratíssimum celebrántes, quo Dóminus noster, unigénitus tuus, unígenitus Fílius tuus, unítam sibi fragilitátis nostræ substántiam in glóriæ tuæ déxtera collocávit: Sed et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genitrícis ejúsdem Dei, et Dómini nostri Jesu Christi:

*With hands extended, he says:*

**J**N COMMUNION with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, \* your blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian and all your Saints; we ask that through their merits and prayers, in all things we may be defended by your protecting help. Through the same Christ our Lord. Amen.

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*\*The following Communicantes are proper to the seasons.*

*In all Masses during Christmas Time:*

CELEBRATING the most sacred night (day) on which blessed Mary the immaculate Virgin brought forth the Savior for this world, and in communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ,

*In all Masses from Epiphany to January 13:*

CELEBRATING the most sacred day on which your Only Begotten Son, eternal with you in your glory, appeared in a human body, truly sharing our flesh, and in communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ,

*In all Masses during Easter Time:*

CELEBRATING the most sacred night (day) of the Resurrection of our Lord Jesus Christ in the flesh, and in communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ,

*In all Masses during Ascension Time:*

CELEBRATING the most sacred day on which your Only Begotten Son, our Lord, placed at the right hand of your glory our weak human nature, which he had united to himself, and in communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ,

*On Pentecost until the following Sunday:*

COMMUNICANTES, et diem sacratissimum Pentecostes celebrantes, quo Spíritus Sanctus apostólis in ígneis linguis apparuit: Sed et memóriam venerantes, in primis gloriósæ semper Vírginis Mariæ, Genitrícis Dei et Dómini nostri Jesu Christi:

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**H**ANC ÍGITUR oblatiónem servitútis nostræ, sed et cunctæ  
familiæ 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.

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*\*\*Add during the Octaves of Easter and Pentecost:*

quam tibi offérimus pro his quoque, quos regeneráre dignátus es ex aqua et Spíritu  
Sancto, tríbuens eis remissionem ómnium peccatórum,

=====

*He makes the Sign of the Cross over the offerings:*

**Q**UAM OBLATIÓNEM tu, Deus, in ómnibus, quæsumus, bene✠  
díctam, adscrí✠ptam, ra✠tam, rationábilem, acceptabilém-  
que fácere dignéris, ut nobis

*He makes the sign of the Cross once over the host  
and once over the chalice:*

Cor✠pus, et San✠guis fiat dilectíssimi Filíi tui Dómini nostri Jesu  
Christi.

**Q**UI, PRÍDIE quam paterétur, accépit panem in sanctas ac  
venerábiles manus suas; et elevátis óculis in cælum, ad te  
Deum Patrem suum omnipoténtem, tibi grátias agens,

*He makes the Sign of the Cross over the host:*

bene✠dixit, fregit, dedítque discípulis suis, dicens: Accípite, et  
manducáte ex hoc omnes.

HOC EST ENIM CORPUS MEUM.

*On Pentecost until the following Sunday:*

CELEBRATING the most sacred day of Pentecost, on which the Holy Spirit appeared to the Apostles in tongues of fire, and in communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ,

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**T**HEREFORE, Lord, we pray: graciously accept this oblation of our service, \*\* and that of your whole family; order our days in your peace, and command that we be delivered from eternal damnation and counted among the flock of those you have chosen. Through Christ our Lord. Amen.

=====  
*\*\*Add during the Octaves of Easter and Pentecost:*

which we make to you also for those to whom you have been pleased to give the new birth of water and the Holy Spirit, granting them forgiveness of all their sins;

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*He makes the Sign of the Cross over the offerings:*

**B**E PLEASED, O God, we pray, to ✠ bless, ✠ acknowledge, and ✠ approve this offering in every respect; make it spiritual and acceptable, so that it may become for us

*He makes the sign of the Cross once over the host  
and once over the chalice:*

the ✠ Body and ✠ Blood of your most beloved Son, our Lord Jesus Christ.

**O**N THE DAY before he was to suffer, he took bread in his holy and venerable hands, and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks,

*He makes the Sign of the Cross over the host:*

he said the ✠ blessing, broke the bread, and gave it to his disciples, saying: Take this, all of you, and eat of it.

FOR THIS IS MY BODY.

*He kneels and adores the Sacred Host. He rises, lifts the Sacred Host for the people to adore; kneels again, placing the Sacred Host on the corporal. Then uncovering the Chalice, he says:*

Símili modo, postquam cenátum est, accípiens et hunc præclárum Cálícem in sanctas ac venerábiles manus suas; item tibi grátias agens,

*He makes the Sign of the Cross over the Chalice:*

bene✠díxit, dedítque discíplis suis, dicens: Accípíte, et bíbite ex eo omnes.

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

*He adores the Blood, raises the Chalice for the people, and again kneels. Rising he says:*

Hæc quotiescúmque fecéritis, in mei memóriam faciétis.

*He extends his arms wide, saying:*

**H**NDE ET MÉMORES, Dómine, nos servi tui, sed et plebs tua sancta ejúsdem Christi Fílii tui Dómini nostri tam beátæ passiónis, nec non ab ínferis resurrectiόνis, sed et in cælos gloriósæ ascensiónis, offérimus præcláræ majestáti tuæ de tuis donis ac datis,

*He makes the Sign of the cross over the Body and Blood:*

Hóstiam ✠ puram, Hóstiam ✠ sanctam, Hóstiam ✠ immaculátam, Panem ✠ sanctum vitæ æternæ, et Cálícem ✠ salútis perpétuæ.

*He extends his arms, saying:*

**S**UPRA quæ propítio ac seréno vultu respícere dignéris, et accépta hábere, sícuti accépta habére dignátus es múnera púeri tui iusti Abel, et sacrificium Patriárchæ nostri Abrahæ, et quod tibi obtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

*He kneels and adores the Sacred Host. He rises, lifts the Sacred Host for the people to adore; kneels again, placing the Sacred Host on the corporal. Then uncovering the chalice, he says:*

In a similar way, when supper was ended, he took this precious chalice in his holy and venerable hands, and once more giving you thanks,

*He makes the Sign of the Cross over the Chalice:*

he said the ✠ blessing and gave the chalice to his disciples, saying: Take this, all of you, and drink from it.

FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, THE MYSTERY OF FAITH, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS.

*He adores the Blood, raises the chalice for the people, and again kneels. Rising he says:*

As often as you do this, do it in memory of me.

*He extends his arms wide, saying:*

**T**HEREFORE, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead, and the glorious Ascension into heaven of Christ, your Son, our Lord, we, your servants and your holy people, offer to your glorious majesty from the gifts that you have given us,

*He makes the Sign of the cross over the Body and Blood:*

this pure ✠ victim, this holy ✠ victim, this spotless ✠ victim, the holy ✠ Bread of eternal life and the Chalice ✠ of everlasting salvation.

*He extends his arms, saying:*

**B**E PLEASED to look upon these offerings with a serene and kindly countenance, and to accept them, as once you were pleased to accept the gifts of your servant Abel the just, the sacrifice of Abraham, our father in faith, and the offering of your high priest Melchizedek, a holy sacrifice, a spotless victim.

*He now inclines profoundly:*

**S**ÚPLICES te rogámus, omnípotens Deus, jube hæc perférri per manus sancti ángeli tui in sublíme altáre tuum, in conspéctu divínæ majestátis tuæ: ut quoquot ex hac altáris participatióne, sacrosánctum Fílii tui

*He makes the Sign of the Cross over the Body and the Blood, then on himself:*

corꝥpus, et sánꝥguinem sumpsérimus, omni beneꝥdictiône cælésti, et grátia repléámur. Per eúmdem Christum Dóminum nostrum. Amen.

*With hands folded, he prays for the dead:*

**M**EMÉNTO étiam, Dómine, famulórum famularúmque tuárum, qui nos præcessérunt cum signo fídei et dórmiunt in somno pacis, *N. et N.* Ipsis, Dómine, et ómnibus in Christo quiescéntibus locum refrigérii, lucis et pacis ut indúlgeas, deprecámur. Per eúmdem Christum Dóminum nostrum. Amen.

*Raising his voice and striking his breast:*

**N**OBIS QUOQUE PECCATÓRIBUS fámulis tuis, de multitudíne miseratiónum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis apostólis et martýribus, cum Joánne, Stéphano, Matthía, Bárnaba, Ignátio, Ale-xándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lucía, Agnéte, Cæcília, Anastásia, et ómnibus sanctis tuis: intra quórum nos consórtium, non æstimátor mériti sed vénix, quæsumus, largítor admítte. Per Christum Dóminum nostrum.

*He makes the Sign of the Cross over the Offerings three times. Then, he holds the Body, making the Sign of the Cross five times over the Chalice:*

**P**ER QUEM hæc ómnia, Dómine, semper bona creas, sanctíꝥficas, vivíꝥficas, beneꝥdícis, et præstas nobis. Per ꝥ ipsum, et cum ꝥ ipso, et in ꝥ ipso, est tibi Deo Patri ꝥ omnípotenti, in unitáte Spíritus ꝥ Sancti, omnis honor et glória.



*He now inclines profoundly:*

**I**N HUMBLE PRAYER we ask you, almighty God: command that these gifts be borne by the hands of your holy Angel to your altar on high in the sight of your divine majesty, so that all of us, who through this participation at the altar receive the most holy

*He makes the Sign of the Cross over the Body and the Blood, then on himself:*

Boƒdy and Bloƒod of your Son, may be filled with every grace and heavenly blesƒing. Through the same Christ our Lord. Amen.

*With hands folded, he prays for the dead:*

**R**EMEMBER also, Lord, your servants *N.* and *N.*, who have gone before us with the sign of faith and rest in the sleep of peace. Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

*Raising his voice and striking his breast:*

**T**O US, ALSO, YOUR SERVANTS, who, though sinners, hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all your Saints; admit us, we beseech you, into their company, not weighing our merits, but granting us your pardon, through Christ our Lord.

*He makes the Sign of the Cross over the Offerings three times. Then, he holds the Body, making the Sign of the Cross five times over the Chalice.*

**T**HROUGH WHOM you continue to make all these good things, O Lord; you sanctify ƒ them, fill them with ƒ life, bless ƒ them, and bestow them upon us. Through ƒ him, and with ƒ him, and in ƒ him, O God, almighty ƒ Father, in the unity of the Holy ƒ Spirit, all glory and honor is yours.

*Raising his voice, he says:*

Per ómnia sǎcula sǎculórum. *All:* **Amen.**

### THE LORD'S PRAYER

*The priest then says in a clear voice:*

Orémus. Præcéptis salutáribus moníti, et divína institutióne formáti, audémus dícere:



**P**ATER NOSTER, qui est in cælis: sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in cælo, et in terra. Panem nostram quotidiánum da nobis hódie. Et dimmíte nobis debíta nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem. *All:* **Sed líbera nos a malo.**

*According to the rubrics of 1962, it is permitted for the people to recite the Lord's Prayer with the priest at Low Mass.*

## 3. THE COMMUNION RITES

### THE FRACTION

*The priest then says quietly:*

**L**ÍBERA NOS, quæsumus, Dómine, ab ómnibus malis, prætéritis, præsentibus, et futúris; et intercedénte beáta et gloriósa semper Vírgine Dei Genitríce María, cum beátis apostólis tuis Petro et Paulo, atque Andréa, et ómnibus sanctis, da propítius pacem ☩ in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti Deus.

*After dividing the Body, raising his voice, he says:*

Per ómnia sǎcula sǎculórum. *All:* **Amen.**

*Raising his voice, he says:*

For ever and ever. *All:* Amen.

## THE LORD'S PRAYER

*The priest then says in a clear voice:*

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



OUR FATHER, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation.

*All:* but deliver us from evil.

*According to the rubrics of 1962, it is permitted for the people to recite the Lord's Prayer with the priest at Low Mass.*

## 3. THE COMMUNION RITES

### THE FRACTION

*The priest then says quietly:*

DELIVER US, Lord, we pray, from every evil, past, present, and to come, and by the intercession of the blessed and glorious ever-Virgin Mary, the Mother of God, with your blessed apostles Peter and Paul, and Andrew, and all the saints, graciously grant peace ☩ in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress: Through our Lord the same Jesus Christ, your Son. Who lives and reigns with you in the unity of the Holy Spirit, God.

*After dividing the Body, raising his voice, he says:*

For ever and ever. *All:* Amen.

*He then makes the Sign of the Cross three times with a particle of the Body over the Chalice, saying:*

**P**AX ✠ Dómini sit ✠ semper vobis ✠ cum.  
*All: Et cum spírítu tuo.*

### THE AGNUS DEI

*All then say:*



**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.**

*In Masses for the Dead, the first two invocations are **Dona eis requiem**, and the third is: **Dona eis requiem sempiternam***

*Dropping the particle in the Chalice, he says quietly:*

**H**ÆC SACROSÁNCTA COMMÍXTIO Córporis et Sánguinis Dómini nostri Jesu Christi fiat mihi et ómnibus suméntibus, salus mentis et córporis: et ad vitam ætérnam promeréndam atque capesséndam præparátio salutáris. Per eúmdem Christum Dóminum nostrum. Amen.

### THE COMMUNION

*In preparation for Communion, he says quietly:*

**D**ÓMINE 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.

*He then makes the Sign of the Cross three times with a particle of the Body over the Chalice, saying:*

**T**HE PEACE ✠ of the Lord ✠ be with you ✠ always.  
*All:* And with your spirit.

### THE AGNUS DEI

*All then say:*



**L**AMB OF GOD, you take away the sins of the world, have mercy on us. Lamb of God, you take away the sins of the world, have mercy on us. Lamb of God, you take away the sins of the world, grant us peace.

*In Mass for the Dead, the first two invocations are Grant them rest, and the third is: Grant them eternal rest.*

*Dropping the particle in the chalice, he says quietly:*

**M**AY THIS MOST SACRED commingling of the Body and Blood of our Lord Jesus Christ be to me and all who receive it, health of mind and body, and a salutary preparation for meriting and obtaining eternal life: through the same Christ our Lord. Amen.

### THE COMMUNION

*In preparation for Communion, he says quietly:*

**L**ORD JESUS CHRIST, Son of the living God, who, by the will of the Father and the work of the Holy Spirit, through your Death gave life to the world, free me by this, your most holy Body and Blood, from all my sins and from every evil; keep me always faithful to your commandments, and never let me be parted from you. Who with the same Holy Spirit lives and reigns, God, for ever and ever. Amen.

*Receiving the Body and Blood, the priest says quietly:*

Corpus et sánquis Dómini nostri Jesu Christi custódiant me ad vitam ætérrnam. Amen.

*Those who will receive Communion come forward and kneel on the steps of the sanctuary.*

*After the priest has received the Precious Blood, according to a decision by the Ecclesia Dei Commission on October 11, 2002, for the Priestly Fraternity of St. Peter, the server may, if it is local custom, recite the Confiteor for those who wish to receive Communion:*

**C**ONFÍTEOR Deo omnipoténti, et beátæ Mariæ semper Vírgini, et beáto Domínico patri nostro, et ómnibus sanctis, et tibi, pater, quia peccávi nimis, cogitatióne, locutióne, ópera, et omissiÓne, mea culpa: precor te oráre pro me.

*Priest.* Misereátur vestri omnípotens Deus et dimíttat vobis ómnia peccáta tua: líberat vos ab omni malo, salvet et confírmet in omni ópere bono, et perdúcat vos ad vitam ætérrnam. *Server.* Amen.

*Priest.* AbsolutiÓnem et remissiÓnem ómnium peccatórum vestrórum tríbuat vobis, ✠ omnípotens et miséricors Dóminus.

*Server.* Amen.

*The priest then lifts the Sacred Host and says in a clear voice:*

**E**CCE Agnus Dei, ecce qui tollit peccáta mundi.

*Then the server at Sung Mass, or all at Low Mass, say three times:*

**D**ÓMINE, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanábitur anima mea.

*Each kneeling communicant extends the tongue to receive the Body of Christ, without saying “Amen.” All then return to their places and kneel. As the priest distributes Holy Communion, he says:*

CORPUS DÓMINI nostri Jesu Christi custódiat te in vitam ætérrnam. Amen.

*Receiving the Body and Blood, the priest says quietly:*

May the body and blood of our Lord Jesus Christ keep me onto life everlasting. Amen.

*Those who will receive Communion come forward and kneel on the steps of the sanctuary.*

*After the priest has received the Precious Blood, according to a decision by the Ecclesia Dei Commission on October 11, 2002, for the Priestly Fraternity of St. Peter, the server may, if it is local custom, recite the Confiteor for those who wish to receive Communion:*

**I** CONFESS to almighty God, to blessed Mary ever virgin, to blessed Dominic our father, to all the saints, and to you my father, that I have greatly sinned, in my thoughts, and in my speech, in what I have done, and what I have failed to do, through my fault: I ask you to pray for me.

*Priest.* May almighty God have mercy on you, and forgive you all your sins, may be free you from all evil, strengthen and confirm you in every good work, and bring you to eternal life. *Server.* Amen.

*Priest.* May the almighty and merciful Lord ☩ grant you absolution and remission of all your sins. *Server:* Amen.

*The priest then lifts the Sacred Host and says in a clear voice:*

**B**EHOLD the Lamb of God, behold him who takes away the sins of the world.

*Then the server at Sung Mass, or all at Low Mass, say three times:*

**L**ORD, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

*Each kneeling communicant extends the tongue to receive the Body of Christ, without saying "Amen." All then return to their places and kneel. As the priest distributes Holy Communion, he says:*

MAY THE BODY of Our Lord Jesus Christ keep you onto life everlasting. Amen.

*As the priest cleans the vessels, he says quietly:*

**Q**UOD ORE SÚMPSIMUS, Dómine, pura mente capiámus: ut de Córpoꝛe et Sánguine Dómini nostri Jesu Christi fiat nobis remédium sempitéꝛnum. Amen.

### THE COMMUNION ANTIPHON

*When the priest has covered the chalice, he reads the **Communion Antiphon** of the day in a clear voice.*

### THE POSTCOMMUNION PRAYER

**D**ÓMINUS vobíscum. *All:* **Et cum spíritu tuo.**

*The priest then reads the **Postcommunion Prayer** of the day, to which all respond: **Amen.***

## 4. CONCLUDING RITES

### THE DISMISSAL

**D**ÓMINUS vobíscum. *All:* **Et cum spíritu tuo.**  
*Priest:* **Ite, missa est.**  
*All:* **Deo grátias.**

*In Masses for the Dead:*

*Priest:* **Requiescant in pace. All: Amen.**

*Bowing before the Altar, he says quietly:*

**P**LACÉAT tibi sancta Trínitas obséquium servitútis meæ, et præsta, ut sacrificium, quod óculis tuæ majestátis indígnus obtúli, tibi sit acceptáble, mihíque, et ómnibus pro quibus illud obtúli, sit te miseránte propitiáble. Per Christum Dóminum nostrum. Amen.



*As the priest cleans the vessels, he says quietly:*

**W**HAT HAS PASSED our lips, O Lord, may we possess in purity of heart, that the Body and Blood of our Lord Jesus Christ be for us an everlasting healing. Amen.

### THE COMMUNION ANTIPHON

*When the priest has covered the chalice, he reads the **Communion Antiphon** of the day in a clear voice.*

### THE POSTCOMMUNION PRAYER

**T**HE LORD be with you. *All:* And with your spirit.

*The priest then reads the **Postcommunion Prayer** of the day, at the end of which all respond: Amen.*

## 4. CONCLUDING RITES

### THE DISMISSAL

**T**HE LORD be with you. *All:* And with your spirit.

*Priest:* Go forth, the Mass is ended.

*All:* Thanks be to God.

*In Masses for the Dead:*

*Priest:* May they rest in peace. *All:* Amen.

*Bowing before the Altar, he says quietly:*

**M**AY the performance of my service be pleasing to you, O Holy Trinity; and grant that the sacrifice which I, unworthy as I am, have offered in your majesty's sight be acceptable to you, and through your mercy may it be a propitiation for me and for all those for whom I have offered it: Through Christ our Lord. Amen.

## THE BLESSING

*The priest says in a low voice:*

**B**ENEDÍCTIO ✠ Dei omnipoténtis, Patris, et Fílii, et Spíritus Sancti, descéndat super vos, et mániat semper.

*All: Amen.*

## THE LAST GOSPEL

*Turning toward the Gospel side of the altar, he says in low voice:*

Dóminus vobíscum.

*Server: Et cum spíritu tuo.*

✠ Inítium sancti Evangéllii secúndum Joánnem.

*Server: Glória tibi, Dómine.*

**I**N 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 ténebræ lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium ut testimónium perhiberet de lúmine, ut omnes créderunt per illum. Non erat ille lux, sed ut testimónium perhiberet de lúmine. Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem fílios Dei fíeri, his, qui credunt in nómine eius: 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 eius, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis.

*Server: Deo grátias.*

## THE BLESSING

*The priest says in a low voice:*

**M**AY THE BLESSING ☩ of almighty God, Father, Son, and Holy Spirit, descend upon you and remain with you forever.  
*All: Amen.*

## THE LAST GOSPEL

*Turning toward the Gospel side of the altar, he says in low voice:*

The Lord be with you.

*Server: And with your spirit.*

☩ The beginning of the Holy Gospel according to John.

*Server: Glory to you Lord.*

**I**N THE BEGINNING was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came to be through him, and without him nothing came to be. What came to be through him was life, and this life was the light of the human race; the light shines in the darkness, and the darkness has not overcome it. A man named John was sent from God. He came for testimony, to testify to the light, so that all might believe through him. He was not the light, but came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came to be through him, but the world did not know him. He came to what was his own, but his own people did not accept him. But to those who did accept him he gave power to become children of God, to those who believe in his name, who were born not by natural generation nor by human choice nor by a man's decision but of God. AND THE WORD BECAME FLESH AND MADE HIS DWELLING AMONG US, and we saw his glory, the glory as of the Father's only Son, full of grace and truth.

*Server: Thanks be to God.*

## THE PRAYERS SAID AFTER LOW MASS

*Since 1964, these prayers after Mass are no longer required, but in some places it is customary to add them. They are not said after Sung Mass or when any liturgical function follows Mass.*

**All: Hail Mary, full of Grace, the Lord is with thee; blessed art thou among women and blessed is the fruit of thy womb Jesus. Holy Mary, mother of God, pray for us sinners now and at the hour of our death. Amen. (three times)**

**All: Hail, holy Queen, mother of mercy, hail, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy toward us; and after this our exile, show us the blessed fruit of thy womb Jesus. O clement, O loving, O sweet virgin Mary.**

*Priest: Pray for us, O holy Mother of God.*

**All: The we may be made worthy of the promises of Christ.**

*Let us pray.*

O God, our refuge and our strength, look down in mercy on thy people who cry to thee; and by the intercession of the glorious and immaculate virgin Mary, mother of God, of Saint Joseph her spouse, of thy blessed apostles Peter and Paul, and of all the saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our holy mother the Church. Through Christ our Lord. Amen.

**Saint Michael the archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him we humbly pray: and thou, prince of the heavenly host, by the power of God thrust down to hell Satan and all wicked spirits, who wander through the world for the ruin of souls. Amen.**

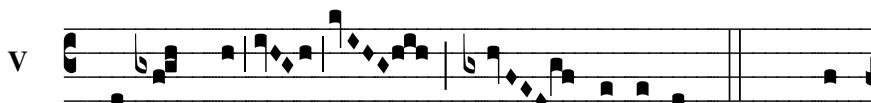
Most sacred heart of Jesus, have mercy on us.

*This aspiration is said three times.*

# MUSIC FOR SUNG MASS

(*Missa de Angelis*)

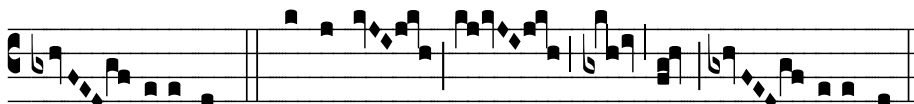
## Kyrie Eleison



Ký- ri- e \* e- lé- i-son. *ii*. Chris-

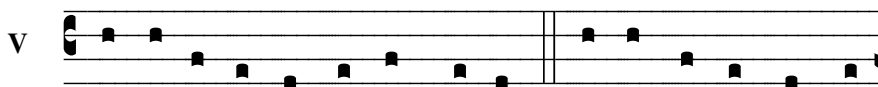


te e- lé-i-son. *iii*. Ký-ri- e

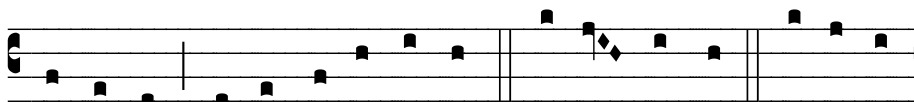


e- lé-i-son. *ii* Ký-ri- e \* \*\* e- lé-i-son.

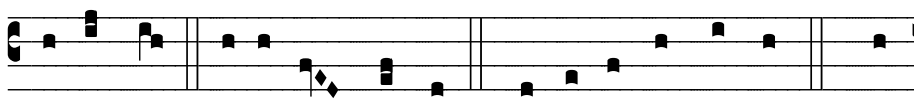
## Gloria



Gló- ri- a in ex-cél-sis De- o. \* Et in ter-ra pax hó-



mi- ni- bus bo-næ vo-lun-tá- tis. Laudá- mus te. Be-ne-dí-



cius te. Ado-rá- mus te. Glo- ri- fi- cá- mus te. Grá-



ti- as á-gi-mus ti- bi propter magnam gló- ri- am tu- am.



Dó-mine De- us, Rex cæ-lés-tis, De- us Pa-ter omní- pot- ens.



Dómi-ne Fi- li u-ni-gé- ni-te Ie- su Chris- te, Dó- mi-ne



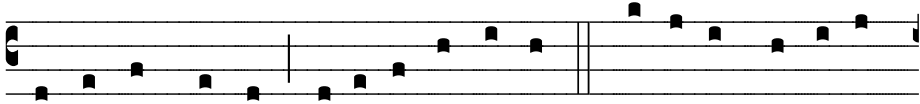
De- us, Agnus De- i, Fí- li- us Pat- ris. Qui tol- lis peccá-



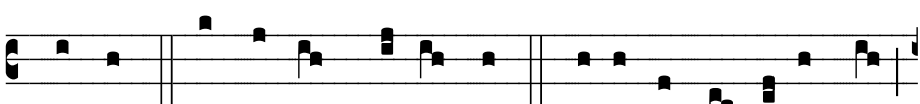
ta mun- di, mi-se-ré- re no-bis. Qui tol- lis pec- cá- ta mun-



dí, sú- ci- pe depre- ca- ti- ó- nem nos- tram. Qui se- des ad



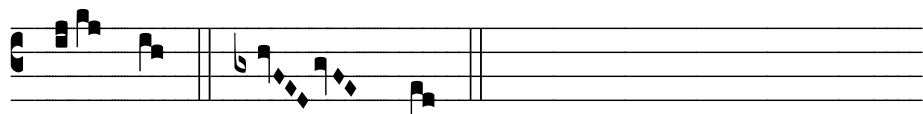
déx- te- ram Pat- ris, mi-se-ré- re no-bis. Quó- ni- am tu so- lus



Sanctus. Tu so- lus Dó- mi- nus. Tu so- lus Al- tís- si- mus,

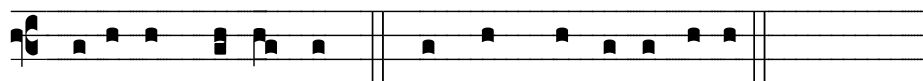


Ie- su Chris- te. Cum Sancto Spí- ri- tu, in gló-ri- a De- i



Pa- tris. A- men.

### At the Collect

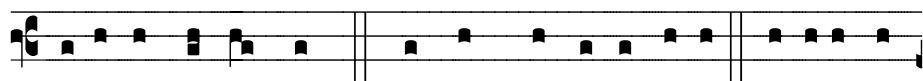


Dómi-nus vo-bís-cum. R̄. Et cum spí-ri-tu tu- o.

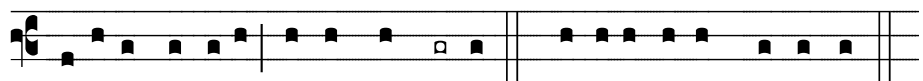


... Per ómni- a sæ-cu- la sæ-cu-ló- rum. R̄. Amen.

### Before the Gospel

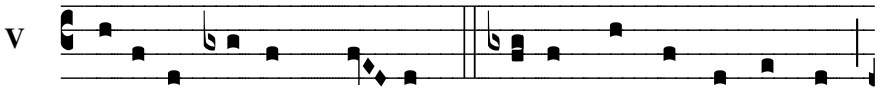


Dómi-nus vo-bís- cum. R̄. Et cum spí-ri-tu tu- o. Lécti-o San-



cti Evangé-li-i se-cúndum N. Gló-ri-a ti-bi, Dómi-ne.

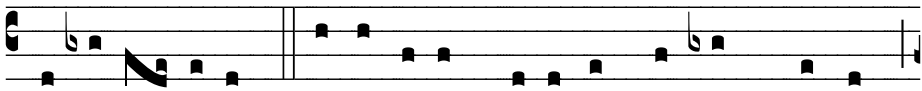
## Credo



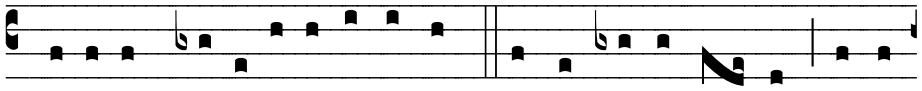
Credo in u-num De- um, \* Patrem omni- pot- én- tem,



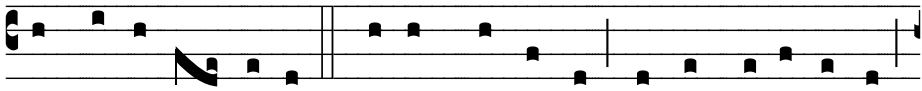
factó-rem cæ- li et ter-ræ, vi- si- bí- li- um óm-ni- um, et in-



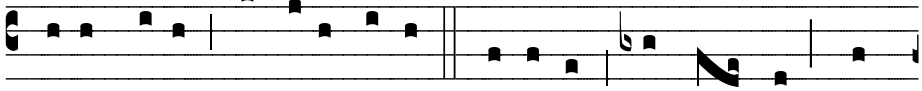
vi- si- bí- li- um. Et in unum Dómi-num Ie- sum Christum,



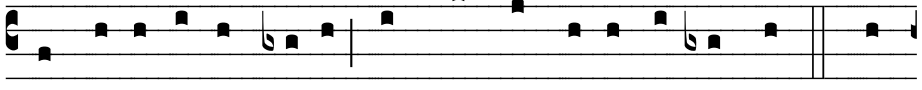
Fí- li- um De- i u-ni- gé- ni- tum. Et ex Patre na- tum ante



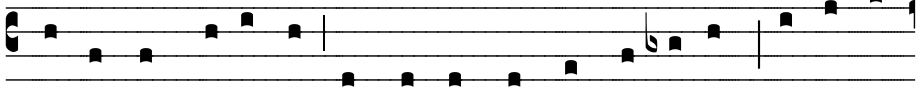
ómn- a sæ- cu- la. De- um de De- o, lumen de lími- ne,



De- um verum de De- o ve- ro. Gé- ni- tum, non fac- tum, con-



substanti- á- lem Patri: per quem ómn- a fac- ta sunt. Qui



propter nos hómi- nes, et propter nostram sa- lú- tem descendit





de cæ-lis. *[kneel]* ET INCARNÁTUS EST DE SPÍ-RI-TU SANCTO EX



MA-RÍ- A VÍRGI-NE: ET HOMO FACTUS EST. Cru-ci- fí- xus



é- ti- am pro no- bis: sub Pónti- o Pi- lá-to passus, et se-púl-



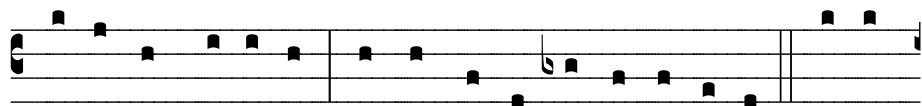
tus est. Et re-surré-xit térti- a dí- e, se-cúndum Scrip-



tú- ras. Et ascéndit in cæ- lum: se-det ad dexte- ram Pa-



tris. Et í- te- rum ven- tú- rus est cum gló- ri- a, iu- dí- 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 Fí-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- pos-  
 tó- li- cam Ecclé- si- am. Con- fí- te- or unum bap- tís- ma  
 in remissi- ó- nem pecca- tó- rum. Et expécto re- sur- rec-  
 ti- ó- nem mortu- ó- rum. Et vi- tam ventú- ri sæ- cu- li.  
 A- men.

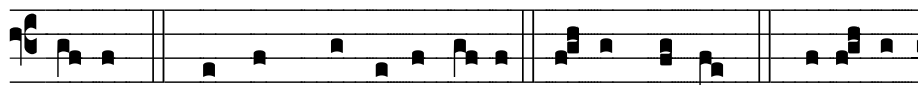
### At the Offertory

Dómi- nus vo- bís- cum. ℞. Et cum spí- ri- tu tu- o. O- remus.

## At the Preface



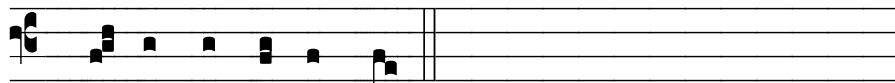
Per ómni- a sæ-cu- la sæcu-ló- rum. R̄ Amen. Dóminus vo-



bíscum. R̄ Et cum spí- ri- tu tu- o. Sursum corda. R̄ Habémus



ad Dóminum. R̄ Gra-ti- as a-gámus Dómi-no De- o nostro.

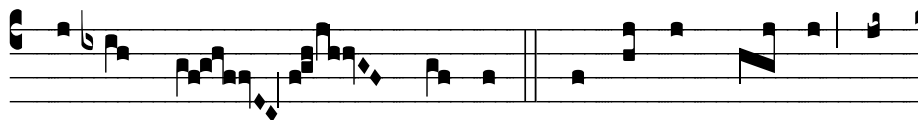


R̄ Dignum et ius-tum est.

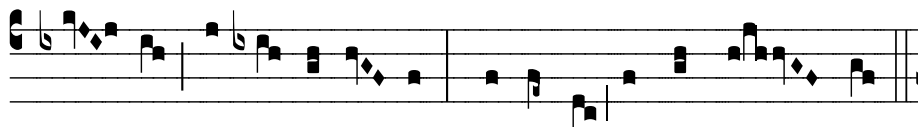
## Sanctus



Sanc- tus,\* sanctus, sanc- tus Dó- mi- nus



De- us Sá- ba- oth. Ple- ni sunt cæ- li et



ter- ra gló- ri- a tu- a. Ho-sánna in ex-cél- sis.

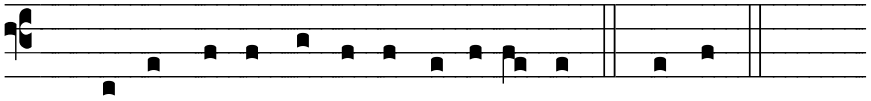


Be-ne-díc-tus qui ve-nit in nó-mi-ne Dó-mi-ni. Ho-

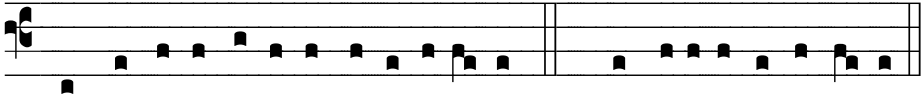


sán-na in ex-cél-sis.

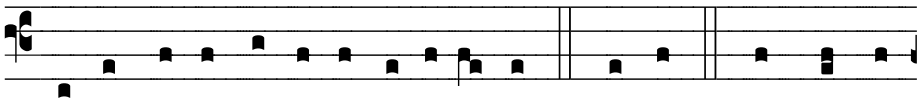
### At the Lord's Prayer



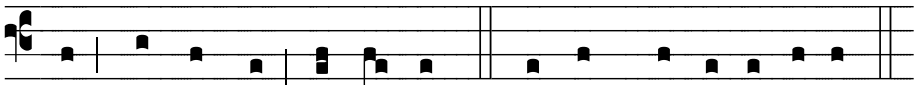
... Per ómni- a sǎe-cu- la sæcu-ló- rum.  $\text{R}\text{.}\text{X}$  Amen.



... Et ne nos indúcas in tenta-ti- ó-nem.  $\text{R}\text{.}\text{X}$  Sed líbera nos a ma-lo.



Per ómni- a sǎe-cu- la sæcu-ló- rum.  $\text{R}\text{.}\text{X}$  Amen. Pax Dó-mi-



ni sit semper vo- bís-cum.  $\text{R}\text{.}\text{X}$  Et cum spí- ri- tu tu- o.

### Agnus Dei

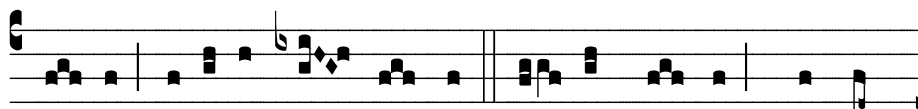


VI

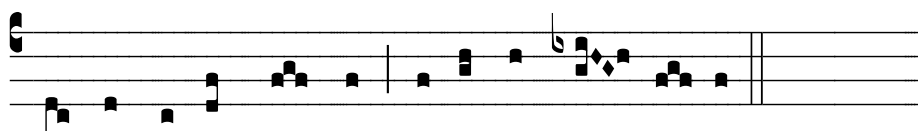
A-gnus De- i, \* qui tol- lis pec-cá- ta mun-di: mi-se-



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

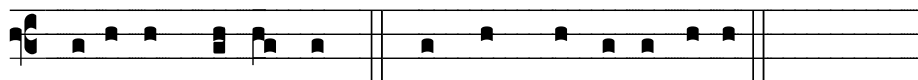


mun-di: mi-se-ré- re no- bis. A-gnus De- i, \* qui tol-



lis pec-cá- ta mun- di: do-na no- bis pa- cem.

### At the Postcommunion Prayer



Dómi-nus vo-bís-cum. *R̄* Et cum spí- ri- tu tu- o.



... Per ómni- a sæ-cu- la sæcu-ló- rum. *R̄* Amen.

### At the Dismissal



I- te

Missa est.



De- o

grá- ti- as.

# DEVOTIONAL PRAYERS

## PRAYER BEFORE MASS BY SAINT THOMAS AQUINAS

**A**LMIGHTY and ever-living God, I approach the sacrament of Your only-begotten Son, our Lord Jesus Christ. I come sick to the doctor of life, unclean to the fountain of mercy, blind to the radiance of eternal light, and poor and needy to the Lord of heaven and earth. Lord, in Your great generosity, heal my sickness, wash away my defilement, enlighten my blindness, enrich my poverty, and clothe my nakedness.

May I receive the bread of angels, the King of kings and the Lord of lords, with humble reverence, with the purity and faith, the repentance and love, and the determined purpose that will help to bring me to salvation. May I receive the sacrament of the Lord's body and blood, in its reality and power. Kind God, may I receive the body of Your only-begotten Son, our Lord Jesus Christ, born from the womb of the Virgin Mary, and so received into His mystical body, and numbered among His members.

Loving Father, as on my earthly pilgrimage I now receive Your beloved Son under the veil of a sacrament, may I one day see Him face to face in glory, who lives and reigns with You in the unity of the Holy Spirit, God, forever. Amen.

## PRAYER BEFORE MASS BY SAINT AMBROSE OF MILAN

**L**ORD Jesus Christ, I approach Your banquet table in fear and trembling, for I am a sinner, and dare not rely on my own worth, but only on Your goodness and mercy. I am defiled by my many sins in body and soul, and by my unguarded thoughts and words. Gracious God of majesty and awe, I seek Your protection, I look for

Your healing. Poor troubled sinner that I am, I appeal to You, the fountain of all mercy. I cannot bear Your judgment, but I trust in Your salvation.

Lord, I show my wounds to You and uncover my shame before You. I know my sins are many and great, and they fill me with fear, but I hope in Your mercies, for they cannot be numbered. Lord Jesus Christ, Eternal King, God and man, crucified for mankind, look upon me with mercy and hear my prayer, for I trust in You. Have mercy on me, full of sorrow and sin, for the depth of Your compassion never ends.

Praise to You saving sacrifice, offered on the wood of the cross for me and for all mankind. Praise to the noble and precious Blood, flowing from the wounds of my crucified Lord Jesus Christ and washing away the sins of the whole world. Remember, Lord, Your creature, whom You have redeemed with Your blood; I repent my sins, and I long to put right what I have done. Merciful Father, take away all my offenses and sins; purify me in body and soul, and make me worthy to taste the Holy of Holies. May Your Body and Blood, which I intend to receive, although I am unworthy, be for me the remission of my sins, the washing away of my guilt, the end of my evil thoughts, and the rebirth of my better instincts. May it incite me to do the works pleasing to You and profitable to my health in body and soul, and be a firm defense against the wiles of my enemies. Amen.

### **PRAYER OF THANKSGIVING AFTER MASS** **BY SAINT THOMAS AQUINAS**

**L**ORD, Father all-powerful and ever-living God, I thank You, for even though I am a sinner, your unprofitable servant, not because of my worth but in the kindness of your mercy, You have fed me with the Precious Body and Blood of Your Son, our Lord Jesus Christ. I pray that this Holy Communion may not bring me condemnation and punishment but forgiveness and salvation.

May it be a helmet of faith and a shield of good will. May it purify me from evil ways and put an end to my evil passions. May it bring me charity and patience, humility and obedience, and growth in the power to do good. May it be my strong defense against all my

enemies, visible and invisible, and the perfect calming of all my evil impulses, bodily and spiritual. May it unite me more closely to you, the One true God, and lead me safely through death to everlasting happiness with You.

And I pray that You will lead me, a sinner, to the banquet where you, with Your Son and holy Spirit, are true and perfect light, total fulfillment, everlasting joy, gladness without end, and perfect happiness to your saints. grant this through Christ our Lord, Amen.

### **PRAYER OF THANKSGIVING AFTER MASS ASCRIBED TO SAINT THOMAS AQUINAS**

**T**HANK you, holy Lord, almighty Father, eternal God, who deigned to feast me, sinful and unworthy servant, with the precious body and blood of your Son, Jesus Christ our Lord, not for any merit of mine, but only because of your merciful goodness. And I pray that this Holy Communion, far from condemning me to punishment, may bring about my pardon and salvation, encompassing me with the armor of faith and the shield of a good will.

By it let my vices be done away, all lustful desires extinguished. May it advance me in charity, patience, humility, obedience, and every other virtue. Let it be strong defense against the wiles of all my enemies, visible and invisible, allaying for me every disturbance of flesh and spirit, binding me firmly to you, the one true God, and bringing my last hour to a happy close.

I pray, too, that it may be your pleasure to call my sinful self one day to that banquet, wonderful past all telling, where you, with your Son and the Holy Spirit, feast your saints with the vision of yourself, who are true light, the fulfillment of all desires, the joy that knows no ending, gladness unalloyed, and perfect bliss: through the same Christ our Lord. Amen.