

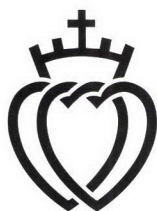
ROMAN  
CATHOLIC  
SUNDAY  
MISSAL  
BOOKLET



1962

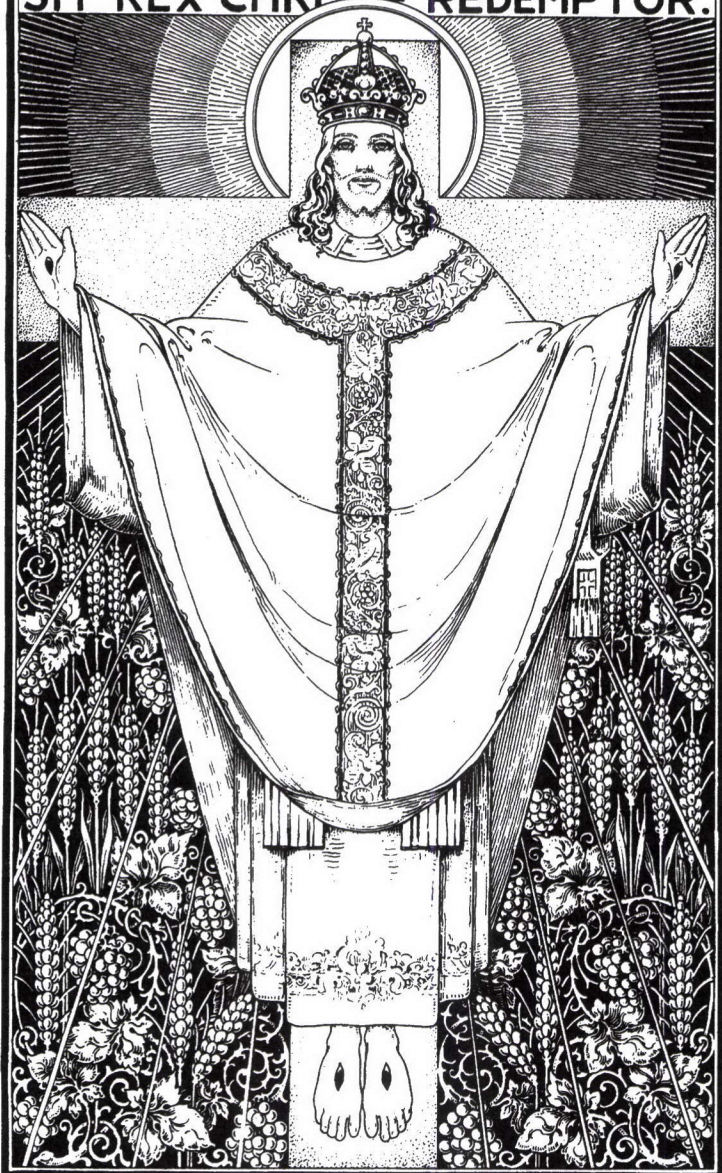


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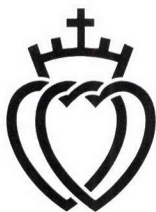
GLORIA, LAVS, ET HONOR, TIBI  
SIT REX CHRISTE REDEMPTOR.



GLORY, PRAISE, AND HONOR TO THEE,  
O KING CHRIST, THE REDEEMER.



ROMAN  
CATHOLIC  
SUNDAY  
MISSAL  
BOOKLET



1962

COMPILED FROM THE  
MISSALE ROMANUM

ORDINARY OF THE MASS • THANKSGIVING PRAYERS  
• BENEDICTION OF THE BLESSED SACRAMENT

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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*

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## THE HOLY MASS

### SHORT INSTRUCTION

Of all the practices recommended by our holy religion—Morning and Evening Prayers, Prayers before and after Meals, Visits to the Most Holy Sacrament, Rosary, Way of the Cross, *etc.*—the august Sacrifice of the Mass is the greatest, the most precious, and the most holy, as well as the most conducive to man's salvation.

Holy Mass was instituted by Christ Himself at the last Supper. He commanded His Apostles to do the same that He had done, saying: "Do this for a Commemoration of Me."

Assisting at holy Mass you should have the fourfold intention of *Adoration*, by which we acknowledge our dependence on God as the Ruler over life and death; of *Praise* and *Thanksgiving* for the benefits conferred on us; of *Reparation* for our sins and negligences; of *Impetration*, to implore of Him the grace necessary for our salvation. If you desire to implore other benefits from God through the holy Sacrifice of the Mass, very well, but do not forget the main intention.

You can offer the Mass in union with the priest for some particular end; for instance, to obtain the grace to practice a particular virtue, overcome a special temptation, or obtain any other favor either for yourself or your neighbor.





# The *Asperges* and *Vidi Aquam*

## IN SOLEMN MASSES

*While the Priest sprinkles holy water before solemn Mass on Sundays, the following Antiphon is sung:*

*During the Year:*

*Asperges Me*

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

Ps. Miserére mei, Deus, secúndum magnam misericórdiam tuam.

℣. Glória Patri.

ANT. *Asperges me...*

℣. Osténde nobis, Dómine, misericórdiam tuam.

℞. Et salutáre tuum da nobis.

℣. Dómine, exáudi oratióne meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.—Exáudi nos, Dómine sancte, Pater omnípotens, ætérne Deus, et mittere dignéris sanctum Angelum tuum de cœlis, qui custódiat, fóveat, prótegat, visitet atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. Amen.

*From Easter to Pentecost inclusive, instead of the foregoing Antiphon, *Asperges*, the following is sung, and Alleluias are added to the ℞. *Ostende nobis* and its ℣. *Et salutare*.*

*Vidi aquam*

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

(Psalm) Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus.

Glória Patri.

℣. Ostende nobis... (*as above, with Allelúia.*)

ANTIPHON

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

Ps. Have mercy on me, O God, according to Thy great mercy.

℣. Glory be to the Father.

ANT. Thou shalt sprinkle...

℣. Show us, O Lord, Thy mercy.

℞. And grant us Thy salvation.

℣. O Lord, hear my prayer.

℞. And let my cry come unto Thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.—Hear us, holy Lord, almighty Father, eternal God, and vouchsafe to send Thy holy Angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this place. Through Christ our Lord. Amen.

Paschal Antiphon

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

(Psalm) Praise the Lord, because He is good; because His mercy endureth forever.

Glory be to the Father.

℣. Show us... (*as above, with Allelúia.*)

# 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:*

**I**N 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.

In certain places the faithful present at Mass respond with the Servers.

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

### 2. THE PSALM 42—JUDICA ME

**Ps. 42:1-5**

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

Omitted in Masses for the Dead, and in Masses from Passion Sunday to Maundy Thursday inclusive.

**R.** Quia tu es Deus, fortitúdo mea: quare me repulísti, 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 Fílio, 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

**I**N 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.

### 2. THE PSALM 42—JUDICA ME

**J**UDGE 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 sor-  
rowful 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.

### **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.

Truly attending Mass means actively seeking to identify ourselves with Christ in the Sacred Host, paying attention to the words of the liturgical texts, which are a mirror of the soul of our Lord, as He offers the sacrifice to His Father. It means adopting His state of mind as far as we are able, in order to leave Mass with a will that is more apt to imitate Christ in reality.

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:*

∨. 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, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et vobis, fratres: quia peccávi nimis cogitatióne, verbo et ópere: *he strikes his breast three times, saying* mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariam semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et vos, fratres, oráre pro me ad Dóminum Deum nostrum.

*The Servers respond:*

R. Misereátur tui omnipotens Deus, et, dimíssis 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 cogitatióne, verbo et ópere: *strike the breast three times* mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariam semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te, pater, oráre pro me ad Dóminum Deum nostrum.



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

**R.** Unto God Who giveth joy to my youth.

**Y.** Our help **X** is in the name of the Lord.

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

### 3. THE PUBLIC CONFESSION

**I**CONFESS to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

**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: 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.

The *Confiteor* creates an interior silence from the beginning of the Mass, as Priest and faithful turn away from their temporal concerns to face the reality of Calvary, for which their sins are responsible. It is the first expression of that humility which will accompany us throughout the Sacrifice of the Mass.

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.

Our bowing down to confess is the first act of true courage of every man who recognizes his sins. By refusing sin, he declares his dignity as a creature able to recognize spiritual beauty and embrace 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.

The *Confiteor* is not meant to paralyze us with sadness or even shame; we do not confess our sins to remain guilty. It is a plea for reconciliation and forgiveness; it is as a child full of repentance who goes to embrace his Father. "I confess to God, for Whom I was made, and to Whom I desire to return."

*Afterwards the Celebrant says:*

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

℟. Amen.

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

℣. Indulgentiam, ✠ absolutiõnem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dõminus.

℟. Amen.

*Bowing, he continues:*

℣. Deus, tu conversus vivificabis nos.

℟. Et plebs tua lætabitur in te.

℣. Ostende nobis, Dõmine, misericordiam tuam.

℟. Et salutare tuum da nobis.

℣. Dõmine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. Dõminus vobiscum.

℟. Et cum spiritu 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, Dõmine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dõminum nostrum. Amen.

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

All of the preceding prayers, but not the kissing of the altar, are omitted whenever another liturgical action immediately precedes the Mass.

ORAMUS te, Dõmine, per mærita Sanctorum tuorum, *he kisses the center of the altar* quorum reliquiæ hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.

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

AB illo ✠ benedicaris, in cujus honore cremaberis. 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.*

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

℟. Amen.

℣. May the ☩ almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

℟. Amen.

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

℟. And Thy people shall rejoice in Thee.

℣. Show unto us, O Lord, Thy mercy.

℟. And grant us Thy salvation.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

#### 4. THE PRIEST GOES UP TO THE ALTAR

LET US PRAY.

**T**AKE 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.

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

**B**E 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.

With the Priest, we enter into the silence of Christ in His permanent sacrifice.

The Mass does not divide sins into categories: we ask God to take away all of our sins and imperfections because they are an obstacle to love of Him.

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

*Tob. 12:6; Ps. 8:2***5. THE INTROIT**

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

BENEDICTA sit sancta Trínitas, atque indivisa únitás: confitébimur ei, quia fecit nobíscum misericórdiam suam. (Psalm) Dómine Dóminus noster, quam admirábile est nomen tuum, in univérta terra! Glória Patri. Benedícta sit...

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

**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. When he says Deo, he bows to the Cross. When saying Adoramus te, Gratias agimus tibi, and Jesu Christe, and Suscipe deprecationem, he bows his head; and finally upon saying Cum Sancto Spiritu, he signs himself with the sign of the cross.*

**G**LORIA in excélsis Deo et in terra pax homínibus bonæ voluntátis. Laudámus te. Benedícimus te. Adorámus te. Glorificámus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus, Rex cæléstis, Deus Pater omnípotens. Dómine Fili unigénite, Jesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, súscipe 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.

The *Gloria* is omitted in Masses for the Dead, in all Masses of a penitential nature (Ember days, Vigils, Advent, Lent), in private votive Masses (other than those of our Lady on Saturday and the Angels), and on weekdays when no feast is kept, except in Paschaltide.



## B. FROM THE INTROIT TO THE OFFERTORY

## 5. THE INTROIT

(SEE PROPER OF MASS FOR THE DAY)

BLESSED be the Holy Trinity, and undivided Unity: we will give glory to Him, because He hath shown His mercy to us. (Psalm) O Lord, our Lord, how wonderful is Thy name in all the earth! Glory be to the Father. Blessed...

## 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.

## 7. THE GLORIA IN EXCELSIS

**G**LORY 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 Proper Prayers of the Mass change with the Sunday or Feastday. Those included here are from the Mass of Trinity Sunday.**

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

The chants of the Introit, Gradual, Offertory, and Communion harmonize with the variable prayers and instructions, so that the idea of the feast or the thought of the day pervades the whole Mass.

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

The *Kyrie* is the long cry of our wounded nature, like the cry of the sick and the crippled along the path of Jesus, trying to draw His attention to their misery and obtain His pity.

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.

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.

Freed from preoccupation with his sinfulness and confident that God will heal his wretchedness, the Priest intones this cry of joy and admiration before the greatness of God's absolute existence: "I Am Who Am."

The Church sings the goodness of God in His great act of kindness toward the human race, His Incarnation. The first words of the *Gloria* are the words of the Angels at Bethlehem, announcing the birth of the Savior.

It invites us to answer His greatness by turning the lowly details of our existence into acts of fidelity and love.

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").

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

☩. Dóminus vobiscum.

℞. Et cum spíritu tuo.

*Here follow the Collects, one or several, according to the Mass that is being celebrated. It should be noted that to the first and last only of the Collects, as likewise of the corresponding Secrets and Postcommunions, the solemn endings are added.*



*Rom. 11:33-36*

*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.



*Dan. 3:55,56*

## 8. THE COLLECTS

OREMUS.

OMNIPOTENS sempitérne Deus, qui dedísti fámulis tuis in confessióne veræ fidei, æternæ Trinitátis glóriam agnóscere, et in poténtia majestátis adoráre unitátem: quæsumus, ut, ejúsdem fidei firmitáte, ab ómnibus semper muniámur advérsis. Per Dóminum nostrum.

*At the end of the first and last Collects the Servers answer:*

℞. Amen.

## 9. THE EPISTLE

LECTIO Epístolæ beáti Pauli Apóstoli ad Romános.

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

*At the end the Servers answer:*

℞. Deo grátias.

## 10. THE GRADUAL

*Then the Gradual, Tract, or Alleluia with Verse or Sequence follow, as the season requires.*

GRADUAL

BENEDICTUS es, Dómine, qui intuéris abýssos, et sedes super Chérubim. Benedictus es,

℣. The Lord be with you.

℟. And with thy spirit.

## 8. THE COLLECTS

(SEE PROPER OF MASS FOR THE DAY)

LET US PRAY.

O ALMIGHTY and everlasting God, Who hast enabled Thy servants, in confessing the true Faith, to acknowledge the glory of the eternal Trinity, and in the power of Majesty to adore Its Unity: we beseech Thee, that by steadfastness in the same Faith, we may ever be defended against all adversity. Through our Lord.

℟. Amen.

## 9. THE EPISTLE

(SEE PROPER OF MASS FOR THE DAY)

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

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

℟. Thanks be to God.

## 10. THE GRADUAL

(SEE PROPER OF MASS FOR THE DAY)

GRADUAL

BLESSED art Thou, O Lord, that beholdest the depths and sittest above the Cherubim.

The Priest's kiss of the altar, which represents Christ, immediately precedes the *Dominus vobiscum*. The Priest breathes in, so to speak, the love and spirit of Jesus Christ which he in turn bestows upon the people using the words of the Angel Gabriel to our Lady. No sooner is the priest's gift received when back it bounds to him in the people's response.

The final part of the preparation is the prayer which the Priest makes for the people, that they may be made worthy of such great mysteries.

The *Collects* 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.

### 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.

Dómine, in firmaménto cœli, et laudábilis in sæcula.

ALLELUIA

*Dan. 3:52* ALLELUIA, allelúia. Benedíctus es, Dómine, Deus patrum nostrórum, et laudábilis in sæcula. Allelúia.

*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:*

**M**UNDA cor meum ac lábia mea, omnípotens Deus, qui lábia Isaíæ prophétæ cálculo mundásti igníto: ita me tua grata miseratióne dignáre mundáre, ut sanctum Evangélium tuum digne váleam nuntiáre. Per Christum Dóminum nostrum. Amen.

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

Jube, Domne, benedícere.

*The Priest replies:*

Dóminus sit in corde tuo et in lábiis tuis: ut digne et competénter annúnties Evangélium suum: In nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

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

℣. Dóminus vobíscum.  
℞. Et cum spírítu tuo.

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 Evangélium 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.*



Blessed art Thou, O Lord, in the firmament of heaven, and worthy of praise for ever.

ALLELUIA

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

**C**LEANSE 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.

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.

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.

The Gradual signifies our progress in life; the Alleluia, spiritual joy; and the Tract, in mournful offices, expresses the sighing of the soul.

The soul should receive the word and truth of God with a purity similar to that of the Blessed Sacrament.

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."

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.

We should keep the word in our hearts, as well as on our lips, since it is important to not only know the Gospel, but also to live it.



*Mt. 28:18-20*

## 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:

*W.* Sequéntia (*sive* Inítium) sancti Evangéliei secúndum *N.*

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

*R.* Glória tibi, Dómine.

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

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

*At the end the Servers answer:*

*R.* Laus tibi, Christe.

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

Per evangélica dicta deleántur nostra delicta.

*At Solemn Masses he is incensed by the Deacon.*

In Masses for the dead, *Munda cor meum* is said, but the blessing is not sought, the Celebrant does not kiss the book and does not say *Per evangélica dicta*.

## 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 adorátur. 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 ventúri sæculi, he signs himself with the sign of the cross.*

The Creed is said only on Sundays, feast 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.

**C**REDO in unum Deum, Patrem omnipoténtem, factórem cæli et terræ, visibílium ómnium et invisibílium. Et in unum Dóminum Jesum Christum, Fílium Dei unigénitum: et ex Patre natum ante ómnia sæcula, Deum de Deo, lumen de lúmine, Deum verum de Deo vero. Génitum, non factum, consubstantiálem Patri; per quem ómnia facta sunt. Qui propter nos hómines, et propter nostram salútem, descéndit de cælis. *Here all genuflect* Et in-

## 11. THE GOSPEL

(SEE PROPER OF MASS FOR THE DAY)

✠. The continuation (*or* beginning) of the holy Gospel according to N.

℞. Glory be to Thee, O Lord.

AT that time Jesus said to His disciples: All power is given to Me in heaven and on earth. Going therefore, teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world.

℞. Praise be to Thee, O Christ.

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

## 12. THE CREDO

**I**BELIEVE in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the only-begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, 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

### STAND

“No one knows the Father except the Son, and those to whom the Son chooses to reveal Him.” The people are instructed perfectly by Christ’s teaching contained in the Gospel, which is read by the Priest or the Deacon.

The Gospel represents Christ Himself, as does the Priest, and so it is incensed three times, just as are the Priest and the tabernacle.

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.

### STAND

After the Gospel has been read, the Creed is sung, in which the people show that they assent by faith to Christ’s doctrine. Thus the Creed forms the answer and echo to the voice of God, Who has spoken to us by His prophets and Apostles, and even by His own Son.

It forms a link between the Mass of the Catechumens and the Mass of the Faithful: it is at once the blossom and fruit of the preceding Scriptural readings, and the foundation stone and basis for the sacrifice which is about to begin, the “mystery of faith.”

The Creed is for Catholics our great Act of Faith in which is contained the twelve articles of our Holy Religion. The mere fact of saying, “I believe in one God,” is binding upon us and involves our whole existence. We take a stand for God and against whatever is opposed to Him. What-



carnátus est de Spíritu Sancto ex María Vírgine: et homo factus est. Crucifixus étiam pro nobis: sub Póntio Piláto passus et sepúl-tus est. Et resurréxit tértia die, secúndum Scriptúras. Et ascéndit in cælum, sedet ad déxteram Patris. Et íterum ventúrus est cum glória judicáre vivos et mórtuos: cujus regni non erit finis. Et in Spíritum Sanctum Dó-minum et vivificántem, qui ex Patre Filióque procedit. Qui cum Patre et Fílio simul adorá-tur et conglorificátur: qui locúsus est per Prophéas. Et unam, sanctam, cathólicam et apostólicam Ecclésiám. Confiteor unum bap-tisma in remissionem peccatórum. Et ex-specto resurrecciónem mortuórum, ☩ et vitam ventúri sæculi. 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 vobiscum.

R. Et cum spiritu tuo.

*After the response he adds:*

*Tób. 12:6* OREMUS.

BENEDICTUS sit Deus Pater, Unigenítusque Dei Fílius, Sanctus quoque Spíritus: quia fecit nobiscum misericórdiam suam.

#### 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:*

**S**USCIPE, sancte Pater, omnípotens ætérne Deus, hanc immaculátam hóstiam, quam ego indignus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerábilibus pec-





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.

ever in us is superficial, routine, superstitious, selfish, negative, or inconsistent must be purged. Our daily lives must coincide with the Creed. When we know how to harmonize Catholic doctrine with the sum total of our attitudes and actions, then we are prepared to go on to the Offertory of the Mass.

The sign of the cross concludes and seals the Creed, as a brief profession of our faith in the Trinity and the Redemption, and a shield and buckler against the adversaries of our Faith. Falling after the words "the life of the world to come," it signifies that the royal way of the cross is the path to eternal glory, and reminds us that the sign of the cross will appear in the heavens with Christ at His second coming to judge the world.

## II. Mass of the Faithful

### A. FROM THE OFFERTORY TO THE PREFACE

#### 13. THE OFFERTORY VERSE

(SEE PROPER OF MASS FOR THE DAY)

℣. The Lord be with you.

℟. And with thy spirit.

LET US PRAY.

BLESSED be God the Father, and the only-begotten Son of God, and also the Holy Ghost; because He hath shown His mercy to us.

#### 14. THE OFFERING OF THE BREAD AND WINE

**R**ECEIVE, 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,

#### SIT

This moment brings us back to our true place before God and purifies us. It prepares us to enter into God and share in His divine activities. The Offertory opens the door to the secrets of God and to union with Him.

As this bread on the paten and this wine in the chalice are in a state of expectancy of becoming Christ's Body and Blood, so we present ourselves to God in voluntary expectancy of a change to be made in us—an expectancy of divinization.

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.

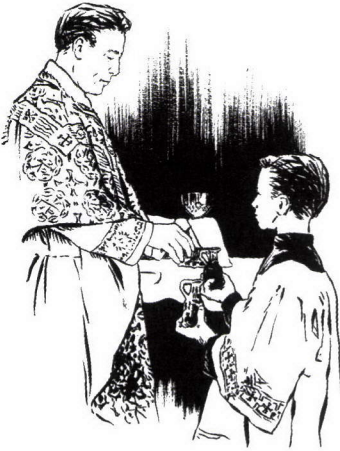
In the Agony in the Garden, Christ performed His offertory, giving Himself in advance to all the sufferings of Calvary. This is the spirit we should take from the Mass: an entire acceptance in advance of what God's grace will ask of us.

cátis, et offensióibus, et neglegéntiis 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.



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

In Masses for the Dead, the preceding prayer is said, but the water is not blessed.

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

**O**FFERIMUS tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam: ut in 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:*

**I**N spíritu 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:*

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

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.

**O** GOD, ✠ 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.

**W**E offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency 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.

**I**N 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.

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

The Offertory reminds us that the law of salvation is generosity without discussion.

The wine represents the divine Nature, water represents our human nature, so that the mixing of the water and wine signifies the Incarnation of Christ; yet it also points to His Passion, in which water and blood poured from His pierced Heart. In this way the rite of commingling the water and the wine calls to mind the beginning and the consummation of the work of our Redemption.

It signifies also our mystical union with Christ by the life of grace—a divine life which is increased in us principally by our reception of the Blessed Sacrament.

Spiritually, we place ourselves and all the joys and sorrows of our lives on the altar during the Holy Sacrifice of the Mass, upon the Heart of our Redeemer; the Church pours this offering into the chalice of Christ's holy sacrificial Blood.

The Priest raises the chalice up to the crucifix to show the union of his will with Christ's in offering the same sacrifice. We should unite ourselves to the desires of Christ.

The Priest bows down profoundly, overcome with confusion before his own weakness and the greatness of the sacrifice he is about to offer.

The celebrant prays that the Lord would graciously receive him and the faithful people, for the sake of their humble, penitential sentiments, as a spiritual sacrifice. The words of this prayer were first pronounced by the three young men thrown into the Babylonian furnace, martyrs offering their lives to God. Christ offers Himself to the Father in the Sacrifice of the Mass, and His Mystical Body is offered together with Him.



## 15. THE INCENSING OF THE OFFERINGS AT HIGH MASS

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

**P**ER intercessiōnem beāti Michaélis Archángeli, stantis a dextris altáris incénsi, et ómnium electórum suórum, incensum istud dignétur Dóminus bene ✠ dicere, et in odórem suavitatís accipere. Per Christum Dóminum nostrum. Amen.

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

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

*Then he incenses the altar, saying:*

**Ps. 140:2-4**

**D**IRIGATUR, Dómine, orátio mea, sicut incensum 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 malítiæ, ad excusándas excusatiónes in peccátis.

*Giving the thurible to the Deacon, he says:*

**A**CCENDAT in nobis Dóminus ignem sui Amóris, et flammam ætérnæ caritatís. Amen.

*Afterwards the Celebrant, clergy, and people are incensed.*

## 16. THE WASHING OF THE HANDS

*The Celebrant washes his hands, saying:*

**Ps. 25:6-12**

**L**AVABO 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 ímpiis, Deus, ánimam meam, et cum viris sánguinum vitam meam:

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

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





## 15. THE INCENSING OF THE OFFERINGS AT HIGH MASS

**M**AY 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.

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

**L**ET 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.

**M**AY 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.

The gifts are first incensed in the form of a cross and in the form of a circle. Then the crucifix or the tabernacle, the altar, the celebrant and ministers, the clergy present, and finally the people are incensed, expressing the Church's desire that the divine mercy sweetly and plentifully descend on all assisting at Mass, flowing from the altar to the priests and through them to the baptized.

The incense symbolizes our prayer, whose source is in the love of God, the divine fire that our Lord came to cast upon the earth.

## 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.

The priest openly avows his purpose of celebrating the spotless sacrifice of the Lamb with the utmost possible purity and devotion of heart. Clean must be the hands that are to touch, to offer, and to dispense the most holy, spotless Victim.

In saying the *Lavabo*, Priest and faithful are saying to Eternal Love: "I join myself to those who have turned themselves deliberately toward the good, rejecting everything that could be an obstacle to Thy love. Now, along with the elect and the redeemed, I will go around Thy altar, which can only be surrounded by innocence of heart."

In Masses for the Dead, and during Passion time in Masses of the season, *Gloria Patri* is omitted.

Pes meus stetit in directo: in ecclesiis benedicam te, Dómine.

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

**S**USCIPE, sancta Trínitas, hanc oblatiónem, quam tibi offérimus ob memóriam passiónis, resurrectiónis et ascensiónis Jesu Christi Dómini nostri: et in honórem beátæ Mariæ semper Virginis, et beáti Joánnis Baptistæ, et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium Sanctórum: ut illis proficiat ad honórem, nobis autem ad salutem: et illi pro nobis intercédere dignéntur in cælis, quorum memóriam ágimus in terris. Per eúndem 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:*

**O**RATE, fratres: ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

*The Servers reply:*

**R.** Suscipiat Dóminus sacrificium de mánibus 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 oblatiónis hóstiam: et per eam nosmetipsos tibi pèrfice munus ætérnum. Per Dóminum nostrum.



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

**R**ECEIVE, 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.

## 18. THE ORATE FRATRES

**B**RETHREN, pray that my sacrifice and yours may be acceptable to God the Father almighty.

**R.** May the Lord receive the sacrifice from thy hands for the praise and glory of His name, for our welfare and that of all His holy Church.

## 19. THE SECRETS

(SEE PROPER OF MASS FOR THE DAY)

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 host that is offered but not yet consecrated belongs to God and cannot be used for any other purpose. From this moment on, the Mass truly becomes the sacrifice, the act of Redemption.

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.

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 itself, for only his hands are anointed and consecrated to offer sacrifices. He offers in the name of the faithful and for their benefit. Thus priest and people are at the altar bound together in a communion of sacrifice, and they offer not only the host and chalice, but themselves also. "The Mass will be a sacrifice for us to God, when we have made an offering of ourselves" (St. Gregory the Great).

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.

The Priest will no longer turn to face the people until after the Consecration and Communion; after the *Orate Fratres*, the priest, like Moses on Mount Sinai, has entered into the holy cloud and communes "face to face" with the Lord. His eyes and mind are directed only to the altar.



*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.*

#### PREFACE OF THE MOST HOLY TRINITY

*The Preface of the Most Holy Trinity is said: a) for the Masses proper to the Feast and for votive Masses of the Most Holy Trinity; b) for the Sundays in the Season of Advent; c) for all II class Sundays outside the time of Christmas and Easter.*

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



℣. 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.

#### 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)

#### PREFACE OF THE MOST HOLY TRINITY

*The Preface of the Most Holy Trinity is said: a) for the Masses proper to the Feast and for votive Masses of the Most Holy Trinity; b) for the Sundays in the Season of Advent; c) for all II class Sundays outside the time of Christmas and Easter.*

**I**T 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: Who, together with Thine only-begotten Son and the Holy Ghost, art one God, one Lord: not in the Oneness of a single Person, but in the Trinity of one Substance. For what by Thy revelation we believe of Thy glory, the same do we believe of Thy Son, the same of the Holy Ghost, without difference or separation; so that in confessing the true and eternal Godhead, in It we should adore distinction in Persons, unity in Essence, and equality in Majesty: in praise of which Angels and Archangels, Cherubim also and Seraphim, day by day exclaim, without end and with one voice, saying:

## 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.*



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

## 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

**T**E ígitur, clementíssime Pater, per Jesum Christum, Fílium 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 offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro **N.** et Antístite nostro **N.** et ómnibus orthodoxis atque cathólicæ et apostólicæ fidei cultóribus.

#### b) Commemoration of the Living

**M**EMENTO, 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 cógnita est et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrificium laudis, pro se súisque ómnibus: pro redemptióne animárum suárum, pro spe salútis et incolumitátis suæ: tibi que reddunt vota sua ætérno Deo, vivo et vero.



## 21. THE SANCTUS

**H**OLY, holy, holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the Name of the Lord. Hosanna in the highest.

### THE CANON OF THE MASS

## 22. THE PRAYERS BEFORE THE CONSECRATION

### a) For the Church and Ecclesiastical Authorities

**W**HEREFORE, 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

**B**E 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 (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 of Palm Sunday, singing as Christ entered Jerusalem to suffer for our salvation: "Blessed is He that comes in the name of the Lord."

### 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 Consecration of the Sacrament, its acceptance by God, and its fruits all proceed from the virtue of the cross of Christ, and the Priest uses the sign of the cross wherever mention of them is made. Thus at nine occasions throughout the Canon, the sign of the cross is used to bring to our minds the Passion and death of our Lord in its various stages.

This first triple sign of the cross represents Christ's betrayal, which was the work of God, of Judas, and of the Jews.

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. The devotion that God demands is a certain determination and cheerful readiness of heart to give and devote ourselves and all that we have totally to His service.



**c) Invocation of the Saints**

**C**OMMUNICANTES, et memóriam venerántes, in primis gloriósæ semper Virgínis Mariæ, Genetrícis Dei et Dómini nostri Jesu Christi: sed et beáti Joseph, ejúsdem Virgínis 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 precibúsque concédas, ut in ómnibus protectiónis 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**

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

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



### c) Invocation of the Saints

**I**N 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

**W**E 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.

**W**HICH 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 Communicantes should give us joy in knowing that we are expected in heaven not only by the saints named, but also by a myriad of others, who resembled us in their sinful nature.

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 Son of God is about to renew His supreme miracle, by the sole authority of His Word spoken through the Priest. Our Lord, by the same authority that once drew all of Creation out of nothing, will transform the substance of the bread into His own Body and the substance of the wine into His own Blood, leaving only the appearances of bread and wine upon the altar.

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.

These signs of the cross call down the blessing of God, that the bread may be changed into the same sacrificial Body that hung on the Cross, and the wine into the same sacrificial Blood which was shed on the Cross. The first three signs of the cross, at *benedictam, adscriptam, ratam*, signify the selling of Christ to the Priests, to the scribes, and to the Pharisees, or signify the thirty pieces of silver for which He was

## b) Words of Consecration and Elevation

QUI pridie quam pateretur *he takes the host* accipit panem in sanctas ac venerabiles manus suas *he raises his eyes to heaven* et elevatis oculis in cælum ad te Deum Patrem suum omnipotentem *bowing his head* tibi grátias agens *he signs the host with the sign of the cross* bene ✠ dixit, fregit, deditque discipulis 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* takes the chalice with both his hands accípiens et hunc præclarum cálicem in sanctas ac venerabiles 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 ✠ dixit, deditque discipulis 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

**W**HO, 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.

sold. The following two signs of the cross signify the person of Judas the seller, and of Christ Who was sold.

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.

Jesus desired intensely to celebrate the Last Supper with His Apostles and institute the Eucharist, because He desired to stay among us to the end of time. "Having loved His own who were in the world, He loved them to the end."

FOR THIS IS MY BODY.

**I**N 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. At each of these Consecrations, the Priest makes one sign of the cross foreshadowing His Passion.

The Host and the Chalice upon the altar plead before God on our behalf just as our Lord sacrificed on the Cross pleaded for us on Good Friday because it is identically the same sacrifice which is renewed on our altars in an unbloody manner.

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 chalice itself represents the three theological virtues: its base symbolizes our being rooted in Faith. Its stem rises straight upward in Hope, like a plant

*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**

**U**NDE et mémores, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui, Dómini nostri, tam beátæ passiónis, nec non et ab íferis resurrectionis, sed et in cælos gloriósæ ascensionis: offérimus 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 ætérnæ, et Cálicem ✠ salutis perpétuæ.

*Extending his hands, he proceeds:*

**S**UPRA quæ propítio ac seréno vultu respícere 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:*

**S**UPPLICES te rogámus, omnípotens Deus: jube hæc perférri per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divinæ majestátis tuæ: ut quotquot *he kisses the altar* ex hac altáris participatióne sacrosánctum Fílii 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 repleámur. *He joins his hands.* Per eúmdem Christum Dóminum nostrum. Amen.



### c) Oblation of the Victim to God

**W**HEREFORE, 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.

**U**PON 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.

**W**E 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.

seeking the sun or our soul seeking the heights of heaven. Finally, the cup of the chalice opens like a flower in full bloom, representing the flowering of Charity, which we imbibe from the Holy Sacrifice.

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.*

The Priest asks God not to resist the pleading of His Son for us, as He did not resist the less perfect victims of Abel the Just, of Abraham the Leader of the people, and of Melchisedech the Priest.

*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.*

Man no longer has a role, except to be bent down in humility and gratitude before what is now taking place between the omnipotence of God and the omnipotence of the Host.

*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

**M**EMENTO étiam, Dómine, famulórum famularúmque tuárum **N.** et **N.**, qui nos præcessérunt cum signo fidei, et dormiunt 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 refrigerií, lucis et pacis, ut indúlgeas, deprecámur. *He joins his hands, and bows his head.* Per eúndem Christum Dóminum nostrum. Amen.

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

### b) Invocation of the Saints

**N**OBIS quoque peccatóribus, *he extends his hands, and continues in a low voice,* famulí tuis, de multitúdine miseratiónum tuárum sperántibus, partem áliquam et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martíribus: cum Joánne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed véniaë, 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.

**P**ER quem hæc ómnia, Dómine, semper bona creas, sanctí ✠ ficas, viví ✠ ficas, bene ✠ dicis 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:*

**P**ER IP ✠ SUM, ET CUM IP ✠ SO, ET IN IP ✠ SO,

## 24. THE PRAYERS AFTER THE CONSECRATION

### a) Commemoration of the Dead

**B**E 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

**T**O 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.

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

**T**HROUGH ✠ 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.

The preceding prayer is a *memento mori* for the living. We are strangers and pilgrims upon earth, like our fathers before us. Our days are as a shadow, and there is no permanent remaining. Soon we shall be standing on the brink of the grave, and we pray that the Lord would receive us, in His mercy, into the eternal dwellings of light. 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 offertory.

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."

The sign of the cross is now made with the sacred Body of the Lord three times over the chalice of His precious Blood, when Christ Himself is mentioned, and twice before the chalice when the Father



*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 insti-  
tutióne formáti, audémus dícere:

*He extends his hands.*

**P**ATER 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 debitóribus nostris. Et ne nos  
indúcas in tentatiónem.

**R.** Sed líbera nos a malo.

*The Priest then says Amen in a low voice.*

Amen.

### 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:*

**L**IBERA nos, quæsumus, Dómine, ab óm-  
nibus malis, prætérítis, præsentibus et  
futúris: et intercedénte beáta et gloriósa sem-  
per Vírgine Dei Genetríce María, cum beátis  
Apóstolis tuis Petro et Paulo, atque Andréa,  
et ómnibus Sanctis, *signing himself with the  
paten* da propítius pacem in diébus nostris:  
*he kisses the paten* ut, ope misericórdiæ tuæ  
adjúti, et a peccáto simus semper líberi et  
ab omni perturbatióne secúri.





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

ALL HONOR AND GLORY,

FOR EVER AND EVER.

**R.** Amen.

## C. FROM THE PATER NOSTER TO THE ABLUTIONS

### 25. THE PATER NOSTER

LET US PRAY.

Taught by the precepts of salvation, and following the Divine commandment, we make bold to say:

**O**UR 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.

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

Amen.

### 26. THE LIBERA NOS AND THE FRACTION OF THE HOST

**D**ELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the saints, mercifully grant peace in our days: that through the help of Thy mercy we may always be free from sin and safe from all trouble.

and the Holy Ghost are mentioned. 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.

#### **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.

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

By the sign of the cross with the paten, the Priest expresses symbolically the desire of participating in that peace which Christ bought for us by His Cross and by the sacrifice of His Body, for soon we will place the broken host on the paten. The kissing of the paten is a sign of love and reverence toward this "new sepulcher" of the holy Body of Christ.

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 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:*

**H**ÆC commíxtio, et consecrátio Córporis  
et Sánguinis Dómini nostri Jesu Chris-  
ti, 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:*

**A**GNUS Dei, qui tollis peccáta mundi:  
miserére nobis.

Agnus Dei, qui tollis peccáta mundi: miserére  
nobis.

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

In Masses for the Dead, he  
says twice, instead of *Miserere*  
*nobis*:

Dona eis réquiem.

And lastly:

Dona eis réquiem sempitérnam.

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.

**M**AY 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

**L**AMB 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.

Grant them rest.

Grant them eternal rest.

The Host is broken over the chalice, to indicate that the Blood contained in the chalice proceeds from the broken Body of Christ. The breaking of the Host into three pieces distinguishes Christ's Mystical Body according to its various states: the Church Triumphant, the Church Militant, and the Church Suffering.

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.

Likewise, the three signs of the cross at *Pax Domini* represent our Lord's Resurrection on the third day. This is the ninth occasion during the sacrifice itself on which signs of the cross are made, and complete the representation of Christ's Passion.

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. His designation as a Lamb refers also to the patience and voluntary resignation with which He subjected Himself to suffering and death. The invocation also proclaims Christ's divinity. He is the sacrificial Lamb, that takes away the sins of the world only because He is the beloved Son in Whom God is well pleased.

## 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:*

In Masses for the Dead, the first of the following prayers is omitted.

### a) Prayer for Peace

**D**OMINE Jesu Christe, qui dixisti Apóstolis tuis: Pacem relinquo 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, except Masses for the Dead, the kiss of peace is now given; the Celebrant kisses the altar, then saluting the Deacon, says:*

℣. Pax tecum.

℞. Et cum spíritu tuo.

### b) Prayer for Sanctification

**D**OMINE Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spíritu 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 permittas: Qui cum eódem Deo Patre et Spíritu Sancto vivis et regnas, Deus, in sæcula sæculórum. Amen.

### c) Prayer for Grace

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



## 29. THE PRAYERS FOR HOLY COMMUNION

### a) Prayer for Peace

**O**LORD 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.

*V.* Peace be with thee.

*R.* And with thy spirit.

### b) Prayer for Sanctification

**O**LORD 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

**L**ET 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.

The interior peace of knowing ourselves reconciled to God by the remission of sin and united to Him in mystical friendship, as well as the exterior peace of concord and union with our neighbor, Christ acquired by His death and bequeathed to us as a precious heritage. The Church appeals to the promise and legacy of the Savior as she prays for peace, confident of being heard.

The kiss of peace prepares us for the actual or at least the spiritual reception of the Sacrament of charity and concord. It "reconciles and unites souls to one another, procuring an entire oblivion of all offenses. It is a sign that minds are again reconciled with one another, and that all remembrance of injustice suffered in the past is banished from the heart" (St. Cyril of Jerusalem).

The Priest first kisses the altar, symbol of Christ Himself, and the peace received from Christ is then passed to the ministers.

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.

The Priest humbly confesses his own unworthiness to receive His God in Holy Communion, and with fervor begs of the Savior that He would at all times avert from him the misfortune of an unworthy Communion. Confiding in the goodness of our Lord, the Priest goes on to pray that his soul and body may be healed of every weakness and frailty by reception of the Sacrament, and be preserved and safeguarded for life eternal.

### 30. THE PRAYERS AT THE COMMUNION

#### a) Communion of the Priest

*The Celebrant genuflects, rises, and says:*

**P**ANEM 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:*

**D**OMINE, 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:*

**C**ORPUS 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:*

**Q**UID retribuam Dómino pro ómnibus, quæ retribuit mihi? Cálícem 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:*

**S**ANGUIS 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.

**L**ORD, 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 Capharnaum, 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.

**M**AY 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.

**W**HAT 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.

God has no need of our gifts. The most acceptable thanksgiving to His Heart, consumed with love for us, is to esteem His benefits. The Priest gives thanks by asking for more grace. He extends his hand to take up the chalice.

**M**AY the Blood of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

We should approach the Son of God in Holy Communion with a sort of admiration, burning to have some small part in the courage of the One humiliated beyond imagining, and showing our gratitude by humbling ourselves courageously and continuing the same struggle, to taste the same victory.

**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:*

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

*And then he says three times:*

**D**OMINE, 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:*

**C**ORPUS 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:*

**Q**UOD ore súmpsimus, Dómine, pura mente 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:*

**C**ORPUS 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.*

### **32. THE COMMUNION VERSE**

*Tob. 12:6*

**B**ENEDICIMUS Deum cœli, et coram ómnibus vivéntibus confitébimur ei: quia fecit nobiscum misericórdiam suam.





**b) Communion of the Faithful**

**B**EHOLD the Lamb of God, behold Him  
Who taketh away the sins of the world.

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

**M**AY the Body of our Lord Jesus Christ  
preserve thy soul unto life everlasting.  
Amen.

### 31. THE PRAYERS DURING THE ABLUTIONS

**G**RANT, 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.

**M**AY 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

(SEE PROPER OF MASS FOR THE DAY)

WE bless the God of heaven, and before all  
living we will praise Him; because He has  
shown His mercy to us.

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 receive our Lord as the tabernacle receives Him, whole and entire, and the angels adore Him in us even as they adore before the altar and before His eternal throne in heaven.

Our Lord desires to come into our souls more than we can desire to receive Him. He was sent by the Father to cast fire upon the earth, and this fire is His love; this fire is Himself in Holy Communion.

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.

We should receive Him as the Blessed Virgin received Him at the Annunciation, concerned only with leaving Him free to act, with a will to conform to His will for the Redemption of the world.

As we come to know Christ in the Mass we cannot do otherwise than to imitate Him; our life, actions, and desires are transformed 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

**P**ROFICIAT nobis ad Salútem córporis et ánimæ, Dómine Deus noster, hujus sacraménti suscéptio: et sempitérnæ sanctæ Trinitátis, ejusdémque indivíduæ unitátis conféssio. 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.

If the Mass is to be followed by a procession, there is said instead of *Ite missa est*:

℣. Benedicámus Dómino.

℞. Deo grátias.

In Masses for the Dead is said:

℣. Requiéscant in pace.

℞. Amen.

In Easter Week is said:

℣. Ite, missa est, allelúia, allelúia.

℞. Deo grátias, allelúia, allelúia.

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

**STAND (High Mass)**

LET US PRAY.

### 33. THE POSTCOMMUNION PRAYERS

(SEE PROPER OF MASS FOR THE DAY)

**O**LORD, our God, may our reception of this Sacrament and our acknowledgment of the holy and eternal Trinity and Its undivided Unity be of avail to us for health of mind and body. Through our Lord.

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

℟. Amen.

The Priest then gives thanks by prayer, as Christ "said a hymn" at the close of the supper with His disciples.

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.

## III. Conclusion of the Mass

### 34. THE DISMISSAL

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

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."

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

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

℣. Let us bless the Lord.  
℟. Thanks be to God.

The Sacrifice is finished, and we are sent into the world to our own sacrifice, and to prove ourselves sons of God and brothers of the Redeemer. We are sent to our post on Calvary, to continue the Redemption of the world.

℣. May they rest in peace.  
℟. Amen.

℣. Go, you are dismissed, alleluia, alleluia.  
℟. Thanks be to God, alleluia, alleluia.

The Mass is ended, but Good Friday is eternally present, acting directly on the altars of the world, and influencing the daily lives of all those who let themselves be sanctified by the Mass.

### 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:*

In Masses for the Dead, or if *Benedicamus Domino* is said, the Blessing is omitted.



**P**LACEAT tibi, sancta Trínitas, obséquium servitútis meæ: et præsta; ut sacrificium, quod óculis tuæ majestátis indignus óbtuli, tibi sit acceptábile, mihiqúe 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.

℟. Et cum spíritu 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 Joánnem.

℟. Glória tibi, Dómine.

*With joined hands he reads:*

*Jn. 1:1-14*

**I**N 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 perhiberet de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhiberet de lúmine. Erat lux vera quæ illúminat



### 35. THE BLESSING

**M**AY 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.

**I**N 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.

The kissing of the altar is a pledge of the holy communion of love in which we live with Christ and His saints, and which at the altar, by the sacrificial celebration, has once again been ratified and strengthened. From this living and mysterious union with Christ, the Priest draws the power to pour out upon the assembled people, in the name of the triune God, the graces of salvation. This is a powerful blessing because it is liturgical: it is always efficacious and fruitful, provided we place no obstacles.

#### 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.

The Mass began with the longing cry of the Old Testament: "Send forth, O Lord, Thy light and Thy truth!" It could not be concluded in a more worthy and more sublime manner than with the words of St. John: "The Word was made flesh, and dwelt among us; and we saw His glory, the glory as of the Only-Begotten of the Father, full of grace and truth."

To adore the Incarnate Son of God and honor the mystery of His Incarnation as the foundation of our adoption as sons of God, we genuflect at the words: *Et Verbum caro factum est.*



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 Regina, 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 exilium, 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 respice: 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 effúndimus, miséricors et benígnus exáudi. Per eúndem Christum Dóminum nostrum.

**R.** Amen.

SANCTE Michaël Archángele, défende nos in prælio, contra nequítiam et insídias diabóli esto præsidium. Imperet illi Deus, súplices deprecámur: tuque, Princeps militiæ cœlestis, Sátanam aliósque spíritus malignos, qui ad perdit-

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.

SAINT Michael, the Archangel, defend us in battle; be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, O Prince of the heavenly host, by the power of God, cast



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

**R.** Amen.

ónem 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 sacratissimum.

**R.** Miserére 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., Regina 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 consórte et) prole régia gratiósus (-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 abscondé me.	Within Thy wounds hide me.
Ne permittas 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).

## PRAYER FOR ALL THINGS NECESSARY TO SALVATION

O MY GOD, I believe in Thee; do Thou strengthen my faith. All my hopes are in Thee; do Thou secure them. I love Thee with my whole heart; teach me to love Thee daily more and more. I am sorry that I have offended Thee; do Thou increase my sorrow.

I adore Thee as my first beginning; I aspire after Thee as my last end. I give Thee thanks as my constant benefactor. I call upon Thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by Thy wisdom, to restrain me by Thy justice, to comfort me by Thy mercy, to defend me by Thy power. To Thee I desire to consecrate all my thoughts, words, actions, and sufferings, that henceforward I may think of Thee, speak of Thee, refer all my actions to Thy greater glory, and suffer willingly whatever Thou shalt appoint.

Lord, I desire that in all things Thy will may be done, because it is Thy will, and in the manner that Thou willest. I beg of Thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul. Give me strength, O my God, to expiate my offenses, to subdue my passions, to overcome my temptations, and to acquire the virtues necessary for my state.

Fill my heart with tender affections for Thy goodness, a hatred of my faults, a love of my neighbor, and a contempt of the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies. Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in affliction, and humble in prosperity. Grant that I may ever be attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular. Assist me, that I may overcome nature, correspond with Thy grace, keep Thy commandments, and work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity. Grant that I may prepare for death, fear Thy judgments, escape hell, and in the end obtain heaven; through the merits of our Lord Jesus Christ. Amen.

## EXPOSITION AND BENEDICTION OF THE BLESSED SACRAMENT

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

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

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

### O SALUTARIS HOSTIA

O SALUTARIS HOSTIA, \* Quæ cœli  
pandis óstium: \* Bella premunt  
hostilia. \* Da robur, fer auxili-  
um.

O SAVING VICTIM, opening wide \*  
The gate of heaven to man below, \*  
Our foes press on from every side: \*  
Thine aid supply, Thy strength  
bestow.

Uni trinóque Dómino \* Sit sem-  
pitérna glória, \* Qui vitam sine  
término \* Nobis donet in pátria.  
Amen.

To Thy great name be endless  
praise, \* Immortal Godhead, One  
in Three! \* Oh, grant us endless  
length of days \* In our true native  
land with Thee. Amen.

### TANTUM ERGO

TANTUM ERGO SACRAMENTUM \*  
Venerémur cernui: \* Et antíquum  
documentum \* Novo cedat ritui: \*  
Præstet fides suppleméntum \*  
Sénsuum deféctui.

DOWN IN ADORATION FALLING, \*  
Lo, the sacred Host we hail, \* Lo,  
o'er ancient forms departing \*  
Newer rites of grace prevail: \* Faith  
for all defects supplying, \* Where  
the feeble senses fail.

Genitóri, Genitóque \* Laus et jubi-  
lácio: \* Salus, honor, virtus quo-  
que \* Sit et benedictio: \* Proce-  
dénti ab utróque \* Compar sit  
laudatio. Amen.

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



**V.** Thou hast given them bread from heaven. (P. T. Alleluia.)

**R.** Containing in itself all sweetness. (P. T. Alleluia.)

*Let us pray.*—O God, Who under a wonderful Sacrament hast left us a memorial of Thy Passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption: Who livest and reignest forever and ever. Amen.

**V.** Panem de cœlo præstitisti eis. (T. P. Alleluia.)

**R.** Omne delectamentum in se habentem. (T. P. Alleluia.)

*Orémus.*—Deus, qui nobis sub Sacraménto mirábili passiónis tuæ memóriam reliquisti: tribue, quæsumus, ita nos Córporis et Sanguinis tui sacra mystéria venerári, ut redemptionis tuæ fructum in nobis júgiter sentiámus: Qui vivis et regnas in sæcula sæculórum. Amen.

### DIVINE PRAISES: BENEDICTUS DEUS

BLESSED be God.  
 Blessed be His holy name.  
 Blessed be Jesus Christ, true  
 God and true Man.  
 Blessed be the name of Jesus.  
 Blessed be His most  
 Sacred Heart.  
 Blessed be His most  
 precious Blood.  
 Blessed be Jesus in the most  
 holy Sacrament of the Altar.  
 Blessed be the Holy Ghost,  
 the Paraclete.  
 Blessed be the great Mother of  
 God, Mary most holy.  
 Blessed be her holy and  
 Immaculate Conception.  
 Blessed be her glorious  
 Assumption.  
 Blessed be the name of Mary,  
 Virgin and Mother.  
 Blessed be St. Joseph, her most  
 chaste Spouse.  
 Blessed be God in His Angels  
 and in His Saints.  
 Amen.

BENEDICTUS DEUS.  
 Benedíctum nomen sanctum ejus.  
 Benedíctus Jesus Christus, verus  
 Deus et verus homo.  
 Benedíctum nomen Jesu.  
 Benedíctum Cor ejus  
 sacratíssimum.  
 Benedíctus Sanguis ejus  
 pretiosíssimus.  
 Benedíctus Jesus in sanctíssimo  
 altáris Sacraménto.  
 Benedíctus Sanctus Spíritus,  
 Paráclitus.  
 Benedícta magna Mater Dei,  
 María sanctíssima.  
 Benedícta sancta ejus et  
 Immaculáta Concéptio.  
 Benedícta gloriósa ejus  
 Assúptio.  
 Benedíctum nomen Mariæ,  
 Virginis et Matris.  
 Benedíctus sanctus Joseph, ejus  
 castíssimus Sponsus.  
 Benedíctus Deus in Angelis suis,  
 et in Sanctis suis.  
 Amen.



## ADOREMUS IN ÆTERNUM

ADOREMUS in ætérnum  
sanctíssimum Sacraméntum!

LET us adore forever the Most  
Holy Sacrament!

## Psalm 116

Laudáte Dóminum, omnes  
gentes: \* laudáte eum, omnes  
pópuli.

O praise the Lord, all ye nations:  
praise Him, all ye people.

Quóniam confirmáta est super nos  
misericórdia ejus: \* et véritas  
Dómini manet in ætérnum.

For His mercy is confirmed  
upon us: and the truth of the  
Lord remaineth for ever.

Glória Patri, et Fílio, et Spirítui  
Sancto.

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

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

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

ADOREMUS in ætérnum  
sanctíssimum Sacraméntum.

LET us adore forever the Most  
Holy Sacrament!

# 1962 ROMAN CATHOLIC DAILY MISSAL



THE LORD IS NIGH UNTO ALL THEM THAT CALL UPON HIM,  
TO ALL THAT CALL UPON HIM IN TRUTH.



## PROPER OF THE SEASON

### FIRST PART OF THE LITURGICAL YEAR

#### THE CHRISTMAS CYCLE (MYSTERY OF THE INCARNATION)

##### I. SEASON OF ADVENT

(from the First Sunday of Advent to December 24)

The liturgical texts used during the four weeks of the season of Advent remind the faithful of the "absence of Christ." Therefore, the Collects of Advent do not end with, "through our Lord Jesus Christ," as during the rest of the year. In a spirit of penance and prayer we await the Mediator, the God-Man, preparing for His coming in the flesh, and also for His second coming as our Judge. The Masses for Advent strike a note of preparation and repentance mingled with joy and hope; hence, although the penitential violet is worn and the Gloria is omitted, the joyous Alleluia is retained. The readings from the Old Testament contained in the Introit, Gradual, Offertory, and Communion of the Masses, taken mostly from the prophecies of Isaiah and from the Psalms, give eloquent expression to the longing of all nations for a Redeemer. We are impressed by repeated and urgent appeals to the Messiah: "Come, delay no longer." The Lessons from St. Paul urge us to dispose ourselves fittingly for His coming. The Gospels describe the terrors of the Last Judgment, foretell the second coming, and tell of the preaching of St. John the Baptist "to prepare the way of the Lord."

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