

## RITUS INITIALES

### ACCESSUS AD ALTARE.

**In Missa lecta**, sacerdos ante medium altare paululum stat, mentem elevans ad Deum. Tunc altare osculatur, et signum crucis facit dicens secreto:

In nómine Patris, et Fílii, et Spíritus Sancti. Amen.

*Deinde ad adstantes conversus, manus extendens et iungens, dicit:*

Dóminus vobíscum.

*Adstantes respondent:*

Et cum spírítu tuo.

*Sacerdos responsum inclinans recipit, et descendit in planum, ubi stans ad cornu sinistrum, confessionem facit.*

**In Missa conventuali** sacerdos ad altare accedit dum canitur Introitus.

*Diebus dominicis et sollemnibus, ad gradum sanctuarii orat profunde inclinatus, altare osculo veneratur et vadit ad cathedram. Aliis diebus, ante medium altare inclinatus orat in silentio, et, ipsum altare osculo veneratus, ibi permanet. Finito cantu, vertit se ad conventum et signum crucis cum illo facit, submissa voce dicens:*

In nómine Patris, et Fílii, et Spíritus Sancti. Amen.

*Postea adstantes salutatur, manus extendens et iungens:*

Dóminus vobíscum. *Tunc vadit ad cathedram.*

### ACTUS PAENITENTIALIS.

**In conventu** omittitur quando aliquod Officium in ecclesia Missam praecedit, vel quando fit aliqua benedictio.

**In Missa lecta** semper fit, nisi quando consecutive celebrantur plures Missae, in quo casu omitti potest in secunda et tertia Missa.

*Primum fit examen conscientiae in silentio. Deinde:*

*Sacerdos:* Adiutórium nostrum in nómine Domini.

*Adstantes:* Qui fecit caelum et terram.

*Deinde sacerdos et adstantes simul dicunt:*

Confíteor Deo et vobis, fratres, quia peccávi nimis, mea culpa, per supérbiam, cogitatióne, locutióne, ópere et omissiÓne; precor beátam Mariám, omnes sanctos et vos, fratres, oráte pro me.

*Sacerdos:* Misereátur nostri omnípotens Deus per intercessiÓnem beátæ Mariae et ómnium sanctórum, et dimíttat nobis ómnia peccáta nostra et perdúcat ad vitam aetérnam.

*Adstantes: Amen.*

*In Missa solitaria dicitur:*

Confiteor Deo, quia peccavi nimis, mea culpa, per superbiam, cogitatione, locutione, opere et omissione; precor te, o piissima Dei Génatrix, et vos, omnes sancti, orate pro me.

Misereatur mei omnipotens Deus per intercessionem tuam, o piissima Dei Génatrix, et vestram, omnes sancti, et dimittat mihi omnia peccata mea et perducat ad vitam æternam.

**In Missa lecta,** *post actum paenitentialem sacerdos ante gradum altaris profunde inclinatus orat in silentio. Deinde accedit ad altare, in cuius medio per totam Missam regulariter stabit. Et dicit Introitum.*

Initial rites.

**The approach to the altar.**

*In a read mass, the priest stands a bit before the middle of the altar, raising his mind to God.*

*Then he kisses the altar, and makes the sign of the cross, saying secretly :*

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

*Then, having turned around to the people present, extending and joining his hands, he says :*

The Lord be with you.

*Those present respond :*

And with your spirit.

*The priest receives this answer bowing, and goes down to the lower step, where, standing at the left side, he makes his confession.*

*In a conventual mass, the priest approaches the altar while the Introit is sung. On Sundays and solemn days, having bowed deeply at the step of the sanctuary, he prays, venerates the altar with a kiss, and goes to the cathedra. On other days, having bowed before the middle of the altar, he prays in silence, and, having venerated the altar itself with a kiss, stays there. When the chant has been finished, he turns to the assembly and makes the sign of the cross with it, saying in a low voice :*

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

*Then he greets the people present, extending and joining his hands :*

The Lord be with you.

*Then he goes to the cathedra.*

**The penitential act.**

*In assembly, it is omitted when some Office precedes the Mass in church, or when some blessing is done.*

*In a read mass it is always done, except when multiple masses are celebrated consecutively, in which case it can be omitted in the second and third mass.*

*First an examination of conscience is made in silence. Then :*

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

Present. Who made heaven and earth.

*Then the priest and the people present say together :*

I confess to God, and to you, brothers, that I have sinned very much, by my fault, through pride : in thought, speech, deed, and omission ; I ask blessed Mary, all the saints, and you, brothers : pray for me.

Priest. May almighty God have mercy on us, through the intercession of blessed Mary and of all the saints, and forgive us all our sins, and lead (us) through to eternal life.

Present. Amen.

*In a solitary Mass is said :*

Priest. I confess to God that I have sinned very much, by my fault, through pride, in thought, speech, deed, and omission ; I ask you, o most loving Mother of God, and you, all you saints : pray for me.

May almighty God have mercy on me through your intercession, o most loving Mother of God, and yours, all you saints, and forgive me all my sins and lead (me) through to eternal life.

*In a read mass, after the penitential act, the priest, having bowed deeply before the step of the altar, prays in silence. Then he approaches the altar, in the middle of which, as a rule, he will stand through the whole mass. And he says the Introit.*

## **KYRIE.**

In Missa **lecta** a sacerdote et ministro alternatim dicuntur. In Missa **conveniuali** a duobus choris alternatim cantantur.

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

## **GLORIA IN EXCELSIS.**

*Dicitur sequentibus diebus, si Missa diei celebratur:*

? in sollempnitatibus et infra octavus;

? in dominicis et festis 12 lectionum;

? in Vigiliis Paschae et Pentecostes;

? *in Memoriis B. V. Mariae.*

*Dicitur etiam in sequentibus* **Missis votivis:**

- ? *de SS. Trinitate et de Spiritu Sancto;*
- ? *Domini, praeter Missas de Cruce et de Passione;*
- ? *B. V. Mariae, praeter Missam de Compassione;*
- ? *Ss. Angelorum, S. Ioseph et S. P. N. Brunonis;*
- ? *necnon pro gratiarum actione.*

**Extra conventum** *dici etiam potest ad libitum celebrantis in omnibus Missis cuiusque sancti.*

**Omittitur tamen** *in omnibus Missis Tempore Adventus et Quadragesimae, sollemnitatibus exceptis.*

**Omittitur etiam** *in Missa Dominicae praecedentis infra hebdomadam litata.*

Lória in excélsis Deo. Et in terra pax homínibus bonæ voluntátis. Laudámus te. Benedícimus te. G Adorámus te. Glorificamus te. Grátias ágimus tibi propter glóriam tuam magnam. 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.

#### COLLECTA.

*Sacerdos manus iungens dicit: Oremus.*

*Et paulisper inclinatus orat in silentio. Deinde erigens se collectam dicit, quae sic concluditur:*

*Si dirigitur ad Patrem:*

Per Dóminum nostrum Iesum Christum Fílium tuum / qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus : per ómnia sæculá sæculórum :

*Si dirigitur ad Patrem, sed in fine eius fit mentio Filii:*

Qui tecum vivit et regnat in unitáte Spíritus Sancti, Déus, per ómnia sæculá sæculórum :

*Si dirigitur ad Filium:*

Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti, Déus, per ómnia sæculá sæculórum :

#### Kyrie.

*In a read mass, they are said back and forth by the priest and server. In a conventual mass they are chanted back and forth by two choirs.*

Kyrie, eleison. Kyrie, eleison. Kyrie, eleison. Christe, eleison. Christe, eleison. Christe, eleison. Kyrie, eleison. Kyrie, eleison. Kyrie, eleison.

**Gloria in excelsis.**

*It is said on the following days, if the mass of the day is celebrated :*

- on solemnities and within octaves ;*
- on Sundays and feasts of twelve readings ;*
- on the vigils of Easter and Pentecost*
- on memorials of the Blessed Virgin Mary.*

*It is said furthermore in the following votive masses :*

- of the Holy Trinity and of the Holy Spirit ;*
- of the Lord, except Masses of the Cross and of the Passion ;*
- of the Blessed Virgin Mary, except of the Compassion (Our Lady of Sorrows ?)*
- of the Holy Angels, of St. Joseph, and of our holy father Bruno ;*
- also of thanksgiving.*

*Outside of the assembly, it can furtherbore be said at the celebrant's pleasuer in all masses of any saint.*

*Still, it is omitted in all masses in the season of Advent and of Lent, except on solemnities.*

*Furthermore, it is omitted in the mass of the Sunday preceding, celebrated during the week.*

Glory to God in the highest. And on earth peace to people of good will. We praise you. We bless you. We worship you. We glorify you. We give you thanks on account of your great glory. Lord God, heavenly King, God the Father almighty.

Lord Jesus Christ, only-begotten Son. Lord God, Lamb of God, Son of the Father. Who take away the sins of the world, have mercy on us. Who take away the sins of the world, receive our prayer. Who sit at the right hand of the Father, have mercy on us. For you alone are holy. You alone are Lord. You alone are most high, Jesus Christ.

With the Holy Spirit, in the glory of God the Father. Amen.

Collect.

*The priest, joining his hands, says :*

Let us pray.

*And, having bowed slightly, he prays in silence. Then, straightening himself, he says the collect, which is concluded thus :*

*If it is addressed to the Father :*

Through our Lord Jesus Christ your Son, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever :

*If it is addressed to the Father, but at the end of it mention is made of the Son :*

Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever :

*If it is addressed to the Son :*

Who live and reign with God the Father in the unity of the Holy Spirit, God, forever and ever :

## LITURGIA VERBI

### LECTIO, ETC...

**In Missa lecta**, *sacerdos legere potest lectionem (vel lectiones) versus ad audientes, sicut et Evangelium.*

### EVANGELIUM.

**In Missa lecta ante Evangelium** *sacerdos modice inclinatus manibus iunctis dicit secreto:*

Dóminus sit in corde meo et in lábiis meis, ut recte pro-núntiem Evangélium pacis.

*Sacerdos:* Dóminus vobíscum.

*Minister:* **Et cum spírítu tuo.**

*Sacerdos:* Lécio (Inítium, Conclúsió) sancti Evangélii...

*Et sacerdos cum adstantibus fit signum crucis ad responsionem:*

Glória tibi, Dómine.

*Lecto Evangelio, sacerdos librum osculo veneratur.*

**In Missa conventuali**, *sacerdos accedente diacono caput discooperit, et surgit. Si dies ita fert, imponit incensum turibulo. Diacono dat benedictionem dicens:*

Dóminus sit in corde tuo et in lábiis tuis, ut recte nobis pronúnties Evangélium pacis.

*Et iuvat diacono ad induendam stolam.*

*Proclamationem sancti Evangélii manibus iunctis auscultat.*

### CREDO.

*Dicitur sequentibus diebus, in omnibus Missis de vivis praeter Missam de Vigilia:*

? *in sollemnitatibus, excepta sollemnitate S. Stephani et Feria fí*

*Paschae et Pentecostes;*

? *in Cena Domini;*

? *in dominicis;*

? *in festis 12 lectionum de Domino, de B. V. Maria, necnon de*

*Apostolis et Evangelistis.*

Redo in unum Deum, Patrem omnipoténtem, factorem caeli et terræ, visibílium ómnium et  
C invisibílium.

Et in unum Dóminum Iesum Christum, Fílium Dei unigénitum. Et ex Patre natum ante ómnia  
sæculá. Deum de Deo, lumen de lúmíne: Deum verum de Deo vero. Génitum non factum,

consubstantiálem Patri: per quem ómnia facta sunt. Qui propter nos hómines, et propter nostram salutem descendit de caelis. Et incarnátus est de Spíritu Sancto ex María Vírgine. Et homo factus est. *Sacerdos modice inclinat in venerationem Incarnationis Domini.*

Crucifíxus étiam pro nobis, sub Póntio Piláto passus: et sepúltus est. Et resurréxit tértia die secúndum scriptúras. Et ascéndit in caelum, sedet ad déxteram Patris. Et íterum ventúrus est cum glória iudicáre vivos et mórtuos: cuius regni non erit finis.

Et in Spíritum Sanctum Dóminum, et vivificántem: qui ex Patre Filióque procedit. Qui cum Patre et Fílio simul adorátur et conglorificátur: qui locútus est per Prophétas.

Et unam sanctam, Catholicam et Apostólicam Ecclésiám. Confíteor unum baptísma in remissionem peccatórum. Et exspécto resurrectionem mortuórum. Et vitam futúri saéculi. Amen.

### **ORATIO UNIVERSALIS (IN MISSA CONVENTUALI).**

*Habetur diebus dominicis et diebus sollemnibus quibus Credo cantatur. Sacerdos dicit eius orationem conclusivam.*

The Liturgy of the Word.

The reading, etc.

*In a read mass, the priest can read the the reading or readings turned toward the listeners, as also the Gospel.*

Gospel.

*In a read mass, before the Gospel, the priest, having bowed slightly, having joined his hands, says secretly :*

May the Lord be in my heart and on my lips, that I may rightly pronounce the Gosepl of peace.

Priest. The Lord be with you.

Server . And with your spirit.

Priest. A reading (the beginning, the ending) of the holy Gospel . . .

*And the priest with those present makes the sign of the cross at the response :*

Glory to you, Lord.

*The Gospel having been read, the priest venerates the book with a kiss.*

*In a conventual mass, the priest, when the deacon approaches, uncovers his head and arises. If the day so ordains, he puts incense into the thurible. He gives a blessing to the deacon, saying :*

May the Lord be in your heart and on your lips, that you may rightly pronounce for us the Gospel of peace.

*And he helps the deacon put on his stole. He listens to the proclamation of the holy Gospel with his hands joined.*

*The Creed.*

*It is said on the following days, in all masses of the living, except the mass of vigil :*

*--on solemnities, except the solemnity of St. Stephen and . . . of Easter and Pentecost ;*

*--on Holy Thursday ;*

*--on Sundays ;*

*--on feasts (of the Lord, of the Blessed Virgin Mary, also of apostles and evangelists) of twelve readings.*

I believe in one God, the Father almighty, maker of heaven and of earth, of all visible and invisible things.

And in one Lord Jesus Christ, the only-begotten Son of God. And born of the Father before all ages. God from God, light from light : true God from true God. Begotten, not made, consubstantial with the Father : through whom all things were made. Who on account of us human beings, and on account of our salvation, came down from heaven. And he was enfleshed by the Holy Spirit of the Virgin Mary. And he became a man. *The priest bows a little in veneration of the Incarnation of the Lord.*

Also crucified for us, he suffered under Pontius Pilate : and he was buried. And he rose again on the third day, according to the scriptures. And he ascended into heaven ; he sits at the right hand of the Father. And he will come again with glory to judge the living and the dead : of whose kingdom there will be no end.

And in the Holy Spirit, the Lord and the vivifier : who proceeds from the Father and the Son. Who together with the Father and the Son is worshiped and glorified : who spoke through the prophets.

And in one holy, Catholic, and Apostolic Church. I confess one baptism unto the remission of sins. And I await the resurrection of the dead. And the life of the world to be. Amen.

*The universal prayer (« prayer of the faithful ») (in a conventual mass)*

*It is had on Sundays and solemn days on which the Creed is chanted. The priest says its concluding prayer.*

## LITURGIA EUCHARISTIA

### **OFFERTORIUM.**

**In Missa lecta** *antiphona offertorii omittitur.*

**In Missa conventuali**, *incipiente cantu offertorii, sacerdos ad medium sanctuarium venit. Facta profunda inclinatione, accedit ad altare. Sacerdos corporale explicat. Quando vero aqua in calicem mittitur, dicit:*

De látere Dómini nostri Iesu Christi exívit Sanguis et aqua in remissiónem peccatórum.

*Quando lavat manus dicit:*

Lavábo inter innocétes manus meas, et circúmdabo altáre tuum, Dómine.

*Et duos vel tres versus sequentes:*

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.

*Stans in medio altari sacerdos calicem cum patena superposita elevatum tenens offert, dicens secreto:*  
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.

*Et facit crucem cum ipso calice, dicens:*

In nómine Patris, et Fílii, et Spírítus Sancti. Amen.

*Calicem super corporale reponit, et ante eum patenam, panem consecrandum continentem. Calicem superiori corporalis parte cooperit.*

### **TURIFICATIO (IN MISSA CONVENTUALI).**

*Si incensum adoleri debeat, sacerdos, aqua infusa in calicem, statim oblationem facit. Deinde imponit incensum turibulo et hoc tenet elevatum super oblata dicens:*

Dirigátur, Dómine, orátio mea, sicut incénsum in conspéctu tuo.

*Tunc turificat semel super oblata in modum crucis his verbis:*

In nómine Patris, et Fílii, et Spírítus Sancti. Amen.

*Et semel in modum coronae, ac deinde: ad crucem, ad cornu dextrum, ad cornu sinistrum, et ter inferius ante faciem altaris. Postquam turibulum diacono rediderit, lavat manus atque stat manibus iunctis in cornu altaris, versa facie ad crucem, donec diaconus ter eam turificaverit; tunc ante medium altare manet manibus insertis, dum diaconus illud circuit.*

*Quando vertit se ad populum dicit: Oráte, fratres.*

### **ORATIO SUPER OBLATA.**

*Ad altare reversus sacerdos modicum silentio orat, iunctis manibus. Orationem dicit sine **Orémus**, et sic eam concludit:*

*Si dirigitur ad Patrem:*

Per Christum Dominum nostrum :

*Si dirigitur ad Patrem, sed in fine eius fit mentio Fílii: Qui vivit et regnat per ómnia sæculá sæculórum :*

*Si dirigitur ad Filium:*

Qui vivis et regnas per ómnia sæculá sæculórum :

Liturgy of the Eucharist.

Offertory.

*In a read Mass, the antiphon of the Offertory is omitted.*

*In a conventual Mass, when the chant of the offertory begins, the priest comes to the middle of the sanctuary. After a deep bow has been made, he approaches the altar. The priest unfolds the corporal. And when water is put into the chalice, he says :*

From the side of our Lord Jesus Christ came out Blood and water unto the remission of sins.

*When he washes his hands, he says :*

I shall wash my hands among the innocent, and encompass your altar, Lord.

*And two or three following verses :*

In order that I may hear the voice of praise, and speak forth all your wonders. Lord, I have loved the beauty of your house, and the place of your glory's dwelling. Do not destroy, o Lord, my soul with the impious, and my life with men of blood-guilt.

*Standing at the middle of the altar, the priest, holding the chalice with the paten placed on top, offers it, saying secretly :*

In a spirit of humility and with a contrite mind may we be taken up by you, Lord, and may our sacrifice be made in your sight today in such a way as to please you, Lord God.

*And he makes the sign of the cross with the chalice itself, saying :*

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

*He puts the chalice back on the corporal, and in front of it the paten, holding the bread to be consecrated. He covers the chalice with the top part of the corporal.*

*Incensing (in a conventual mass)*

*If incense is to be smelled, the priest, water having been poured into the chalice, at once makes the offering. Then he puts incense into the thurible and holds this raised above the offerings, saying :*

May my prayer, Lord, be directed like incense in your sight.

*Then he incenses once over the offered things in the form of a cross, with these words :*

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

*And once, in the form of a crown, and then : to the cross, to the right side, to the left side, and thrice below in front of the front of the altar. After he has returned the thurible to the deacon, he washes his hands and stands with joined hands at the side of the altar, his face having been turned to the cross, until the deacon has incensed him thrice ; then he stays in front of the middle of the altar, his hands folded, while the deacon goes around.*

*When he turns himself to the people, he says :*

Pray, brothers.

Prayer over the offerings.

*The priest, having turned again to the altar, prays a bit in silence, with hands joined. He says the prayer without « let us pray, » and ends it thus :*

*If it is addressed to the Father :* Through Christ our Lord.

*If it is addressed to the Father, but at the end of it mention is made of the Son :* Who lives and reigns for ever and ever.

*If it is addressed to the Son : Who live and reign for ever and ever.*

#### PRAEFATIONES

*Sacerdos exspectat donec omnes ad praefationem in silentio audiendam sint parati. Quam introducit, manus ante umeros tenens, dicendo:*

**Sacerdos: Dóminus vobíscum.**

**Adstantes: Et cum spírítu tuo.**

**Sacerdos: Sursum corda. Adstantes: Habémus ad Dóminum. Sacerdos: Grátias agámus**

**Dómino Deo nostro. Adstantes: Dignum et iustum est.**

#### RUBRICAE DE PRAEFATIONE DICENDA.

*Sacerdos modice inclinatur, manibus iunctis, dum dicitur:*

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

Prefaces.

*The priest waits until all are ready to hear the preface in silence. Which [preface] he introduces, holding his hands in front of his shoulders, by saying :*

Priest. The Lord be with you.

Present. And with your spirit.

Priest. Hearts up !

Present. We have them [up] to the Lord.

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

Present : It is right and just.

*The priest is bowed over a bit, with joined hands, when he says :*

Holy, Holy, Holy, Lord God of hosts. The heavens 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.

#### PREX EUCHARISTIA I

*Profunde inclinatus, manibus iunctis.*

*In concelebratione, solus celebrans principalis dicit:*

E ígitur, clementíssime Pater, per Iesum Christum, Filium tuum, Dóminum nostrum, súplices  
T rogámus ac pétimus, uti accépta hábeas et benedícas (*Erígens se signat semel super panem et calicem simul.*)  
hæc dona, hæc múnera, hæc sancta sacrificia illibáta, (*Manibus modo crucifixi extensis.*)

In primis, quæ tibi offérimus pro Ecléسيا 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.

COMMEMORATIO PRO VIVIS.

*Manibus modo crucifixi extensis.*

In concelebratione, *dici potest ab uno e concelebrantibus:*

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

COMMUNICANTES.

In concelebratione, *dici potest ab altero e concelebrantibus.*

Communicántes, et memóriam venerántes, in primis gloriósæ semper Vírginis Mariae, Genetrícis Dei et Dómini nostri Iesu Christi : sed et beáti Ioseph, eiúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, (Iacobi, Ioannis, Thomae, Iacobi, Philíppi, Bartholomæi, Matthaei, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Ioannis et Pauli, Cosmæ et Damiáni) et ómnium Sanctórum tuórum; quorum méritis precibúsque concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. (Per Christum Dóminum nostrum. Amen.)

HANC IGITUR.

In concelebratione, *a solo celebrante principali dicitur:*

Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quaésumus, Dómine, ut placátus accípias, diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi et in electórum tuórum iúbeas grege numerári. (Per Christum Dóminum nostrum. Amen.)

*Manibus expansis super oblata.* In concelebratione, *omnes simul dicunt:*

Quam oblatiónem tu, Deus, in ómnibus, quaésumus, benedíctam, adscríptam, ratam, rationabilem, acceptabilémque f acere dignéris : ut nobis Corpus et Sanguis fiat dilectíssimi Fílii tui (*iungit manus et inclinat.*) Dómini nostri Iesu Christi.

**QUI PRIDIE.**

Qui prídie quam paterétur (*Accipit panem et tenet elevatum.*) accépit panem in sanctas ac venerábiles

manus suas (*Elevat oculos.*) et elevátiŝ óculis in cælum ad te Deum Patrem suum omnipotentem, tibi grátias agéns, benedíxit, fregit, dedítque discípuŝis suis, dicens : (*modice inclinatus*)

**Accípite et manducáte ex hoc omnes / hoc est enim Corpus meum : quod pro vobís tradétur.**

*Corpus Domini elevat in altum, reponit super patenam et profunde inclinat.*

*Accipit utraque manu calicem dicens: Símlí modo, postquam cénátum est : accípiens et hunc præclárum Cálícem in sanctas ac venerábiles manus suas / item tibi grátias agéns benedíxit : dedítque discípuŝis suis, dicens (*modice inclinatus*) :*

**Accípite et bíbite ex eo omnes hic est enim calix Sanguinis mei: novi et ætéŝni testamenti qui pro vobis et pro multis effundétur : in remissíonem peccatórum. Hoc fácite in meam commemoratióŝnem.**

*Calicem paulo altius elevat, super corporale reponit ac cooperit, et profunde inclinat. Manibus modo crucífixi extensis.*

Unde et mémoŝres, Dómine, nos tui servi, sed et plebs tua sancta eíúsdem Christi, Fílii tui, Dómini nostri, tam beatae Passiósniŝ, necnon et ab ínferis Resurrectiósniŝ, sed et in cælos gloriósæ Ascensiósniŝ : offérimus præcláŝræ maiestáti tuæ de tuis donis ac datis hóstiám puram hóstiám sanctam hóstiám immaculátam Panem sanctum vitæ ætéŝnæ : et Cálícem salutís perpétuæ.

Supra quæ propítio ac seréno vultu respícere digneris et accépta habére sícuti accépta habére dignátus es múnera púeri tui iusti Abel et sacrificium Patriáŝrchæ nostri Abrahæ : et quod tibi óbtulit summus sacéŝdos tuus Melchisedech, sanctum sacrificium, immaculatam hóstiám.

*Profunde inclinatus, manibus cancellatis.*

Súpplíces te rogámus, omnípotens Deus iube hæc periéŝri per manus sancti ángeli tui in sublíme altáŝre tuum, in conspéctu divínæ maiestátiŝ tuæ : ut quotquot ex hac altáŝris participatióŝne sacrosánctum Fílii tui Corpus et Sáŝguinem sumpsérimus, (*erectus signat se*) omni benedictiósŝne cælésti et grátia repleámur. (Per Christum Dóminum nostrum. Amen.)

COMMEMORATIO PRO DEFUNCTIS.

*Manibus modo crucífixi extensis. In concelebratione, dici potest ab uno e concelebrantibus:*

Meménto étiam, Dómine, famulóŝrum famularúmque tuáŝrum N. et N., qui nos præcesséŝrunt cum signo fidei, et dóŝrmiunt in somno pacis.

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigérii, lucis et pacis,

ut indulgeas, deprecámur. (Per Christum Dóminum nostrum. Amen.)

*Semel pectus dextera tangit. In concelebratione, dici potest ab altero e concelebrantibus:*

Nobis quoque peccatóribus, fámulis tuis, de multitudíne miseratiónum tuárum sperántibus, partem áliquam et societátem donáre dignéris cum tuis sanctis Apóstolis et Martýribus: cum Ioanne, 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, quaésumus, largítor admítte.

In concelebratione, *celebratis principalis solus dicit:*

Per Christum Dóminum nostrum, per quem hæc ómnia, Dómine, semper bona creas, sanctíficas, vivíficas, benedícis, et præstas nobis.

DOXOLOGIA FINALIS PRECIS EUCHARÍSTICAE.

*Calicem discooperit et profunde inclinat. Tenens hostiam utraque manu super calicem, elevat Corpus et Sanguinem Domini. In concelebratione, omnes dicunt:*

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipoténti, in unitáte Spíritus Sancti, omnis honor et glória per ómnia sæculá sæculórum.

*Adstantes: Amen.*

*Calice et hostia depositis, calicem cooperit et profunde inclinat.*

Eucharistic prayer I.

*Having bowed deeply, with joined hands : in concelebration, only the principal celebrant says :*

Therefore, most clement Father, through Jesus Christ, your Son, our Lord, we humbly beg and ask you, that you consider acceptable and bless (*straightening himself he makes the sign of teh cross over the bread and chalice together*) these gifts, these presents, these holy unblemished sacrifices, (*hands extended in the form of a crucifix*)

First of all, which we offer to you for your holy Catholic Church : the which may you condescend to pacify, to guard, to unite, and to reign throughout the whole world : together with your servant our pope N. and our bishop N. and all orthodox practicers of the Catholic and Apostolic faith.

COMMEMORATION OF THE LIVING. (*Hands stretched out in the form of a crucifix. In concelebration, it can be said by one of the concelebrants :*)

Remember, Lord, your men-servants and women-servants N. and N., and all [here] present, for whom we

offer to you or who offer to you this sacrifice of praise, for themselves and all their own [dear ones] : for the redemption of their souls, for the hope of salvation and of well-being : and render their vows to you, the eternal God, the living and the true.

In communion with, and venerating the memory of, especially the glorious ever-virgin Mary, Mother of our God and Lord Jesus Christ : And also of blessed Joseph, the spouse of the same Virgin, and of your blessed Apostles and Martyrs, Peter and Paul, Andrew, (James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus : Linus, Cleus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian) and of all your Saints ; to whose merits and prayers may you grant that we be fortified in all things by the help of your protection. (Through Christ our Lord. Amen.)

HANC IGITUR (*In concelebration, it is said only by the principal celebrant*) :

Therefore we ask, Lord, that you accept as one pleased this offering of our servitude, and also of your whole family : and arrange our days in your peace, and order that we be snatched from eternal damnation and numbered in the flock of your elect. (Through Christ our Lord. Amen.)

(*Hands spread over the offerings. In concelebration, all say together :*)

Which offering, God, we ask that you condescend to make blessed, reckoned, valid, reasonable, and acceptable in all respects : that it may become for us the Body and Blood of your beloved Son (*he joins his hands and bows*) Jesus Christ.

Who, the day before he suffered (*he takes bread and holds it raised*) he took bread into his holy and venerable hands (*he raises his eyes*) and, having raised his eyes to heaven toward you, God his almighty Father, giving thanks to you, he blessed, broke, and gave it to his disciples, saying :

(*Bowed over a bit*) Take and eat of this, all of you : for this is my Body : which will be handed over for you.

*He holds the Body of the Lord aloft, puts it down upon the paten, and bows deeply. He takes the chalice with both hands, saying :*

In a similar manner, after they had eaten, taking also this distinguished Chalice into his holy and venerable hands, likewise giving thanks to you he blessed and gave it to his disciples, saying :

(*Bowed over a bit*) Take and drink from it, all of you : for this is the chalice of my Blood : of the new and eternal covenant, which will be shed for you and for many unto the remission of sins. Do this unto a commemoration of me.

*He lifts the chalice a little higher, puts it down on the corporal and covers it, and bows deeply. Hands extended in the form of a crucifix :*

Whence, Lord, we your servants, and also your holy people, mindful of the so-blessed Passion of the same Christ, your Son, and also of his Resurrection from hell, but also of his glorious Ascension into heaven : we offer to your excellent majesty, from your gifts and grants, a pure victim, a holy victim, an immaculate

victim, the holy Bread of eternal life : and the Chalice of eternal salvation.

Upon the which may you condescend to look with a propitious and serene countenance and consider acceptable just as you deigned to consider acceptable the gifts of your just servant Abel and the sacrifice of our Patriarch Abraham : and what your high priest Melchisedech offered to you, a holy sacrifice, an immaculate victim.

*(Bowed over deeply, hands intertwined)*

Humbly we ask you, God almighty : order that these things be brought through the hands of your holy angel onto your sublime altar, in the sight of your divine majesty : so that we, however many shall have consumed the holy Body and Blood of your Son from this partaking of the altar (*standing he crosses himself*), we may be filled with all heavenly blessing and grace.

COMMEMORATION OF THE DEAD.

*(Hands having been extended in the form of a crucifix. In concelebration, it can be said by one of the concelebrants)*

Furthermore, Lord, be mindful of your men-servants and women-servants N. and N., who have gone before us with the sign of faith, and sleep in the sleep of peace. We pray, Lord, that you grant to them and to all resting in Christ a place of refreshment, of light, and of peace. (Through Christ our Lord. Amen.)

*He touches his chest once with his right hand. In concelebration, it can be said by another of the concelebrants.*

May you condescend to grant also to us sinners, your servants, hoping in the abundance of your mercies, some share and companionship with your holy Apostles and Martyrs : with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all your Saints : into whose company admit us, not as a reckoner of merit, but as a granter of pardon.

*In concelebration, the principal celebrant alone says :*

Through Christ our Lord, through whom, Lord, you always create, sanctify, vivify, bless and grant to us all these goods.

*He uncovers the chalice and bows low. Holding the host with both hands above the chalice, he elevates the Body and Blood of the Lord.*

*In concelebration, all say :*

Through him, and with him, and in him, is to you, God the almighty Father, in the unity of the Holy Spirit, all honor and glory, forever and ever.



Domine Iesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per piissimam mortem tuam univrsam mundum vivificasti: libera me per hoc sacrosanctum Corpus, et Sanguinem tuum, a cunctis iniquitatibus et peccatis, et a cogitationibus perversis: libera me ab omnibus malis praeteritis, praesentibus, et futuris: et fac me tuis semper obaedire mandatis, et a te numquam separari permittas, Salvator mundi: Qui cum Patre in unitate Spiritus Sancti vivis et regnas, Deus, per omnia saecula saeculorum. Amen.

Percipitio Corporis et Sanguinis tui, Domine Iesu Christe, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam.

*Omnibus dispositis, stans modice inclinatus, sumit socrum Corpus Christi, patena mento supposita. Dein calicem tenens manu dextera, eique purificatorium vel patenam sinistra supponens, Sanguinem Domini sumit.*

*Communicaturo tradens Panem vitae, dicit: **Corpus Christi.***

**R/ Amen.**

*Calicem ministrans dicit: **Sanguis Christi.***

**R/ Amen.**

*Postea silentium per aliquod tempus servatur.*

*Sumpta prima ablutione, et purificato corporali, si opportunum videtur, et patena, ad cornu altaris secundam ablutionem accipit. Ablutiones vino sive aqua facere potest; in secunda vino usus, digitos lavat. Sumpta ablutione, corporale plicat et patenam calici superponit. In Missa **lecta**, Antiphonam Communionis dicit.*

POST COMMUNIONEM.

*Sacerdos manus iungens dicit: **Orémus.***

*Paulisper inclinatus orat in silentio. Deinde erigens se orationem dicit, quae concluditur ut Collecta: vide supra, p. 440.*

**In Missa lecta**, si consecutive alia Missa dicitur, et **in conventu** si aliud Officium in ecclesia sequetur, Missa absolvitur cum **Amen** ad Post Communionem, quae tunc concluditur conclusione brevi, ut supra ad Orationem Super Oblata, p. 443.

*Aliter, versus ad adstantes sacerdos dicit: Dóminus vobiscum. R/. Et cum spíritu tuo.*

*In Missa conventuali, diaconus, in Missa vero lecta ipse sacerdos addit:*

Benedicámus Dómino. R/. Deo grátias.

*Tempore vero Paschali dicitur: Benedicámus Dómino, allelúia, allelúia. R/. Deo grátias, allelúia, allelúia.*

*Versus ad altare, profunde inclinat us, sacerdos dicit secreto:*

Láceat tibi, sancta Trínitas unus Deus, obséquium servitútis meæ: et præsta ut hoc sacrificium laudis,  
P quod indígnus in conspéctu divínæ maiestátis tuæ óbtuli, tibi sit placens: mihíque et ómnibus, pro quibus  
óbtuli, sit te miseránte propitiábile in vitam ætérnam. Amen.

*Osculatur altare, et signum crucis cum adstantibus facit.*

The Rite of Communion.

The Lord's Prayer. (*Hands joined. In concelebration, only the principal celebrant says*)

Admonished by your saving teachings, and formed by divine instruction, we dare to say : (*hands extended in the form of a crucifix. In concelebration, all say*)

Our Father, who art in Heaven, hallowed be thy name ; thy kingdom come ; thy will be done , as it is in heaven, so also on earth. Give us today our daily bread and forgive us our debts, as we also forgive our debtors ; and lead us not into temptation, but deliver us from evil.

*The priest, hands extended in the form of a crucifix, goes on secretly ; in concelebration, only the principal celebrant says in a loud voice :*

Deliver us, we pray, Lord, from all evils ; kindly grant us peace in our days, that, helped by the assistance of your mercy, we be both always free from sin and secure from all anxiety : awaiting the blessed hope and coming of our Savior Jesus Christ.

Lord Jesus Christ, give us that peace, which the world is not able to give.

*Having turned to the people present, and extending his hands and joining them he says :*

The peace of the Lord be with you always.

R/And with your spirit.

*And in a conventual mass, he gives the peace to the deacon.*

FRACTIO.

*He unconverts the chalice, bows deeply, and breaks the eucharistic bread and puts a particle into the chalice while he says :*

Lamb of God, who take away the sins of the world, have mercy on us. Lamb of God, who take away the sins of the world, have mercy on us. Lamb of God, who take away the sins of the world, grant us peace.

COMMUNIO.

*Bowed deeply, the priest rests a little while in meditation, or says one of the following prayers :*

Lord Jesus Christ, Son of the living God, who, according to the will of the Father, while the Holy Spirit was working at the same time, through your most loving death gave life to the whole world : deliver me through this your holy Body and Blood from all iniquities and sins and perverse thoughts : deliver me from all evils past, present, and to be : and make me always obey your commands, and never allow me to be separated from you, Savior of the world : who live and reign with the Father in the unity of the Holy Spirit, God, forever and ever. Amen.

May the partaking of your Body and Blood, Lord Jesus Christ, not occur for me unto judgement and condemnation, but according to your love may it benefit me for the security of mind and body, and for receiving a cure.

*All things having been arranged, standing a bit bent-over, he takes the holy body of Christ, the paten having been put under his chin. Then holding the chalice in his right hand, and putting the purificator or patena under with his left, he takes the Blood of the Lord.*

*He says, giving the Bread of life to a person about to communicate, he says : The Body of Christ.  
R/ Amen.*

*Serving the Chalice he says : The Blood of Christ.  
R/ Amen.*

*After that, silence is kept during some time.*

*The first ablution having been taken, and the corporal having been purified, and the paten, if it seems opportune he takes the second ablution at the side of the altar. It is possible to make the ablutions with wine or water ; a priest having used wine in the second washes his fingers. The ablution having been taken, he folds the corporal and puts the paten on top of the chalice.*

*In a read mass, he says the Antiphon of the Communion.*

Postcommunion.

*The priest, joining his hands, says  
Let us pray.*

*Bowing briefly he prays in silence. Then, straightening up, he says the prayer, which ends like the Collect (see above).*

*In a read mass, if another mass will be said consecutively, and in assembly if another office will follow in the church, the mass is ended with Amen at the postcommunion, which then is concluded with a short ending, as above at the prayer over the things offered.*

*Otherwise, turned to the people present, the priest says :  
The Lord be with you.  
R/ And with your spirit.*

*In a conventual mass the deacon, but in a read mass the priest himself, adds :  
Let us bless the Lord.  
Thanks be to God.*

*But in Paschaltide is said :  
Let us bless the Lord, alleluia, alleluia.  
Thanks be to God, alleluia, alleluia.*

*Having turned to the altar, bowed deeply, the priest says secretly :  
Holy Trinity, one God, may the offering of my servitude be pleasing to you : and grant that this sacrifice of praise, which I, an unworthy man, have offered in the sign of your divine majesty, be pleasing to you : and that it be propitiabile for me and for all for whom I offered it unto eternal life, by your mercy. Amen.*

*He kisses the altar, and makes the sign of the cross with those present.*