

# THE ORDER OF MASS

(The Ordinary Form of the Roman Rite)

*In Latin and in English*

“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, *Musicae 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)

Latin text taken from the *Missale Romanum, editio typica tertia emendata* of 2008. English translation of *The Order of Mass* © 2010, International Committee on English in the Liturgy, Inc. All rights reserved.

## INTRODUCTORY RITES

*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 Filii, et  
Spíritus Sancti.

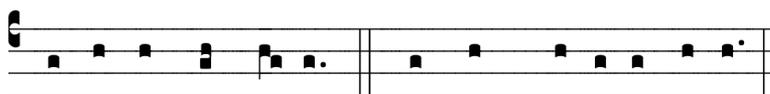
In the name of the Father, and of  
the Son, and of the Holy Spirit.

*The people reply:*

**Amen.**

Amen.

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



**D**

Ómi-nus vo- bíscum. ℞. Et cum spí-ri-tu tu- o.

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

Fratres, agnoscámus peccáta no-  
stra, 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.

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

**Confíteor Deo omnipoténti /  
et vobis, fratres, / quia peccá-  
vi nimis / cogitatióne, verbo,**

I confess to almighty God and  
to you, my brothers and sisters,  
that I have greatly sinned in my

**ópere et omissióne:**

*And, striking their breast, they say:*

**mea culpa, mea culpa, mea máxima culpa.**

*Then they continue:*

**Ideo precor beátam Mariám semper Vírginem, / omnes Angelos et Sanctos, / et vos, fratres, / oráre pro me ad Dóminum Deum nostrum.**

thoughts and in my words, in what I have done and in what I have failed to do, *And, striking their breast, they say:* through my fault, through my fault, through my most grievous fault; *Then they continue:* 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.

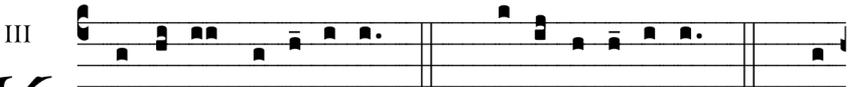
May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

*The people reply:*

**Amen.**

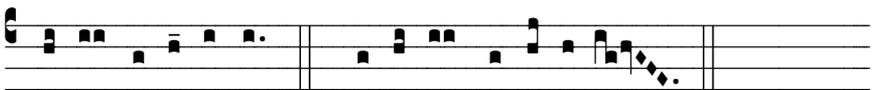
**Amen.**

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



**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.

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

**Glória in excélsis Deo / et in terra pax homínibus bonæ voluntátis. / Laudámus te, benedicimus 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.

*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

*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.

*After the First Reading the psalmist or cantor sings or says the Psalm, with the people making the response. On Sundays and certain other days there is a second reading. It concludes with the same responsory as above.*

*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 lá-biis tuis, ut digne et competén-ter annúnties Evangélium 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 Fa-ther 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 wor-  
thily proclaim your holy 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 secun-  
dum 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.

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

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.

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

**Credo in unum Deum, / Pa-  
trem omnipoténtem, / factó-  
rem cæli et terræ, / visibílium  
ómnium et invisibílium. / Et  
in unum Dóminum / Iesum  
Christum, / Fílium Dei Uni-  
génitum, / et ex Patre natum  
/ ante ómnia sácula. / Deum  
de Deo, / lumen de lúmine, /  
Deum verum de Deo vero, /  
génitum, non factum, consub-  
stantiálem Patri: / per quem  
ómnia facta sunt. / Qui prop-  
ter nos hómínes / et propter  
nostram salútem / descéndit  
de cælis.**

*At the words that follow up to  
and including and became man,  
all bow.*

**Et incarnátus est / de Spíri-  
tu Sancto ex María Vírgine,  
/ et homo factus est. / Cru-  
cifíxus étiam pro nobis / sub**

I believe in one God, the Father  
almighty, maker of heaven and  
earth, of all things visible and in-  
visible. 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, con-  
substantial with the Father; th-  
rough him all things were made.  
For us men and for our salva-  
tion he came down from heaven,  
*At the words that follow up to  
and including and became man,  
all bow.* and by the Holy Spirit  
was incarnate of the Virgin Ma-  
ry, and became man. For our sa-  
ke he was crucified under Pon-  
tius Pilate, he suffered death and  
was buried, and rose again on  
the third day in accordance wi-  
th the Scriptures. He ascended

**Póntio Piláto; / passus et sepúltus est, / et resurréxit tértia 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, cathólicam et apostólicam Ecclésiám. / Confíteor unum baptísma / in remissionem peccatórum. / Et exspécto resurrecciónem mortuórum, / et vitam ventúri sáeculi. Amen.**

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.

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



# THE LITURGY OF THE EUCHARIST

*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 accépipimus panem, quem tibi offerimus, 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 sáecula.**

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 mysterium 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 accépipimus vinum, quod tibi offerimus, 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 sáecula.**

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 sacrificium 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 iniquitate 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 sacrificium acceptábile fiat apud Deum Patrem omnipotentem.

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 sacrificium / de mánibus tuis / ad laudem et glóriam nóminis sui, / ad utilitátem quoque nostram / totiúsque Ecclésiæ suæ sanctæ.**

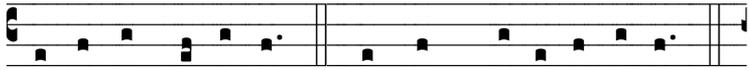
May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

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

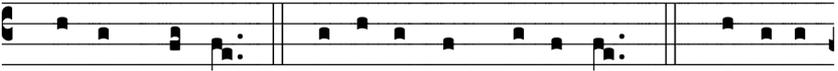
**Amen.**

**Amen.**

**D**



Omi-nus vo-bíscum. R̄. Et cum spí-ri-tu tu-o.



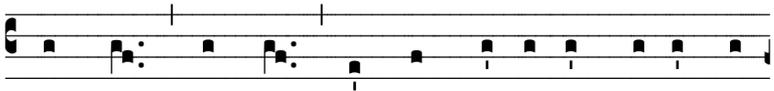
ŷ. Sursum corda. R̄. Habémus ad Dómi-num. ŷ. Grá-ti-as



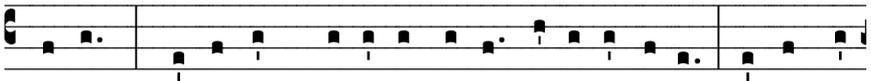
a-gámus Dómi-no De-o nostro. R̄. Dignum et justum est.

*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:*

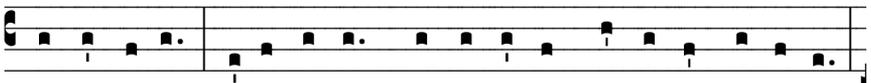
**S**



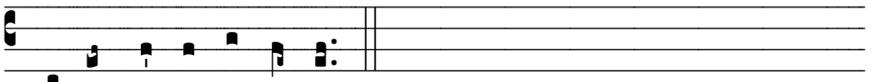
Anctus, \* Sanctus, Sanctus Dómi-nus De-us Sá-



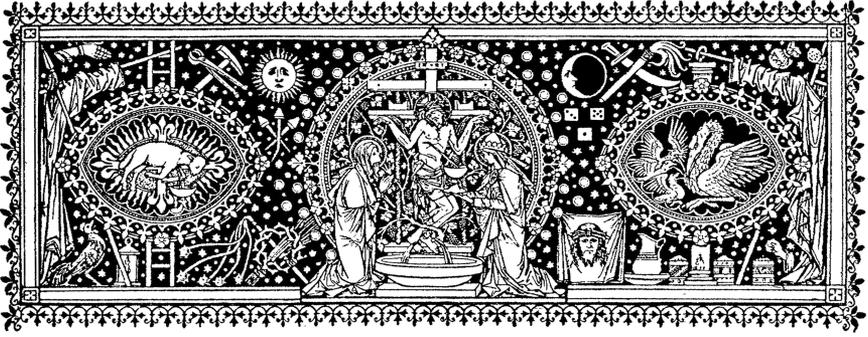
ba-oth. Plé-ni sunt cæ-li et terra gló-ri-a tu-a. Ho-sánna



in excélsis. Bene-díctus qui ve-nit in nó-mi-ne Dó-mi-ni.



Ho-sánna in excél-sis.



*The Priest, with hands extended, says:*

Te ígitur, clementíssime Pater, per Iesum Christum, Fílium tuum, Dóminum nostrum, súpplíces 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 et Antístite nostro N. et ómnibus orthodoxis atque cathólicæ et apostólicæ fídei cultóribus.

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 offerunt hoc sacrificium laudis, pro se suis-

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.

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

que ómnibus: pro redemptióne animárum suárum, pro spe salutis et incolumitátis suæ: tibíque reddunt vota sua ætérno Deo, vivo et vero.

Communicántes, et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genertrícis 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, Ioánnis et Pauli, Cosmæ et Damiáni) et ómnium Sanctórum tuórum; quórum méritis precibúsq; concédas, ut in ómnibus protectiónis tuæ muniámur auxilió. (Per Christum Dóminum nostrum. Amen.)

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

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.

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 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.)

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.

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

Qui, prídie quam paterétur, ac-cépit panem in sanctas ac ve-nerábiles manus suas, et elevá-tis óculis in cælum ad te Deum Patrem suum omnipoténtem, ti-bi grátias agens benedíxit, fregit, dedítque discíplis suis, dicens:

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

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

Símili modo, postquam cená-tum est, accípiens et hunc præ-clárum cálicem in sanctas ac ve-nerábiles manus suas, item ti-bi grátias agens benedíxit, dedít-que discíplis suis, dicens:

ACCÍPITE ET BÍBITE EX EO OM-

Amen.)

Be pleased, O God, we pray, to bless, acknowledge, and appro-ve this offering in every respect; make it spiritual and accepta-ble, so that it may become for us the Body and Blood of your most beloved Son, our Lord Je-sus Christ.

On the day before he was to suf-fer 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, bro-ke the bread and gave it to his disciples, saying:

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

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:

TAKE THIS, ALL OF YOU, AND

NES: HIC EST ENIM CALIX SÁNGUINIS MEI NOVI ET ÆTÉRNÍ TESTAMÉNTI, QUI PRO VOBIS ET PRO MULTIS EFFUNDÉTUR IN REMISSIÓNEM PECCATÓRUM. HOC FÁCITE IN MEAM COMMEMORATIÓNEM.

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.*



**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- ní- as.

Unde et mémore, Dómine, nos servi tui, sed et plebs tua sancta, eíúsdem Christi, Fílii tui, Dómini nostri, tam beátæ passiónis, necnon et ab ínferis resurrectiúnis, sed et in cælos gloriósa ascensiúnis: offérimus præclárá maiestáti tuæ de tuis donis ac datis hóstiam puram, hóstiam sanctam, hóstiam immaculátam, Panem sanctum vitæ ætérnæ 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, sícuti accépta habére dignátus es múnera púeri tui iusti Abel, et sacrificium Patriárchæ nostri Abrahæ, et quod tibi óbtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

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 benedictióne cælesti et grátia repleámur. (Per Christum Dóminum nostrum. Amen.)

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

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

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.

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.)

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.

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 fá-  
mulis tuis, de multitudíne mi-  
seratiónum tuárum sperántibus,  
partem áliquam et societátem  
donáre dignéris cum tuis sanc-  
tis Apóstolis et Martýribus: cum  
Ioánne, Stéphano, Matthía, Bár-  
naba, (Ignátio, Alexándro, Mar-  
cellíno, Petro, Felicitáte, Per-  
pétua, Agatha, Lúcia, Agnéte,  
Cæcília, Anastásia) et ómnibus  
Sanctis tuis: intra quorum nos  
consórtium, non æstimátor mé-  
riti, sed vénia, quæsumus, largí-  
tor admítte. Per Christum Dó-  
minum nostrum.

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

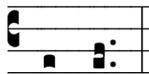
Per ipsum, et cum ipso, et in ip-  
so, est tibi Deo Patri omnipo-  
ténti, in unitáte Spíritus Sancti,  
omnis honor et glória per ómnia  
sæcula sæculorum.

To us, also, your sinful servan-  
ts, who hope in your abundant  
mercies, graciously grant some  
share and fellowship with your  
holy Apostles and Martyrs: with  
John the Baptist, Stephen, Mat-  
thias, Barnabas, (Ignatius, Ale-  
xander, Marcellinus, Peter, Fe-  
licity, Perpetua, Agatha, Lucy,  
Agnes, Cecilia, Anastasia) and  
all your Saints: admit us, we  
beg you, into their company, not  
weighing our merits, but gran-  
ting us your pardon, through  
Christ our Lord.

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.

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

*The people acclaim:*



Amen.

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

Præceptis salutáribus móniti, et  
divína institutióne formáti, au-  
démus 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:*

**P** A-ter nos-ter, qui es in cæ-lis: sancti-fi-cé-tur  
no-men 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: exspectántes 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 sácula.**

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

Pax Dómini sit semper vobí-  
scum.

| The peace of the Lord be with  
you always.

*The people reply:*

**Et cum spírítu 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 commíxtio Córporis et  
Sánguinis Dómini nostri Iesu  
Christi fiat accipiéntibus nobis  
in vitam ætéram.

| May this mingling of the Bo-  
dy and Blood of our Lord Je-  
sus Christ bring eternal life to us  
who receive it.

*Meanwhile the following is sung or said:*



**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 sacrosánc- tum Corpus et Sánguinem tuum ab ómnibus iniquitátibus meis et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permíttas.

*Or:*

Percéptio Córporis et Sánguinis tui, Dómine Iesu Christe, non mihi provéniat in iudícium et condemnatióem: sed pro tua pietáte prosit mihi ad tutamén-

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 protec-

tum mentis et cörperis, et ad  
medélam percipiéndam.

tion 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 tol-  
lit peccáta mundi. Beáti qui ad  
cenam Agni vocáti sunt.

Behold the Lamb of God, be-  
hold 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.

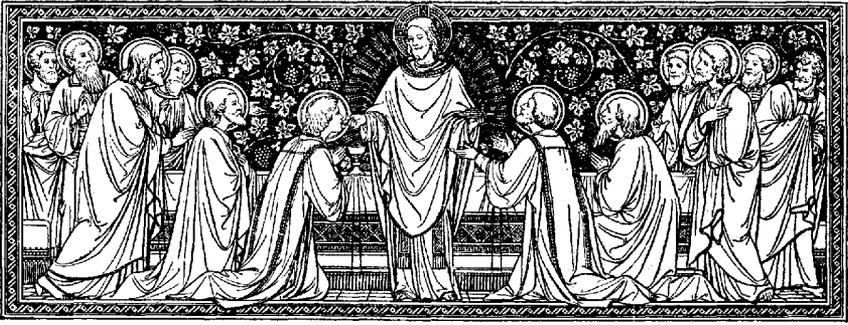
May the Body of Christ keep me  
safe for eternal life.

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

Sanguis Christi custódiat me in  
vitam ætéram.

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

*And he reverently consumes the Blood of Christ.*



*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.

*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:*



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

*The Priest blesses the people, saying:*

Benedícat vos omnípotens De- | May almighty God bless you:  
us, Pater, et Filius, + et Spíritus | the Father, and the Son, + and  
Sanctus. | the Holy Spirit.

*The people reply:*

Amen. | Amen.

*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.