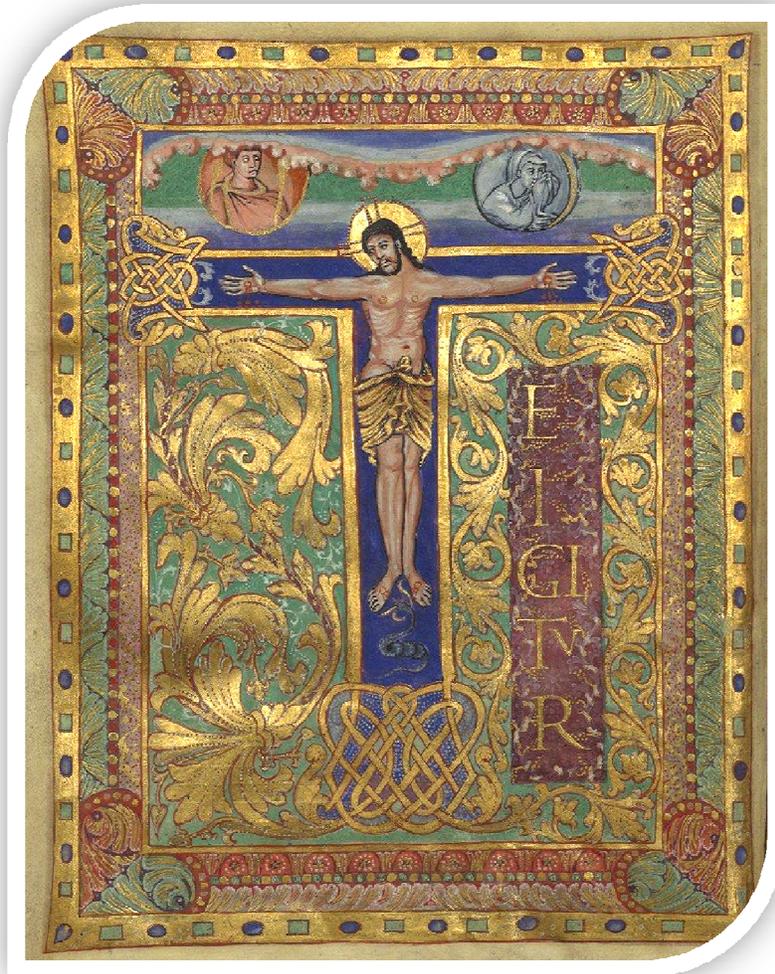


ORDER
of
LOW MASS



Extraordinary Form of the Roman Rite

-Latin and English-

What is the Extraordinary Form?

The *Ordinary Form* of the Mass uses the Roman Missal (the book containing the ceremonies and prayers for Mass) that was revised and published after the Second Vatican Council. The *Extraordinary Form* of the Mass uses the Roman Missal published in 1962, before the revisions following Vatican II. In 2007, with his letter *Summorum Pontificum*, Pope Emeritus Benedict XVI established the 1962 manner of celebrating Mass as a form that all priests of the Latin rite may offer without any special permission and coined the terms “Ordinary Form” and “Extraordinary Form.” The Extraordinary Form is often referred to as “the Tridentine Mass” or simply “the Latin Mass”.

Why celebrate the Extraordinary Form?

Pope Emeritus Benedict XVI said in *Summorum Pontificum*, “The Roman Missal promulgated by Pope Paul VI is the ordinary expression of the ‘Lex orandi’ (Law of prayer) of the Catholic Church of the Latin rite. Nonetheless, the Roman Missal promulgated by St. Pius V and reissued by Blessed John XXIII is to be considered as an extraordinary expression of that same ‘Lex orandi,’ and must be given due honour for its venerable and ancient usage.” He added, in a letter accompanying *Summorum Pontificum*, “[t]here is no contradiction between the two editions of the Roman Missal. In the history of the Liturgy there is growth and progress, but no rupture. What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful. It behooves all of us to preserve the riches which have developed in the Church’s faith and prayer, and to give them their proper place.”

How do I participate in the Extraordinary Form?

At any Mass, the most important thing to do is pray: adore and thank God; offer your own sacrifices to God in union with Christ’s sacrifice; ask God for what you need; receive Holy Communion if this is possible. In the Extraordinary Form the participation of the faithful is more obviously interior rather than exterior. This is still participation, nevertheless, as Pope Emeritus Benedict XVI reminds us:

“One of the principles of the Council’s liturgical reform was, with good reason, the *participatio actuosa*- the active participation of the whole “People of God” in the liturgy. Subsequently, however, this idea has been fatally narrowed down, giving the impression that active participation is only present where there is evidence of external activity. Yet article 30 of *Sacrosanctum Concilium* [of Vatican II] also speaks of silence as a mode of participation.”

In other words, although *participatio actuosa* may have some external manifestation, it is primarily the interior receptivity which comes from the baptised person's making a complete act of the will to unite himself/herself with what is happening at the altar. In the Extraordinary Form the faithful participate silently by uniting their prayers with the Priest and servers, and through making the various gestures (the *Sign of the Cross*, striking their breast during the *I confess*, tracing the cross on their forehead, lips and breast before the Gospel, etc.)

Of course, this means that much of the Mass is in silence. In a noisy world this is difficult for some people these days. Bishop Gilbert of Aberdeen reminds us wisely, however, that before every Mass:

“[we] need to focus ourselves and put aside distractions[.] We want to prepare to hear the word of the Lord in the readings and homily. Surely we need a quiet mind to connect to the great Eucharistic Prayer? And when we receive Holy Communion, surely we want to listen to what the Lord God has to say, ‘the voice that speaks of peace’? Being together in this way can make us one – the Body of Christ – quite as effectively as words. [Moreover] silence [...] signals our reverence for the Blessed Sacrament. It respects the longing of the Holy Spirit to prepare us to celebrate the sacred mysteries. And then the Mass, with its words and music and movement and its own moments of silence, will become more real. It will unite us at a deeper level, and those who visit our churches will sense the Holy One amongst us. ‘Create silence!’ is an imperative. ‘The devil’, said St Ambrose, ‘loves noise; Christ looks for silence.’ ”

Where can I find more information on the Extraordinary Form?

Information on the history, spirituality, and ceremonies of the Extraordinary Form of Mass can be found at www.sanctamissa.org among other places.



For the sake of consistency, where possible, the English text in this booklet follows the approved English translation of the Roman Missal, Third Edition, which is used for the Ordinary Form of the Mass.

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The Mass of the Catechumens

The procession begins.

Stand

*At the foot of the altar, the celebrant begins Psalm 42, alternating with the server.
In some Masses the recitation of this psalm is omitted.*

Kneel

P. In nómine Patris ✠ et Filii et Spíritus Sancti. Amen. **P.** In the name of the Father ✠ and of the Son and of the Holy Spirit. Amen.

P. Introíbo ad altáre Dei. **P.** I will go in to the altar of God.

S. Ad Deum qui laetíficat iuventútem meam. **S.** To God, who gives joy to my youth.

P. Iúdica me, Deus, et discérne causam meam de gente non sancta: ab hómine iniquo, et dolóso érué me. **P.** Judge me, O God, and distinguish my cause from an unholy nation: deliver me from the unjust and deceitful man.

S. Quia tu es, Deus, fortitúdo mea: quare me repulísti, et quare tristis incédo, dum afflígit me inimícus? **S.** For you, O God, are my strength: why have you cast me off, and why do I go mourning whilst the enemy afflicts me?

P. Emítte lucem tuam et veritátem tuam: ipsa me deduxérunt et adduxérunt in montem sanctum tuum, et in tabernácula tua. **P.** Send forth your light and your truth: they have led me, and brought me to your holy hill, and to your tabernacles.

S. Et introíbo ad altáre Dei: ad Deum qui laetíficat iuventútem meam. **S.** And I will go to the altar of God: to God, who gives joy to my youth.

P. Confitébor tibi in cíthara, Deus, Deus meus; quare tristis es, ánima mea, et quare contúrbas me? **P.** I will praise you on the harp, O God, my God. Why are you sorrowful, my soul, and why do you disturb me?

S. Spera in Deo, quóniam adhuc confitébor illi: salutare vultus mei, et Deus meus. **S.** Hope in God, since I will still praise him, the salvation of my countenance and my God.

P. Glória Patri et Fílio et Spíritui Sancto. **P.** Glory be to the Father, and to the Son, and to the Holy Spirit.

S. Sicut erat in princípío et nunc et semper, et in saecula saeculórum. Amen. **S.** As it was in the beginning is now, and ever shall be, world without end. Amen.

P. Introíbo ad altáre Dei.

P. I will go in to the altar of God.

S. Ad Deum qui lætíficat iuventútem
mèam.

S. To God, who gives joy to my youth.

Then the celebrant continues with the other preparatory prayers, including the Confíteor:

P. Adiutórium ✠ nostrum in nómine
Dómini.

P. Our help ✠ is in the name of the
Lord.

S. Qui fecit cælum et terram

S. Who made heaven and earth.

P. Confíteor Deo omnipoténti, Beátae
Maríae semper Virgini, beáto Michaëli
Archángelo, beáto Ioánni Baptístae,
sanctis Apóstolis Petro et Paulo,
ómnibus Sánctis et vobis, fratres: quia
peccávi nimis cogitatíone, verbo et
ópere: **(he strikes his breast three times)**
mea culpa, mea culpa, mea máxima
culpa. Ideo precor beátam Mariám
semper Vírginem, beátum, Michaëlem
Archángelum beátum Ioánnem
Baptístám, Sanctos Apóstolos Petrum et
Paulum, ómnes Sanctos, et vos, fratres,
oráre pro me ad Dóminum Deum
nostrum.

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, and to you, my brothers and
sisters, that I have greatly sinned, in my
thoughts and in my words, and in what
I have done, **(he strikes his breast three
times)** through my fault, through my
fault, through my most grievous fault;
therefore I ask blessed Mary
ever Virgin, blessed Michael the
Archangel, Blessed John the Baptist, the
holy apostles Peter and Paul, all the
angels and saints, and you, my brothers
and sisters, to pray for me to the Lord
our God.

The server(s) pray(s):

S. Misereátur tui Omnípotens Deus, et
dimíssis peccátis tuis, perdúcat te ad
vitam aetérnam.

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

P. Amen.

P. Amen.

The server(s) recite(s) the Confíteor on behalf of all present:

S. Confíteor Deo Omnipoténti, Beátæ
Maríæ semper Virgini, beáto Michaëli
Archángelo, beáto Ioánni Baptístae,
sanctis Apóstolis Petro et Paulo,
ómnibus Sánctis **(they turn to the
celebrant)** et tibi, pater: quia peccávi
nimis cogitatíone, verbo et ópere: **(they
strike their breast three times)** mea
culpa, mea culpa, mea máxima culpa.

S. 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, **(they turn to the celebrant)** and to
you, Father, that I have greatly sinned,
in my thoughts and in my words, and in
what I have done, **(they strike their
breast three times)** through my fault,

Ideo precor Beátam Mariám semper Vírginem, beátum Michaëlem Archángelum, beátum Ioánnem Baptistám, Sanctos Apóstolos Petrum et Paulum, ómnes Sanctos, et te, pater, oráre pro me ad Dóminum Deum nostrum.

through my fault, through my most grievous fault; therefore I ask blessed Mary ever Virgin, blessed Michael the Archangel, Blessed John the Baptist, the holy apostles Peter and Paul, all the angels and saints, and you, Father, to pray for me to the Lord our God.

The celebrant prays:

P. Misereátur vestri omnipotens Deus, et dimíssis peccátis vestris perdúcat vos ad vitam aetérnam.

S. Amen.

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

S. Amen.

The celebrant prays for absolution from God and continues:

P. Indulgéntiam, ✠ absolutiónem, et remissionem peccatórum nostrórum, tríbuat nobis omnipotens et miséricors Dóminus.

S. Amen

P. May ✠ the almighty and merciful Lord grant us forgiveness, absolution, and the remission of our sins.

S. Amen.

P. Deus, tu convérsus vivificábis nos.

S. Et plebs tua lætábitur in te.

P. O God, you will turn and give us life.

S. And your people will rejoice in you.

P. Osténde nobis, Dómine, misericórdiam tuam.

S. Et salutáre túum da nobis.

P. Show us, O Lord, your mercy.

S. And grant us your salvation.

P. Dómine, exáudi oratióem meam.

S. Et clámor meus ad te véniat

P. O Lord, hear my prayer.

S. And let me cry come to you.

P. Dóminus vobiscum.

S. Et cum spírítu tuo

P. The Lord be with you.

S. And with your spirit.

P. Orémus

P. Let us pray.

As the celebrant goes up to the altar, he prays in a low voice:

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

P. Take away from us our iniquities, we beseech you, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies, through Christ our Lord. Amen.

His hands joined, and bowing down over the altar, the celebrant then says:

P. Orámus te, Dómine, per mérita Sanctórum tuórum, quorum relíquiæ hic sunt, *(he kisses the altar stone)* et ómnium Sanctórum: ut indulgére dignéris ómnia peccáta mea. Amen.

P. We beseech you, O Lord, by the merits of your saints, whose relics are here *(he kisses the altar stone)*, and of all the Saints, that you would be pleased forgive all my sins. Amen.

The celebrant recites the Kyrie at the centre of the altar, alternating with the other ministers.

Kýrie, eléison.
Kýrie, eléison.
Kýrie, eléison.

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

Christe, eléison.
Christe, eléison.
Christe, eléison.

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

Kýrie, eléison.
Kýrie, eléison.
Kýrie, eléison.

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

In some Masses, the Gloria is said by the celebrant:

Glória in excélsis Deo et in terra pax homínibus bonæ voluntátis. Laudámus te, benedícimus te, adorámus te, glorificámus te, grátias ágimus tibi propter magnam glóriam tuam, Dómine Deus, Rex cæléstis, Deus Pater omnípotens. Dómine Fili unigénite, Iesu 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, Iesu Christe, cum Sancto Spíritu: in glória Dei Patris. Amen

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

The celebrant kisses the altar, faces the congregation and offers the usual greeting:

P. Dóminus vobiscum.
S. Et cum spíritu tuo.
P. Orémus.

P. The Lord be with you.
S. And with your spirit.
P. Let us pray.

Then the celebrant prays the Collect (proper to the day), after which the servers respond:

S. Amen.

S. Amen.

The Epistle (proper to the day) is read. This will usually be provided in English on another handout. At the conclusion the servers respond:

S. Deo grátias.

S. Thanks be to God.

The celebrant reads the Gradual and the Alleluia or Tract (both proper to the day). These will usually be provided in English on another handout.

The celebrant stands at the centre of the altar and prays:

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

Almighty God, who cleansed the lips of the prophet Isaiah with a burning coal, cleanse my heart and my lips; through your gracious mercy so purify me that I may worthily proclaim your holy Gospel. Through Christ our Lord. Amen.

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

Grant, O Lord, your blessing. May the Lord be in my heart and on my lips that I may proclaim his Gospel worthily and well. Amen.

Stand

The celebrant dialogues with the servers before the Gospel:

P. Dóminus vobiscum.

P. The Lord be with you.

S. Et cum spíritu tuo.

S. And with your spirit.

S. Sequéntia ✠ sancti Evangélii secúndum *N.*

P. The continuation ✠ of the holy Gospel according to *N.*

S. Glória tibi, Dómine.

S. Glory to you, O Lord

The Gospel (proper to the day) is read. This will usually be provided in English on another handout. At the end of the Gospel, the celebrant kisses the book, saying:

Per evangélica dicta,
deleántur nostra delícta.

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

The server says:

S. Laus tibi, Christe.

S. Praise to you, O Christ.

The Mass of the Faithful

Sit

The celebrant kisses the altar, faces the congregation and offers the greeting:

P. Dóminus vobíscum.

S. Et cum spírítu tuo.

P. Orémus.

P. The Lord be with you.

S. And with your spirit.

P. Let us pray.

The celebrant recites the Offertory Antiphon (proper to the day) and then offers the bread:

Súscipe, sancte Pater, omnípotens ætérne Deus, hanc immaculátam hóstiam, quam ego indígnus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerábilibus peccátis, et offénsionibus, et negligétiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus christiánis vivis atque defúntis: ut mihi et illis proficiat ad salutem in vitam ætérnam. Amen.

Accept, O holy Father, almighty and eternal God, this spotless host, which I, your unworthy servant, offer to you, my living and true God, to atone for my innumerable sins, offences, and negligences, on behalf of all here present and likewise for all faithful Christians living and dead, that it may profit me and them as a means of salvation to life everlasting. Amen.

The celebrant makes the Sign of the Cross with the paten and host, and places the host upon the corporal while saying the following prayer. He pours wine and water into the chalice, blessing the water before it is poured, except if it is a Requiem Mass:

Deus, ✠ qui húmánæ substántiæ dignitátem mirábiliter condidísti et mirábiliter reformásti: da nobis, per huius aquæ et vini mystérium, eius divinitátis esse consórtes, qui humanitátis nostræ fieri dignátus est párticeps, Jesus Christus, Fílius tuus, Dóminus noster: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia sæcula sæculórum. Amen.

O God, ✠ who wonderfully created the dignity of human nature and still more wonderfully restored it, grant, we pray, that we may share in the divinity of Christ, who humbled himself to share in our humanity, Jesus Christ, your Son our Lord: Who lives and reigns with you, in the unity of the Holy Spirit one God, forever and ever. Amen.

The celebrant then offers the chalice, makes the Sign of the Cross with it, and places it on the corporal:

Offérimus tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam: ut in conspéctu divínæ majestátis tuæ, pro nostra et totíus mundi salute, cum odóre suavitátis ascéndat. Amen.

We offer unto you, O Lord, the chalice of salvation, entreating your mercy: that our offering may ascend with a sweet fragrance in the sight of your divine majesty for our own salvation, and that of the whole world. Amen.

The celebrant bows and prays:

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

With humble spirit and contrite heart may we be accepted by you, O Lord, and may our sacrifice in your sight this day be pleasing to you, Lord God.

Then, raising his eyes and extending his hands, he says:

Veni, Sanctificátor omnípotens ætérne Deus: et bénedic ✠ hoc sacrificium, tuo sancto nómini præparátum.

Come, Sanctifier, almighty and eternal God, and bless ✠ this sacrifice prepared for the glory of your holy name.

At the right side of the altar, the celebrant washes his hands, praying:

Lavábo inter innocéntes manus meas: et circúmdabo altáre tuum, Dómine. Ut áudiam vocem laudis: et enárrem univérsa mirabília tua. Dómine, diléxi decórem domus tuæ: et locum habitatiónis glóriæ tuæ. Ne perdas cum ímpiis, Deus: ánimam meam, et cum viris sánguinum vitam meam. In quorum mánibus iniquitátes sunt: déxtera eórum repléta est munéribus. Ego autem in innocéntia mea ingressus sum: rédime me, et miserére mei. Pes meus stetit in dirécto: in ecclésiis benedicám te, Dómine. Glória Patri, et Fílio, et Spírítui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen.

I will wash my hands among the innocent, and will encompass your altar, O Lord. That I may hear the voice of praise, and tell of all your wondrous works. I have loved, O Lord, the beauty of your house, and the place where your glory dwells. Take not away my soul, O God, with the wicked, nor my life with bloodthirsty men in whose hands are iniquities: their right hand is filled with gifts. But as for me, I have walked in my innocence; redeem me, and have mercy on me. My foot has stood in the right way; in the churches I will bless you, O Lord. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning is now, and ever shall be. World without end. Amen.

At the centre of the altar, the celebrant bows and prays:

Súscipe, Sancta Trínitas, hanc oblatiónem, quam tibi offérimus ob memóriam passiónis, resurrectiόnis, et ascensiόnis Jesu Christi Dómini nostri, et in honórem beátæ Mariæ semper Vírginis, et beáti Ioánnis Baptístæ, et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium Sanctórum: ut illis proficiat ad honórem, nobis autem ad salútem: et illi pro nobis intercédere dignéntur in cælis, quorum memóriam ágimus in terris. Per eúndem Christum Dóminum nostrum. Amen.

Receive, O Holy Trinity, this oblation which we make to you in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ; and in honour of Blessed Mary ever Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, of these and of all the Saints. To them let it bring honour, and to us salvation, and may they whom we are commemorate here on earth be pleased to plead for us in heaven. Through the same Christ our Lord. Amen.

The celebrant kisses the altar, and turning to the people says the first two words audibly, then turns back to the Altar to finish:

P. Oráte fratres: ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem. **P.** Pray, brethren, that my sacrifice and yours may be acceptable to God, the almighty Father.

S. Suscípiat Dóminus sacrificium de má nibus tuis ad laudem et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ. **S.** May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

The celebrant extends his hands and says the Secret silently. He ends audibly:

P. Per ómnia sæcula sæculórum. **P.** Forever and ever.
S. Amen. **S.** Amen.

The celebrant audibly says the Preface dialogue:

P. Dóminus vobiscum. **P.** The Lord be with you.
S. Et cum spírítu tuo. **S.** And with your spirit.
P. Sursum corda. **P.** Lift up your hearts.
S. Habémus ad Dóminum. **S.** We lift them up to the Lord.
P. Grátias agámus Dómino Deo nostro. **P.** Let us give thanks to the Lord our God.
S. Dignum et iustum est. **S.** It is right and just.

The Preface (Proper to the day) is then read audibly. This will usually be provided in English on another handout. What follows is the Preface of the Holy Trinity used most Sundays:

Vere dignum et iustum est, aéquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.

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 énim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spírítu Sancto, sine differentia discretiónis sentímus. Ut in confessióne veræ sempiternaéque Deitátis, et in persónis proprietas, et in essential únitas, et in maiestáte adorétur æquá litas. For with your Only Begotten Son and the Holy Spirit you are one God, one Lord: not in the unity of a single person, but in a Trinity of one substance. For what you have revealed to us of your glory we believe equally of your Son and of the Holy Spirit, without difference or discrimination, so that, in the confessing of the true and eternal Godhead, you might be adored in what is proper to each Person, their unity in substance, and their equality in majesty.

Quam laudant Angeli atque Archángeli,
Chérubim quoque ac Séraphim: qui non
césant clamáre cotídie, una voce
dicentes:

For this is praised by Angels and
Archangels, Cherubim, too, and
Seraphim, who never cease to cry out
each day, as with one voice they
acclaim:

Kneel

The bells are rung three times, and the Sanctus is recited by the celebrant:

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

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

In a low voice, the celebrant begins the Canon of the Mass:

Te ígitur, clementíssime Pater, per
Iesum Christum Fílium tuum Dóminum
nostrum, súpplices rogámus, ac pétimus
uti accépta hábeas, et benedícas hæc
✠ dona, hæc ✠ múnera, hæc ✠ sancta
sacrificia illibáta in primis, quæ tibi
offérimus pro Ecclésia tua sancta
cathólica: quam pacificáre, custodíre,
adunáre et régere dignéris toto orbe
terrárum: una cum fámulo tuo Papa
nostro **N.**, et Antístite nostro **N.** et
omnibus orthodoxis, atque cathólicæ, et
apostólicæ fidei cultóribus.

To you, therefore, most merciful
Father, we make humble prayer and
petition through Jesus Christ, your Son,
our Lord: that you accept and bless
these gifts, ✠ these offerings, ✠ these
holy and unblemished sacrifices, ✠
which we offer you firstly for your holy
catholic Church. Be pleased to grant her
peace, to guard, unite and govern her
throughout the whole world, together
with your servant **N.** our Pope and **N.**
our Bishop, and all those who, holding
to the truth, hand on the catholic and
apostolic faith.

Meménto, Dómine, famulórum,
famularúmque tuárum **N.** et **N.** et
ómniū circumstántium, quorum tibi
fides cógnita est, et nota devótio, pro
quibus tibi offérimus vel qui tibi
ófferunt: hoc sacrificium láudis, pro se,
suisque ómnibus: pro redemptióne
animárum suárum, pro spe salútis, et
incolumitátis suæ: tibíque reddunt vota
sua ætérno Deo, vivo et vero.

Remember, Lord, your servants **N.** and
N. and all offer you this sacrifice of
praise or they offer it for themselves and
all who are dear to them, for the
redemption of their souls, in hope of
health and well-being, and paying their
homage to you, the eternal God, living
and true.

Communicantes, et memoriam venerantes, in primis gloriosæ simplicis virginis Mariæ, Genitricis Dei et Domini nostri Iesu Christi: sed et beati Ioseph eiusdem virginis Sponsi, et beatorum Apostolorum ac Martyrum tuorum: Petri et Pauli, Andréæ, Iacobi, Ioannis, Thomæ, Iacobi, Philippi, Bartholomæi, Matthæi, Simónis et Thaddæi, Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriani, Lauréntii, Chrysógoni, Ioannis et Pauli, Cosmæ et Damiáni: et omnium Sanctorum tuorum; quorum méritis, precibusque concédas, ut in ómnibus protectionis tuæ muniámur auxílio. Per eúndem Christum Dóminum nostrum. Amen.

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

The bells are rung once. The celebrant spreads his hands over the Offerings and says:

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Dómine, ut placatus accípias: diésque nostros in tua pace dispónas, atque ab æténa damnatióne nos éripi, et in electórum tuórum iúbeas grege numerári. Per Christum Dóminum nostrum. Amen.

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

The celebrant makes five Signs of the Cross over the Offerings, saying:

Quam oblationem tu, Deus, in ómnibus, quæsumus bene ✠díctam, ad✠scríptam, ra ✠tam, rationábilem, acceptabilémque fácere dignéris ut nobis Cor✠pus et San✠guis fiat dilectíssimi Fílii tui Dómini nostri Iesu Christi.

Be pleased, O God, we pray, to ble✠ss, acknow✠ledge, and ap✠prove this offering in every respect; make it spiritual and acceptable, so that it may become for us the Bo✠dy and Blo✠od of your most beloved Son, our Lord Jesus Christ.

The celebrant takes the host in his hands and says:

Qui pridie quam pateretur accépit panem in sanctas ac venerábiles manus suas et elevátis óculis in cælum (*he raises his eyes*) ad te Deum Patrem suum omnipoténtem tibi grátias ágens bene✠dixit, fregit, dedítque discíplis suis, dicens:

On the day before he was to suffer he took bread in his holy and venerable hands, and with eyes raised to heaven (*he raises his eyes*) to you, O God, his almighty Father, giving you thanks he bles✠sed it, broke it, and gave it to his disciples, saying:

Accípíte, et manducáte ex hoc ómnes: Take this, all of you, and eat of it:

HOC EST ENIM CORPUS MEUM.

THIS IS MY BODY.

The celebrant genuflects while the bells are rung once. Then he rises, elevates the Host and the bells are rung three times. Putting the Host on the corporal he genuflects again while the bells are rung once. He then uncovers the chalice and says:

Símili modo póstquam cænátum est accípiens et hunc præclárum cálicem in sanctas ac venerábiles manus suas: item tibi grátias ágens bene✠díxit, dedítque discíplis suis, dicens: In a similar way, when supper was ended, he took this precious chalice in his holy and venerable hands: and once more giving you thanks, bles✠sed it, and gave the chalice to his disciples, saying:

Accípíte et bibíte ex eo ómnes:

Take this, all of you, and drink from it:

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

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

Hæc quotiescúmque fecéritis, in mei memóriam faciétis. As often as you do this, you do it in memorial of me.

The celebrant genuflects while the bells are rung once. Then he rises, elevates the chalice and the bells are rung three times. After putting the chalice on the corporal and covering it, he genuflects again while the bells are rung once. He continues in a low voice:

Unde et mémores, Dómine, nos servi tui, sed et plebs tua sancta, eiúsdem Christi Fílii tui Dómini nostri tam béatæ Passiόνis, nec non et ab ínferis Resurrectiόνis, sed et in cælos gloriósæ Ascensiόνis: offérimus præcláræ maiestáti tuæ, de tuis donis, ac datis, Therefore, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead, and the glorious Ascension into heaven of Christ, your Son, our Lord, we, your servants and your holy people, offer to your glorious majesty, from the gifts that you have given us,

Making the Sign of the Cross five times, the celebrant continues:

hóstiam ✠ puram, hóstiam ✠ sanctam, this pure ✠ victim, this holy ✠ victim,
hóstiam ✠ immaculátam, Panem ✠ this spotless ✠ victim, the holy Bread ✠
sanctum vitæ ætérnæet Cálicem ✠ of eternal life and the Chalice ✠ of
salútis perpétuæ. everlasting salvation.

Supra quæ propítio ac seréno vultu Be pleased to look upon these offerings
respícere dignéris, et accépta habére, with a serene and kindly countenance,
sícuti accépta habére dignátus es and to accept them, as you were pleased
múnera púeri tui iusti Abel, et to accept the gifts of your servant Abel
sacrificium Patriárchæ nostri Abrahæ: et the just, the sacrifice of Abraham, our
quod tibi óbtulit summus sacérdos tuus father in faith, and the offering of your
Melchisedech, sanctum sacrificium, high priest Melchisedech, a holy
immaculátam hóstiam. sacrifice, a spotless victim.

The celebrant bows over the altar with joined hands, saying:

Súplices te rogámus, omnípotens In humble prayer we ask you, almighty
Deus: iube hæc perférri per manus God: command that these gifts be borne
sancti Angeli tui in sublíme altáre tuum, by the hands of your holy Angel to your
in conspéctu divinæ maiestátis tuæ; ut altar on high in the sight of your divine
quotquot ex hac altáris participatióne majesty, so that all of us who through
(*he kisses the altar*) sacrosánctum Fílii this participation at the altar (*he kisses
tui Córpus et Sánquinem the altar*) receive the most holy Bo
sumpsérimus (*he makes the Sign of the Body and Blo
Cross over the Body and Blood of*
Christ in turn) ómni benedictiône and *Blood of your Son (he makes the
Sign of the Cross over the Body and
Blood of Christ in turn)* may be filled
cælésti ✠ (*he makes the Sign of the with every grace ✠ (he makes the Sign
Cross over himself*) et grátia repleámur. of the Cross over himself) and heavenly
Per eúndem Christum Dóminum blessing. Through the same Christ our
nostrum. Amen. Lord. Amen.

He continues:

Meménto étiam, Dómine, famulórum, Remember also, Lord, your servants **N.**
famularúmque tuárum **N.** et **N.** qui nos and **N.**, who have gone before us with
præcessérunt cum signo fídei et the sign of faith and rest in the sleep of
dórmiunt in somno pacis. peace.

(he pauses, and prays briefly for those for whom he offers the Sacrifice)

(he pauses, and prays briefly for those for whom he offers the Sacrifice)

Ipsis, Dómine, et ómnibus in Christo Grant them, O Lord, we pray, and all
quiescéntibus, locum refrigérii, lucis et who sleep in Christ, a place of
pacis, ut indúlgeas, deprecámur. Per refreshment, light, and peace. Through
eúndem Christum Dóminum nostrum. the same Christ our Lord.
Amen. Amen.

The celebrant, saying the following first three words aloud, strikes his breast, and then continues silently:

Nobis quoque peccatóribus fámulis tuis, de multítudine miseratiónum tuárum sperántibus, partem áliquam, e societátem donáre dignéris, cum tuis sanctis Apóstolis et Martyribus: cum Ioánne, Stéphano, Matthia, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Ágatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed vénia, quæsumus, largítor admítte. Per Christum Dóminum nostrum.

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

He makes the Sign of the Cross over the Body and Blood of Christ together, saying silently:

Per quem hæc ómnia, Dómine, semper bona creas, sanctí✠ficas, viví✠ficas, bene✠dícis, et præstas nobis.

Through whom you continue to make all these good things, O Lord; you sanctify them, fill them with life, bless them, and bestow them upon us.

The celebrant uncovers the chalice and genuflects. Holding the Host in his right hand and the chalice in his left, he makes the Sign of the Cross five times over the chalice, saying:

Per ip✠sum, et cum ip✠so, et in ip✠so, est tibi Deo Patri ✠omnipoténti, in unitáte Spíritus ✠ Sancti, omnis honor, et glória.

Through ✠ him, and with ✠ him, and in ✠ him, in the unity of the Holy ✠ Spirit, all glory and honour is yours Almighty ✠ Father.

He puts the Host down, covers the chalice, genuflects, and then says aloud:

Per ómnia sæcula sæculórum.
S. Amen.

For ever and ever.
S. Amen.

The celebrant joins his hands and says:

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

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

He extends his hands and looking at the Host, says aloud:

Pater noster, qui es in cælis: Sanctificetur nomen tuum: Advéniat regnum tuum: Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum quotidiánum da nobis hódie: Et dimítte nobis débita nostra, sicut et nos dismíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem.

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

S. Sed líbera nos a malo.

S. But deliver us from evil.

P. Amen.

P. Amen.

The priest takes the paten between his first and second fingers, and makes the Sign of the Cross with it, saying in a low voice:

Líbera nos, quæsumus, Dómine, ab ómnibus malis, præteritis, præsentibus, et futúris: et intercedénte beáta et gloriósa semper Vírgine Dei Genitríce María, cum beáteis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus anctis, da propítius pacem ✠ in diébus nostris: ut ope misericórdiæ tuæ adiúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri.

Deliver us, O Lord, we pray from all evils, past, present and to come, and by the intercession of the Blessed and glorious ever Virgin Mary, Mother of God, with your blessed apostles Peter and Paul, and Andrew, and all the Saints, graciously grant peace ✠ in our days, that by the help of your mercy we may be always free from sin, and safe from all distress.

He uncovers the chalice, genuflects, takes the Host and breaking it down the middle over the chalice says in a low voice:

Per eúndem Dóminum nostrum Iesum Christum Fílium tuum,

Through the same Lord Jesus Christ, your Son,

He breaks off a Particle from the Host:

Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus,

Who lives and reigns with you in the unity of the Holy Spirit,

He then says audibly:

P. Per ómni sæcula sæculorum.

P. Forever and ever.

S. Amen.

S. Amen.

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

P. Pax ✠ Dómini sit ✠ semper **P.** The peace ✠ of the Lord ✠ be with vobis ✠ cum.
S. Et cum spírítu tuo. **S.** And with your spirit.

He places the Particle in the chalice and says quietly:

Hæc commíxtio et consecrátio Córporis et Sánguini Dómini nostri Iesu Christi, fiat accipiéntibus nobis in vitam ætérnam. Amen. May this mingling and hallowing of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it. Amen.

The priest covers the chalice, genuflects, and then bowing strikes his breast three times, saying aloud:

Agnus Dei, qui tollis peccata mundi: miserere nobis. Lamb of God, you take away the sins of the world: have mercy on us.
Agnus Dei, qui tollis peccata mundi: miserere nobis. Lamb of God, you take away the sins of the world: have mercy on us.
Agnus Dei, qui tollis peccata mundi: dona nobis pacem. Lamb of God, you take away the sins of the world: grant us peace.

He continues silently:

Dómine Iesu Christe, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respicias peccáta mea, sed fidem Ecclésiæ tuæ; eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris: Qui vivis et regnas Deus per ómnia sæcula sæculórum. Amen. Lord Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you; look not on my sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign, one God forever and ever. Amen.

Dómine Iesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spírítu Sancto, per mortem tuam mundum vivificásti: líbera me per hoc sacrosánctum Corpus et Sánguinem tuum ab ómnibus iniquitátibus meis, et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permíttas: Qui cum eódem Deo Patre, et Spírítu Sancto vivis et regnas Deus in sæcula sæculórum. Amen. Lord Jesus Christ, Son of the living God, who, by the will of the Father and the work of the Holy Spirit, through your Death gave life to the world, free me by this, your most holy Body and Blood, from all my sins and from every evil; keep me always faithful to your commandments, and never let me be parted from you. Who with the same God the Father, and Holy Spirit live and reign, God forever and ever. Amen.

Percéptio Córporis tui, Dómine Iesu
Christe, quod ego indígnus súmere
præsúmo, 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

May the receiving of your Body and
Blood, Lord Jesus Christ, which I,
though unworthy, presume to receive,
not bring me to judgment and
condemnation, but through your loving
mercy be for me protection in mind and
body, and a healing remedy. Who live
and reign with God the Father, in the
unity of the Holy Spirit, God forever
and ever. Amen.

He genuflects and taking the Host says:

Panem cæléstem accípiam, et nomen
Dómini invocábo.

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

*Striking his breast he says the following three times, but with only the first words
said audibly. The bells are rung three times.*

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

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

*The celebrant makes the Sign of the Cross over himself with the Host above the
paten, saying silently:*

Corpus ✠ Dómini nostri Iesu Christi
custódiat ánimam meam in vitam
ætérrnam. Amen.

May the Body ✠ of Christ keep my soul
safe for eternal life. Amen.

*He reverently consumes the Host, uncovers the chalice, genuflects and continues
silently:*

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

What return shall I make to the Lord
for all the things that he has given to
me? I will take the chalice of salvation,
and call upon the name of the Lord. I
will call upon the Lord and give praise:
and I shall be saved from my enemies.

*The celebrant makes the Sign of the Cross over himself with the chalice, saying
silently:*

Sanguis ✠ Dómini nostri Iesu Christi
custódiat ánimam meam in vitam
ætérrnam. Amen.

May the Blood ✠ of Christ keep my soul
safe for eternal life. Amen.

He reverently consumes the Precious Blood, genuflects, elevates the Host, and turning towards the people says:

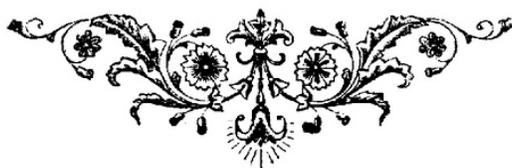
Ecce Agnus Dei, ecce qui tollit peccata mundi.

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

Behold the Lamb of God, behold him who takes away the sins of the world.

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

The bells are rung three times.



Norms for the Reception of Holy Communion

Holy Communion in the Extraordinary Form is received kneeling (unless advanced age or other reason makes this impossible) and must be received on the tongue.

Communion on the hand is not permitted.

If you would like to receive Communion but are unable to approach the altar, please notify the celebrant so that he can bring Communion to you in your seat.

The celebrant distributes Holy Communion to the faithful, praying the following prayer. Note that the communicant does not say Amen:

Corpus ✠ Dómini nostri Iesu Christi custódiat ánimam tuam in vitam ætérnam. Amen. May the Body ✠ of Christ keep your soul safe for eternal life. Amen.

After Communion the celebrant puts any extra Hosts into the tabernacle and taking the chalice, has a server pour in wine. He consumes it and says quietly:

Quod ore sumpsimus, Domine, pura mente capiamus: et de múnere temporáli fiat nobis remédium sempitérnum. What has passed our lips as food, O Lord, may we possess in purity of heart, that what has been given to us in time may be our healing for eternity.

Wine and water are poured into the chalice over the celebrant's fingers. As he dries them he says quietly:

Corpus tuum, Dómine, quod sumpsi, et Sanguis, quem potávi, adhæreat viscéribus meis: et præsta; ut in me non remáneat scélerum mácula, quem pura et sancta refecérunt sacraménta: Qui vivis et regnas in sæcula sæculórum. Amen.	May your Body, O Lord, which I have received and your Blood which I have drunk cleave to my inmost parts, and grant that no stain of sin remain in me; whom these pure and holy Sacraments have refreshed. Who lives and reigns forever and ever. Amen.
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The celebrant consumes the wine and water, cleans the chalice and veils it. He returns to the right side of the Altar and reads the communion verse. Moving to the middle of the altar, he kisses it and says:

P. Dóminus vobiscum.	P. The Lord be with you.
S. Et cum spírítu tuo.	S. And with your spirit.
P. Orémus.	P. Let us pray.

He returns to the right side of the Altar and reads the Postcommunion proper. Returning again to the middle of the Altar, the celebrant kisses it and turns to the people, saying:

P. Dóminus vobiscum.	P. The Lord be with you.
S. Et cum spírítu tuo.	S. And with your spirit.
P. Ite, Missa est.	P. Go forth, the Mass is ended.
S. Deo grátias.	S. Thanks be to God.

Bowing before the Altar the celebrant bows and says silently:

Pláceat tibi, sancta Trínitas, obséqúium servitútis meæ: et præsta; ut sacrificium, quod óculis tuæ majestátis in indígnus óbtuli, tibi sit acceptábile, mihíque, et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.	May the tribute of my homage be pleasing to you, O most holy Trinity. Grant that the Sacrifice which I, unworthy as I am, have offered in the presence of your Majesty, may be acceptable to you. Through your mercy may it bring forgiveness to me and to all for whom I have offered it. Through Christ our Lord. Amen.
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He kisses the Altar, turns to the people and, blessing them, says:

Benedícat vos omnípotens Deus, Pater, ✠ et Fílius, et Spírítus Sanctus.	May Almighty God bless you: the Father, ✠ the Son, and the Holy Spirit.
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The priest goes to the left side of the Altar and says:

Stand

P. Dóminus vobiscum.

S. Et cum spíritu tuo.

P. Inítium ✠ sancti Evangéllii secúndum Ioánnem.

S. Glória tibi, Dómine.

P. The Lord be with you.

S. And with your spirit.

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

S. Glory to you, O Lord.

In princípío erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et viat erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

Fuit homo missus a Deo, cui nomen erat Ioáannes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine.

There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light.

Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his, qui credunt in nómine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt.

The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

ET VERBUM CARO FACTUM EST

(all genuflect)

et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis.

S. Deo grátias.

**AND THE WORD
WAS MADE FLESH**

(all genuflect)

and dwelt among us, and we saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth.

S. Thanks be to God.

After the Gospel, the following prayers are said:

Kneel

∇ Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

℟ Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen. (x3)

Hail, Holy Queen, Mother of Mercy, our life, our sweetness, and our hope. To thee to 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 toward us, and after this exile, show unto us the blessed Fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

∇ Pray for us, O holy Mother of God.

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

P. Let us pray.

O God, our refuge and our strength, look down with mercy upon the people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of Saint Joseph her spouse, of the blessed Apostles Peter and Paul, and of all the saints, in Thy 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.

℟ Amen.

Saint Michael the Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, O Prince of the heavenly host, by the power of God, thrust into hell Satan and all the evil spirits who wander through the world seeking the ruin of souls. Amen.

∇ Most Sacred Heart of Jesus,

℟ Have mercy on us. (x3)

