

**THE HOLY MASS OF  
THE SECOND VATICAN COUNCIL  
in Latin and English**

**for the Solemn Celebration  
of the Ordinary Form  
of the Roman Rite**

**at St. John the Beloved Catholic Church  
in McLean, Virginia**



“Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites.” (Vatican II, *Sacrosanctum Concilium*, n. 36)

“Steps should be taken so that the faithful may also be able to say or to sing together in Latin those parts of the Ordinary of the Mass which pertain to them.” (Vatican II, *Sacrosanctum Concilium*, n. 50)

“Pastors of souls should take care that besides the vernacular ‘the faithful may also be able to say or sing together in Latin those parts of the Ordinary of the Mass which pertain to them.’” (Sacred Congregation of Rites, *Musicam sacram* (1967), n. 47)

“The Roman Church has special obligations towards Latin, the splendid language of ancient Rome, and she must manifest them whenever the occasion presents itself.” (John Paul II, *Dominicae cenae* (1980), n. 10)

“Mass is celebrated either in Latin or in another language, provided that liturgical texts are used which have been approved according to the norm of law. Except in the case of celebrations of the Mass that are scheduled by the ecclesiastical authorities to take place in the language of the people, Priests are always and everywhere permitted to celebrate Mass in Latin.” (Congregation for Divine Worship and the Discipline of the Sacraments, *Redemptionis Sacramentum* (2004), n. 112)

“I ask that future priests, from their time in the seminary, receive the preparation needed to understand and to celebrate Mass in Latin, and also to use Latin texts and execute Gregorian chant; nor should we forget that the faithful can be taught to recite the more common prayers in Latin, and also to sing parts of the liturgy to Gregorian chant.” (Benedict XVI, *Sacramentum caritatis* (2007), n. 62)

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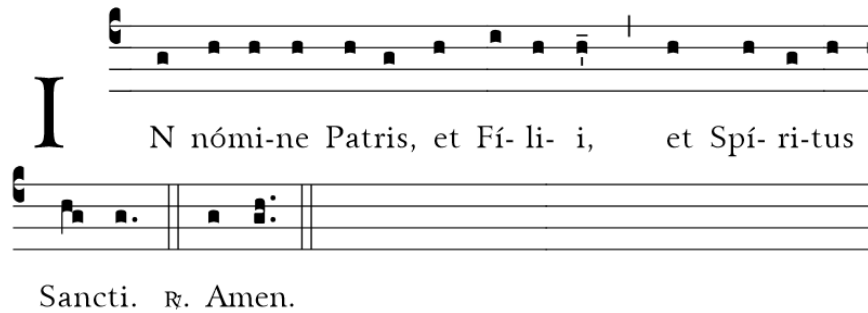
# INTRODUCTORY RITES

## INTROIT

*When the Entrance Chant is concluded, the Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the Priest, facing the people, says:*

In nómine Patris, et Fílii, et Spíritus  
Sancti.

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



**I** N nómi-ne Patris, et Fí-li-i, et Spí-ri-tus  
Sancti. R. Amen.

*The people reply:*

**Amen.**

| Amen.

*Then the Priest, extending his hands, greets the people, saying:*

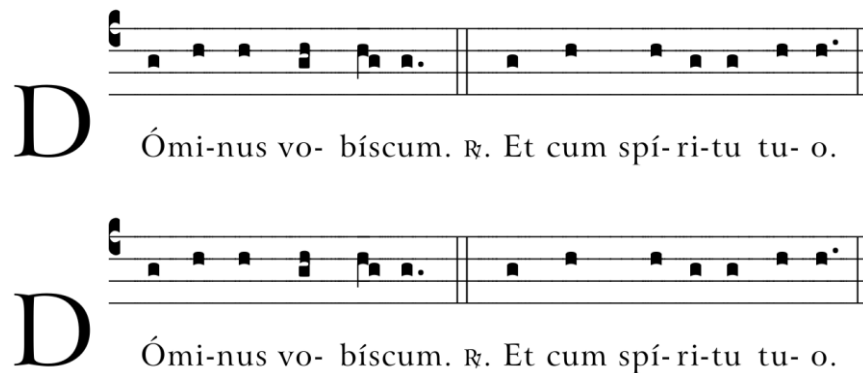
Dominus vobiscum.

| The Lord be with you.

*The people reply:*

**Et cum spiritu tuo.**

| And with your spirit.



**D** Ómi-nus vo- bíscum. R. Et cum spí-ri-tu tu- o.  
**D** Ómi-nus vo- bíscum. R. Et cum spí-ri-tu tu- o.

*Then follows the Penitential Act, to which the Priest invites the faithful, saying:*

Fratres,  
agnoscámus peccáta nostra,  
ut apti simus  
ad sacra mystéria celebránda.

Brethren (brothers and sisters),  
let us acknowledge our sins,  
and so prepare ourselves  
to celebrate the sacred mysteries.

## PENITENTIAL ACT

*A brief pause for silence follows. Then all recite together the formula of general confession:*

**Confíteor Deo omnipoténti  
et vobis, fratres,  
quia peccávi nimis  
cogitatióne, verbo,  
ópere et omissiÓne:  
mea culpa,  
mea culpa,  
mea máxima culpa.  
Ideo precor beátam Maríam  
semper Vírginem,  
omnes Angelos et Sanctos,  
et vos, fratres,  
oráre pro me  
ad Dóminum Deum nostrum.**

I confess to almighty God  
and to you, my brothers and sisters,  
that I have greatly sinned  
in my thoughts and in my words, in what  
I have done and in what I have failed to  
do,  
through my fault, through my fault,  
through my most grievous fault;  
therefore I ask blessed Mary  
ever-Virgin,  
all the Angels and Saints,  
and you, my brothers and sisters, to pray  
for me  
to the Lord our God.

*The absolution of the Priest follows:*

Misereátur nostri omnípotens Deus et,  
dimíssis peccátis nostris, perdúcat nos ad  
vitam ætérrnam.

May almighty God have mercy on us,  
forgive us our sins, and bring us to  
everlasting life.

*The people reply:*

**Amen.**

Amen.

# KYRIE

*The Kyrie (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act.*

**Kyrie eleison.**  
**Christe eleison.**  
**Kyrie eleison.**

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

III

**K** Y-ri- e \* e-lé- i-son. *ij.* Christe e-lé- i-son. *ij.* Ký-  
 ri- e e-lé- i-son. Ký-ri- e \* e-lé- i-son.

V

**K** Y-ri- e \* e- lé- i-son. *iij.* Christe  
 e- lé- i-son. *iij.* Ký-ri- e e-  
 lé- i-son. *ij.* Ký-ri- e \* \*\* e- lé- i-son.

## GLORIA

*Then, when it is prescribed, this hymn is sung or said:*

**Glória in excélsis Deo  
et in terra pax  
homínibus bonæ voluntátis.  
Laudámus te,  
benedícimus te,  
adorámus te,  
glorificámus te,  
grátias ágimus tibi  
propter magnam glóriam tuam,  
Dómine Deus, Rex cæléstis,  
Deus Pater omnípotens.  
Dómine Fili unigénite, Iesu Christe,  
Dómine Deus,  
Agnus Dei, Fílius Patris,  
qui tollis peccáta mundi,  
miserére nobis;  
qui tollis peccáta mundi,  
súscipe deprecationem nostram.  
Qui sedes ad dexteram Patris,  
miserére nobis.  
Quóniam tu solus Sanctus,  
tu solus Dóminus,  
tu solus Altíssimus,  
Iesu Christe,  
cum Sancto Spíritu:  
in glória Dei Patris. Amen.**

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







te. Ado-rá-mus te. Glo-ri-fi-cá-mus te. Grá-ti- as á-gimus

ti- bi propter magnam gló-ri- am tu- am. Dómi-ne De- us,

Rex cæ-lé-stis, De- us Pa-ter omní-pot-ens. Dómi-ne Fi- li

u-ni-gé-ni-te, Je-su Chri-ste. Dómi-ne De- us, Agnus

De- i, Fí-li- us Pa- tris. Qui tollis peccá-ta mun-di, mi-se-

ré- re no- bis. Qui tollis peccá-ta mundi, súsci-pe depre-

ca-ti- ónem no-stram. Qui sedes ad délixte-ram Pa-tris, mi-

se-ré-re no- bis. Quó-ni- am tu so-lus sanctus. Tu so-lus

Dómi-nus. Tu so-lus Altíssimus, Je-su Chri-ste. Cum San-

cto Spí-ri-tu, in gló-ri- a De- i Pa- tris. A- men.

## COLLECT

*When this hymn is concluded, the Priest, with hands joined, says:*

Orémus. | Let us pray.

*And all pray in silence with the Priest for a moment. Then the Priest, with hands extended, says the Collect prayer, at the end of which the people acclaim:*

Amen. | Amen.

## THE LITURGY OF THE WORD

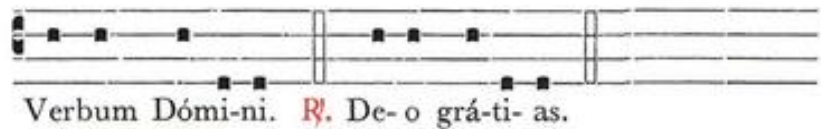
### FIRST READING

*Then the reader goes to the ambo and reads the first reading, while all sit and listen. To indicate the end of the reading, the reader acclaims:*

Verbum Dómini. | The Word of the Lord.

*All reply:*

Deo grátias. | Thanks be to God.



### GRADUAL OR PSALM

*After the First Reading the psalmist or cantor sings or says the Psalm, with the people making the response.*

## SECOND READING

*Then the reader goes to the ambo and reads the second reading, while all sit and listen. To indicate the end of the reading, the reader acclaims:*

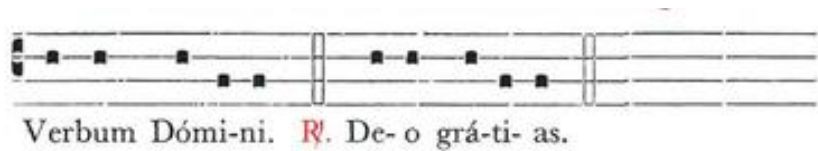
Verbum Dómini.

| The Word of the Lord.

*All reply:*

Deo grátias.

| Thanks be to God.



## GOSPEL ACCLAMATION

*There follows the Alleluia or another chant laid down by the rubrics, as the liturgical time requires.*

*Meanwhile, if incense is used, the Priest puts some into the thurible.*

*After this, the deacon who is to proclaim the Gospel, bowing profoundly before the Priest, asks for the blessing, saying in a low voice:*

Iube, domne, benedícere.

| Your blessing, Father.

*The Priest says in a low voice:*

Dóminus sit in corde tuo et in lábiis tuis,  
ut digne et competénter annúnties  
Evangélíum suum: in nómine Patris, et  
Fílii, + et Spíritus Sancti.

| May the Lord be in your heart and on  
your lips that you may proclaim his  
Gospel worthily and well, in the name of  
the Father and of the Son + and of the  
Holy Spirit.

*The deacon signs himself with the Sign of the Cross and replies:*

Amen.

| Amen.

*If, however, a deacon is not present, the Priest, bowing before the altar, says quietly:*

Munda cor meum ac lábia mea,  
omnípotens Deus,  
ut sanctum Evangélium tuum digne  
váleam nuntiáre.

Cleanse my heart and my lips,  
almighty God,  
that I may worthily proclaim your holy  
Gospel.

## GOSPEL

*The deacon, or the Priest, then proceeds to the ambo, accompanied, if appropriate, by ministers with incense and candles. There he says:*

Dóminus vobíscum.

| The Lord be with you.

*The people reply:*

**Et cum Spíritu tuo.**

| And with your spirit.

*The deacon, or the Priest:*

Lectio sancti Evangélii secundum **N**.

| A reading from the holy Gospel  
according to **N**.

*and, at the same time, he makes the Sign of the Cross on the book and on his forehead, lips, and breast. The people acclaim:*

**Glória tibi, Dómine.**

| Glory to you, O Lord.

**D** Omi-nus vo-bíscum. R. Et cum spí-ri-tu tu- o.

V. \*Lécti- o sancti Evangé-li- i secúndum Matthæ- um.†

R. Gló-ri- a ti-bi Dómine. † Marcum Lu-cam Jo- ánnem.

*At the end of the Gospel, the deacon, or the Priest, acclaims:*

Verbum Dómini.

| The Gospel of the Lord.

*All reply:*

Laus tibi, Christe.

| Praise to you, Lord Jesus Christ.



*Then he kisses the book, saying quietly:*

Per evangélica dicta  
deleántur nostra delícta.

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

## HOMILY

## CREED

*At the end of the homily, the Symbol or Profession of Faith or Creed, when prescribed, is sung or said:*

**Credo in unum Deum,  
Patrem omnipoténtem,  
factórem cæli et terræ,  
visibílium ómnium et invisibílium.  
Et in unum Dóminum Iesum Christum,  
Fílium Dei Unigénitum,  
et ex Patre natum ante ómnia sǽcula.  
Deum de Deo, lumen de lúmine,  
Deum verum de Deo vero,  
génitum, non factum,  
consubstantiálem Patri:  
per quem ómnia facta sunt.  
Qui propter nos hómines  
et propter nostram salútem  
descéndit de cælis.**

I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
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 from God, Light from Light,  
true God from true God,  
begotten, not made,  
consubstantial with the Father;  
through him all things were made.  
For us men  
and for our salvation  
he came down from heaven,

Et incarnátus est de Spíritu Sancto  
 ex María Vírgine,  
 et homo factus est.  
 Crucifixus étiam pro nobis  
 sub Póntio Pilátio;  
 passus et sepúltus est,  
 et resurrexit tétia die,  
 secúndum Scriptúras,  
 et ascéndit in cælum,  
 sedet ad dexteram 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, cathóicam  
 et apostólicam Ecclésiám.  
 Confíteor unum baptisma  
 in remissionem peccatórum.  
 Et exspécto resurrectionem  
 mortuórum, et vitam ventúri sáeculi.  
 Amen.

and by the Holy Spirit was incarnate  
 of the Virgin Mary,  
 and became man.  
 For our sake he was crucified  
 under Pontius Pilate,  
 he suffered death and was buried,  
 and rose again on the third day  
 in accordance with the Scriptures.  
 He ascended into heaven  
 and is seated at the right hand of the Father.  
 He will come again in glory  
 to judge the living and the dead  
 and his kingdom will have no end.  
 And in the Holy Spirit,  
 the Lord, the giver of life,  
 who proceeds from the Father and the Son,  
 who with the Father and the Son  
 is adored and glorified,  
 who has spoken through the prophets.  
 And one, holy, catholic  
 and apostolic Church.  
 I confess one baptism  
 for the forgiveness of sins  
 and I look forward to the resurrection of  
 the dead and the life of the world to come.  
 Amen.

V  
 C Redo in unum De- um, Patrem omnipot-éntem,  
 factó-rem cæ-li et terræ, vi-si-bí-li- um ó-mni- um, et  
 invi- si-bí- li- um. Et in unum Dóminum Je-sum Chri-

stum, Fí-li- um De- i uni-géni-tum. Et ex Patre na- tum  
ante ómni- a sæ- cu- la. De- um de De- o, lumen de lú-  
mi- ne, De- um ve- rum de De- o ve- ro. Géni- tum, non fa-  
ctum, consubstanti- á- lem Patri: per quem ómni- a fa- cta  
sunt. Qui propter nos hómi- nes, et propter nostram sa- lú-  
tem descéndit de cælis. Et incarná- tus est de Spí- ri- tu  
Sancto ex Ma- rí- a Vírgi- ne: Et homo factus est. Cru-  
ci- fí- xus ét- i- am pro nobis: sub Pónti- o Pi- lá- to pas-  
sus, et sepúl- tus est. Et re- surre- xit térti- a di- e, se- cún-  
dum Scriptú- ras. Et ascéndit in cæ- lum: se- det ad dexte-  
ram Pat- ris. Et í- te- rum ventú- rus est cum gló- ri- a, ju-



di-cá-re vi-vos et mórtu- os: cu-jus regni non e-rit fi- nis.

Et in Spí-ri-tum Sanctum, Dóminum, et vi-vi-fi-cántem:

qui ex Patre Fi-li- óque pro-cé-dit. Qui cum Patre et

Fí-li- o simul ado-rá-tur, et conglo-ri-fi-cá-tur: qui lo-  
cú-tus est per Prophé-tas. Et unam sanctam cathó-li-cam

et a-postó-li-cam Ecclé-si- am. Confí-te- or unum baptí-  
sma in remissi- ónem pecca-tó- rum. Et exspécto re-sur-  
recti- ó-nem mortu- ó-rum. Et vi- tam ventú-ri sæ-cu- li.

A- men.

## UNIVERSAL PRAYER

*Then follows the Universal Prayer, that is, the Prayer of the Faithful or Bidding Prayers.*

## COLLECTION



# THE LITURGY OF THE EUCHARIST

## PREPARATION OF THE GIFTS

*The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:*

Benedictus es, Dómine, Deus univérsi,  
quia de tua largitáte accépimus panem,  
quem tibi offérimus, fructum terræ et  
óperis mánuum hóminum: ex quo nobis  
fiet panis vitæ.

Blessed are you, Lord God of all creation,  
for through your goodness we have  
received the bread we offer you: fruit of  
the earth and work of human hands, it  
will become for us the bread of life.

*Then he places the paten with the bread on the corporal. If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:*

**Benedíctus Deus in sæcula.**

Blessed be God for ever.

*The deacon, or the Priest, pours wine and a little water into the chalice, saying quietly:*

Per huius aquæ et vini mystérium eius  
efficiámur divinitátis consórtes, qui  
humanitátis nostræ fieri dignátus est  
párticeps.

By the mystery of this water and wine  
may we come to share in the divinity of  
Christ who humbled himself to share in  
our humanity.

*The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying in a low voice:*

Benedíctus es, Dómine, Deus univérsi,  
quia de tua largitáte accépimus vinum,  
quod tibi offérimus, fructum vitis et  
óperis mánuum hóminum, ex quo nobis  
fiet potus spiritális.

Blessed are you, Lord God of all  
creation, for through your goodness we  
have received the wine we offer you:  
fruit of the vine and work of human  
hands it will become our spiritual drink.

*Then he places the chalice on the corporal. If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:*

**Benedíctus Deus in sæcula.**

Blessed be God for ever.

*After this, the Priest, bowing profoundly, says quietly:*

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

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

*Then the Priest, standing at the side of the altar, washes his hands, saying quietly:*

Lava me, Dómine, ab iniquitáte mea,  
et a peccáto meo munda me.

Wash me, O Lord, from my iniquity  
and cleanse me from my sin.

*Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:*

Oráte, fratres:  
ut meum ac vestrum sacrificíum  
acceptábile fiat  
apud Deum Patrem omnipoténtem.

Pray, brethren (brothers and sisters),  
that my sacrifice and yours  
may be acceptable  
to God, the almighty Father.

*The people rise and reply:*

**Suscípiat Dóminus  
sacrificíum de mánibus tuis  
ad laudem et glóriam  
nóminis sui,  
ad utilitátem quoque nostram  
totiúsque Ecclésiæ suæ sanctæ.**

May the Lord accept  
the sacrifice at your hands  
for the praise and glory  
of his name,  
for our good  
and the good of all his holy Church.

## **PRAYER OVER THE OFFERINGS**

*Then the Priest, with hands extended, says the Prayer over the Offerings, at the end of which the people acclaim:*

**Amen.**

| Amen.

## PREFACE DIALOGUE

Dominus vobiscum.	The Lord be with you.
<b>Et cum spiritu tuo.</b>	And with your spirit.
Sursum corda.	Lift up your hearts.
<b>Habemus ad Dominum.</b>	We lift them up to the Lord.
Gratias agamus Domino Deo nostro.	Let us give thanks to the Lord our God.
<b>Dignum et iustum est.</b>	It is right and just.



## PREFACE

*The Priest, with hands extended, continues the Preface. At the end of the Preface he joins his hands and concludes the Preface with the people, singing or saying aloud:*

## SANCTUS

<b>Sanctus, Sanctus, Sanctus,</b>	Holy, Holy, Holy,
<b>Dominus Deus Sabaoth.</b>	Lord God of Hosts.
<b>Pleni sunt caeli et terra Gloria tua.</b>	Heaven and earth are full of your glory.
<b>Hosanna in excelsis.</b>	Hosanna in the highest.
<b>Benedictus qui venit</b>	Blessed is he who comes
<b>in nomine Domini.</b>	in the name of the Lord.
<b>Hosanna in excelsis.</b>	Hosanna in the highest.

**S** Anctus, \* Sanctus, Sanctus Dómi-nus De- us Sá-  
 ba- oth. Plé-ni sunt cæ-li et terra gló-ri- a tu- a. Ho-sánna  
 in excélsis. Bene-díctus qui ve-nit in nómi-ne Dómi-ni.  
 Ho-sánna in excél-sis.

**VI**  
**S** An- ctus, \* Sanctus, San- ctus Dó- mi-nus  
 De- us Sá- ba- oth. Ple-ni sunt cæ- li et  
 ter- ra gló- ri- a tu- a. Ho-sánna in excél- sis.  
 Bene-dí- ctus qui ve- nit in nómi-ne Dó-mi-ni.  
 Ho- sán- na in excél- sis.

## THE ROMAN CANON

*The Priest, with hands extended, says:*

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

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

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

Remember, Lord, your servants **N.** and **N.** and all gathered here, whose faith and devotion are known to you. For them and all who are dear to them we offer you this sacrifice of praise or they offer it for themselves and all who are dear to them, for the redemption of their souls, in hope of health and well-being, and fulfilling their vows to you, the eternal God, living and true.

Communicántes, et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genetrícis Dei et Dómini nostri Iesu Christi: sed et beáti Ioseph, eiúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andréæ, (Iacóbi, Ioánnis, Thomæ, Iacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni,

In communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, and blessed Joseph, her Spouse, your blessed Apostles and Martyrs, Peter and Paul, Andrew, (James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude: Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas

Ioánnis et Pauli, Cosmæ et Damiáni) et  
ómnium Sanctórum tuórum; quórum  
méritis precibúsq;ue concédas, ut in  
ómnibus protectionis tuæ muniámur  
auxílio. (Per Christum Dóminum  
nostrum. Amen.)

and Damian) and all your Saints: through  
their merits and prayers, grant that in all  
things we may be defended by your  
protecting help. (Through Christ our  
Lord. Amen.)

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

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

*The Priest, with hands held over the gifts, says:*

Quam oblatiónem tu, Deus, in ómnibus,  
quæsumus, benedíctam, adscríptam,  
ratam, rationábilem, acceptabilémque  
fácere dignéris: ut nobis Corpus et  
Sanguis fiat dilectíssimi Fílii tui, Dómini  
nostri Iesu Christi.

Be pleased, O God, we pray, to bless,  
acknowledge, and approve this offering  
in every respect; make it spiritual and  
acceptable, so that it may become for us  
the Body and Blood of your most  
beloved Son, our Lord Jesus Christ.

Qui, pridie quam paterétur, accépit  
panem in sanctas ac venerábiles manus  
suas, et elevátis óculis in cælum ad te  
Deum Patrem suum omnipoténtem, tibi  
grátias agens benedíxit, fregit, dedítque  
discípulis suis, dicens:

On the day before he was to suffer he  
took bread in his holy and venerable  
hands, and with eyes raised to heaven to  
you, O God, his almighty Father, giving  
you thanks he said the blessing, broke  
the bread and gave it to his disciples,  
saying:

ACCÍPITE  
ET MANDUCÁTE EX HOC OMNES:  
HOC EST ENIM CORPUS MEUM,  
QUOD PRO VOBIS TRADÉTUR.

TAKE THIS, ALL OF YOU,  
AND EAT OF IT,  
FOR THIS IS MY BODY,  
WHICH WILL BE GIVEN UP FOR YOU.

*He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.*

Símili modo, postquam cenátum est, accípiens et hunc præclárum cálicem in sanctas ac venerábiles manus suas, item tibi grátias agens benedíxit, dedítque discíplis suis, dicens:

In a similar way, when supper was ended, he took this precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying:

ACCÍPITE  
ET BÍBITE EX EO OMNES:  
HIC EST ENIM  
CALIX SÁNGUINIS MEI  
NOVI ET ÆTÉRNAI TESTAMÉNTI,  
  
QUI PRO VOBIS ET PRO MULTIS  
EFFUNDÉTUR  
IN REMISSIÓNEM PECCATÓRUM.  
HOC FÁCITE  
IN MEAM COMMEMORATIÓNEM.

TAKE THIS, ALL OF YOU,  
AND DRINK FROM IT,  
FOR THIS IS  
THE CHALICE OF MY BLOOD,  
THE BLOOD OF THE NEW AND  
ETERNAL COVENANT,  
WHICH WILL BE POURED OUT  
FOR YOU AND FOR MANY  
FOR THE FORGIVENESS OF SINS.  
DO THIS  
IN MEMORY OF ME.

*The Priest shows the chalice to the people, places it on the corporal, and genuflects in adoration.*

Mysterium fidei.

The mystery of faith.

*The people respond.*

**Mortem tuam annuntiamus, Domine,  
et tuam resurrectionem confitemur,  
donec venias.**

We proclaim your death, O Lord,  
and profess your resurrection,  
until you come again.

M Ysté-ri- um fí- de- i. or: Mysté-ri- um fí-de- i.

R. Mortem tu- am annunti- ámus, Dó- mi- ne, et tu- am

re-surrecti- ó-nem confi- témur, do- nec vé-ni- as.

Unde et mémoires, Dómine, nos servi tui, sed et plebs tua sancta, eiúsdem Christi, Fílii tui, Dómini nostri, tam beátæ passiónis, necnon et ab ínferis resurrectiúnis, sed et in cælos gloriósæ ascensiúnis: offérimus præcláræ maiestáti tuæ de tuis donis ac datis hóstiam puram, hóstiam sanctam, hóstiam immaculátam, Panem sanctum vitæ æternæ et Cálicem salútis perpétuæ.

Therefore, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead, and the glorious Ascension into heaven of Christ, your Son, our Lord, we, your servants and your holy people, offer to your glorious majesty from the gifts that you have given us, this pure victim, this holy victim, this spotless victim, the holy Bread of eternal life and the Chalice of everlasting salvation.

Supra quæ propítio ac seréno vultu respícere dignéris: et accépta habére, sicuti accépta habére dignátus es múnera púeri tui iusti Abel, et sacrificium Patriárchæ nostri Abrahæ, et quod tibi obtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

Be pleased to look upon them with serene and kindly countenance, and to accept them, as you were pleased to accept the gifts of your servant Abel the just, the sacrifice of Abraham, our father in faith, and the offering of your high priest Melchizedek, a holy sacrifice, a spotless victim.

Súpplíces te rogámus, omnípotens Deus: iube hæc perférri per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ maiestátis tuæ; ut, quotquot ex hac altáris participatióne sacrosánctum Fílii tui Corpus et Sánguinem sumpsérimus, omni benedictiúnæ cælesti et grátia repleámur. (Per Christum Dóminum nostrum. Amen.)

In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy Angel to your altar on high in the sight of your divine majesty, so that all of us who through this participation at the altar receive the most holy Body and Blood of your Son may be filled with every grace and heavenly blessing. (Through Christ our Lord. Amen.)

Meménto étiam, Dómine, famulórum famularúmque tuárum **N.** et **N.**, qui nos præcessérunt cum signo fídei, et dórmunt in somno pacis.

Remember also, Lord, your servants **N.** and **N.**, who have gone before us with the sign of faith and rest in the sleep of peace.

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigerií, lucis et pacis, ut indúlgeas, deprecámur. (Per Christum Dóminum nostrum. Amen.)

Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace. (Through Christ our Lord. Amen.)



Nobis quoque peccatóribus fámulis tuis,  
de multitudíne miseratiónum tuárum  
sperántibus, partem áliquam et  
societátem donáre dignéris cum tuis  
sanctis Apóstolis et Martíribus: cum  
Ioánnē, Stéphanō, 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  
véniæ, quæsumus, largítor admítte. Per  
Christum Dóminum nostrum.

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

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

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

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

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

*The people acclaim:*



Amen.

## THE LORD'S PRAYER

*After the chalice and paten have been set down, the Priest, with hands joined, says:*

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

At the Savior's command  
and formed by divine teaching,  
we dare to say:

*He extends his hands and, together with the people, continues:*

**Pater noster,  
qui es in caelis:  
sanctificetur nomen tuum;  
adveniat regnum tuum;  
fiat voluntas tua,  
sicut in caelo, et in terra.  
Panem nostrum cotidianum  
da nobis hodie;  
et dimitte nobis debita nostra,  
sicut et nos dimittimus  
debitoribus nostris;  
et ne nos inducas in tentationem;  
sed libera nos a malo.**

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  
but deliver us from evil.

**P** A-ter noster, qui es in cæ-lis: sancti-fi-cé-tur  
nomen tu-um; advé-ni-at regnum tu-um; fi-at vo-lún-  
tas tu-a, sic-ut in cæ-lo, et in terra. Panem nostrum  
co-ti-di-á-num da no-bis hó-di-e; et dimítte no-bis  
dé-bi-ta nostra, sic-ut et nos di-mít-timus de-bi-tó-ri-bus  
nostris; et ne nos indú-cas in tenta-ti-ó-nem; sed  
lí-be-ra nos a ma-lo.

*With hands extended, the Priest alone continues, saying:*

Líbera nos, quæsumus, Dómine, ab  
ómnibus malis, da propítius pacem in  
diébus nostris, ut, ope misericórdiæ tuæ  
adiúti, et a peccáto simus semper líberi et  
ab omni perturbatióne secúri  
expectántes beátam spem et advéntum  
Salvatóris nostri Iesu Christi.

Deliver us, Lord, we pray, from every  
evil, graciously grant peace in our days,  
that, by the help of your mercy, we may  
be always free from sin and safe from all  
distress, as we await the blessed hope  
and the coming of our Savior, Jesus  
Christ.

*He joins his hands. The people conclude the prayer, acclaiming:*

**Quia tuum est regnum,  
et potéstas, et glória  
in sǎcula.**

For the kingdom,  
the power and the glory are yours  
now and for ever.

*Then the Priest, with hands extended, says aloud:*

Dómine Iesu Christe, qui dixísti  
Apóstolis tuis: Pacem relínquo vobis,  
pacem meam do vobis: ne respicias  
peccáta nostra, sed fidem Ecclésiæ tuæ;  
eámque secúndum voluntátem tuam  
pacificáre et coadunáre digneris. Qui  
vivis et regnas in sǎcula sæculorum.

Lord Jesus Christ, who said to your  
Apostles: Peace I leave you, my peace I  
give you, look not on our sins, but on  
the faith of your Church, and graciously  
grant her peace and unity in accordance  
with your will. Who live and reign for  
ever and ever.

*The people reply:*

**Amen.**

| Amen.

## THE SIGN OF PEACE

*The Priest, turned towards the people, extending and then joining his hands, adds:*

Pax Dómini sit semper vobíscum

| The peace of the Lord be with you always.

*The people reply:*

**Et cum spíritu tuo.**

| And with your spirit.

*Then, if appropriate, the deacon, or the Priest, adds:*

Offérte vobis pacem.

| Let us offer each other the sign of peace.

*And all offer one another a sign, in keeping with local customs, that expresses peace, communion, and charity. The Priest gives the sign of peace to a deacon or minister.*

*Then he takes the host, breaks it over the paten, and places a small piece in the chalice, saying quietly:*

Hæc commixtio Córporis et Ságuinis  
Dómini nostri Iesu Christi fiat  
accipiéntibus nobis in vitam ætéram.

| May this mingling of the Body and  
Blood of our Lord Jesus Christ bring  
eternal life to us who receive it.

## AGNUS DEI

*Meanwhile the following is sung or said:*

**Agnus Dei, qui tollis peccata mundi,  
miserere nobis.**

**Agnus Dei, qui tollis peccata mundi,  
miserere nobis.**

**Agnus Dei, qui tollis peccata mundi,  
dona nobis pacem.**

Lamb of God, who takes away the sins of  
the world, have mercy on us.

Lamb of God, who takes away the sins of  
the world, have mercy on us.

Lamb of God, who takes away the sins  
of the world, grant us peace.



**A** - gnus De- i, \* qui tollis peccá- ta mundi: mi- se-  
ré- re no- bis. Agnus De- i, \* qui tollis peccá- ta mundi:  
mi- se- ré- re no- bis. Agnus De- i, \* qui tollis peccá- ta  
mundi: dona no- bis pa- cem.

*Then the Priest, with hands joined, says quietly:*

Dómine Iesu Christe, Fili Dei vivi, qui  
ex voluntáte Patris, cooperánte Spíritu  
Sancto, per mortem tuam mundum  
vivificásti: líbera me per hoc  
sacrosánctum Corpus et Sánguinem  
tuum ab ómnibus iniquitatibus meis et  
univérsis malis: et fac me tuis semper  
inhærére mandátis, et a te numquam  
separári permíttas.

Percéptio Córporis et Sánguinis tui,  
Dómine Iesu Christe, non mihi  
provéniat in iudícium et  
condemnationem: sed pro tua pietáte  
prosit mihi ad tutaméntum mentis et  
córporis, et ad medélam percipiéndam.

Lord Jesus Christ, Son of the living God,  
who by the will of the Father and the  
work of the Holy Spirit, through your  
death gave life to the world; free me by  
this your most holy Body and Blood  
from all my sins and from every evil;  
keep me always faithful to your  
commandments, and never let me be  
parted from you.

*Or:*

May the receiving of your Body and  
Blood, Lord Jesus Christ, not bring me  
to judgment and condemnation, but  
through your loving mercy be for me  
protection in mind and body, and a  
healing remedy.

*The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, says aloud:*

Ecce Agnus Dei,  
ecce qui tollit  
peccáta mundi.  
Beáti  
qui ad cenam Agni vocáti sunt.

Behold the Lamb of God,  
behold him who takes away  
the sins of the world.  
Blessed are  
those called to the supper of the Lamb.

*And together with the people he adds once:*

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

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

*The Priest, facing the altar, says quietly:*

Corpus Christi  
custódiat me in vitam ætéram.

May the Body of Christ  
keep me safe for eternal life.

*And he reverently consumes the Body of Christ. Then he takes the chalice and says quietly:*

Sanguis Christi  
custódiat me in vitam ætérnam.

| May the Blood of Christ  
keep me safe for eternal life.

*And he reverently consumes the Blood of Christ.*

## COMMUNION ANTIPHON

*After this, he takes the paten or ciborium and approaches the communicants. The Priest raises a host slightly and shows it to each of the communicants, saying:*

Corpus Christi.

| The Body of Christ.

*The communicant replies:*

**Amen.**

| Amen.

*and receives Holy Communion.*

*When the distribution of Communion is over, the Priest or a deacon or an acolyte purifies the paten over the chalice and also the chalice itself. While he carries out the purification, the Priest says quietly:*

Quod ore sumpsimus,  
Dómine pura mente capiámus,  
et de múnere temporáli  
fiat nobis remédium sempitérnum.

| What has passed our lips as, food,  
O Lord, may we possess in purity of heart,  
that what has been given to us in time  
may be our healing for eternity.

## POST COMMUNION PRAYER

*Then, standing at the altar or at the chair and facing the people, with hands joined, the Priest says:*

Orémus.

| Let us pray.

*All pray in silence with the Priest for a while, unless silence has just been observed. Then the Priest, with hands extended, says the Prayer after Communion, at the end of which the people acclaim:*

**Amen.**

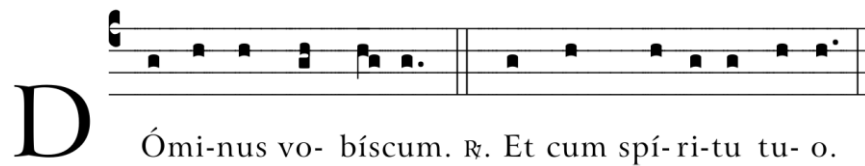
| Amen.

*Then the dismissal takes place. The Priest, facing the people and extending his hands, says:*

Dominus vobiscum. | The Lord be with you.

*The people reply:*

Et cum spíritu tuo. | And with your spirit.



*The Priest blesses the people, saying:*

Benedícat vos omnipotens Deus, Pater, | May almighty God bless you: the Father,  
et Filius, + et Spíritus Sanctus. | and the Son, + and the Holy Spirit.

*The people reply:*

Amen. | Amen.

## DISMISSAL

*Then the deacon, or the Priest himself, with hands joined and facing the people, says:*

Ite, missa est. | Go forth, the Mass is ended.

*The people reply:*

Deo gratias. | Thanks be to God.

