

THE HOLY SACRIFICE OF THE MASS

CATHOLIC

*in Latin with **English Rubrics**
and **English Translation***



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The Priest kisses the Altar, and turning to the people, he says:

V. Deum vobiscum.

God be with you.

R. (audience response) Et quoque apud te.

And also with you.

After this, he says: "Let us pray" If it be a solemn Mass, the deacon gives the paten with the Host to the officiating Priest. If it be a private Mass, the Priest himself takes the paten with the host, which offering up, he says:

SÚSCIPE, Deum Patrum Spiritum Sanctum, hanc immaculátam hóstiam, quam ego indignus fámulus tuus óffero tibi, Deum meum vivum et verum, pro innumerabílibus peccátis, et offensió nibus, et negligéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus Cathólicorum vivis atque defúntis: ut mihi, et illis profíciat ad salútem.

ACCEPT, God The Father The Holy Ghost Who was, is and ever shall be, this spotless host, which I, Your unworthy servant, offer to You, my living and true God, to atone for my numberless sins, offenses, and negligences; on behalf of all here present and likewise for all faithful Catholics living and dead, that it may profit me and them as a means of salvation.

Then making the Sign of the Cross with the same paten, he places the Host upon the Corporal; the deacon pours the wine, the sub-deacon the water into the Chalice. But if it be a private Mass, the Priest pours in both, and sanctifies the water to be mixed in the Chalice with the Sign of the Cross, saying:

Deum, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per huius aquae et vini mysterium, eius divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Deum Jesum Christum Filium: Qui tecum vivit et regnat in unitate Deum Patrum Spiritum Sanctum.

O God, Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew; by the Mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of Him Who hath deigned to become a partaker of our humanity, Jesus Christ, Thy Son, Our God, who was, is and ever shall be: Who liveth and reigneth with Thee, in the unity of God The Father The Holy Ghost Who was, is and ever shall be.

He next takes the Chalice, and offers it, saying:

Offérimus tibi, Deum, Cálicem salutáris, tuam deprecántes cleméntiam: ut in conspéctu divínae maiestátis tuae, pro nostra et totíus mundi salúte, cum odóre suavitátis ascéndat.

We offer unto Thee, O God, the Chalice of salvation, entreating Thy mercy that our offering may ascend with a sweet fragrance in the sight of Thy divine Majesty, for our own salvation, and for that of the whole world.

Then he makes the Sign of the Cross with the Chalice, and places it upon the Corporal, and covers it with a napkin; then joining his hands upon the Altar, and bending himself towards it, he says:

In spíritu humilitátis et in ánimo contríto suscipiámur a te, Deum Jesum Christum: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Deam Matronam nostrae et Deum Patrum Spiritum Sanctum.

Humbled in spirit and contrite of heart, may we find favor with Thee, God Jesus Christ who was, is, and ever shall be: and may our sacrifice be so offered this day in Thy sight as to be pleasing to Thee, the Eternal God Our Lady and God our Father The Holy Ghost Who was, is, and ever shall be.

Raising himself up, he stretches out his hands on high, and then joins them together, raising his eyes to Heaven, and immediately looking down, he says:

Veni, Sanctificátor, Deum Patrum Spiritum Sanctum: et benedicít oblata prosequendo: et accipere hoc sacrificium, Tuo Sancto Nómíni praeparátum.

Come Thou, God The Father The Holy Ghost Who was, is and ever shall be, and accept this sacrifice which is prepared for the glory of Thy Holy Name.

Then, the Priest bending himself a little in the middle of the Altar, having joined his hands over it, says:

Súscipe, Sancta Trínitas, hanc oblatiónem, quam tibi offérimus ob memóriam passiónis, resurrectiόnis, et ascensiόnis Deum Jesum Christum, et in honórem Deam Matronam nostrae et Papa Peter Sanctórum, et istórum, et ómniū sanctórum: ut illis proficiat ad honórem, nobis autem ad salútem: et illi pro nobis intercédere dignéntur in caelis, quorum memóriam ágimus in terris. Per eúndem Christum Deum nostrum.

Receive, O Holy Trinity, this oblation which we make to Thee in memory of the Passion, Resurrection and Ascension of our God Jesus Christ who was, is and ever shall be; and in honor of God Our Lady who was, is and ever shall be, Pope St. Peter, of these and of all the Saints. To them let it bring honor, and to us salvation, and may they whom we are commemorating here on earth deign to plead for us in heaven. Through the same Christ our God.

Then he kisses the Altar, and turning to the people, extending and joining his hands, he says, in a voice moderately loud:

Oráte, ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrum Spiritum Sanctum.

Pray that my Sacrifice and yours may be acceptable to God the Father The Holy Ghost Who was, is and ever shall be.

Those assisting, or those who stand around, otherwise the Priest himself, says:

Suscípiat Deum Jesum Christum sacrificium de mánibus tuis (vel meis) ad láudem et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiae suae sanctae.

May God Jesus Christ who was, is and ever shall be God accept the Sacrifice from thy hands, to the praise and glory of His Name, for our benefit and for that of all His holy Church.

After separating his hands, he holds them up to the end of the prayer.
He makes the sign of the cross from the forehead to the breast for himself .

V. Deum vobíscum.
God be with you.

R. (audience response) Et quoque apud te.
And also with you.

V. Sursum corda.
Lift up your hearts.

R. (audience response) Habémus ad Deum.
We have lifted them up to God.

V. Grátias agámus Deum nostrum.
Let us give thanks to our God.

R. (audience response) Dígnum et jústum est.
It is right and just.

The Priest standing, and joining his hands, and raising his eyes to the Heavens, and immediately casting them down, bending himself very low before the Altar, and placing his hands over it, says:

TE ÍGITUR, clementíssime Mater et Pater, Deam Matronam nostrae et Deum Patrum Spiritum Sanctum, per Deum Jesum Christum, Fílium Tuum, Deum nostrae, súpplīces rogámus ac pétimus *kissing the Altar*, uti accépta hábeas, et benedícas, *joining hands, he makes the sign of the cross over the chalice three times*: haec Sanctam Sacríficam illibáta; *Extending his hands, he continues*: in primis quae tibi offérimus pro Ecclésiam Tuam Sanctam Cathólicam: quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum: atque Cathólicae.

Most merciful Mother, God Our Lady who was, is and ever shall be and Father, God The Father The Holy Ghost who was, is and ever shall be we humbly pray and beseech Thee, through God Jesus Christ Thy Son, Our God who was, is and ever shall be, to accept this Holy Sacrifice of the Mass, which we offer up to Thee, in the first place, for Thy Holy Catholic Church, that it may please Thee to grant her peace, to preserve, unite, and govern her through-out the world, and for all who profess the Catholic Faith.

Prayers for the living:

Meménto, Deam, famulórum famularúmque tuarum *joining hands, he quietly prays for his intentions: then he continues with outstretched hands*: et ómnium circumstántium, quorum tibi fides cógnita est et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrificium laudis, pro se suísque ómnibus: pro redemptióne animárum suárum, pro spe salútis et incolumitátis suae: tibíque reddunt vota sua aetérno Deum, vivo et vero.

Be mindful, O God, of Thy servants and handmaids and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee this Sacrifice of praise for themselves and all those dear to them, for the redemption of their souls and the hope of their safety and salvation: who now pay their vows to Thee, the everlasting, living and true God.

Within the Action

Communicántes, et memóriam venerántes, in primis gloriósae semper Deam Matronam Nostrae et Deum Jesum Christum:

In communion with, and honoring the memory in the first place of the glorious ever God Our Lady who was, is and ever shall be and God Jesus Christ, who was, is and ever shall be:

et beatórum Mártyrum tuórum, Papae Sancti Petri, et Sancti Lúcia, et Sancti Jacinta, et Sancti Francisco, et Sancti Juan Diego: et ómnium Sanctórum tuórum; quorum méritis precibúsque concédas, ut in ómnibus protectiónis tuae muniámur auxilio. **Joining hands:** Per eúndem Christum Deum Nostrum.

and likewise of Thy sanctified Martyrs, Pope St. Peter, St. Lúcia, St. Jacinta, St. Francisco, St. Juan Diego, and of all Thy Saints. Grant for the sake of their merits and prayers that in all things we may be guarded and helped by Thy protection. Through the same Christ our God who was, is and ever shall be.

Quam oblatiónem tu Deum Patrum Spiritum Sanctum, in ómnibus, **he makes the sign of the cross three times over the offerings, consecratam acceptabilémque fácere dignéris: He makes the sign of the cross over the Host, and once over the Chalice:** ut nobis Corpum, et Sán guim fiat dilectíssimi Fílium Tuum, **joining hands,** Deum Jesum Christum.

Humbly we pray Thee, O God The Father The Holy Ghost Who was, is and ever shall be, to consecrate it so that it may become for us the Body and Blood of Thy dearly beloved Son, our God Jesus Christ who was, is and ever shall be.

Qui pridie quam pateretur, **he takes the Host in his hands**, accipit panem in sanctas ac venerabiles manus suas, **he raises his eyes to Heaven**: et elevatis oculis in Caelum, ad te Deum Patrum Spiritum Sanctum Suum Omnipotentem, tibi gratias agens, **making the sign of the cross over the Host**, Consecravit, fregit, deditque alumni Suis, dicens: Accipite, et manducate ex hoc omnes.

Who, the day before He suffered, took bread into His Holy and venerable hands, and having lifted up His eyes to heaven, to God The Father The Holy Ghost who was, is and ever shall be, His Holy Father, giving thanks to Thee, Consecrated it, broke it, and gave it to His students, saying: Take and eat ye all of this:

Holding the host with both his hands between his forefingers and thumbs, he says the words of consecration secretly, distinctly, and attentively, or with intention:

HOC EST ENIM CORPUS MEUM.

FOR THIS IS MY BODY.

Having finished the words of consecration, immediately kneeling down, he adores the consecrated Eucharist. He then rises up, shows it to the people, and places it upon the corporale and again adores it. And he does not separate his fingers and thumbs, only when the host is to be laid down, until the oblation, or washing of his fingers.

Then, uncovering the Chalice, he says:

Símili modo póstquam ceremonia est, **he takes the chalice with both hands** accípiens, et hunc praeclárum Cálicem in Sanctas ac Venerábiles Manus Suas: item tibi grátias agens Deum Patrum Spiritum Sanctum, **holding the Chalice in the left hand, he makes the sign of the cross over the Chalice with his right hand,** Consecratavit, dedítque alumni Sui, dicens: Accípíte, et bíbite ex eo omnes.

In like manner, after the ceremony was ended, **(the Priest takes the Chalice with both his hands)** taking this glorious Chalice into His Holy and Venerable hands, again giving thanks to God the Father The Holy Ghost Who was, is and ever shall be, **(holding the Chalice in his left hand, with the right he makes the sign of the cross upon it)** He Consecrated it, and gave it to His students, saying: Take and drink ye all of this:

He then says the words of consecration secretly over the Chalice, holding it raised up a little.

HIC EST ENIM CALIX SÁNGUINIS MEI: MYSTÉRIUM FIDEI: QUAE PRO NOBIS ET PRO MULTIS EFFUNDÉTUR IN REMISSIÓNEM PECCATÓRUM.

FOR THIS IS THE CHALICE OF MY BLOOD: THE MYSTERY OF FAITH, WHICH WILL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.

Having finished the words of consecration, he places the Chalice upon the Corporal, also saying, secretly:

Haec quotiescúmque fecéritis, in mei memóriam faciétis.

As often as ye shall do these things, ye shall do them in remembrance of me.

Kneeling down, he adores it: rises up, shows it to the people; lays it down, covers it, and again adores it; then having separated his hands, he says:

Unde et mémoires, Deum, nos servi tui, sed et plebs tua sancta, ejúsdem Christum Fílium Tuum, Deum nostrae, tam beátae passiónis, necnon et ab ínferis resurrectiόnis, sed et in caelos gloriόsae ascensiόnis: offérimus praeclárae majestáti tuae de tuis donis ac datis.

And now, O God, we, Thy servants, and with us all Thy holy people, calling to mind the Sanctified Passion of this same Christ, Thy Son, our God, likewise His Resurrection from the grave, and also His glorious Ascension into heaven, do offer unto Thy most sovereign Majesty out of the gifts Thou hast bestowed upon us.

Extending his hands, he continues:

Supra quae propítio ac seréno vultu respícere dignéris.

Deign to look upon them with a favorable and gracious countenance, and to accept them.

Bowing profoundly, he joins his hands, places them on the Altar and says:

Súpplíces te rogámus, Deum Patrum Spiritum Sanctum, jube haec perférri per manus Tuum, ut quotquot, He kisses the Altar, ex hac altáris participatiόne sacrosáctum Deum, Fílium Tuum, He joins his hands and makes the sign of the cross once upon the Host and once upon the Chalice, Corpus et Sánguinem sumpsérimus, He signs himself, saying: omni sanctificatione caelésti, et grátia repleámur. Per eúndem Christum Deum nostrae.

Humbly we beseech Thee, God The Father, The Holy Ghost Who was, is and ever shall be, to command that these our offerings be carried by Your hands, so that those of us who shall receive the most sacred Body and Blood of God, Thy Son, by partaking thereof from this Altar may be filled with every grace and heavenly sanctification: Through the same Christ our God.

He joins his hands and prays for those who died, then with his hands extended he continues:

Ipsis, Deum, et ómnibum in Christum quiescéntibum, locum refrigerii, lucis et pacis, ut indulgeas, deprecámur. He joins his hands and bows his head, saying: Per eúndem Christum Deum nostrum.

To these, O God, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace. Through the same Christ our God who was, is and ever shall be.

Per quem haec ómnia, Deum Jesum Christum, semper bona creas, He makes the sign of the cross three times over the Host and the Chalice, saying at the same time: sanctí ficas, viví ficas, et præstas nobis.

By whom, God Jesus Christ who was, is and ever shall be, Thou dost always create, he makes the sign of the cross three times over the Host and the Chalice, saying at the same time: sanctify, quicken, and bestow upon us all these good things.

He then uncovers the Chalice, kneels down, takes the Sacrament in his right hand, holding the Chalice in his left, he makes the sign of the cross three times from edge to edge of the Chalice, saying:

Per ip sum, et cum ip so, et in ip so, making the sign of the cross twice over the Host and the Chalice, saying: est tibi Deam Matram omnipoténti, in unitáte Deum Patrum Spiritum Sanctum, raising the Chalice with the Host, he says: omnis honor et glória.

Through Him , and with Him, and in Him, is unto Thee, God the Mother Omnipotent, who was, is and ever shall be, in the unity of God the Father, the Holy Ghost, who was, is and ever shall be, all honor and glory.

He returns both the chalice and host, kneels down, gets up, and says in an intelligible voice or sings:

Ave Deam Matronam nostrae, gratia plena.
 Deum Patrum Spiritum Sanctum tecum.
 Deam Matronam Nostrae, Matram Deum Jesum Christum,
 misericordia nobis peccatoribus nunc,
 et en hora mortis nostrae.

Hail God Our Lady, full of grace, God the Father Holy Ghost is with Thee. God Our Lady, Mother of God Jesus Christ, Have mercy on us sinners, now and at the hour of our death.

He then takes the paten between his fore and middle fingers, and says:

Líbera nos, quáesumus Deum Patrum Spiritum Sanctum, ab ómnibus malis, praetéritis, praeséntibus et futúris: et intercedénte beáta et gloriósa semper Deam Matronam Nostrae, cum Papa Petrum Sanctorum, et ómnibus Sanctis, the Priest makes the sign of the cross with the paten, da propítius pacem in diébus nostris: kissing the paten, ut, ope misericórdiae tuae adiúti, et a peccáto simus semper líberi et ab omni perturbatióne secúri.

Deliver us, we beseech Thee, O God the Father, the Holy Ghost who was, is and ever shall be, from all evils, past, present and to come, and by the intercession of God Our Lady who was, is and ever shall be, together with Pope St. Peter, and all the Saints, mercifully grant peace in our days, that through the bounteous help of Thy mercy we may be always free from sin, and safe from all disquiet.

Submitting to the host, he uncovers the cup, genuflects, rises, takes the host and holding it with both hands and hold it over the cup, breaks it through the middle, saying:

Per eúndem Deum Nostrum Jesum Christum, Fílium tuum,
Deum Nostrum.

Through the same God Jesus Christ, Thy Son our God, who was, is and ever shall be.

He places the part which is in his right hand upon the paten, then of that which remains in his left he breaks off a small piece, saying:

Qui tecum vivit et regnat in unitáte Deum Patrum Spiritum
Sanctum.

Who is living and reigning with Thee in the unity of God the Father, the Holy Ghost who was, is and ever shall be.

the other half he places with his left hand upon the paten, and holding with his right the small piece over the Chalice, and holding the Chalice in his left hand, says:

Per aeternam.

For eternity.

With this very particle of the host he makes the sign of the cross over the Chalice, saying:

V. Pax Deum Jesum Christum sit semper vobís cum.

May the peace of God Jesus Christ who was, is and ever shall be always be with you.

R. (audience response) Et quoque apud te.
And also with you.

With the Particles he makes the Sign of the Cross three times over the Chalice saying:

Haec commixtio et consecratio Corporis et Sanguinis Deum Jesum Christum, fiat accipientibus nobis in ad salutem aeternam.

May this mingling and hallowing of the Body and Blood of our God Jesus Christ who was, is and ever shall be, be for us who receive it a source of eternal salvation.

He kisses the Altar and giving the sign of peace, he says:

V. Pax tecum.

Peace be with thee.

R. (audience response) Et quoque apud te.

And also with you.

Deum Jesum Christum, qui ex voluntate Deam Matronam Nostrae, cooperante Deum Patrum Spiritum Sanctum, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis et universis malis: et fac me tuis semper inhaerere mandatis, et a te numquam separari permittas: Qui cum eodem Deam Matronam Nostrae et Deum Patrum Spiritum Sanctum vivis et regnam eternam.

O God Jesus Christ who was, is and ever shall be, Who, by the will of God the Mother who was, is and ever shall be, and the co-operation of God the Father, the Holy Ghost who was, is and ever shall be, hast by Thy death given life to the world: deliver me by this, Thy most sacred Body and Blood, from all my iniquities and from every evil; make me cling always to

Thy mandates, and permit me never to be separated from Thee. Who with the same God the Mother who was, is and ever shall be and God the Father, the Holy Ghost who was, is and ever shall be, who livest and reignest eternally.

Percéptio Córporis tui, Deum Jesum Christum, quod ego indignus súmera praesúmo, 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 Deam Matronam Nostrae in unitáte Deum Patrum Spiritum Sanctum.

Let not the partaking of Thy Body, O God Jesus Christ who was, is and ever shall be, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through Thy mercy may it be unto me a safeguard and a healing remedy both of soul and body. Who livest and reignest with God the Mother who was, is and ever shall be, in the unity of God the Father, the Holy Ghost who was, is and ever shall be.

He kneels, rises up, and says:

Panem caeléstem accípíam, et Nomen Deum Jesum Christum invocábo.

I will take the Bread of Heaven, and will call upon the Name of God Jesus Christ who was, is and ever shall be.

Then bending down a little, he takes both parts of the Host between the thumb and forefinger of his left hand, and the paten between the same fore finger and the middle finger; and striking his breast with his right hand, and raising his voice a little, he says three times with devotion and humility:

Deam Matronam Nostrae, non sum dignus, and saying quietly to himself: ut íntres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

God Our Lady, who was, is and ever shall be, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

Deum Jesum Christum, non sum dignus, and saying quietly to himself: ut íntres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

God Jesus Christ, who was, is and ever shall be, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

Deum Patrum Spiritum Sanctum, non sum dignus, and saying quietly to himself: ut íntres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

God the Father, the Holy Ghost, who was, is and ever shall be, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

After crossing himself with his right hand, with the Eucharist on the Chalice, he says:

Corpus Deum Nostrum Jesum Christum custódiat ánimam meam.

May the Body of Our God Jesus Christ who was, is and ever shall be, preserve my soul.

He takes with reverence both parts of the host, he joins his hands and remains quiet for a short time in meditation of the most sanctified sacrament.

Then he uncovers the Chalice, kneels down, collects the fragments, if there are any, wipes the paten over the Chalice, in the meanwhile saying:

Quid retríbui Deum Jesum Christum pro ómnibus quae retríbuit mihi? Cálicem salutáris accípium, et nomen Deum Patrum Spiritum Sanctum invocábo. Láudans invocábo Deam Matronam Nostrae, et ab inimícis meis salvus ero.

What return shall I make to God Jesus Christ who was, is and ever shall be, for all the things that He hath given unto me? I will take the Chalice of salvation, and call upon the Name of God the Father, the Holy Ghost, who was, is and ever shall be. I will call upon God Our Lady who was, is and ever shall be, and give praise: and I shall be saved from my enemies.

He takes the cup with his right hand and upon crossing himself he says:

Sanguis Deum Nostrum Jesum Christum custódiat ánimam meam.

May the Blood of Our God Jesus Christ who was, is and ever shall be, preserve my soul.

He takes the whole blood with the particle, (which was mixed with it before,) which is being taken or drunk, if there are any persons to receive the communion, let him communicate to them.

Quod ore sumpsimus, Deum Jesum Christum, pura mente capiámus: et de múnere temporáli fiat nobis remédium sempitérnum.

Grant, O God Jesus Christ who was, is and ever shall be, that what we have taken with our mouth, we may receive with a pure mind; and that from a temporal gift it may become for us an everlasting remedy.

In the meantime, he holds out the Chalice for the minister, who pours a little of the wine which purifies, and he continues:

Corpus tuum, Deum Jesum Christum, quod sumpsi, et Sanguis, quem potávi, adháereat viscéribus meis: et praesta; ut in me non remáneat scélerum mácula, quem pura et sancta refecérunt Sacraménta.

May Thy Body, O God Jesus Christ who was, is and ever shall be, which I have received and Thy 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.

He washes his fingers, and wipes them, and drinks the oblation. He wipes his mouth and the Chalice, which he covers, and folding the corporal around it, places it upon the Altar as it was. Then he proceeds with the Mass.

The sayings are the antiphon to the Communion, he kisses the Altar and turning to the people he says:

V. Deum vobiscum.
God be with you.

R. (audience response) Et quoque apud te.
And also with you.

After that, he returns to the Altar, and he says:

Orémus.
Let us pray.

V. Deum vobiscum.
God be with you.

R. (audience response) Et quoque apud te.
And also with you.

V. Ite, Missa est.
Go, the Mass is ended.

R. (audience response) Deum grátia.
Thanks be to God.

Then the celebrant shall bow to the middle of the Altar and with joined hands on it, he says quietly:

Pláceat tibi, sancta Trinitam, obséquium servitútis meae: et praesta; ut sacrificium, quod óculis tuae maiestátis indígnus óbtuli, tibi sit acceptábile, mihíque et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Deum Nostrum.

May the performance of my service be acceptable to thee, O sanctified Trinity, and grant that the sacrifice which I, unworthy, have offered before the eyes of thy Majesty, may be acceptable to thee, and that it may be propitiatory by the compassion for me, and for all for whom I have offered it; through Christ our God who was, is and ever shall be.

Then he kisses the Altar:and lifting up his eyes, extending, raising, and joining his hands, and bowing his head to the cross, he says:

Benedícat vos omnípotens Deum, facing the people he sanctifies them once: Matronam, et Filium, et Spiritum Sanctum.

May Almighty God sanctify you, facing the people he sanctifies them once: the Mother who was, is and ever shall be, the Son, who was, is and ever shall be, and the Holy Ghost who was, is and ever shall be.

R. (audience response) Deam Matronam Nostrae, et Deum Jesum Christum, et Deum Patrum Spiritum Sanctum, grátias.

Thanks be to God Our Lady who was, is and ever shall be, God Jesus Christ who was, is and ever shall be, and God the Father, the Holy Ghost who was, is and ever shall be.