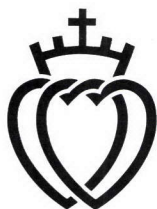


ROMAN
CATHOLIC
MARRIAGE
MISSAL
AND
RITE OF
BETROTHAL



1962

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PRAYER

ALmighty and everlasting God, Who by Thy power didst create Adam and Eve, our first parents, and join them in a holy union, sanctify the hearts and the bodies of these Thy servants, and bless them; and make them one in the union and love of true affection. Through Christ our Lord.
R. Amen.

ROMAN
CATHOLIC
**MARRIAGE
MISSAL**
AND
RITE OF
BETROTHAL



1962

COMPILED FROM THE
MISSALE ROMANUM

THE ORDER OF MARRIAGE • THE NUPTIAL MASS •
PRAYERS AFTER MASS • ADDITIONAL PRAYERS •
BETROTHAL CEREMONY

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“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 at the altar. When acting in this way you have prayed Holy Mass.”—His Holiness, Pope St. Pius X

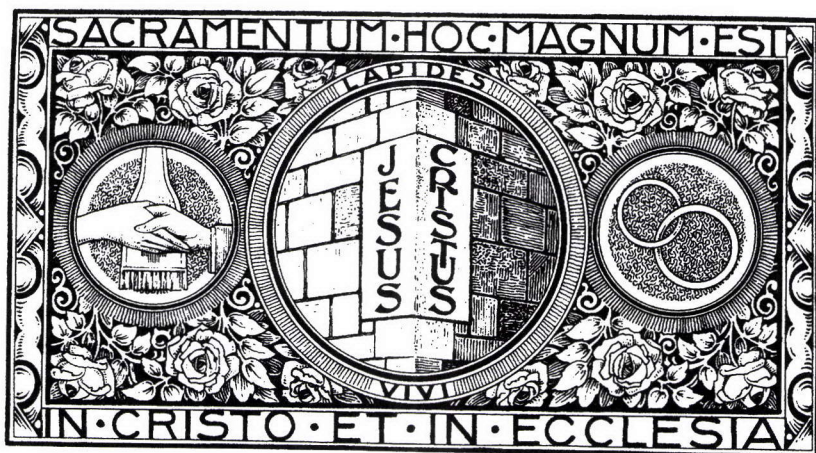
The *Marriage Missal* (1962) is based on *The Ideal Missal*, revised by Sylvester P. Juergens, S.M., S.T.D. (Turnhout, Belgium: Henri Proost & Co., 1962); it bore the Nihil Obstat of Arthur J. Scanlan, S.T.D., and the Imprimatur of C. Eykens (Antwerp).

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THE MARRIAGE SERVICE

Christian Marriage is the permanent union of husband and wife for the procreation and education of children and for their own mutual assistance.

This union was made sacred when Christ raised it to the dignity of a Sacrament and entrusted its keeping and administration to His Church.

Marriage is God's plan for peopling the earth, and by it He invites His creatures, through the love they have for each other, to share with Him in the great work of procreation. He entrusts to the married couple the children born to them, that they may bring them up in the knowledge and love of almighty God, and gives them the graces necessary for that work.

The marriage service is a solemn and moving ceremony in which the two partners pledge their word to God and to each other to be loyal and faithful. Whenever both partners are baptized Christians the grace of the Sacrament is conferred. When both are Catholics the marriage ceremony may be followed by the Nuptial Mass during which a special blessing is given to them.

The beauty of the ceremony which follows here shows the Church's wish to bestow an abundance of grace on those who contract marriage in accordance with her mind.

The Order of Marriage

The Priest, in the presence of the witnesses, begins by putting the following question first to the man, who stands at the right side of the woman, and then to the woman, addressing each by name:

P. N., vis accipere N. hic præsentem in tuam legitimam uxorem [maritum] iuxta ritum sanctæ matris Ecclésiæ?

R. Volo.

The woman is then given to the man by her father or friend: If she has not been married before, she has her hand uncovered, but covered if she is a widow: The man receiving the woman, holds her right hand in his right hand, and plights her his troth in the following words, which he repeats after the Priest:

(See opposite page for English text).

Then loosing hands and joining them again, the woman repeats the above words, substituting husband for wife.

After which the Priest bears witness that by this mutual consent the reception of the Sacrament is accomplished. He says in Latin to the newly married, their right hands being joined:

EGO conjungo vos in matrimónium, in nómine Patris, ✠ et Fílii, et Spíritus Sancti. Amen.

The Priest then sprinkles them with holy water and the man next puts upon the Priest's book, or upon a salver, the gold and silver (to be presently delivered to the woman), and also the ring, which the Priest blesses in these words:

℣. Adjutórium nostrum in nómine Dómini.

R. Qui fecit cælum et terram.

℣. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

R. Et cum spíritu tuo.

℣. Orémus.

PRAAYER

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

R. Amen.

The Order of Marriage

The Priest, in the presence of the witnesses, begins by putting the following question first to the man, who stands at the right side of the woman, and then to the woman, addressing each by name:

P. N. [name], wilt thou take N., here present, for thy lawful wife (husband), according to the Rite of our holy Mother the Church?

R. I will.

The woman is then given to the man by her father or friend: If she has not been married before, she has her hand uncovered, but covered if she is a widow: The man receiving the woman, holds her right hand in his right hand, and plights her his troth in the following words, which he repeats after the Priest:

I, N., take thee, N., for my wedded wife (husband), to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness, and in health, till death do us part; and thereto I plight thee my troth.

Then loosing hands and joining them again, the woman repeats the above words, substituting husband for wife.

After which the Priest bears witness that by this mutual consent the reception of the Sacrament is accomplished. He says in Latin to the newly married, their right hands being joined:

I JOIN you in holy matrimony, in the name of the Father ☩ and of the Son and of the Holy Ghost. Amen.

The Priest then sprinkles them with holy water and the man next puts upon the Priest's book, or upon a salver, the gold and silver (to be presently delivered to the woman), and also the ring, which the Priest blesses in these words:

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. O Lord, hear my prayer.

℞. And let my cry come unto Thee.

℣. The Lord be with you.

℞. And with thy spirit.

℣. Let us pray.

PRAYER

BLESS, ☩ O Lord, this ring which we bless ☩ in Thy name, that she who shall wear it, keeping true faith unto her spouse, may abide in Thy peace and will, and ever live in mutual charity. Through Christ our Lord.

R. Amen.

The Priest then sprinkles the ring with holy water: and the bridegroom, receiving it from the Priest, gives it to the bride, saying as he does so:

(See opposite page for English text).

Which being finished, the Priest says:

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

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

Kýrie eléison, Christe eléison, Kýrie eléison.

Pater noster... (*silently*).

✠ Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

✠ Salvos fac servos tuos.

℞. Deus meus, sperántes in te.

✠ Mitte eis, Dómine, auxiliúm de sancto.

℞. Et de Sion tuére eos.

✠ Esto eis, Dómine, turris fortitúdinis.

℞. A fácie inimíci.

✠ Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

✠ Dóminus vobíscum.

℞. Et cum spírítu tuo.

✠ Orémus.

PRAYER

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

℞. Amen.

Now begins the Mass for the bridegroom and bride.

The Priest then sprinkles the ring with holy water: and the bridegroom, receiving it from the Priest, gives it to the bride, saying as he does so:

WITH this ring I thee wed, and I promise unto thee my fidelity.

The bridegroom places the ring on the thumb of the bride's left hand, saying:

In the name of the Father;

then on the first finger, saying,

and of the Son;

then on the second, saying,

and of the Holy Ghost;

and then on the third, saying, Amen; and there leaves the ring.

Which being finished, the Priest says:

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

℞. From Thy holy temple which is in Jerusalem.

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

Our Father... (*silently*).

℣. And lead us not into temptation.

℞. But deliver us from evil.

℣. Save Thy servants.

℞. Who hope in Thee, O my God.

℣. Send them help, O Lord, from the sanctuary.

℞. And defend them out of Sion.

℣. Be unto them, O Lord, a tower of strength.

℞. From the face of the enemy.

℣. O Lord, hear my prayer.

℞. And let my cry come unto Thee.

℣. The Lord be with you.

℞. And with thy spirit.

℣. Let us pray.

PRAYER

LOOK, O Lord, we beseech Thee, upon these Thy servants, and graciously assist Thine own institutions, whereby Thou hast ordained the propagation of mankind, that they who are joined together by Thine authority may be preserved by Thy help. Through Christ our Lord.

℞. Amen.

Now begins the Mass for the bridegroom and bride.

I. Mass of the Catechumens

A. PREPARATORY PRAYERS AT THE FOOT OF THE ALTAR

1. THE SIGN OF THE CROSS

The Celebrant, after bowing down at the foot of the altar, signs himself with the sign of the cross, saying in a clear voice:

IN nómine Patris, et Fílii, ☩ et Spíritus Sancti. Amen.

Then, with his hands joined before his breast, he begins the Antiphon:

ANT. Introíbo ad altáre Dei.

The Servers respond:

R. Ad Deum qui lætíficat juventútem meam.

The Celebrant alternates with the Servers in reciting the following Psalm:

2. THE PSALM 42—JUDICA ME

Ps. 42:1-5

JUDICA me, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo et dolóso érué me.

R. Quia tu es Deus, fortitúdo mea: quare me repulisti, et quare tristis incédo, dum affligit me inimícus?

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

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

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

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

V. Glória Patri, et Filio, et Spíritui Sancto.

R. Sicut erat in princípío, et nunc, et semper: et in sæcula sæculórum. Amen.



I. Mass of the Catechumens

A. PREPARATORY PRAYERS AT THE FOOT OF THE ALTAR

1. THE SIGN OF THE CROSS

IN the name of the Father, and of the Son,
✠ and of the Holy Ghost. Amen.

ANT. I will go in unto the altar of God.

R. To God Who giveth joy to my youth.

KNEEL

The Mass begins with the sign of the cross, the sign of our Redemption.

At Mass we are in the company of our Lord, with Whom we associate ourselves in order to live like Him by living of Him, in order to die as He died and rise again with Him.

2. THE PSALM 42—JUDICA ME

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

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

V. Send forth Thy light and Thy truth; they have conducted me and brought me unto Thy holy hill, and into Thy tabernacles.

R. And I will go unto the altar of God; to God Who giveth joy to my youth.

V. To Thee, O God, my God, I will give praise upon the harp; why art thou sad, O my soul, and why dost thou disquiet me?

R. Hope in God, for I will still give praise to Him; the salvation of my countenance, and my God.

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

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

The celebrant longs to ascend to the altar of God, there to perform his holy office and to draw near to the Lord God, even to union with Him in the Eucharist. He confides himself to the mercy of God, source of light, salvation, and peace, Who imparts to us unalterable youth of soul and blissful immortality.

The Celebrant repeats the Antiphon:

ANT. Introíbo ad altáre Dei.

R. Ad Deum, qui lætíficat juventútem meam.

He adds immediately while signing himself with the sign of the cross:

Ÿ. Adjutórium nostrum ☩ in nómine Dómini.

R. Qui fecit cælum et terram.

3. THE PUBLIC CONFESSION

Next, joining his hands and bowing deeply, he makes the following confession:

CONFITEOR Deo omnipoténti, etc. (*as below*)

The Servers respond:

R. Misereátur tui omnípotens Deus, et, dimísis peccátis tuis, perdúcat te ad vitam ætérnam.

The Celebrant says: Amen, and stands erect.

Next the Servers make the confession:

CONFITEOR Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi, pater: quia peccávi nimis cogitatíone, verbo et ópere: *strike the breast three times* mea culpa, mea culpa, mea máxima culpa. Ideo 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.

Afterwards the Celebrant says:

Ÿ. Misereátur vestri omnípotens Deus, et, dimísis peccátis vestris, perdúcat vos ad vitam ætérnam.

R. Amen.

Making the sign of the cross upon himself, he says:

Ÿ. Indulgéntiam, ☩ absolutiónem et remisiónem peccatórum nostrórum tríbuat nobis omnípotens et miséricors Dóminus.

R. Amen.

Bowing, he continues:

Ÿ. Deus, tu convérsus vivificábis nos.

ANT. I will go in unto the altar of God.

R. Unto God Who giveth joy to my youth.

V. Our help **✠** is in the name of the Lord.

R. Who made heaven and earth.

3. THE PUBLIC CONFESSION

I CONFESS to almighty God, etc. (*as below*)

R. May almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

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 thee, Father, that I have sinned exceedingly in thought, word, and deed: *strike the 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 thee, Father, to pray to the Lord our God for me.

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

R. Amen.

V. May the **✠** almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

V. Thou shalt turn again, O God, and quicken us.

Our sins offended God alone, and our personal responsibility is before Him alone. By invoking all the saints, beginning with the blessed Virgin Mary, we guarantee the value of our humiliation before God, calling to witness all of the sanctified that we are guilty and responsible before God.

The striking of the breast means that the heart concealed within is the cause of sin and deserving, therefore, to be punished, bruised, and humbled; the insolent pride of the sinful heart is to be broken and destroyed, in order that God may create a new, clean heart within us.

R. Et plebs tua lætábitur in te.
 V. Osténde nobis, Dómine, misericórdiam tuam.
 R. Et salutáre tuum da nobis.
 V. Dómine, exáudi oratióem meam.
 R. Et clamor meus ad te véniat.
 V. Dóminus vobíscum.
 R. Et cum spírítu tuo.

4. THE PRIEST GOES UP TO THE ALTAR

Extending and joining his hands, the Celebrant says in a clear voice:

OREMUS.

Going up to the altar, he says in a low voice:

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

Then, placing his joined hands upon the altar and bowing, he says:

ORAMUS te, Dómine, per mérita Sanctorum tuorum, *he kisses the center of the altar* quorum reliquiæ hic sunt, et ómnium Sanctorum: ut indulgére dignéris ómnia peccáta mea. Amen.

In Solemn Masses, the altar is here incensed. While blessing the incense the Celebrant says:

AB illo ✠ benedicáris, in cuius honóre cremáberis. Amen.

Taking the thurible from the Deacon, he incenses the altar in silence. Afterwards, the Deacon takes the thurible and in turn incenses the Celebrant.

B. FROM THE INTROIT TO THE OFFERTORY



5. THE INTROIT

Then the Celebrant signs himself with the sign of the cross and recites the Introit antiphon.

DEUS Israël conjúngat vos: et ipse sit vobíscum, qui misértus est duóbus únícis: et nunc, Dómine, fac eos plénius benedícere te. (Psalm) Beáti omnes qui timent Dóminum: qui ámbulant in viis ejus. Glória Patri. Deus Israël...

When finished, he joins his hands, and alternates with the ministers saying:

R. And Thy people shall rejoice in Thee.

V. Show unto us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

4. THE PRIEST GOES UP TO THE ALTAR

LET US PRAY.

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

WE beseech Thee, O Lord, by the merits of Thy Saints *he kisses the center of the altar* whose relics are here and of all the Saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

BE blessed ☩ by Him in Whose honor thou art burnt. Amen.

STAND (High Mass)

Confident in the mercy of God, the Priest immediately advances toward the altar.

Incense represents grace and the effects of grace. Christ was filled with grace as with a sweet fragrance, and “of His fullness we have all received.” From Christ it spreads to the faithful by the work of His ministers. Thus after the altar, which represents Christ, has been incensed on every side, then all are incensed in their proper order.

B. FROM THE INTROIT TO THE OFFERTORY

5. THE INTROIT

Tob. 7:15; 8:19; Ps. 127:1

MAY the God of Israel join you together: and may He be with you, Who was merciful to two only children: and now, O Lord, make them bless Thee more fully. (Psalm) Blessed are all they that fear the Lord, that walk in His ways. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. May the God...

The *Introit* is part of the preparation for the sacrifice; we begin by praising God.

6. THE KYRIE ELEISON

℣. Kýrie, eléison.

℞. Kýrie, eléison.

℣. Kýrie, eléison.

℞. Christe, eléison.

℣. Christe, eléison.

℞. Christe, eléison.

℣. Kýrie, eléison.

℞. Kýrie, eléison.

℣. Kýrie, eléison.

7. THE GLORIA IN EXCELSIS

Standing at the middle of the altar, the Celebrant extends, elevates, and joins his hands, slightly bowing, and says the Gloria in excelsis.

GLORIA in excelsis Deo et in terra pax homínibus bonæ voluntátis. Laudámus te. Benedícimus te. Adorámus te. Glorificámus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus, Rex cæléstis, Deus Pater omnípotens. Dómine Fili unigénite, Jesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, súscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserére nobis. Quóniam tu solus Sanctus. Tu solus Dóminus. Tu solus Altíssimus, Jesu Christe, cum Sancto Spíritu ✠ in glória Dei Patris. Amen.

Then he kisses the altar in the center and turning towards the people says:

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

He returns to the missal and begins the Collect

8. THE COLLECT

OREMUS.

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

℞. Amen.



6. THE KYRIE ELEISON

℣. Lord, have mercy.

℞. Lord, have mercy.

℣. Lord, have mercy.

℞. Christ, have mercy.

℣. Christ, have mercy.

℞. Christ, have mercy.

℣. Lord, have mercy.

℞. Lord, have mercy.

℣. Lord, have mercy.

After praising God, we recall our own misery; each of the three invocations is repeated thrice, in honor of the Holy Trinity.

We throw ourselves on the mercy of God, full of love and free of fear now that we have acknowledged our sins and our desire to be healed.

7. THE GLORIA IN EXCELSIS

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

℣. The Lord be with you.

℞. And with thy spirit.

8. THE COLLECT

LET US PRAY.

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

℞. Amen.

The *Gloria* is also a part of our preparation, reminding us of the heavenly glory to which, after this vale of tears, we are tending.

The four ends of the Sacrifice of the Mass are to be found in the *Gloria: Adoration* ("Glory to God in the highest"), *Thanksgiving* ("we give Thee thanks"), *Atonement* ("Son of the Father, have mercy on us"), *Impetration* ("receive our prayer").

The *Collects* (prayers) are rich in the doctrine of the Church, and teach us how to speak to God, urging us always to plead not of our own merits, but to depend rather on the merits of our Lord.

*Eph. 5:22-33***9. THE EPISTLE***In Solemn Masses the Subdeacon sings the Epistle.*

At Low Mass the Celebrant reads the Epistle and the chants occurring after it at the right-hand side of the altar.



LECTIO Epistolæ beāti Pauli Apóstoli ad Ephésios.

FRATRES: Mulieres viris suis súbditæ sint, sicut Dómino: quóniam vir caput est mulieris: sicut Christus caput est Ecclésiæ: Ipse, salvátor córporis ejus. Sed sicut Ecclésiá subjécta est Christo, ita et mulieres viris suis in ómnibus. Viri, dilígite uxóres vestras, sicut et Christus diléxit Ecclésiám, et seípsum trádidit pro ea, ut illam sanctificáret, mundans lavácro aquæ in verbo vitæ, ut exhibéret ipse sibi gloriósam Ecclésiám, non habéntem máculam, aut rugam, aut áliquid hujúsmodi, sed ut sit sancta et immaculáta. Ita et viri debent dilígere uxóres suas, ut córpora sua. Qui sam uxórem diligit, seípsum diligit. Nemo enim unquam carnem suam ódio hábuit: sed nutrit, et fovet eam, sicut et Christus Ecclésiám: quia membra sumus córporis ejus, de carne ejus, et de óssibus ejus. Propter hoc relínquet homo patrem et matrem suam, et adhærébit uxóri suæ: et erunt duo in carne una. Sacraméntum hoc magnum est, ego autem dico in Christo, et in Ecclésiá. Verúm tamen et vos sínguli, unusquisque uxórem suam, sicut seípsum diligit: uxor autem tímeat virum suum.

At the end the Servers answer:

R. Deo grátias.

10. THE GRADUAL*Outside Paschaltíme (Easter Season):***GRADUAL***Ps. 127:3*

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

ALLELUIA*Ps. 19:3*

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

9. THE EPISTLE

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

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

R. Thanks be to God.

10. THE GRADUAL

GRADUAL

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

ALLELUIA

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

SIT (High Mass)

After the preparation, the Epistle and the Gospel form the instruction of the faithful, since this Sacrament is a “mystery of faith.”

The teaching we have just received unfolds in prayer as the verses are chanted.

The Gradual signifies our progress in life; the Alleluia, spiritual joy.

After Septuagesima the Alleluia and the V. Mittat are omitted and the following is said:

TRACT
 Ps. 127:4-6 ECCE sic benedicétur omnis homo, qui timet
 Dóminum. Benedícat tibi Dóminus ex Sion:
 et vídeas bona Jerúsalem ómnibus diébus
 vitæ tuæ. Et vídeas filios filiórurum tuórum:
 pax super Israël.

During Eastertide the Gradual is omitted and the following Alleluia is said:

PASCHAL ALLELUIA
 Ps. 19:3; 133:3 ALLELUIA, alleluia. Mittat vobis Dóminus
 auxiliúm de sancto: et de Sion tueátur vos.

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

After these prayers, in Solemn Masses the Deacon places the Book in the middle of the altar and, except at Masses for the Dead, the Priest blesses the incense as above. Then the Deacon kneels before the altar, joins his hands, and says:

MUNDA cor meum ac lábia mea, omnípo-
 tens Deus, qui lábia Isaíæ prophétæ
 cálculo mundásti igníto: ita me tua grata
 miseratióne dignáre mundáre, ut sanctum
 Evangélium tuum dígne váleam nuntiáre. Per
 Christum Dóminum nostrum. Amen.

Afterwards he takes the book from the altar, and again kneeling down before the Priest, asks his blessing saying:

Jube, Domne, benedicere.

The Priest replies:

Dóminus sit in corde tuo et in lábiis tuis: ut
 dígne et competénter annúnties Evangélium
 suum: In nómine Patris, et Filii, ✠ et Spiritus
 Sancti. Amen.

Having received the blessing, he kisses the hands of the Priest and goes to the lectern with the thurifer and torchbearers, joins his hands, and says:

V. Dóminus vobíscum.
 R. Et cum spíritu tuo.

TRACT

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

The Tract, in mournful offices, expresses the sighing of the soul.

PASCHAL ALLELUIA

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

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

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

The Prophet Isaias beheld the glory of the God of Hosts and heard the Angels singing His praise. Filled with holy awe, he acknowledged and confessed his unworthiness. Then a Seraph took from the heavenly altar of incense a live coal, symbol of purifying grace, and touched the lips of the Prophet, burning away all his defilement. Then only did Isaias respond to God's call: "Lo, here I am, send me."

Pray, Lord, a blessing.

The Lord be in thy heart and on thy lips, that thou may worthily and in a becoming manner announce His holy Gospel: In the name of the Father, and of the Son, ✠ and of the Holy Ghost. Amen.

℣. The Lord be with you.

℞. And with thy spirit.

If Mass is said without Deacon or Subdeacon, the Book is carried to the other side of the altar and the Priest, joining his hands and bowing before the altar, says *Munda cor meum* (as above) and the following:

Jube, Dómine, benedícere.

Dóminus sit in corde meo et in lábiis meis:
ut digne et competénter annúntiem Evangé-
lium suum. Amen.

Then turning towards the Book, with joined hands, the Priest says:

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

The faithful rise and remain standing during the Gospel. At the beginning they make the sign of the cross upon the forehead, lips, and heart to declare that they will never be ashamed of the word of God, that they are ready to confess it by word of mouth, and that they love it with all their heart.



Mt. 19:3-6

11. THE GOSPEL

With the thumb of his right hand, the Priest or Deacon makes the sign of the cross on the Gospel that is to be read, then on his forehead, mouth, and breast, saying:

℣. Sequéntia sancti Evangélii secúndum Mat-
thæum.

At Solemn Masses, the Deacon incenses the Book three times as the Servers respond:

℟. Glória tibi, Dómine.

He then reads or sings the Gospel, with his hands joined. See Proper of Mass for the day.

IN illo témpore: Accessérunt ad Jesum phar-
risæi tentántes eum, et dicéntes: Si licet hómi-
ni dimíttre uxórem suam, quacúmque ex
causa? Qui respóndens, ait eis: Non legistis,
quia qui fecit hóminem ab initio, másculum
et féminam fecit eos? et dixit: Propter hoc
dimíttet homo patrem et matrem, et adhæ-
rébit uxóri suæ, et erunt duo in carne una.
Itaque jam non sunt duo, sed una caro. Quod
ergo Deus conjúnxit, homo non séparet.

At the end the Servers answer:

℟. Laus tibi, Christe.

At Solemn Masses, the Subdeacon carries the book to the Priest, who kisses the book, saying:

Per evangélica dicta deleántur nostra delícta.

At Solemn Masses he is incensed by the Deacon.

Pray, Lord, a blessing.

The Lord be in my heart and on my lips, that I may worthily and in a becoming manner announce His holy Gospel. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

Purified and prepared by God's blessing, the priest is a pure channel to receive the salutary waters of the Gospel in a clear state from the fountain-source of the Holy Ghost, and then convey them into the hearts of the faithful.

11. THE GOSPEL

STAND

℣. The continuation of the holy Gospel according to Matthew.

℟. Glory be to Thee, O Lord.

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

℟. Praise be to Thee, O Christ.

Christ declares matrimony to be indissoluble.

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

When the Priest kisses the book, he is paying homage to the eternal Word of God, the Second Person of the Blessed Trinity, Whose human words are contained therein.

12. THE CREDO

Then standing at the middle of the altar he extends, elevates, and joins his hands, saying, if it is to be said, Credo in unum Deum, and continues with joined hands. When he says Deum, he bows his head to the Cross: which he likewise does, when he says Jesum Christum and simul adoratur. While he says the words Et incarnatus est, he genuflects until he says Et homo factus est. At the end, as he says Et vitam venturi sæculi, he signs himself with the sign of the cross.

The Creed is said only on Sundays, feasts of the first class, feasts of the second class of our Lord, our Lady, and the Apostles, and at votive Masses of the first class.



CREDO in unum Deum, Patrem omnipotentem, factorem cæli et terræ, visibilibus omnium et invisibilibus. Et in unum Dominum Jesum Christum, Filium Dei unigenitum: et ex Patre natum ante omnia sæcula, Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantiali Patri; per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cælis. *Here all genuflect* Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Ponto Pilato passus et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cælum, sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum Dominum et vivificantem, qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et expecto resurrectionem mortuorum, ✠ et vitam venturi sæculi. Amen.

12. THE CREDO

STAND

IBELIEVE 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, of one substance with the Father. By Whom all things were made. Who for us men and for our salvation came down from heaven. *Here all genuflect* And He became flesh by the Holy Ghost of the Virgin Mary: and was made man. He was also crucified for us, suffered under Pontius Pilate, and was buried. And on the third day He rose again according to the Scriptures. He ascended into heaven and sits at the right hand of the Father. He will come again in glory to judge the living and the dead. And of His kingdom there will be no end. And I believe in the Holy Ghost, the Lord and Giver of life, Who proceeds from the Father and the Son. Who together with the Father and the Son is adored and glorified; and Who spoke through the Prophets. And one, holy, Catholic, and Apostolic Church. I confess one baptism for the forgiveness of sins. And I await the resurrection of the dead. ✠ And the life of the world to come. Amen.

II. Mass of the Faithful

A. FROM THE OFFERTORY TO THE PREFACE

13. THE OFFERTORY VERSE

He then kisses the altar, turns towards the people, and says:

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

After the response he adds:

Tob. 12:6

OREMUS.

IN te sperávi, Dómine: dixi: Tu es Deus meus: in mánibus tuis témpora mea. (*T.P.* Al-elúia).



14. THE OFFERING OF THE BREAD AND WINE

The Priest takes the paten with the host—in Solemn Masses, brought by the Deacon—which he offers, saying:

SUSCIPE, sancte Pater, omnípotens ætérne Deus, hanc immaculátam hóstíam, quam ego indignus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerábilibus peccátis, et offensió nibus, et negligéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus cristiánis vivis atque defúnctis: ut mihi et illis proficiat ad salútem in vitam ætérnam. Amen.

Then, making a cross with the paten, the Celebrant places the host upon the corporal.

In Solemn Masses, the Deacon pours wine into the chalice and the Subdeacon pours in water. Making the sign of the cross, the Celebrant blesses the water to be mixed in the chalice, saying:

In Low Masses, the Priest pours the wine and the water.

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

Next the Celebrant takes the chalice and offers it, saying:

OFFERIMUS tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam: ut in



II. Mass of the Faithful

A. FROM THE OFFERTORY TO THE PREFACE

13. THE OFFERTORY VERSE

SIT

℣. The Lord be with you.

℞. And with thy spirit.

LET US PRAY.

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

14. THE OFFERING OF THE BREAD AND WINE

RECEIVE, O holy Father, almighty, eternal God, this spotless host which I, thine unworthy servant, offer unto Thee, my living and true God, for my own countless sins, offenses, and negligences, and for all here present; as also for all faithful Christians, living or dead; that it may avail for my own and for their salvation unto life eternal. Amen.

In the Offertory, Christ unites our desires and prayers to His own offering of Himself to the Father. As our intentions are joined to the Passion of Christ, they assume the value of the Passion in the eyes of God.

OGOD, ✠ Who in creating human nature didst marvelously ennoble it, and hast still more marvelously renewed it: grant that by the mystery of this water and wine, we may be made partakers of His Divinity Who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

WE offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency

The Priest raises the chalice up to the crucifix to show the

conspéctu divínæ majestátis tuæ, pro nostra et totíus mundi salúte, cum odóre suavitátis ascéndat. Amen.

Then he makes the sign of the cross with the chalice, and places it upon the corporal, covering it with the pall.

With his hands joined upon the altar and bowing slightly, the Celebrant then says:

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

Standing erect, he extends and then joins his hands, lifts his eyes to heaven and immediately lowers them, saying:

VENI, sanctificátor omnipotens ætérne Deus: et béne ✠ dic hoc sacrificium, tuo sancto nómini præparátum.

15. THE INCENSING OF THE OFFERINGS AT HIGH MASS

At Solemn Masses the Celebrant now blesses incense, saying the following prayers:

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

Receiving the thurible from the Deacon, the Celebrant incenses the bread and the wine, while he says:

INCENSUM istud a te benedíctum ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.

Then he incenses the altar, saying:

Ps. 140:2-4

DIRIGATUR, Dómine, orátio mea, sicut incénsium in conspéctu tuo: elevátio mánuum meárum sacrificium vespertinum.

Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis.

Ut non declínet cor meum in verbo malítiae, ad excusándas excusatiónes in peccátis.

Giving the thurible to the Deacon, he says:

ACCENDAT in nobis Dóminus ignem sui Amóris, et flammam ætérnæ caritátis. Amen.

Afterwards the Celebrant, clergy, and people are incensed.

that, in the sight of Thy Divine Majesty, it may ascend with the savor of sweetness, for our salvation and for that of the whole world. Amen.

union of his will with Christ's in offering the same sacrifice. We should unite ourselves to the desires of Christ.

IN an humble spirit, and a contrite heart, may we be received by Thee, O Lord; and may our sacrifice be so offered up in Thy sight this day that it may be pleasing to Thee, O Lord God.

COME, O Sanctifier, almighty, eternal God, and bless ✠ this sacrifice prepared for Thy holy Name.

15. THE INCENSING OF THE OFFERINGS AT HIGH MASS

MAY the Lord, by the intercession of blessed Michael the Archangel, who standeth at the right side of the altar of incense, and of all His elect, vouchsafe to bless this incense and receive it as an odor of 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.

LET my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as an evening sacrifice.

Set a watch, O Lord, before my mouth, and a door round about my lips.

Incline not my heart to evil words: to make excuses in sins.

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

STAND

St. Michael is the head of the angelic choirs and the heavenly protector of the Church on earth.

The rite and prayer of the incensing symbolize the Offertory itself, as the gifts are enveloped in a holy atmosphere of blessed incense, and so separated from the rest of creation and dedicated to God. The clouds of incense rise to heaven, descend on the faithful, and spread throughout the Church, as we pray that the Eucharistic Sacrifice be accepted for the salvation of the faithful and for the whole world.

16. THE WASHING OF THE HANDS

The Celebrant washes his hands, saying:

Ps. 25:6-12

LAVABO inter innocéntes manus meas: et circúmdabo altáre tuum, Dómine:

Ut áudiam vocem laudis, et enárrem univérſa mirabilia tua.

Dómine, diléxi decórem domus tuæ, et locum habitatiónis glóriæ tuæ.

Ne perdas cum impiis, Deus, ánimam meam, et cum viris sánguinum vitam meam:

In quorum mánibus iniquitátes sunt: dextera eórum repléta est munéribus.

Ego autem in innocéntia mea ingressus sum: rédime me, et miserére mei.

Pes meus stetit in dirécto: in ecclésiis benedicam te, Dómine.

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



17. THE PRAYER TO THE MOST HOLY TRINITY

Then, bowing slightly before the center of the altar and placing his joined hands upon it, the Celebrant says:

SUSCIPE, sancta Trínitas, hanc oblatiónem, quam tibi offérimus ob memóriam passiónis, resurrectiόnis 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 ónium Sanctórum: ut illis proficiat ad honórem, nobis autem ad salútem: et illi pro nobis intercédere dignéntur in cælis, quorum memóriam ágimus in terris. Per eúdem Christum Dóminum nostrum. Amen.

18. THE ORATE FRATRES

Afterwards he kisses the altar and turns to the people. Extending and joining his hands, he says:

ORATE, fratres: ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

The Servers reply:

R. Suscípiat Dóminus sacrificium de mánibus



16. THE WASHING OF THE HANDS

I WILL wash my hands among the innocent:
and will compass Thine altar, O Lord.

That I may hear the voice of Thy praise:
and tell of all Thy wondrous works.

O Lord, I have loved the beauty of Thy house:
and the place where Thy glory dwelleth.

Destroy not my soul with the wicked, O
God: nor my life with men of blood.

In whose hands are iniquities: their right
hand is filled with gifts.

But I have walked in innocence: redeem
me, and have mercy on me.

My foot hath stood in the straight 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.

17. THE PRAYER TO THE MOST HOLY TRINITY

RECEIVE, O Holy Trinity, this offering
which we make to Thee, in remembrance
of the Passion, Resurrection, and Ascension
of Our Lord Jesus Christ, and in honor of
blessed Mary ever Virgin, of blessed John the
Baptist, of the holy Apostles Peter and Paul,
of these and of all the Saints; that it may avail
to their honor and our salvation: and may
they vouchsafe to intercede for us in heaven
whose memory we celebrate on earth.
Through the same Christ our Lord. Amen.

The daily life of a Christian should be a series of offertories; the events of our day become the host we offer, and God uses them to help us celebrate our own Mass. In the Communion of Saints, our own "offertories" call down the grace of God upon the world.

18. THE ORATE FRATRES

BRETHREN, pray that my sacrifice and
yours may be acceptable to God the Fa-
ther almighty.

The Eucharist is the sacrifice of the whole Church; it is not exclusively the priest's sacrifice, but the property of the faithful also. The priest alone performs the sacrificial act

R. May the Lord receive the sacrifice from

tuis ad laudem et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ.

In a low voice the Celebrant says: Amen.

19. THE SECRETS

Then, with hands extended, without saying Oremus, he recites the Secret Prayers.

SANCTIFICA, quæsumus, Dómine Deus noster, per tui Sancti nóminis invocatióem, hujus oblatiόνis hóstiam: et per eam nosmetipsos tibi pèrfice munus ætérnum. Per Dóminum nostrum.

When he has finished the prayers, he says the conclusion in a clear voice, immediately beginning the Preface, as follows:

℣. Per ómnia sæcula sæculórum.

℟. Amen.

B. FROM THE PREFACE TO THE PATER NOSTER

20. THE PREFACE

He immediately begins the Preface, placing his hands on the altar, elevating them when he says: Sursum corda. Making a slight arc, he joins them before his breast and bows his head when he says: Gratias agamus, Domino, Deo nostro.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et justum est.

Then he opens his hands and holds them thus up to the end of the Preface.

THE COMMON PREFACE

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatióes, tremunt Potestátes. Cæli, cælórumque Virtútes ac beáta Séraphim sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítte júbeas, deprecámur, súpplíci confessióne dicétes:

thy hands for the praise and glory of His name, for our welfare and that of all His holy Church.

itself, for only his hands are anointed and consecrated to offer sacrifices.

19. THE SECRETS

SANCTIFY, we beseech Thee, O Lord, our God, by the invocation of Thy holy name, the Sacrifice we offer, and by it make us an everlasting offering unto Thee. Through our Lord.

The petitions contained in the *Secret* prayer refer particularly to the gifts that have been presented and the sacrifice which is about to take place.

℣. World without end.

℟. Amen.

B. FROM THE PREFACE TO THE PATER NOSTER

20. THE PREFACE

℣. The Lord be with you.

℟. And with thy spirit.

℣. Lift up your hearts!

℟. We have lifted them up to the Lord.

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

℟. It is meet and just.

THE COMMON PREFACE

IT is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God, through Christ our Lord: through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe: the Heavens and the hosts of heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices also to be heard with theirs, singing with lowly praise:

STAND (or remain standing)

The Preface begins the preparation for the Consecration, which is the second principal part of the Mass after the Offertory. At the Last Supper, Christ began His Passion by giving thanks.

“The Priest, in saying the Preface, disposes the souls of the brethren by saying, ‘Lift up your hearts,’ and when the people answer, ‘We have lifted them up to the Lord,’ let them remember that they are to think of nothing else but God.” (St. Cyprian)

21. THE SANCTUS

At the end of the Preface he joins his hands and bows his head while saying: Sanctus, Sanctus, Sanctus. When he says: Benedictus qui venit, he signs himself with the sign of the cross.



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

THE CANON OF THE MASS

22. THE PRAYERS BEFORE THE CONSECRATION

The Celebrant, extending, raising, and then joining his hands, raising his eyes towards heaven and deeply bowing, says in a low voice:

a) For the Church and Ecclesiastical Authorities

TE igitur, clementíssime Pater, per Jesum Christum, Filium tuum, Dóminum nostrum, súpplices rogámus ac pétimus, *he kisses the altar and joins his hands* uti accépta hábeas et benedícas *he signs the oblation thrice with the sign of the cross* hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta, *then extending his hands, he proceeds:* in primis, quæ tibi offerimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum: una cum famulo tuo Papa nostro **N.** et Antístite nostro **N.** et ómnibus orthodoxis atque cathólicæ et apostólicæ fidei cultóribus.

b) Commemoration of the Living

MEMENTO, Dómine, famulórum famularúmque tuárum **N.** et **N.** *the Priest joins his hands and prays silently for those for whom he intends to pray; then extending his hands, he proceeds:* et ómnium circumstántium, quorum tibi fides cógnota est et nota devótio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se suisque ómnibus: pro redemptione animárum suárum, pro spe salútis et incolumitátis suæ: tibi que reddunt vota sua ætérno Deo, vivo et vero.



21. THE 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.

KNEEL (Low Mass)

The Preface called us to lift up our hearts, and the people now praise the Divinity of Christ alongside the Angels: “Holy, Holy, Holy”; they praise His Humanity alongside the Hebrew children: “Blessed is He that comes in the name of the Lord.”

THE CANON OF THE MASS

22. THE PRAYERS BEFORE THE CONSECRATION

a) For the Church and Ecclesiastical Authorities

WHEREFORE, O most merciful Father, we humbly pray and beseech Thee through Jesus Christ, Thy Son, our Lord, that Thou wouldst vouchsafe to receive and bless these ✠ gifts, these ✠ presents, these ✠ holy and unspotted sacrifices, which in the first place we offer Thee for Thy holy Catholic Church, that it may please Thee to grant her peace; as also to protect, unite, and govern her throughout the world, together with Thy servant **N.**, our Pope; **N.**, our bishop; as also all orthodox believers and professors of the Catholic and Apostolic Faith.

b) Commemoration of 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 their own, for the redemption of their souls, for the hope of their safety and salvation, and who now pay their vows to Thee, the eternal, living, and true God.

KNEEL (High Mass)

From all time, the Canon has been recited silently. The congregation present can contribute nothing to the sacrificial act itself; the people are present before a mystery which it is for the consecrated priest alone to accomplish. The Priest has entered alone into the Holy of Holies to pray and offer sacrifice for the whole Church.

The Priest mentions by name those for whom he wishes to pray, and those to whom he is under an obligation of justice, charity, or gratitude. In the name of the Church, he begs of God to be mindful of all those present at Mass; they will receive grace in the measure of their faith and devotion, visible to God alone.

c) **Invocation of the Saints**

COMMUNICANTES, et memóriam ven-
erántes, in primis gloriósæ semper Vir-
ginis Mariæ, Genetrícis Dei et Dómini nostri
Jesu Christi: sed et beáti Joseph, ejúsdem
Virginis 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 pre-
cibúsque concédas, ut in ómnibus protectió-
nis tuæ muniámur auxílio. *He joins his hands.*
Per eúmdem Christum Dóminum nostrum.
Amen.

23. THE PRAYERS AT THE CONSECRATION

Spreading his hands over the oblation, he says:

a) **Oblation of the Victim to God**

HANC ígitur oblatiónem servitútis nostræ,
sed et cunctæ familiæ tuæ, quæsumus,
Dómine, ut placátus accípias: diésque nostros
in tua pace dispónas, atque ab æténa dam-
natióne nos éripi, et in electórum tuórum
júbeas grege numerári. *He joins his hands.* Per
Christum Dóminum nostrum. Amen.

QUAM oblatiónem tu, Deus, in ómnibus,
quæsumus *he signs thrice the oblation
with the sign of the cross* bene ✠ díctam,
adscríp ✠ tam, ra ✠ tam, rationábilem,
acceptabilémque fácere dignéris: *he signs sep-
arately the host and then the chalice with the
sign of the cross,* ut nobis Cor ✠ pus, et San-
✠ guis fiat dilectíssimi Filii tui *he joins his
hands* Dómini nostri Jesu Christi.

c) Invocation of the Saints

IN communion with and honoring the memory, first of the glorious, ever Virgin Mary, Mother of our God and Lord Jesus Christ: as also of blessed Joseph, her Spouse, and 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; by whose merits and prayers grant that we may in all things be defended by the aid of Thy protection. Through the same Christ our Lord. Amen.

23. THE PRAYERS AT THE CONSECRATION

a) Oblation of the Victim to God

WE therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family; dispose our days in Thy peace, command us to be delivered from eternal damnation and to be numbered in the flock of Thine elect. Through Christ our Lord. Amen.

WHICH oblation do Thou, O God, vouchsafe in all things to make blessed, ✠ approved, ✠ ratified, ✠ reasonable, and acceptable, that it may become for us the Body ✠ and Blood ✠ of Thy most beloved Son, our Lord Jesus Christ.

The name of Mary, Queen of Martyrs, is inseparable from the sacrifice of Christ. She teaches us to offer the Lamb of God and ourselves at the foot of the altar. St. Joseph is invoked as the patron of the universal Church. Then the priest names the twelve Apostles, sent by our Lord to the four corners of the earth to continue the work of the Redemption. Finally, the twelve saints named are all martyrs, since until the fourth century martyrdom of blood is the characteristic trait of the saints. All of these twelve were held in universal and high esteem in Rome since ancient times: five popes, a bishop, a deacon, and five lay persons.

The priest extends his hands over the offering, symbolizing that the Eucharist is a sacrifice, for Christ takes our sins upon Himself and offers Himself in our place and for our sake. This recalls the Old Testament practice of sprinkling a goat with blood (symbolizing wrongdoing) and letting it escape into the wilderness (symbolizing vicarious satisfaction). This animal was called the "scapegoat."

The Body, Blood, Soul, and Divinity of our Lord will be fully present under the appearance of both the bread and the wine; the entire Trinity will also be present on the altar, since the Three Persons are present where One is present.

b) Words of Consecration and Elevation

QUI pridie quam pateretur *he takes the host* accépit panem in sanctas ac venerábiles manus suas *he raises his eyes to heaven* et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem *bowing his head* tibi grátias agens *he signs the host with the sign of the cross* bene ✠ díxit, fregit, deditque discíplis suis, dicens: Accípite, et manducáte ex hoc omnes.

Holding the Host in both hands between the index fingers and the thumbs, bowing low and pronouncing the words of consecration distinctly and with reverence and at the same time upon all, if more hosts are to be consecrated.



HOC EST ENIM CORPUS MEUM.

After pronouncing the words of the consecration, the Priest, kneeling, adores the Sacred Host; rising, he elevates It, and then placing It on the corporal, again adores It. After this he never disjoins his forefingers and thumbs, except when he is to take the Host, until after the washing of his fingers.

Then, uncovering the chalice he says:

SIMILI modo postquam cenátum est *he* *stakes the chalice with both his hands* accípiens et hunc præclárum cálicem in sanctas ac venerábiles manus suas: item *with head bowed* tibi grátias agens *he takes the chalice in his left hand, and with his right he signs it with the sign of the cross* bene ✠ díxit, deditque discíplis suis, dicens: Accípite, et bíbite ex eo omnes.

Raising the chalice a few inches above the corporal, he says the words of consecration.

HIC EST ENIM CALIX SANGUINIS MEI,
NOVI ET ÆTERNI TESTAMENTI:
MYSTERIUM FIDEI:
QUI PRO VOBIS ET PRO MULTIS
EFFUNDETUR IN REMISSIONEM PECCATORUM.



After the elevation of the chalice, the Celebrant says in a low voice:

Hæc quotiescúmque fecéritis, in mei memóriam faciétis.

b) Words of Consecration and Elevation

WHO, the day before He suffered, took bread into His holy and venerable hands and with His eyes lifted up to heaven, unto Thee, God, His almighty Father, giving thanks to Thee, He blessed, ✠ broke, and gave It to His disciples, saying: Take all of you and eat of this.

The Priest narrates the first offering and institution of the unbloody sacrifice by Jesus Christ at the Last Supper and at the same time imitates as far as possible the actions of Christ. He pronounces the effective words of Consecration in the person of Christ.

FOR THIS IS MY BODY.

IN like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, also giving thanks to Thee, He blessed ✠ and gave It to His disciples saying: Take and drink ye all of this.

The double consecration of the bread and the wine into the Body and Blood of our Lord represents the death of Christ by the separation of His Body and Blood.

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 memory of Me.

The Priest kneels and adores the Precious Blood; rising, he elevates the chalice, and setting It down he covers It and adores It again.

With his hands held apart, he then proceeds:

c) Oblation of the Victim to God

UNDE et memores, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Filii tui, Dómini nostri, tam beátæ passionis, nec non et ab ínferis resurrectionis, sed et in cælos gloriósæ ascensionis: offerimus præcláræ majestáti tuæ de tuis donis ac datis *he joins his hands and signs thrice the Host and chalice together with the sign of the cross* hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam *he again signs the Host and then the chalice with the sign of the cross* Panem ✠ sanctum vitæ æternæ, et Cálicem ✠ salutis perpétuæ.

Extending his hands, he proceeds:

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

Bowing profoundly, with his hands joined and placed upon the altar, he says:

SUPPLICES te rogámus, omnípotens Deus: jube hæc perférri per manus sancti Angeli tui in sublíme altáre tuum, in conspectu divínæ majestátis tuæ: ut quotquot *he kisses the altar* ex hac altáris participatióne sacrosánctum Filii tui *he joins his hands, and signs the Host and then the chalice with the sign of the cross* Cor ✠ pus et Sán ✠ guinem sumpsérimus *he signs himself with the sign of the cross* omni benedictióne cælésti et grátia repléamur. *He joins his hands.* Per eúndem Christum Dóminum nostrum. Amen.

c) **Oblation of the Victim to God**

WHEREFORE, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ, Thy Son, our Lord, His resurrection from hell, and glorious ascension into heaven, offer unto Thy most excellent majesty of Thine own gifts bestowed upon us, a pure ✠ Victim, a holy ✠ Victim, an immaculate ✠ Victim, the holy Bread ✠ of eternal life and the Chalice ✠ of everlasting salvation.

UPON which do Thou vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wert graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which Thy high priest Melchisedech offered to Thee, a holy sacrifice, a spotless victim.

WE most humbly beseech Thee, Almighty God, to command that these offerings be borne by the hands of Thy holy Angel to Thine altar on high in the sight of Thy Divine Majesty, that as many of us as at this altar shall partake of and receive the most holy Body ✠ and Blood ✠ of Thy Son, ✠ may be filled with every heavenly blessing and grace. Through the same Christ our Lord. Amen.

Immediately after the Consecration and the elevation, the Priest proclaims that we are the continuation of the Redemption of Christ and offer the same sacrifice. The Catholic is called to offer himself to Christ, freely and in full awareness, in order to help in the salvation of the world. "I...now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for His body, which is the Church" (Col. 1:24).

These five signs of the cross represent the five wounds of Christ, present even now in heaven as a witness of His love for us.

Supplex, from sub-plice: the Priest is "bent beneath" the awareness of the greatness of almighty God, present before us in the Host in a state of voluntary humiliation. The Priest bows profoundly, asking the Angel, the messenger between us and God, to go before God with his hands full of the powerful supplication contained in the Host and offer it to the Father.

These three signs of the cross (the third one being upon himself) signify the outstretching of Christ's Body, the shedding of His Blood, and the fruits of the Passion.

24. THE PRAYERS AFTER THE CONSECRATION

a) Commemoration of the Dead

MEMENTO étiam, Dómine, famulórum famularúmque tuárum **N.** et **N.**, qui nos præcessérunt cum signo fidei, et dórmunt in somno pacis.

He joins his hands and prays for such of the dead as he intends to pray for, then extending his hands he proceeds:

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigerii, lucis et pacis, ut indúlgeas, deprecámur. *He joins his hands, and bows his head.* Per eúmdem Christum Dóminum nostrum. Amen.

Striking his breast he continues in a more audible tone of voice:

b) Invocation of the Saints

NOBIS quoque peccatóribus, *he extends his hands, and continues in a low voice,* famulis tuis, de multitudíne miseratiónum tuárum sperántibus, partem áliquam et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martíribus: cum Joánne, Stéphano, Matthia, Bárnaba, Ignátio, Alexándro, Marcellino, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed vénia, quæsumus, largítor admítte.

c) Final Doxology of the Canon and Minor Elevation

The Celebrant joins his hands and thrice signs the cross over the Host and the chalice, saying:

Per Christum Dóminum nostrum.

PER quem hæc ómnia, Dómine, semper bona creas, sancti ✠ ficas, vivi ✠ ficas, bene ✠ dícis et præstas nobis.

He uncovers the chalice, and genuflects; then taking the Host in his right hand, and holding the chalice in his left, he signs with the sign of the cross three times over the chalice, saying:

PER IP ✠ SUM, ET CUM IP ✠ SO, ET IN IP ✠ SO,

24. THE PRAYERS AFTER THE CONSECRATION

a) Commemoration of the Dead

BE mindful, O Lord, of Thy servants and handmaids **N.** and **N.**, who are gone before us with the sign of faith and sleep in the sleep of peace.

To these, O Lord, and to all that rest in Christ, we beseech Thee, grant a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

b) Invocation of the Saints

TO us sinners also, Thy servants, hoping 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 with all Thy saints, into whose company we pray Thee to admit us, not considering our merits, but of Thine own free pardon.

c) Final Doxology of the Canon and Minor Elevation

Through Christ our Lord.

THROUGH Whom, O Lord, Thou dost create, hallow, ✠ quicken, ✠ and bless ✠ all these good things and give them to us.

THROUGH ✠ HIM AND WITH ✠ HIM
AND IN ✠ HIM,

As members of the Church Militant on earth, the living may and ought to unite with the Priest in offering the sacrifice, and offer themselves alongside our Lord before the Consecration. The departed are no longer in a state to unite in offering, but merely partake of the fruits of the sacrifice which we apply to them; hence it is most proper to be mindful of them when the Sacrificial Victim is resting on the altar.

One of the joys of eternal salvation will be the ravishing society of all the other citizens of heaven, who are now praying for us to join them.

Yet we should remember that when we beg for “some part and fellowship” with the Apostles and Martyrs, that we are accepting to share also in their labors, sufferings, and combats—in their daily offer-tory.

The Sacrificial prayer of the Canon is closed and crowned by this prayer. These three signs of the cross represent Christ's threefold prayer upon the cross: one for His persecutors, “Father, forgive them”; the second for deliverance from death, “My God, My God, why hast Thou forsaken Me?”; the third referring to His entrance into glory, “Father, into Thy hands I commend My spirit.”

He signs twice between the chalice and himself, saying:

EST TIBI DEO PATRI ✠ OMNIPOTENTI,
IN UNITATE SPIRITUS ✠ SANCTI,

He elevates a little the chalice with the Host, saying:

OMNIS HONOR, ET GLORIA,

Replacing the Host, and covering the chalice, he genuflects, and rising he says:

PER OMNIA SÆCULA SÆCULORUM.

R. Amen.

C. FROM THE PATER NOSTER TO THE ABLUTIONS

25. THE PATER NOSTER

With his hands joined, he chants or recites in a clear voice:

OREMUS.

Præceptis salutáribus móniti, et divína institutióne formáti, audémus dicere:

He extends his hands.

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 débíta nostra, sicut et nos dimíttimus debítóribus nostris. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

The Priest then says Amen in a low voice.

Amen.

THE NUPTIAL BLESSING

After the Pater Noster, the Priest standing at the Epistle corner of the altar, and turning towards the bridegroom and bride, says over them the following prayers:

OREMUS.

PROPITIÁRE, Dómine, supplicatió nibus nostris, et institútis tuis, quibus propagatió nem humáni géneris ordinásti, benígnus assiste: ut quod te auctóre júngitur, te auxiliánte servétur. Per Dóminum nostrum.

OREMUS.

DEUS, qui potestáte virtútis tuæ de níhilo cuncta fecísti: qui dispósitis universitatís exórdiis, hómíni, ad imáginem Dei factó, ideo



BE TO THEE, GOD THE FATHER ✠ ALMIGHTY,
IN THE UNITY OF THE HOLY ✠ GHOST,

ALL HONOR AND GLORY,

FOR EVER AND EVER.

℞. Amen.

These first three signs of the cross signify the three hours during which Jesus Christ hung on the cross. The two subsequent crosses represent the separation of His soul from His body in death.

25. THE PATER NOSTER

LET US PRAY.

Taught by the precepts of salvation, and following the Divine commandment, 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.

℞. But deliver us from evil.

Amen.

THE NUPTIAL BLESSING

LET US PRAY.

BE gracious, O Lord, to our humble supplications: and graciously assist this Thine institution, which Thou hast established for the increase of mankind: that what is joined together by Thine authority, may be preserved by Thine aid. Through our Lord.

LET US PRAY.

OGOD, Who by Thine own mighty power, didst make all things out of nothing: Who having set in order the beginnings of

STAND (High Mass)

St. Gregory the Great placed this prayer after the Canon as its completion. In the ancient Church it was considered the only preparation worthy of Holy Communion.

Our Father is in heaven, and our daily lives should be brought into harmony with God's eternity. As Christ first pronounced "Thy will be done" in teaching us this prayer, He knew He would one day say the same prayer in the Garden of Gethsemane. The daily bread we ask for is especially the divine Eucharist and all of the graces that flow from it into our day.

inseparabile mulieris adiutorium condidisti, ut femineo corpore de virili dares carne principium, docens quod ex uno placuisset institui, numquam licere disjungi: Deus, qui tam excellenti mysterio conjugalem copulam consecrasti, ut Christi et Ecclesie sacramentum praeignares in foedere nuptiarum: Deus, per quem mulier jungitur viro, et societas principaliter ordinata ea benedictione donatur, quae sola nec per originalem peccati poenam, nec per diluvii est ablata sententiam: respice propitius super hanc famulam tuam, quae maritali jungenda consortio, tua se expetit protectione muniri: sit in ea jugum dilectionis et pacis: fidelis et casta nubat in Christo, imitatrixque sanctarum permaneat feminarum: sit amabilis viro suo, ut Rachel: sapiens, ut Rebecca: longaeva et fidelis, ut Sara: nihil in ea ex actibus suis ille auctor praevaricationis usurpet: nexa fidei mandatisque permaneat: uni thoro juncta, contactus illicitos fugiat: muniat infirmitatem suam robore disciplinae: sit verecundia gravis, pudore venerabilis, doctrinis caelestibus erudita: sit fecunda in sobole, sit probata et innocens: et ad beatorum requiem, atque ad caelestia regna perveniat: et videant ambo filios filiorum suorum usque in tertiam et quartam generationem, et ad optatam perveniant senectutem. Per eundem Dominum nostrum.



26. THE LIBERA NOS AND THE FRACTION OF THE HOST

Then taking the paten between the index and middle fingers of his right hand, and holding it erect upon the altar the Celebrant says in secret:

LIBERA nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus et

the world, didst appoint woman to be an inseparable helpmate to man, made like unto God, so that Thou didst give to woman's body its beginnings in man's flesh, thereby teaching that what it pleased Thee to form from one substance, might never be lawfully separated: O God, Who, by so excellent a mystery hast consecrated the union of man and wife, as to foreshadow in this nuptial bond the union of Christ with His Church: O God, by Whom Woman is joined to Man, and the partnership, ordained from the beginning, is endowed with such blessing, that it alone was not withdrawn either by the punishment of original sin, or by the sentence of the flood: graciously look upon this Thy handmaid, who, about to be joined in wedlock, seeks Thy defense and protection. May it be to her a yoke of love and peace: faithful and chaste, may she be wedded in Christ, and let her ever be the imitator of holy women: let her be dear to her husband, like Rachel; wise, like Rebecca; long-lived and faithful, like Sara. Let not the author of deceit work any of his evil deeds in her. May she continue, clinging to the faith and to the commandments. Bound in one union, let her shun all unlawful contact. Let her protect her weakness by the strength of discipline: let her be grave in behavior, respected for modesty, well-instructed in heavenly doctrine. Let her be fruitful in offspring, be approved and innocent, and come to the repose of the blessed and the kingdom of heaven. May they both see their children's children to the third and fourth generation, and may they reach the old age which they desire. Through the same our Lord.

26. THE LIBERA NOS AND THE FRACTION OF THE HOST

We ask not simply to be preserved from evil but to be delivered from it, by the profound purification that the Host will bring.

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come;

futúris: et intercedénte beáta et gloriósa semper Virgine Dei Genetríce María, cum beáteis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, *signing himself with the paten* da propítius, *he kisses the paten* ut, ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi et ab omni perturbatióne secúri.

The Celebrant then places the Host on the paten, uncovers the chalice, genuflects, rises, takes the Host, and holding It over the chalice with both hands, breaks It down the middle saying:

Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum.

He places the half of the Host which he holds in his right hand upon the paten. Then he breaks a Particle from the Part which remains in his left hand, saying in secret:

Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus.

Then he joins the Part which he holds in his left hand to the half of the Host which he has placed upon the paten. Holding the small Particle in his right hand above the chalice and holding the chalice itself in his left hand by the node below the cup, he says in a clear voice:

Per ómnia sæcula sæculórum.

R. Amen.

27. THE COMMINGLING OF THE SACRED BODY AND BLOOD

He makes the sign of the cross three times over the chalice with the Particle, saying:

Pax ✠ Dómini sit ✠ semper vobis ✠ cum.

R. Et cum spíritu tuo.

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

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

28. THE AGNUS DEI

He covers the chalice, genuflects, rises, and bowing to the Blessed Sacrament, with joined hands, and striking his breast three times, says in a clear voice:

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.

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 help of Thy mercy we may always be free from sin and safe from all trouble.

Through the same Jesus Christ, Thy Son, our Lord.

Who liveth and reigneth with Thee in the unity of the Holy Ghost, God.

World without end.

R. Amen.

27. THE COMMINGLING OF THE SACRED BODY AND BLOOD

May the peace ☩ of the Lord be ☩ always with ☩ you.

R. And with thy spirit.

MAY this mingling and consecration of the Body and Blood of our Lord Jesus Christ avail us who receive It unto life everlasting. Amen.

28. THE 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 Host is broken to represent the Eucharist's character as a sacrifice, in an echo of the double Consecration. The breaking symbolizes Christ's violent and bloody death on the Cross.

The commingling of the Sacred Body and Blood symbolically expresses that in reality on the altar the Body and Blood are not separate, but under each species the whole Christ is present as one sacrificial gift and one sacrificial food. It tells us also of His Resurrection, in which His Body and Blood were again united and vivified: the Lamb that was slain now lives eternally.

In the Old Law a lamb was one of the usual animals of sacrifice. Jesus Christ is the one true Lamb, who atoned for and effaced the sins of the world in His Blood.

29. THE PRAYERS FOR HOLY COMMUNION

Next, placing his joined hands upon the altar and bowing, the Celebrant says the following prayers in a low voice:

a) Prayer for Peace

DOMINE Jesu Christe, qui dixisti 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.

In Solemn Masses, the kiss of peace is now given; the Celebrant kisses the altar, then saluting the Deacon, says:

℣. Pax tecum.

℟. Et cum spírítu tuo.

b) Prayer for Sanctification

DOMINE 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.

c) Prayer for Grace

Perceptio Córporis tui, Dómine Jesu Christe, quod ego indignus súmerè præsumo, non mihi provéniat in judícium et condemnatió-nem: 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.

29. THE PRAYERS FOR HOLY COMMUNION

a) Prayer for Peace

OLORD Jesus Christ, Who didst say to Thy Apostles, peace I leave with you, My peace I give unto you: regard not my sins, but the faith of Thy Church, and vouchsafe to her that peace and unity which is agreeable to Thy will. Who livest and reignest, God, forever and ever. Amen.

℣. Peace be with thee.

℟. And with thy spirit.

b) Prayer for Sanctification

OLORD Jesus Christ, Son of the living God, Who according to the will of the Father, through the cooperation of the Holy Ghost, hast by Thy death given life to the world: deliver me by this, Thy most sacred Body and Blood, from all my iniquities and from all evils; and make me always adhere to Thy commandments, and never suffer me to be separated from Thee. Who with the same God the Father and the Holy Ghost, livest and reignest, God, forever and ever. Amen.

c) Prayer for Grace

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation; but through Thy goodness may it be to me a safeguard and remedy both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest, God, forever and ever. Amen.

KNEEL (High Mass)

The Communion, or the reception of the Sacrament, is the third principal part of the Sacrifice of the Mass.

We adore a God Who is life itself, and Who makes us live. We receive Communion, the Bread of Life, because we desire to live otherwise than like a man destined to die.

The prayer ends by asking that we may always adhere to all the commandments of God, and especially to the substantial Word of God, His Son, Jesus Christ. To inhere denotes a more profound and intimate attachment than merely to adhere. We ask God, like a child, to make us cling with all our soul to everything we understand of the life of Christ.

30. THE PRAYERS AT THE COMMUNION

a) Communion of the Priest

The Celebrant genuflects, rises, and says:

PANEM cæléstem accípiam, et nomen Dómini invocábo.

Then, bowing a little, he takes both Parts of the Host between the thumb and index finger of his left hand, and holds the paten under the Host between the same index finger and the middle finger of his left hand. Striking his breast three times with his right hand and raising his voice somewhat, he says three times devoutly and humbly:

DOMINE, non sum dignus, *and he continues in a low voice* ut intres sub tectum meum, sed tantum dic verbo, et sanábitur ánima mea.



After this, making the sign of the cross with the Host above the paten, he says:

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

Bowing, the Celebrant reverently receives both Parts of the Host. Then he places the paten upon the corporal and, standing erect, joins his hands and spends a little while in meditation upon the Blessed Sacrament.

Then he uncovers the chalice and genuflects. He gathers the Fragments, if there are any, and purifies the paten over the chalice, saying meanwhile:

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

He takes the chalice in his right hand and, making the sign of the cross says:

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

Holding the base of the chalice with his left hand, he reverently receives all the Blood together with the Particle.



30. THE PRAYERS AT THE COMMUNION

a) Communion of the Priest

I WILL take the Bread of heaven, and call upon the name of the Lord.

The Priest receives first, then afterwards gives Communion to others; he who gives divine things ought first to partake thereof himself.

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

The words of the centurion of Capernaum, spoken by the Priest as he is about to receive Communion, teach us in what spirit to approach our Lord: with profound humility and unshaken confidence.

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

If we cannot receive Holy Communion, we should make a spiritual Communion as the Priest receives, telling Jesus Christ our desire to belong to Him, asking Him to increase that desire.

WHAT shall I render to the Lord for all He hath rendered unto me? I will take the Chalice of Salvation, and call upon the Name of the Lord. Praising, I will call upon the Lord and I shall be saved from my enemies.

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

b) Communion of the Faithful

Holding the ciborium in his left hand, with his right hand he elevates a particle of the Blessed Sacrament and turning to the people says:

ECCE Agnus Dei, ecce qui tollit peccáta mundi.

And then he says three times:

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

He then goes to the communicants and, holding the Host a little raised above the paten or ciborium, he makes the sign of the cross with the Host while saying:

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

**31. THE PRAYERS DURING THE ABLUTIONS**

When the distribution of Communion has been completed, the Celebrant purifies the paten or ciborium over the chalice. Afterwards he says:

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

Then he holds the chalice out to the Server, who pours into it a small quantity of wine, which the Celebrant drinks. Then he continues:

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

The Celebrant washes and dries his fingers and receives the ablution. He wipes his mouth and the chalice and, having folded the corporal, he covers the chalice and places it on the altar as at the beginning of Mass. Then he goes to the right side of the altar to say the prayers from the Missal.

Ps. 127:4,6

32. THE COMMUNION VERSE

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

b) Communion of the Faithful

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

LORD, I am not worthy that Thou shouldst
come under my roof. Speak but the word
and my soul shall be healed.

MAY the Body of our Lord Jesus Christ
preserve thy soul unto life everlasting.
Amen.

31. THE PRAYERS DURING 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 eternal remedy.

MAY Thy Body, O Lord, which I have
received, and Thy Blood which I have
drunk, cleave to my heart; and grant that no
stain of sin may remain in me, whom Thy
pure and holy sacraments have refreshed;
Who livest and reignest world without end.
Amen.

32. THE COMMUNION VERSE

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

The celebrant shows the Host to the people, presenting our Lord in the words of St. John the Baptist on the banks of the Jordan. The Priest is asking us explicitly for an act of faith in the Real Presence. Our faith is never great enough, and increases with acts of faith: "I do believe, Lord; help my unbelief!"

We should open our will to Jesus Christ as we open our lips to receive Him, leaving Him free to act in us and accepting in advance everything His grace will ask us to become. We consume the Sacred Host, asking that we be consumed by His Divinity. We receive Him physically, that He might receive us divinely into His sacred activity, and transform our life and action and desires into His.

The Celebrant kisses the altar. Then he turns to the people, and says or sings:

☩. Dóminus vobíscum.

℞. Et cum spírítu tuo.

OREMUS.

33. THE POSTCOMMUNION PRAYERS

QUÆSUMUS, omnípotens Deus: institúta providéntiæ tuæ pio favóre comitáre; ut quos legítima societáte connéctis, longæva pace custódias. Per Dóminum nostrum.

As with the Collects, to the first and last only of these prayers is answered:

℞. Amen



III. Conclusion of the Mass

34. THE DISMISSAL

After the last prayer, the Celebrant turns to the people and says:

☩. Dóminus vobíscum.

℞. Et cum spírítu tuo.

At Solemn Masses the Deacon announces the dismissal of the people by chanting:

☩. Ite missa est.

℞. Deo grátias.

THE NUPTIAL BLESSING

The Priest, before giving the blessing, turns towards the bridegroom and bride, saying:

DEUS Abraham, Deus Isaac, et Deus Jacob sit vobíscum: et ipse adimpleat benedictiónem suam in vobis; ut videátis filios filiórum vestrórum usque ad tértiam et quartam generatiónem, et póstea vitam ætérrnam habéatis sine fine: adjuvánte Dómino nostro Jesu Christo.

Lastly he sprinkles them with holy water, and may admonish both on the responsibilities of the married state.

STAND (High Mass)

℣. The Lord be with you.
 ℞. And with thy spirit.

LET US PRAY.

33. THE POSTCOMMUNION PRAYERS

WE beseech Thee, almighty God, to accompany with Thy gracious favor the institution of Thy Providence, and keep in lasting peace those whom Thou dost join in lawful union. Through our Lord.

The Communion verse and the Postcommunion prayers are the official thanksgiving of the Church. They guide our private acts of thanksgiving, and prepare us to extend the fruits of Communion throughout our day.

℞. Amen

III. Conclusion of the Mass

34. THE DISMISSAL

℣. The Lord be with you.
 ℞. And with thy spirit.

℣. Go, you are dismissed.
 ℞. Thanks be to God.

The Priest, before the conclusion of the holy action, desires for all present that the Lord would guide them during the coming day, that He would remain with them when the day draws to a close, that they “may watch with Christ and rest in peace.”

THE NUPTIAL BLESSING

MAY the God of Abraham, the God of Isaac, and the God of Jacob be with you: and Himself fulfill His blessing on you: that you may see your children’s children even to the third and fourth generation; and thereafter possess life everlasting, by the aid of our Lord.

Missa, from *mittere*, to send. This is the solemn dismissal of the faithful, from which the Mass eventually took its name.

35. THE BLESSING

Then the Celebrant bows before the center of the altar and, placing his joined hands upon it, says in a low voice:



PLACEAT tibi, sancta Trínitas, obséquium servitútis meæ: et præsta; ut sacrificium, quod óculis tuæ majestátis indignus óbtuli, tibi sit acceptábile, mihiq̄ue et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.

Then he kisses the altar and, having lifted up his eyes, extending, raising, and joining his hands, while bowing to the Cross, he says:

Benedícat vos omnipotens Deus.

And, turning toward the people and blessing them, he continues:

Pater, et Fílius, ✠ et Spíritus Sanctus.

R. Amen.

36. THE LAST GOSPEL

Then the Celebrant on the Gospel side, with joined hands says:

✠ Dóminus vobíscum.

R. Et cum spírítu tuo.

And making the sign of the cross on the altar or Book, first, then on the forehead, mouth, and breast, he says:

✠ Inítium sancti Evangéllii secúndum Joán-nem.

R. Glória tibi, Dómine.

With joined hands he reads:

Jn. 1:1-14

IN princípío 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

35. THE BLESSING

MAY the performance of my homage be pleasing to Thee, O Holy Trinity; and grant that the sacrifice which I, though unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy be a propitiation for me and for all those for whom it has been offered. Through Christ our Lord. Amen.

May almighty God bless you.

The Father, and the Son, ☩ and the Holy Ghost.

R. Amen.

36. THE LAST GOSPEL

V. The Lord be with you.

R. And with thy spirit.

☩ The beginning of the Holy Gospel according to John.

R. Glory 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,

KNEEL

Aware of his very great frailty, sinfulness, and unworthiness, the Priest implores that the Sacrifice offered by him may be received by the Holy Trinity; he then begs that there may flow from the altar unto all for whom it was offered reconciliation and grace. God does not always impart at once all the sacrificial fruits after the accomplishment of the act of sacrifice, but many of them He frequently bestows at a later period.

STAND

From the first words of his Gospel, the Apostle St. John announces the eternal Divinity of the Son. The beginning of his Gospel echoes the beginning of the book of Genesis: the same Word of God Who brought being out of nothingness at the Creation of the world steps into time and becomes Incarnate in the womb of the Virgin Mary. So also, on the altar, to the eye of faith, the glory of His Divinity is revealed under veiled appearances. On the altar as in the Incarnation, the world and darkness do not recognize or receive Him, but those who do receive Him receive divine life.



omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt; quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri: his, qui credunt in nómine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. *He genuflects as he says: ET VERBUM CARO FACTUM EST, and stands for the following:* et habitávit in nobis: et vidimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis.

R. Deo grátias.

PRAYERS ORDERED BY THE POPE

To be said kneeling after the celebration of Low Mass. These prayers were introduced by Pope Leo XIII to obtain an acceptable solution to the Vatican's relations with the Italian State after the seizure of the Papal States. After its resolution by the establishment of the Vatican State through the Treaty of 1929, Pope Pius XI asked that these prayers should be said for the conversion of Russia.

The Priest, with the people, recites the Hail Mary thrice, then the Hail Holy Queen.

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 valley 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.

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

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

SALVE Regína, Mater misericórdia. Vita, dulcédo, et spes nostra, salve. Ad te clamámus, éxsules filii Evæ. Ad te suspirámus geméntes et flentes in hac lacrymárum valle. Eia ergo, Advocáta nostra, illos tuos misericórdes óculos ad nos convérte. Et Jesum, benedíctum fructum ventris tui, nobis, post hoc exílium, osténde. O clemens, o pia, o dulcis Virgo María.

V. Ora pro nobis, sancta Dei Génitrix.

R. Ut digni efficiámur promissionibus Christi.

but was to give testimony of the light. That was the true light that enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to 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. *He genuflects as he says:* AND THE WORD WAS MADE FLESH, and stands for the following: and dwelt among us; and we saw His glory, the glory as it were of the only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

OREMUS.

DEUS, refúgium nostrum et virtus pópulum ad te clamántem propítius réspice: et intercedénte gloriósa et immaculáta Vírgine Dei Genitricé María, cum beáto Joseph, ejus Sponso, ac beátis Apóstolis tuis Petro et Paulo, et ómnibus Sanctis, quas pro conversióne peccatórum, pro libertáte et exaltatióne sanctæ Matris Ecclésiæ, preces effúdimus, miséricors et benígnus exáudi. Per eúndem Christum Dóminum nostrum.

R. Amen.

SANCTE Míchaël Archángle, defende nos in prælió, contra nequítiam et insídias diabóli esto præsidium. Imperet illi Deus, súpplices deprecámur: tuque, Princeps militiæ coeléstis, Sátanam aliósque spíritus malignos, qui ad perditionem

The Church answers: Deo gratias. Thus the Holy Sacrifice and the Communion end with a simple, strong expression of gratitude. What return shall we make to the Lord for all that He has given us? We thank our Lord for having become man to suffer and to redeem us when we permit His grace slowly to mold us into a perfect resemblance of Him by the imitation of His offertory in the day to come and for the rest of our lives.

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 St. 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 the same Christ our Lord.

R. Amen.

SAINTE 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, cast

into hell Satan and all the wicked spirits, who roam through the world, seeking the ruin of souls.

R. Amen.

animárum pervagántur in mundo, divína virtúte, in inférnum detrúde.

R. Amen.

The following invocation, thrice repeated, was added by Pope St. Pius X:

V. Most Sacred Heart of Jesus.

R. Have mercy upon us.

V. Cor Jesu sacratíssimum.

R. Misérére nobis.

PRAYER FOR THE SOVEREIGN OF ENGLAND

Chanted in Great Britain after High Mass on Sunday.

V. O Lord, save our King (Queen), N.

R. And hear us in the day when we call upon Thee.

V. Dómine, salvum (-am) fac Regem nostrum (Regínam nostram), N.

R. Et exáudi nos in die, qua invocáverimus te.

LET US PRAY.

WE beseech Thee, O almighty God, that Thy servant N., our King (Queen), who by Thy mercy hath assumed the government of the kingdom, may likewise receive an increase of every strength, whereby becomingly endowed, he (she) may be able to avoid the evils of vices (in time of war: to overcome his (her) enemies) and with his (her) royal consort and children in all grace attain to Thee Who art the way, the truth, and the life. Through Christ our Lord.

R. Amen.

OREMUS.

QUÆSUMUS, omnípotens Deus, ut fámulus tuus N., Rex noster (fámula tua N., Regína nostra), qui tua miseratióne suscepit regni gubernácula, virtútum étiam ómnium percípiat incrementa; quibus decéter ornátus (-ta), et vitiórum monstra devitáre (témpace belli: hostes superáre), et ad te qui via, véritas, et vita es, cum (Regína consóрте et) prole régia gratiósius (-a) váleat pervenire. Per Christum Dóminum nostrum.

R. Amen.

THANKSGIVING AFTER MASS

PRAYER OF ST. THOMAS AQUINAS

I GIVE thanks to Thee, O holy Lord, Father almighty, eternal God, Who hast vouchsafed, not for any merits of my own, but solely out of the condescension of Thy mercy, to appease the hunger of the soul of Thine unworthy servant, with the precious Body and Blood of Thy Son our Lord Jesus Christ. I implore 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 purpose. 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 impulses, both fleshly and spiritual; 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, in which Thou, together with Thy Son and the Holy Ghost, art to Thy Saints true light, fullness of content, eternal joy, gladness without alloy, and perfect happiness. Through the same Christ our Lord. Amen.

ANIMA CHRISTI

ANIMA Christi, sanctífica me.	SOUL of Christ, sanctify me.
Corpus Christi, salva me.	Body of Christ, save me.
Sanguis Christi, inébria me.	Blood of Christ, inebriate me.
Aqua láteris Christi, lava me.	Water from the side of Christ, wash me.
Pássio Christi, confórta me.	Passion of Christ, strengthen me.
O bone Jesu, exáudi me.	O good Jesus, hear me.
Intra tua vúlnera abscónde me.	Within Thy wounds hide me.
Ne permíttas me separári a te.	Suffer me not to be separated from Thee.
Ab hoste maligno defénde me.	From the malicious enemy defend me.
In hora mortis meæ voca me.	In the hour of my death, call me,
Et jube me veníre ad te,	And bid me to come to Thee,
Ut cum Sanctis tuis laudem te	That with Thy Saints I may praise Thee,
In sæcula sæculórum.	For ever and ever.
Amen.	Amen.

INDULGENCED PRAYER BEFORE A CRUCIFIX

BEHOLD, O kind and most sweet Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins and a firm desire of amendment, whilst with deep affection and grief of soul I ponder within myself and mentally contemplate Thy five most precious wounds, having before mine eyes that which the Prophet David spoke of Thee, O good Jesus: "They have pierced My hands and My feet; they have numbered all My bones" (Ps. 21:17,18).

Additional Prayers

At the end of the rite on p. 5, it is customary in many places to add a concluding exhortation or to recite the following prayers and blessing:

PSALM 127

Blessed are all they that fear the Lord: that walk in his ways.

For thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee.

Thy wife as a fruitful vine, on the sides of thy house.

Thy children as olive plants, round about thy table.

Behold, thus shall the man be blessed that feareth the Lord.

May the Lord bless thee out of Sion: and mayest thou see the good things of Jerusalem all the days of thy life.

And mayest thou see thy children's children, peace upon Israel.

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.

℣. Lord, have mercy.

℞. Christ, have mercy.

Lord, have mercy.

Our Father (*silently*).

℣. And lead us not into temptation.

℞. But deliver us from evil.

℣. Grant salvation to Thy servants.

℞. For their hope, O my God, is in Thee.

℣. Send them aid, O Lord, from Thy holy place.

℞. And watch over them from Sion.

℣. O Lord, hear my prayer.

℞. And let my cry come to Thee.

℣. The Lord be with you.

℞. And with your spirit.

LET US PRAY.

PRAYER

ALmighty and everlasting God, Who by Thy power didst create Adam and Eve, our first parents, and join them in a holy union, sanctify the hearts and the bodies of these Thy servants, and bless ☩ them; and make them one in the union and love of true affection. Through Christ our Lord.

℞. Amen.

CONCLUDING BLESSING

The following blessing may be used as a form of exhortation or allocution either at the end of the rite, before the celebration of the Nuptial Mass, or at the time prescribed in the Roman Missal for an allocution before the prayer *Placeat tibi*, etc.

During these prayers of blessing the priest holds his hands raised and extended toward the married couple, the server holding the book. All make the responses.

P. May almighty God bless you by the Word of His mouth, and unite your hearts in the enduring bond of pure love.

R. Amen

The following may be omitted if the spouses are too old to expect children.

P. May you be blessed in your children, and may the love that you lavish on them be returned a hundredfold.

R. Amen.

P. May the peace of Christ dwell always in your hearts and in your home; may you have true friends to stand by you, both in joy and in sorrow. May you be ready with help and consolation for all those who come to you in need; and may the blessings promised to the compassionate descend in abundance on your house.

R. Amen.

P. May you be blessed in your work and enjoy its fruits. May cares never cause you distress, nor the desire for earthly possessions lead you astray; but may your hearts' concern be always for the treasures laid up for you in the life of heaven.

R. Amen.

P. May the Lord grant you fullness of years, so that you may reap the harvest of a good life, and, after you have served Him with loyalty in His kingdom on earth, may He take you up into His eternal dominion in heaven.

R. Amen.

The priest joins his hands for the conclusion:

Through our Lord Jesus Christ His Son, Who lives and reigns with Him in the unity of the Holy Spirit, God, world without end.

R. Amen.

After this, the nuptial Mass is celebrated or, if it is not to be celebrated, the priest dismisses the newly married couple:

P. Go in peace, and may the Lord be with you.

R. Amen.

The Rite of Betrothal

When a Christian man and woman intend to pledge themselves to marriage, it is praiseworthy and in accord with ancient ecclesiastical custom to have the engagement solemnized and blessed by the Church. For detailed discussion of a valid betrothal and its consequences it will be necessary to refer to Canon Law (canon 1017) and the added information of a commentary. May it suffice to state here that no action is admissible to compel the celebration of marriage, even after a formal engagement has taken place, although a damage suit would be permitted before a competent judge, either in ecclesiastical or civil court.

There is no prescribed ritual for betrothal. However, it is most fitting that the ceremony take place before the altar of God, and that it be followed by the offering of the Eucharistic Sacrifice, together with the reception of Holy Communion. The following prayers and ceremonies are suggested.

1. The priest (vested in surplice and white stole) with his assistants (vested in surplice) await the couple at the communion table. At hand are the stoup with holy water and the altar missal. As the man and woman come forward with the two witnesses they have chosen, the following antiphon and psalm are said:

ANT. To the Lord I will tender my promise: * in the presence of all His people.

PSALM 126

UNLESS the house be of the Lord's building, * in vain do the builders labor.

Unless the Lord be the guard of the city, * 'tis in vain the guard keeps his sentry.

It is futile that you rise before daybreak, * to be astir in the midst of darkness,

Ye that eat the bread of hard labor; * for He deals bountifully to His beloved while they are sleeping.

Behold, offspring result from God's giving, * a fruitful womb the regard of His blessing.

Like arrows in the hand of the warrior, * are children begotten of a youthful father.

Happy the man who has filled therewith his quiver; * they shall uphold him in contending at the gate with his rival.

Glory be to the Father and to the Son, * and to the Holy Spirit.

As it was in the beginning, is now, and forever, * through endless ages. Amen.

ANT. To the Lord I will tender my promise: * in the presence of all His people.

2. *The priest now addresses them:*

ALLOCUTION

Beloved of Christ: It is in the dispensation of Divine Providence that you are called to the holy vocation of marriage. For this reason you present yourselves today before Christ and His Church, before His sacred minister and the devout people of God, to ratify in solemn manner the engagement bespoken between you. At the same time you entreat the blessing of the Church upon your proposal, as well as the earnest supplications of the faithful here present, since you fully realize that what has been inspired and guided by the will of your heavenly Father requires equally His grace to be brought to a happy fulfillment. We are confident that you have given serious and prayerful deliberation to your pledge of wedlock; moreover, that you have sought counsel from the superiors whom God has placed over you. In the time that intervenes, you will prepare for the sacrament of matrimony by a period of virtuous courtship, so that when the happy and blessed day arrives for you to give yourselves irrevocably to each other, you will have laid a sound spiritual foundation for long years of godly prosperity on earth and eventual blessedness together in the life to come. May the union you purpose one day to consummate as man and wife be found worthy to be in all truth a sacramental image and reality of the union of Christ and His beloved Bride, the Church. This grant, thou Who livest and reignest, God, forever and evermore. **R.** Amen.

3. *The priest now bids the couple to join their right hands, the while repeat after him the following:*

The man:

In the name of our Lord, I, **N. N.**, promise that I will one day take thee, **N. N.**, as my wife, according to the ordinances of God and holy Church. I will love thee even as myself. I will keep faith and loyalty to thee, and so in thy necessities aid and comfort thee; which things and all that a man ought to do unto his espoused I promise to do unto thee and to keep by the faith that is in me.

The woman:

In the name of our Lord, I, **N. N.**, in the form and manner wherein thou hast promised thyself unto me, do declare and affirm that I will one day bind and oblige myself unto thee, and will take thee, **N. N.**, as my husband. And all that thou hast pledged unto me I promise to do and keep unto thee, by the faith that is in me .

4. *Then the priest takes the two ends of his stole and in the form of a cross places them over the clasped hands of the couple. Holding the stole in place with his left hand, he says:*

I bear witness of your solemn proposal and I declare you betrothed. In the name of the Father, and of the Son, **✠** and of the Holy Spirit. **R.** Amen.

As he pronounces the last words, he sprinkles them with holy water in the form of a cross.

5. *Thereupon he blesses the engagement ring:*

℣. *Adjutórium nostrum in nómine Dómini.*

℞. *Qui fecit caelum et terram.*

℣. *Dómine, exaúdi oratiómem meam.*

℞. *Et clamor meus ad te véniat.*

℣. *Dóminus vobíscum.*

℞. *Et cum spírítu tuo.*

ORÉMUS.

ORATIO

OMNÍPOTENS Deus, creátor et conservátor humáni géneris, ac largítor aetérnae salútis, permítte dignéris Spírítum sanctum Paráclítum super hunc ánnulum. Per Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum. ℞. Amen.

The ring is sprinkled with holy water.

6. *The man takes the ring and places it first on the index finger of the left hand of the woman, saying:*

In the name of the Father,

then on the middle finger, adding:

and of the Son,

finally placing and leaving it on the ring finger, he concludes:

and of the Holy Spirit.

7. *The priest opens the missal at the beginning of the Canon, and presents the page imprinted with the crucifixion to be kissed first by the man and then by the woman.*8. *If Mass does not follow (or even if Mass is to follow, if he deems it opportune), the priest may read the following passages from Sacred Scripture:*

TOBIAS 7: 8

Tobias said: I will not eat nor drink here this day, unless thou first grant me my petition, and promise to give me Sara thy daughter. . . . The angel said to Raguel: Be not afraid to give her to this man, for to him who feareth God is thy daughter due to be his wife; therefore

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

LET US PRAY.

PRAYER

OGOD Almighty, Creator and preserver of the human race, and the Giver of everlasting salvation, deign to allow the Holy Spirit, the Consoler to come with His blessing upon this ring. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, for endless ages. ℞. Amen.

another could not have her. . . . And Raguel taking the right hand of his daughter, he gave it into the right hand of Tobias, saying: The God of Abraham, and the God of Isaac, and the God of Jacob be with you, and may He join you together, and fulfill His blessing in you. And taking paper they made a writing of the marriage. And afterwards they made merry, blessing God. . . . Then Tobias exhorted the virgin, and said to her: Sara, arise, and let us pray to God today, and tomorrow, and the next day; because for these three nights we are joined to God; and when the third night is over, we will be in our own wedlock. For we are the children of saints, and we must not be joined together like heathens that know not God. So they both arose, and prayed earnestly both together that health might be given them. **R.** Thanks be to God.

JOHN 15: 4-12

At that time, Jesus said to His disciples: Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. I am the vine; you the branches. He that abideth in me, and I in him, the same beareth much fruit; for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you. In this is my Father glorified; that you bring forth very much fruit, and become my disciples. As the Father hath loved me, I also have loved you. Abide in my love. If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in His love. These things I have spoken to you, that my joy may be in you, and your joy may be filled. This is my commandment, that you love one another, as I have loved you. **R.** Praise be to thee, O Christ!

9. *Lastly, the priest extends his hands over the heads of the couple; and says:*

May God bless your bodies and your souls. May He shed His blessing upon you as He blessed Abraham, Isaac, and Jacob. May the hand of the Lord be upon you, may He send His holy Angel to guard you all the days of your life. Amen. Go in peace!

10. *Before leaving the church, the betrothed couple as well as the witnesses will affix their signatures to the document previously prepared for this purpose.*

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