

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

Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in principio, et nunc, et semper: et in sæcula sæculórum. Amen.

17. THE PRAYER TO THE MOST HOLY TRINITY

Then, bowing slightly before the center of the altar and placing his joined hands upon it, the Celebrant says:

SUSCIPE, sancta Trinitas, hanc oblatiónem, quam tibi offerimus ob memóriam passiónis, resurrectionis et ascensiónis Jesu Christi Dómini nostri: et in honórem beátæ Mariæ semper Virginis, et beáti Joánnis Baptístæ, et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium Sanctórum: ut illis proficiat ad honórem, nobis autem ad salutem: et illi pro nobis intercédere dignéntur in cælis, quorum memóriam ágimus in terris. Per eúndem Christum Dóminum nostrum. Amen.

18. THE ORATE FRATRES

Afterwards he kisses the altar and turns to the people. Extending and joining his hands, he says:

ORATE, fratres: ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

The Servers reply:

R. Suscípiat Dóminus sacrificium de manibus tuis ad laudem et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ.

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

17. THE PRAYER TO THE MOST HOLY TRINITY

RECEIVE, O Holy Trinity, this offering which we make to Thee, in remembrance of the Passion, Resurrection, and Ascension of Our Lord Jesus Christ, and in honor of blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of these and of all the Saints; that it may avail to their honor and our salvation: and may they vouchsafe to intercede for us in heaven whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

18. THE ORATE FRATRES

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

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

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

The daily life of a Christian should be a series of offertories; the events of our day become the host we offer, and God uses them to help us celebrate our own Mass. In the Communion of Saints, our own "offertories" call down the grace of God upon the world.

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