<table>
<thead>
<tr>
<th>TABLE OF CONTENTS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Instructions for Use</td>
<td>p. 3</td>
</tr>
<tr>
<td>Prayers at the Foot of the Altar</td>
<td>p. 6</td>
</tr>
<tr>
<td>Glória</td>
<td>p.10</td>
</tr>
<tr>
<td>Offertory</td>
<td>p.14</td>
</tr>
<tr>
<td>The Roman Canon</td>
<td>p.20</td>
</tr>
<tr>
<td>Pater Noster</td>
<td>p.24</td>
</tr>
<tr>
<td>Agnus Dei</td>
<td>p.26</td>
</tr>
<tr>
<td>Communion of the People</td>
<td>p.28</td>
</tr>
<tr>
<td>Salve Regina</td>
<td>p.30</td>
</tr>
<tr>
<td>Last Gospel</td>
<td>p.32</td>
</tr>
<tr>
<td>Latin Pronunciation Guide</td>
<td>p.36</td>
</tr>
<tr>
<td>Commemoration of Our Lady</td>
<td>p.38</td>
</tr>
</tbody>
</table>
DEDICATION

This worship aid is but a tiny reflection of the love and appreciation we have for our good Pastor, Father James Sidoti, and our Parochial Vicar, Father Lucian Beltzner (both O.Carm.). These men have, by their example, constantly shown us great love, dedication, patience, support, and how to live wholesome lives.

Feast of the Assumption, 2017
INTRODUCTION

This Hand Missal is the result of a collaborative effort on the part of Paul Coffey, David Pietrusza, and Tanya Smith, all of St. Joseph’s Church in Troy, NY, and with assistance from the Latin Liturgy Association. It was developed under the auspices and with the encouragement of our priests: Pastor Sidoti, and Parochial Vicar Beltzner.

The Carmelite Rite is a direct derivative of the Rite of the Holy Sepulcher as celebrated in the Holy Land during the Kingdom of Jerusalem, established by the Crusaders in 1099. As such, its provenance exempted it from absorption into the Roman Rite in 1570, when Pope Saint Pius V issued the papal bull Quo Primum Témpore. That Saint had a great respect for tradition and exempted any Latin rite that was already 200 years old or older (at the time of the bull’s promulgation) from conformance to the Roman Rite. Over the objections of St. John of the Cross, the Discalced Carmelites abandoned the Carmelite Rite in favor of the Roman Rite. But those brothers of the “Ancient Observance” did not.

On April 30, 2011, another Pope with great respect for tradition, Benedict XVI, issued an instruction regarding his Apostolic Letter Summórum Pontíficem. Among other clarifications to Summórum Pontíficem, the instruction says, “The use of the liturgical books proper to the Religious Orders, which were in effect in 1962, is permitted.” And so we once again have this beautiful example of a Traditional Latin Mass as celebrated nearly a millennium ago in the Holy City of Jerusalem.
Commemoration of the Blessed Virgin Mary of Mount Carmel  
July 16th  
Greater-double feast, White Vestments  
The St. Andrew Daily Missal  
Father Gaspar Lefebvre  
Imprimatur, 22 Oct. 1945

According to a pious tradition authorized by the liturgy, on the day of Pentecost a number of men who walked in the footsteps of the holy prophets Elias and Eliseus, and whom John the Baptist had prepared for the advent of Jesus, embraced the Christian faith, and erected the first church to the Blessed Virgin on Mt. Carmel, at the very spot where Elias had seen a cloud arise, a figure of the fecundity of the Mother of God. They were called Brethren of Blessed Mary of Mt. Carmel. These religious came to Europe in the thirteenth century and in 1245 Innocent IV gave his approbation to their rule under the general-ship of Simon Stock, an English Saint.

On July 16th, 1251, Mary appeared to this fervent servant and placed in his hands the habit which was to be their distinctive sign.

Innocent IV blessed this habit and attached to it many privileges not only for the members of the Order but for those who entered the Confraternity of our Lady of Mt. Carmel. By wearing the scapular which is in smaller form than the Carmelite Fathers, they participate in all their merits and may hope to obtain through the Virgin a prompt delivery from purgatory, if they have faithfully observed abstinence, chastity according to their state and said the prayers prescribed by John XXII in the Sabbatine bull published on March 3, 1322. The Feast of Our Lady of Mt. Carmel, at first celebrated only in the churches of the Order, was extended to all of Christendom by Benedict XIII in 1726.

INSTRUCTIONS FOR THE USE OF THIS HAND MISSAL TO PARTICIPATE IN THE CELEBRATION OF THE CARMELITE RITE LATIN MASS.

1. This Missal contains the text for the Low (read) Mass and the High (sung) Mass. Words in *italics* refer to the variations in a High Mass. The Solemn High Mass (with Deacon and Subdeacon) is not addressed.

2. Words spoken only by the priest are prefaced with 'P: '. The words of the servers are prefaced with 'S: '. Responses made by the congregation (with the servers) are highlighted — for instance - S: Kyrie, eléison.

3. The symbol † means make the Sign of the Cross. The letter 'N.' represents a name to be inserted. (Such as one of the four Evangelists, the name of the Pope, the name of the local Bishop, and, the names of the living and dead whom we wish to commend to God at this Mass.)

4. This Missal contains only the unchanging part of the Mass, called the 'Ordinary'. The changeable part of the Mass is called the 'Proper' and contains the readings for the day. This is provided as a separate sheet (found loosely inserted, or stacked separately). At the appropriate points, instructions, such as – (see the Mass Proper for today's)

INTROIT

will be found in the Missal and you should then refer to the Mass Proper insert for that content.

5. Instructions for standing, sitting, and kneeling are in parentheses. (At Low Mass, it may be the custom to kneel throughout, except to stand for the Gospel, Creed, and Last Gospel.)

6. The rules in effect in 1962 for the celebration of this form of the Mass are still in effect today. For that reason, Communion is received kneeling (unless disability precludes) and on the tongue, and, there are no Extraordinary Ministers of Holy Communion. The liturgical calendar is the calendar in effect in 1962, with seasons for Epiphany, Septuagesima (pre-Lent), and Pentecost. Unlike the calendar for the Mass of Paul VI, which has a three-year cycle of Sunday readings, the 1962 calendar has only one year of Propers. This means that the readings for the Fourth Sunday after Pentecost, for example, are the same every year.

www.extraordinaryform.org email: help@extraordinaryform.org
### ORDINARY OF THE MASS

**APPROACHING THE ALTAR**

*(Stand)*

(The priest recites Psalm 42 in a lowered voice. This psalm of David is believed to have been composed while in exile, after his son, Absalom, usurped the throne of Israel. David has left the Ark of the Covenant in Jerusalem and does not know if he will ever return. 2 Samuel 15:25-26)

**P:**
- Júdica me, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo et dolóso érue me.
- Quia tu es, Deus, fortitúdo mea: quare me repulísti, et quare tristis incédò, dum affligit me inimicus?
- Ýmitte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua.
- Et introíbo ad altáre Dei: ad Deum qui lætitificat juventútem meam.
- Confitébor tibi in cíthara, Deus, Deus meus: quare tristis es, ánima mea, et quare contúrbas me? Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei, et Deus meus.

(The *Glória Patri* is not said during Passiontide.)


**PREPARATION AT THE ALTAR**

(For a Low Mass, the priest now pours wine and water into the chalice, blessing only the water. In a High Mass, the chalice is prepared in the same manner, but before the Gospel.)

**S:** Benedícite.

**P:** In nómine Patris, et Filii, et Spíritus Sancti.

**S:** Amen.

### A PARTIAL GUIDE TO THE PRONUNCIATION OF ECCLESIASTICAL LATIN:

**VOWELS & DIPHTHONGS:**

<table>
<thead>
<tr>
<th>Long</th>
<th>Short</th>
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A PARTIAL GUIDE TO THE PRONUNCIATION OF ECCLESIASTICAL LATIN:

CONSONANTS:

<table>
<thead>
<tr>
<th>Letter</th>
<th>Pronunciation</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>c</td>
<td>hard (like k) before a, o, and u</td>
<td>confiteor, peccáta</td>
</tr>
<tr>
<td>c</td>
<td>soft (as in chip) before e, i, æ, œ</td>
<td>cíthara, cælum</td>
</tr>
<tr>
<td>cc</td>
<td>soft (like the tch in matches)</td>
<td>ecece</td>
</tr>
<tr>
<td>g</td>
<td>hard (like the g in God) before a, o, and u</td>
<td>Gallus, gaudéte</td>
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<tr>
<td>g</td>
<td>soft (like the g in gentle) before e, i, æ, œ</td>
<td>gens, unigénitus</td>
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<tr>
<td>gn</td>
<td>like the ni in onion</td>
<td>Agnus</td>
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<tr>
<td>gg</td>
<td>like the dj in adjust before e or i</td>
<td>aggéro</td>
</tr>
<tr>
<td>j</td>
<td>like y in yes</td>
<td>judicáre, jube</td>
</tr>
<tr>
<td>r</td>
<td>like the r in three (tongue-rolled)</td>
<td>tres</td>
</tr>
<tr>
<td>t</td>
<td>like ts before i plus a vowel</td>
<td>justitia</td>
</tr>
<tr>
<td>x</td>
<td>like gs in words beginning with ex followed by a vowel, h, or s</td>
<td>exáudi</td>
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</table>

ORDINARY OF THE MASS

APPROACHING THE ALTAR

(Stand)

(The priest recites Psalm 42 in a lowered voice. This psalm of David is believed to have been composed while in exile, after his son, Absalom, usurped the throne of Israel. David has left the Ark of the Covenant in Jerusalem and does not know if he will ever return. 2 Samuel 15:25-26)

P: - Judge me, O God, and distinguish my cause from the unholy nation, deliver me from the unjust and deceitful man. 
- For Thou, O God, art my strength, why hast Thou cast me off? And why do I go about in sadness, while the enemy afflicts me? 
- Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy mount, and into Thy tabernacles. 
- And I will go unto the altar of God: to God, Who gives joy to my youth. 
- I shall praise Thee upon the harp, O God, my God. Why are you sad, O my soul, and why do you disquiet me? 
Hope in God, for I will still praise Him, the salvation of my countenance, and my God.

(The Glória Patri is not said during Passiontide.)

Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

PREPARATION AT THE THE ALTAR

(For a Low Mass, the priest now pours wine and water into the chalice, blessing only the water. In a High Mass, the chalice is prepared in the same manner, but before the Gospel.)

S: Bless.
P: In the name of the Father and of the Son and of the Holy Spirit.
S: Amen.
AND THE WORD WAS MADE FLESH, and dwelt among us, (and we saw His glory, the glory as it were of the only begotten of the Father,) full of grace and truth.

S: Thanks be to God.

P: May our offenses be erased by the words of the Gospel.

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

S: Deo grátias.

P: Per evangélica dicta deleántur nostra delícta.

---

MASS OF THE CATECHUMENS

(“Catechumens” is a Greek word meaning “one who is being instructed.” This part of the Mass is so named because the public penitents and catechumens were allowed to be present at it in order to learn about the faith from the scripture readings and the sermon.)

AT THE FOOT OF THE ALTAR

(Kneel)

P: † In the name of the Father and of the Son and of the Holy Ghost. Amen. Praise the Lord for He is good.

S: For His mercy endures forever.

P: I confess to almighty God, to blessed Mary ever virgin, to our blessed Father Elias, to all the saints and to you, brethren, that I have sinned exceedingly by thought, word, deed, and omission, through my fault. Therefore, I beseech blessed Mary ever Virgin, our blessed Father Elias, all the saints, and you brethren, to pray for me to our Lord Jesus Christ.

S: May almighty God have mercy on you and forgive you all your sins: may He free you from all evil, preserve and confirm you in every good work, and bring you to life everlasting.

P: Amen.

S: I confess to almighty God, to blessed Mary ever virgin, to our blessed father Elias, to all the saints and to you, father, that I have sinned exceedingly by thought, word, deed, and omission, through my fault. Therefore, I beseech blessed Mary ever Virgin, our blessed father Elias, all the saints, and you father, to pray for me to our Lord Jesus Christ.

P: May almighty God have mercy upon you and forgive you all your sins; may He free you from all evil, strengthen and confirm you in every good work, and bring you to life everlasting.

S: Amen.

P: May the almighty and merciful Lord grant us pardon, absolution, and remission of all our sins.

S: Amen.
ever Virgin secure against all enemies.
S: Amen.

(During the Easter season, the *Salve Regina* is replaced by the following:)

P: Queen of Heaven, rejoice, alleluia: because He whom you merited to bear, alleluia, has risen, as He said, alleluia. Pray for us to God, alleluia.
P: Rejoice and be glad, O Virgin Mary, alleluia.
S: For the Lord has truly risen, alleluia.
P: Let us pray. O God, who through the resurrection of Thy Son, our Lord Jesus Christ, did vouchsafe to gladden Thy servants, grant, we beseech Thee, that through his Virgin Mother Mary, we may obtain the joys of everlasting life. Through Christ our Lord.
S: Amen.

**AT THE LEFT SIDE OF THE ALTAR**

P: The Lord be with you.
S: And with your spirit.

P: The beginning of the holy Gospel according to John.
S: Glory be to Thee, O Lord.
P: (silently) Who was born of the Virgin, to the Father, and by the Holy Ghost, forever and ever. Amen.
P: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not that light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God, to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

**AT THE CENTER OF THE ALTAR**

**INTROIT**

P: Kyrie, eléison.
S: Kyrie, eléison.
P: Kyrie, eléison.
S: Christe, eléison.
P: Christe, eléison.
S: Christe, eléison.

(see the Mass Proper for today's)

**INTROIT**

P: Kyrie, eléison.
S: Kyrie, eléison.
P: Kyrie, eléison.
S: Christe, eléison.
P: Christe, eléison.
S: Christe, eléison.

P: Kyrie, eléison.
S: Kyrie, eléison.
P: Kyrie, eléison.
secúros. Per Christum Dóminum nostrum.
S: Amen.

(During the Easter season, the Salve Regina is replaced by the following:)

P: Regina cæli, lætäre, allelúja; quia quem meruísti portáre, allelúja, resurréxit, sicut dixit, allelúja. Ora pro nobis Deum, allelúja.
S: Gaude et lætäre, Virgo María, allejúa.

P: Orémus. Deus, qui per resurrectiónem Filii tui, Dómini nostri Jesu Christi, famíliam tuam laetificáre, dignáte es: præsta, quæsumus, ut per ejus Genetrícum Virginem Mariám, perpétuæ capiámus gáudia vitæ. Per cùndem Christum Dóminum nostrum.
S: Amen.

AT THE LEFT SIDE OF THE ALTAR

(Stand)

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

P: Inítiúm sancti Evangélii secúndum Joánnem.
S: Glória tibi, Dómine.


(Genuflect) ET VERBUM CARO FACTUM EST

P: Our help is in the name of the Lord.
S: Who made heaven and earth.

P: Let us pray. Take away from us all our iniquities, we beseech Thee, O Lord; that with pure minds we may be made worthy to enter into the Holy of Holies. Through Christ our Lord. Amen.

AT THE CENTER OF THE ALTAR

P: We pray Thee, O Lord, by the merits of Thy saints whose relics are here, and of all the saints: that Thou would deign to pardon me all my sins. Amen.

(Only at High Mass when incense is used)

P: Be blessed by Him in Whose honor you are to be burnt.

P: Let my prayer be directed, O Lord, as incense in Thy sight, the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth: and a door round about my lips: that my heart may not incline to evil words: to make excuses in sins.

AT THE RIGHT SIDE OF THE ALTAR

(see the Mass Proper for today's)

INTROIT

AT THE CENTER OF THE ALTAR

P: Lord, have mercy.
S: Lord, have mercy.
P: Lord, have mercy.
S: Christ, have mercy.
P: Christ, have mercy.

S: Lord, have mercy.
P: Lord, have mercy.
S: Lord, have mercy.
(The *Glória* is omitted on Sundays in Advent and Lent)

**(Stand at High Mass)**


**P:** Dóminus vobiscum.

**S:** Et cum spíritu tuo.

**AT THE RIGHT SIDE OF THE ALTAR**

**P:** Orémus.

(see the Mass Proper for today's)

**COLLECT**

**P:** ...per ómnia sæcula sæculórum.

**S:** Amen.

(see the Mass Proper for today's)

**EPISTLE**

**S:** Deo grátias.

(see the Mass Proper for today's)

**GRADUAL**

(or, in Lent, TRACT)

(or, in Eastertide, ALLELUIA)

(At High Mass the chalice is prepared now.)

**AT THE CENTER OF THE ALTAR**

**P:** Jube, Dómine, benédícere. Dóminus sit in corde meo et in lábiis meis ad pronuntiándum sanctum Evangélium pacis. †In nómine Patris, et Fílii, et Spíritus Sancti. Amen.
(Stand at High Mass)

P: Dóminus vobiscum.
S: Et cum spiritu tuo.

P: Orémus.

(see the Mass Proper for today's)

POSTCOMMUNION PRAYER

P: ...per ómnia sǽcula sǽculórum.
S: Amen.

P: The Lord be with you.
S: And with your Spirit.

AT THE CENTER OF THE ALTAR

P: Pray, Lord, a blessing.

(Stand at High Mass)

P: Glory to God in the highest, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father almighty. O Lord Jesus Christ, the only-begotten Son; Lord God, Lamb of God, Son of the Father, Thou Who takest away the sins of the world, have mercy on us; Thou Who takest away the sins of the world; receive our prayer; Thou who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy; Thou alone art the Lord; Thou alone art most high, Jesus Christ, with the Holy Ghost, in the glory of God the Father. Amen.

P: Orémus.  Prótege, Dómine, fámulos tuos subsidiis pacis: et beátæ Mariæ semper Virgínis patrocínii confidéntes, a cunctis hóstiis redde...
AT THE LEFT SIDE OF THE ALTAR
(Stand)

P: Dóminus vobiscum.
S: Et cum spiritu tuo.
P: Sequentia (Initium) sancti Evangélii secúndum (N. of Evangelist).

S: Glória tibi, Dómine.

(see the Mass Proper for today's)

GOSPEL

P: Per evangélica dicta deleántur nostra delícta.

AT THE CENTER OF THE ALTAR
(The Credo is omitted on most weekdays)
(Stand)

P: May the Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

P: What return shall I render unto the Lord for all He has given me? I will take the Chalice of salvation, and I will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

P: May the Blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

P: Behold the Lamb of God, behold Him who takes away the sins of the world.
S: Lord, I am (strike breast) not worthy that Thou should enter under my roof; but only say the word and my soul shall be healed.
S: Lord, I am (strike breast) not worthy that Thou should enter under my roof; but only say the word and my soul shall be healed.
S: Lord, I am (strike breast) not worthy that Thou should enter under my roof; but only say the word and my soul shall be healed.

AT THE COMMUNION RAIL

P: May the Body of our Lord Jesus Christ preserve your soul unto everlasting life. Amen.

AT THE CENTER OF THE ALTAR

P: Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind; and from a temporal gift may it become to us an eternal remedy.
P: May Thy Body, O Lord, which I have consumed, and Thy Blood which I have drunk, cling to my vitals; and grant that no wicked stain may remain in me, whom these pure and holy mysteries have refreshed. Who lives and reigns, forever and ever. Amen.
P: To Thee be praise, glory, and thanksgiving, O holy and blessed and glorious Trinity: Father, Son, and Holy Ghost.

AT THE RIGHT SIDE OF THE ALTAR
(see the Mass Proper for today's)

COMMUNION VERSE


P: Ecce Agnus Dei, ecce qui tollit peccáta mundi.

S: Dómine, non sum (strike breast) dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanátitur ánima mea.

S: Dómine, non sum (strike breast) dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanátitur ánima mea.

S: Dómine, non sum (strike breast) dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanátitur ánima mea.

AT THE COMMUNION RAIL

AT THE CENTER OF THE ALTAR
P: Quod ore súmpsimus, Dómine, pura mente capiámus: et de múneri temporáli fiat nobis remédium sempiternum.


AT THE RIGHT SIDE OF THE ALTAR
(see the Mass Proper for today's)
COMMUNION VERSE

AT THE LEFT SIDE OF THE ALTAR
(Stand)
P: The Lord be with you.
S: And with your spirit.
P: The continuation (beginning) of the holy Gospel according to (N. of Evangelist).
S: Glory to Thee, O Lord.
P: (silently) Who was born of the Virgin, to the Father, and by the Holy Ghost, forever and ever. Amen.

(see the Mass Proper for today's)
GOSPEL

P: May our offenses be erased by the words of the Gospel.

AT THE CENTER OF THE ALTAR
(The Credo is omitted on most weekdays)
(Stand)
P: I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the only-begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, consubstantial with the Father, by Whom all things were made. Who for us men and for our salvation came down from heaven. (Genuflect) AND WAS INCARNATE BY THE HOLY GHOST, OF THE VIRGIN MARY: AND WAS MADE MAN. He was also crucified for us, suffered under Pontius Pilate, and was buried. And on the third day He rose again, according to the Scriptures. He ascended into heaven; He sits at the right hand of the Father. He shall come again with glory to judge the living and the dead. Of Whose kingdom there shall be no end. And in the Holy Ghost, the Lord and giver of life, Who proceeds from the Father and the Son; Who with the Father and the Son is adored and glorified, Who spoke through the Prophets. And in one, holy, Catholic and apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead † and the life of the world to come. Amen.
MASS OF THE FAITHFUL

(Their instruction complete, the catechumens are dismissed and the sacrificial part of the Mass begins for those already baptized.)

P: Dóminus vobiscum.
S: Et cum spiritu tuo.
P: Orémus.

(Sit)
(see the Mass Proper for today’s)
OFFERTORY


(Only at High Mass when incense is used)
P: Ab illo benedicáris, in cujus honóre cremabérís.
P: Incénsum istud a te benedic tum, ascéndat ad te, Dómine, et descéndat super nos misericórdia tua.

AT THE RIGHT SIDE OF THE ALTAR

P: Lavábo inter innocéntes manus meas: et circumdábo altáre tuum, Dómine: Ut áudiam vocem laudis, et enárrem universá mirábilia tua.

(Kneel at High Mass)
P: May this most sacred commingling of the Body and Blood of our Lord Jesus Christ be to me and to all who receive it, health of mind and body; and a salutary preparation for meriting and obtaining eternal life. Through the same Christ our Lord. Amen.
P: Lamb of God, Who takes away the sins of the world, have mercy on us.
P: Lamb of God, Who takes away the sins of the world, have mercy on us.
P: Lamb of God, Who takes away the sins of the world, grant us peace.
P: O Lord Jesus Christ, Who said to Thine Apostles: Peace I leave you, My peace I give you; regard not my sins, but the faith of Thy Church, and deign to grant her peace and to unify her according to Thy will: Who lives and reigns God, forever and ever. Amen.
P: Lord Jesus Christ, Son of the living God, Who, by the will of the Father, with the cooperation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this Thy most sacred Body and Blood, from all my sins and from all evils. Make me always cleave to Thy commandments, and never permit me to be separated from Thee, Who with the same God the Father and the Holy Ghost, lives and reigns, God, forever and ever. Amen.
P: Let not the partaking of Thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation; but through Thy kindness, may it benefit me, a safeguard both of mind and body, and a certain remedy. Who with God the Father, in the unity of the Holy Ghost, lives and reigns God, forever and ever. Amen.
P: Hail, Salvation of the world, Word of the Father, sacred Victim, living Flesh, perfect Deity, true Man: Lord, I am not worthy that Thou should enter under my roof; but only say the word and my soul shall be healed. Lord, I am not worthy that Thou should enter under my roof; but only say the word and my soul shall be healed. Lord, I am not worthy that Thou should enter under my roof; but only say the word and my soul shall be healed.
(Kneel at High Mass)

P: Agnus Dei, qui tollis peccáta mundi: miserére nobis.

P: Agnus Dei, qui tollis peccáta mundi: miserére nobis.

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


P: Percéptio Córporis tui, Dómíne Jesu Christe, quod ego indígnus súmere præsúmo, non mihi provéniat in judícium et condemnatióinem: sed pro tua piétáte prosít mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam: Qui vivís et regnas cum Deo Patre in unitáte Spíritus Sancti, Deus, per ómnia sæcúla sæculórum. Amen.

P: Salve, Salus mundi, Verbum Patris, Hóstia sacra, viva Caro, Déitas íntegra, verus Homo:
Dómíne, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábítur ánima mea.
Dómíne, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábítur ánima mea.
Dómíne, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábítur ánima mea.

MASS OF THE FAITHFUL
(Their instruction complete, the catachumens were dismissed and the sacrificial part of the Mass begins for those already baptized.)

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

(Sit)
(see the Mass Proper for today’s)
OFFERTORY

P: † In the name of the Father and of the Son and of the Holy Ghost. Amen.
P: Receive, O holy Trinity, this offering, which I offer to Thee in memory of the Passion, Resurrection, and Ascension into heaven of our Lord Jesus Christ; and in honor of the blessed and glorious Mother of God, Mary, and of all the saints who have pleased Thee from the beginning of the world; that it may bring honor to them, and, to us, salvation. And through all those who intercede in heaven for us, may it be the salvation of the living and the peace of the dead.

P: May the blessing of almighty God, †Father, Son, and Holy Ghost, descend upon this offering and remain always. Amen.

(Only at High Mass when incense is used)
P: Be blessed by Him in Whose honor you are to be burnt.
P: May this incense, blessed by Thee, ascend to Thee, O Lord, and may Thy mercy descend upon us.
P: Let my prayer be directed, O Lord, as incense in Thy sight, the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth: and a door round about my lips: that my heart may not incline to evil words: to make excuses in sins.

AT THE RIGHT SIDE OF THE ALTAR

P: I will wash my hands among the innocent, and I will compass Thine altar, O Lord, that I may hear the voice of praise: and tell of all Thy
To us sinners also, Thy servants, trusting in the multitude of Thy mercies, deign to grant some part and fellowship with Thy holy Apostles and Martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy Saints, into whose company, we beseech Thee, not as appraiser of merit but as bestower of pardon, to admit us. Through Christ our Lord.

Through Whom, O Lord, Thou always create, sanctify, quicken, bless and bestow upon us all good things. Through Him and with Him and in Him is to Thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory, forever and ever. (aloud, to conclude the Canon)

AT THE CENTER OF THE ALTAR


P: Oráte frátres: ut meum ac vestrum sacrificium acceptáble fiat apud Deum Patrem omnipoténtem.
S: Memor sit Dóminus omnis sacrificii tui, et holocáustum tuum pingue fiat, tribuat tibi secundum cor tuum, et omne consílium tuum confirmet.

P: Dómine, exáudi oratiónum meam: et clamor meus ad te véniat.

(see the Mass Proper for today's)
SECRET PRAYER (silently)

P: ...per ómnia sǽcula sǽculórum. (aloud, to conclude the Secret Prayer) (Stand at High Mass)

S: Amen.

P: Dóminus vobíscum.
S: Et cum spíritu tuo.
P: Sursum corda.
S: Habémus ad Dóminum.
P: Grátias agámus Dómino Deo nostro.
S: Dignum et justum est.


P: To us sinners also, Thy servants, trusting in the multitude of Thy mercies, deign to grant some part and fellowship with Thy holy Apostles and Martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy Saints, into whose company, we beseech Thee, not as appraiser of merit but as bestower of pardon, to admit us. Through Christ our Lord.

P: Through Whom, O Lord, Thou always create, sanctify, quicken, bless and bestow upon us all good things. Through Him and with Him and in Him is to Thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory,

P: Forever and ever. (aloud, to conclude the Canon) (Stand at High Mass)

S: Amen.

P: Let us pray. Admonished by Thy saving precepts, and following Thy divine institution, we dare to say: Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation. And deliver us from evil.

P: Amen.

P: Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious ever-Virgin Mary, Mother of God, together with Thy blessed Apostles, Peter and Paul, and Andrew, and all the Saints, mercifully grant peace in our days, that sustained by the help of Thy mercy, we may be always free from sin and secure from all disturbance. Through the same Jesus Christ, Thy Son, our Lord, Who lives and reigns with Thee, in the unity of the Holy Ghost, God, forever and ever.

S: Amen.

P: The peace of the Lord be always with you.
S: And with your spirit.
wondrous deeds. I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth. Destroy not my soul, O God, with the wicked, nor my life with men of blood. In whose hands are iniquities, their right hand is full with gifts. But I have walked in my innocence: redeem me, and have mercy on me. My foot has stood on the right path; in the churches I will bless Thee, O Lord. Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

AT THE CENTER OF THE ALTAR

P: In a humble spirit and with a contrite heart may we be received by Thee, O Lord: and may our sacrifice be so performed that it be received by Thee this day, and please Thee, O Lord our God.

P: Pray brethren, that my sacrifice and yours may be acceptable to God the Father almighty.

S: May the Lord be mindful of your sacrifice, and may it be your burnt offering of fat. May He grant to you according to your heart, and may He affirm your every purpose.

P: O Lord, hear my prayer: and let my cry come unto Thee.

(see the Mass Proper for today's)

SECRET PRAYER (silently)

P: ...forever and ever. (aloud, to conclude the Secret Prayer)

(Stand at High Mass)

P: The Lord be with you.

S: And with your spirit.

P: Lift up your hearts.

S: We have lifted them up to the Lord.

P: Let us give thanks to the Lord our God.

S: It is fitting and just.
(Some seasons, such as Lent, and some feast days have a Proper PREFACE assigned to them. If today's Mass has a special PREFACE assigned to it, that PREFACE may be found on the Mass Proper insert)

(On most Sundays, the following PREFACE is said)
P: Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui cum unigénito Fílio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in unius singularitáte persónae, sed in unius Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spíritu Sancto, sine differéntia discretiónis sentímus. Ut in confessione veræ sempiternǽque Deitátis, et in persónis proprietas, et in esséntia únitas, et in majestáte adorétur æquálitas. Quam laudant Ángeli atque Archángeli, Chérubim quoque ac Sèraphim: qui non cessant clamáre quotídie, una voce dicéntes:

(On most weekdays, the following PREFACE is said)
P: Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Ángeli, adórant Dominatiónes, tremunt Potestátes. Cæli cælorúmque Virtútes, ac beáta Sèraphim, sócia exsultatióne concélabrant. Cum quibus et nostras voces, ut admiúti júbeas deprecámur, súpplici confessione dicéntes:

(Kneel)

P: Who, the day before He suffered, took bread into His holy and venerable hands, and with His eyes raised to heaven, unto Thee, God, His almighty Father, giving thanks to Thee, He blessed it, broke it, and gave it to His disciples saying:
Take, all of you, and eat of this:
FOR THIS IS MY BODY

P: In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, and giving thanks to Thee, He blessed it, and gave it to His disciples, saying:
Take, all of you, and drink of this:
FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE POURED OUT FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.
As often as you shall do these things, you do them in memory of Me.

P: Wherefore, Lord, we, Thy servants, but also Thy holy people, mindful of the same Christ, Thy Son, our Lord, of His blessed passion, and of His resurrection from the grave, and of His glorious ascension into heaven, offer unto Thy most excellent majesty of Thine own gifts, bestowed upon us, a pure victim, a holy victim, an unspotted victim, the holy Bread of eternal life and the Chalice of everlasting salvation.

P: Deign to regard them with a gracious and serene countenance, and to accept them, as Thou didst deign to accept the gifts of Thy just servant Abel, and the sacrifice of Abraham our Patriarch, and that which Thy chief priest Melchisedech offered to Thee, a holy sacrifice, an unspotted victim.

P: Humbly we pray Thee, almighty God, command these offerings to be borne by the hands of Thy holy Angel to Thine altar on high, in the sight of Thy divine majesty, so that as many of us as shall, by partaking from this altar, consume the most holy Body and Blood of Thy Son, may be filled with every heavenly grace and blessing. Through the same Christ our Lord. Amen.

P: Be mindful also, O Lord, of Thy servants and handmaids N. and N. who have gone before us with the sign of faith and rest in the sleep of peace. To these, O Lord, and to all who rest in Christ, we plead that you grant a place of comfort, light, and peace. Through the same Christ our Lord. Amen.
P: Qui pridie quam pateré tur, accépit panem in sanctas, ac venerábiles
manus suas, et elevá tis óculis in cœlum ad te Deum Patrem suum
omnipoténtem, tibi grátias agens, benedixit, fregit, dedítque discí pulis
suis, dicens:
Accípite, et manducátte ex hoc omnes,
HOC EST ENIM CORPUS MEUM.

P: Sími li modo postquam cæná tum est, accípiens et hunc præ clárum
 Cálicem in sanctas ac venerábiles manus suas: item tibi grátias agens,
benedixit, dedítque discí pulis suis, dicens:
Accípite, et bibite ex eo omnes,
HIC EST ENIM CALIX SÁNGUINIS MEI, NOVI ET Æ TÉRN IN
TESTAMÉNTI: MYSTÉRIUM FÍDEI: QUI PRO VOBIS ET PRO
MUL TIS EFFUNDÉTUR IN REMISSIÓNEM PECCATÓRUM.

Hæc quotiescúmque fecéritis, in mei memóriam facíetis.

P: Unde et mémores, Dómine, nos servi tuí, sed et plebs tua sancta,
ejús dém Christi fili tui Dómini nostri tam bée tae passionís, nec non et
ab in féris resurrectiónís, sed et in cælos gloríosae ascénsiónis: offérimus
præclá ræ majestáti tuae de tuis donis, ac datís, hóstiam puram, hóstiam
sanctam, hóstiam immaculátam, Panem sanctum vitae ætérnae, et
Cálicem salútis perpetuæ.

P: Supra qua propí tio ac serén o vultu respí cere dignéri s; et accépta
habére, sícuti accépta habére dignátus es múnera púeri tui justi Abel, et
sacrificium Patriárchæ nostri Abráhæ: et quod tibi óbtulit summus
sacérdos tuus Melchísedech, sanctum sacrificium, immaculátam
hóstiam.

P: Súpplices te rogámus, omní potens Deus: jube hæc perfí errí per manus
sancti Angeli tui in sublime altáre tuum, in conspéctu divíne majestá tis
tuae: ut quotquot, ex hac altáris participatióne sacrosáctum Filii tui,
Corpus, et Sánguinem sumpsýmus, omni benedictióne cælésti et grátia

P: Meménto étiam, Dómine, famulórum, famularúmque tuarum N. et N.
qui nos præcessérunt cum signo fidei, et dórmuiunt in somno pacís. Ipsi s,
Dómine, et ómnibus in Christo quiescéntibus, locum refrigérii, lucís et
pacis, ut indúlgeas, deprecámur. Per eúndem Christum Dómini nost rnum. Amen.

(Some seasons, such as Lent, and some feast days have a Proper
PREFACE assigned to them. If today's Mass has a special
PREFACE assigned to it, that PREFACE may be found
on the Mass Proper insert)

(On most Sundays, the following PREFACE is said)
P: It is truly fitting and just, proper and beneficial, that we should
always and everywhere, give thanks unto Thee, holy Lord, Father
almighty, everlasting God; Who, with Thine only-begotten Son, and the
Holy Ghost, art one God, one Lord; not in the singularity of one person,
but in the Trinity of one substance. For what we believe from Thy
revelation of Thy glory, the same we believe of Thy Son, the same of the
Holy Ghost, without difference or distinction. So that in confessing the
true and everlasting Deity, particularity in persons, unity in essence, and
equality in majesty may be adored. Which the Angels and Archangels,
the Cherubim, too, and the Seraphim do praise: who cease not to cry out
daily, with one voice saying:

(On most weekdays, the following Preface is said)
P: It is truly fitting and just, proper and beneficial, that we should
always and everywhere, give thanks unto Thee, holy Lord, Father
almighty, everlasting God, through Christ our Lord. Through whom the
Angels praise Thy majesty, the Dominations adore, the Powers tremble:
the heavens and the hosts of heaven, and the blessed Seraphim, together
celebrate in exultation. With whom, we pray Thee, command that our
voices of supplication also be admitted in confessing Thee saying:

(Kneel)
P: Holy, holy, holy, Lord God of Hosts! Heaven and earth are filled with
Thy glory. Hosanna in the highest! †Blessed is He Who comes in the
name of the Lord. Hosanna in the highest!
THE ROMAN CANON  
(silently)

**P:** Te igitur, clementissime Pater, per Jesum Christum Filium tuum, Dóminum nostrum, súpplies rogámus, ac pétimus uti acépta hábeas, et benedicas, hæc dona, hæc múnera, hæc sancta sacrificia illibáta, in primis, quæ tibi offérimus pro Eccléśia tua sancta cathóλica: quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum: una cum fámuio tuo Papa nostro N., et Antístite nostro N. et ómnibus orthodoxóxiis, atque cathóλicae et apostóλicae fidei cultóribus.

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


**P:** Hanc igitur oblatiónem servítús nostræ, sed et cunctæ fæmilæ tuæ, quǽsumus, Dómine, ut placátus accípiás: diéque nostrós in tua pace dispónas, atque ab ætérna damnatióne nos éripí, et in electórüm tuoírum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

**P:** Quam oblatiónem tu, Deus, in ómnibus, quǽsumus, benedictam, adscriptárum, ratam, rationábilemque fácere dignériis: ut nobis Corpus, et Sanguis fiat dilectíssimi Filii tui Dómini nostri Jesu Christi.

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THE ROMAN CANON  
(silently)

**P:** Therefore, most merciful Father, we humbly pray and entreat Thee, through Jesus Christ, Thy Son, Our Lord, that Thou would accept and bless these gifts, these offerings, these holy and spotless sacrifices, which, in the first place, we offer Thee for Thy holy Catholic Church: deign to pacify, to guard, to unite, and to govern her throughout the world, together with Thy servant N., our Pope, and N., our Bishop; and all orthodox believers of the Catholic and apostolic faith.

**P:** Be mindful, O Lord, of Thy servants and handmaids N. and N., and of all here present, whose faith and devotion are known unto Thee, for whom we offer, or who offer to Thee, this sacrifice of praise for themselves, and for all their own, for the redemption of their souls, for their hope of salvation and safety; and who pay their vows to Thee, the everlasting, living, and true God.

**P:** Having communion with, and venerating first of all the memory of the glorious and ever Virgin Mary, Mother of our God and Lord Jesus Christ; and also of blessed Joseph, Spouse of the same Virgin, and of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thadddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyrián, Lawrence, Chrýsogonus, John and Paul, Cosmas and Damian, and all Thy Saints, by whose merits and prayers, grant that in all things we may be defended by the help of Thy protection. Through the same Christ, our Lord. Amen.

**P:** We therefore beseech Thee, O Lord, to graciously accept this oblation of our service, as also of Thy entire family; dispose our days in Thy peace, save us from eternal damnation, and command that we be numbered in the flock of Thine elect. Through Christ our Lord. Amen.

**P:** Which oblation, do Thou, O God, deign in all respects to make blessed, approved, ratified, reasonable and acceptable, so that it may become for us the Body and Blood of Thy most beloved Son, our Lord, Jesus Christ.