



The Order of Mass
(The Ordinary Form of the Roman Rite)

In Latin and in English

This booklet is an adapted form of an original booklet prepared by **Fr. Dylan Schrader**.
<http://resources.ipsissima-verba.org/ordinary-form-order-of-mass.html>

Booklet revised as of March 12, 2024.

“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)

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.

The Introit is chanted by the schola.

The Introductory Rites


Priest: In nómine Patris, et Fílii, et Spíritus Sancti.

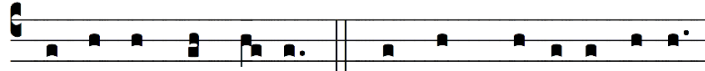
Priest: In the name of the Father and of the Son and of the Holy Spirit.

All: Amen

All: Amen

The Priest greets the people and they respond as follows:

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

or:
D 
Ómi-nus vo- bíscum. R. Et cum spí-ri-tu tu- o.
Pax vo-bis. (*If the celebrant is a bishop*)

(*Ps.* The Lord be with you. *R.* And with your spirit.)

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

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

Priest: 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:

All: 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.

All: 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:

Priest: Misereátur nostri omnípotens Deus et, dimíssis peccátis nostris, perdúcat nos ad vitam ætérnam.

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

All: Amen

All: Amen

The choir chants the Kyrie (Lord, have mercy).

Cantor:

V
K Y-ri- e * e- lé- i-son.



All:

Ký-ri- e * e- lé- i-son.



Cantor:

Christe e- lé- i-son.



All:

Christe e- lé- i-son.



Cantor:

Ký-ri- e e- lé- i-son.



All:

Ký-ri- e * ** e- lé- i-son.



♩. Lord, have mercy. *R*. Lord, have mercy.
♩. Christ, have mercy. *R*. Christ, have mercy.
♩. Lord, have mercy. *R*. Lord, have mercy.

Then, when it is prescribed, this hymn (the Gloria) is chanted or said by all.

XVI. s.

G Ló-ri-a in excélsis Dé-o. Et in térra pax homí-ni-bus
bónae vo-luntá-tis. Laudá-mus te. Bene-dí-cimus te. Ado-rá-mus te.
Glo-ri-fi-cá-mus te. Grá-ti-as á-gimus tí-bi propter má-gnam gló-ri-am tú-am.
Dó-mi-ne Dé-us, Rex caelés-tis, Dé-us Pá-ter omní-po-tens. Dó-mi-ne Fí-li
u-ni-gé-ni-te Jé-su Chrís-te. Dó-mi-ne Dé-us, Agnus Dé-i, Fí-li-us Pá-tris.
Qui tóllis peccá-ta mún-di, mi-se-ré-re nó-bis. Qui tóllis peccá-ta mún-di,
sú-sci-pe depre-ca-ti-ó-nem nós-tram. Qui sé-des ad délixte-ram Pá-tris, mi-se-ré-re
nó-bis. Quó-ni-am tu só-lus sánctus. Tu só-lus Dó-mi-nus. Tu só-lus Al-tí-s-si-mus,
Jé-su Chrí-ste. Cum Sáncto Spí-ri-tu, in gló-ri-a Dé-i Pá-tris. A-men.

All: Glória in excelsis Deo / et in terra pax hominibus bonae voluntatis. / Laudamus te, benedicimus te, / adoramus te, glorificamus te, / gratias agimus tibi / propter magnam gloriam tuam, / Domine Deus, Rex caelestis, / Deus Pater omnipotens. / Domine Fili unigenite, / Iesu Christe, / Domine Deus, Agnus Dei, Filius Patris, / qui tollis peccata mundi, / miserere nobis; / qui tollis peccata mundi, / suscipe deprecationem nostram. / Qui sedes ad dexteram Patris, / miserere nobis. / Quoniam tu solus Sanctus, / tu solus Dominus, / tu solus Altissimus, / Iesu Christe, / cum Sancto Spiritu: / in gloria Dei Patris. / Amen.

Priest: Orémus.

All: 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.

Priest: Let us pray.

All pray in silence with the Priest for a moment. Then the Priest, with hands extended, prays the Collect prayer, at the end of which the people acclaim:

All: Amen

All: Amen

Please be seated.

The Liturgy of the Word

The first reading is now read from the ambo.

Reader: ... Verbum Dómini.

Reader: ... The Word of the Lord.

All: Deo grátias.

All: Thanks be to God.

The reader returns to their seat. After the reading, the psalmist goes to the ambo to sing the Psalm. (A second reading may be said, dependent on the rubrics of particular day.)

Then the priest and congregation stand, at which point the Alleluia is chanted.

Note: If in Lent, no Alleluia, but rather something different as prescribed.

Cantor:

A



All:

A



Cantor: [Sings the Alleluia verse for the day]

All:

A



If a deacon is to proclaim the Gospel, bowing profoundly before the Priest, he asks for the blessing, saying in a low voice:

Deacon: Iube, domne, benedícere.

Deacon: Your blessing, Father.

Priest (in low voice): Dóminus sit in corde tuo et in lábiis tuis, ut digne et competénter annúnties Evangélium suum: in nómine Patris, et Fílii ✠ et Spíritus Sancti.

Priest (in a low voice): 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.

Deacon: Amen

Deacon: Amen.

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

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

Priest: Cleanse my heart and my lips, almighty God, that I may worthily 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:

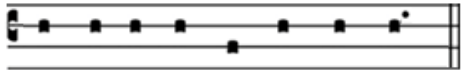
Priest/Deacon: Dóminus vobíscum.
All: Et cum Spírítu tuo.

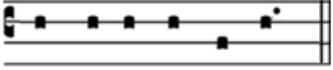
Priest/Deacon: The Lord be with you.
All: And with your spirit.

The priest/deacon makes the Sign of the Cross on the book and on his forehead, lips, and breast.

Priest/Deacon: Lectio sancti Evangéllii
secun dum N.

Priest/Deacon: A reading from the holy
Gospel according to N.

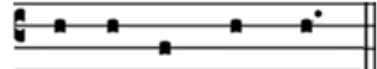
All: 
Gló - ri - a ti - bi Dó - mi - ni

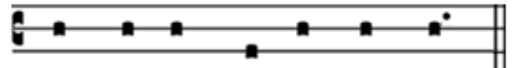
All: 
Glo - ry to you, O Lord

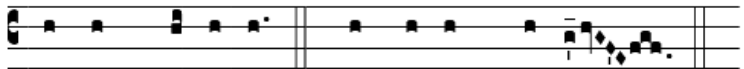
At the end of the Gospel, the deacon, or the Priest, acclaims:

Priest: Verbum Dómini.

Priest: The Gospel of the Lord.

All: 
Laus ti - bi, Chri - ste.

All: 
Praise to you, Lord Je - sus Christ

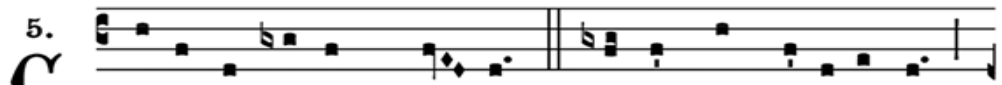

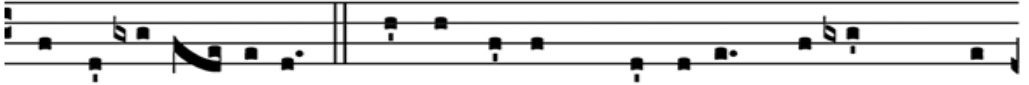

or:
V 
Erbum Dómi-ni. R. Laus ti-bi, Christe.

Then he kisses the book, saying quietly:

Priest/Deacon: Per evangélica dicta
deleántur nostra delícta.

Priest/Deacon: Through the words of the
Gospel may our sins be wiped away.

*Please be seated. The homily is now given.
After that, follow the priest's indication to stand.
If it's a Sunday or Solemnity, the Creed is now chanted.*

Priest **Choir**
5. **C** 
Rédo in únum Dé- um, Pátrem omnipoténtem,

factó-rem cóe-li et térræ, vi-sibí-li-um ómni-um, et
Choir and Congregation

invi-sibí- li-um. Et in únum Dóminum Jé-sum Chrí-
Choir

stum, Fí-li-um Dé-i unigéni-tum. Et ex Pátre ná- tum

Choir and Congregation

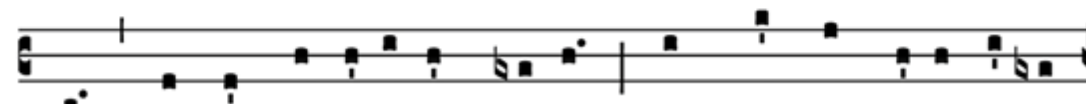


ante ómni- a sœ- cu- la. Dé- um de Dé- o, lúmen de lú-

Choir




mine, Dé- um vérum de Dé- o vé- ro. Géni- tum, non fá-



ctum, consubstanti- á- lem Pátri : per quem ómni- a fácta

Choir and Congregation




sunt. Qui propter nos hómines, et propter nóstram sa- lú-

Choir



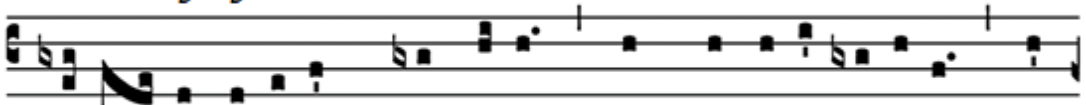
tem descéndit de cœ- lis. Et incarnátus est de Spí- ri- tu

Choir



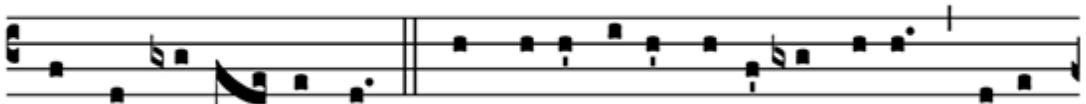
Sáncto ex Ma- rí- a Vírgine : Et hómo fáctus est. Cru-

and Congregation



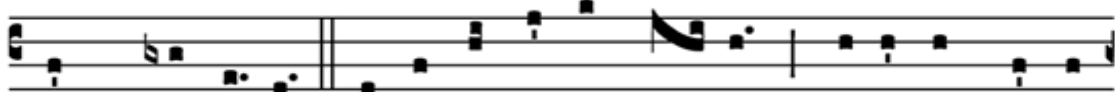
ci- fí- xus ét- i- am pro nóbis : sub Pónti- o Pi- láto pás-

Choir



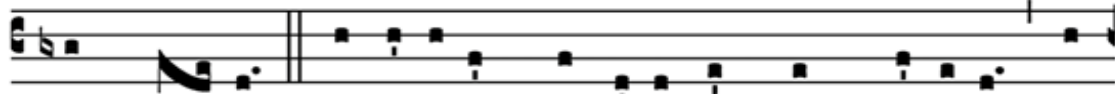
sus, et sepúl- tus est. Et resurréxit térti- a dí- e, secún-

Choir and Congregation

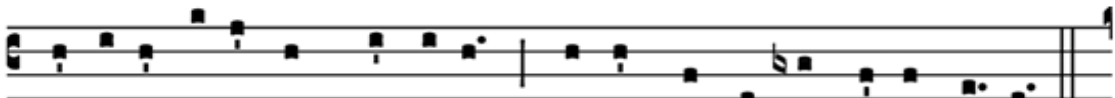


dum Scriptú-ras. Et ascéndit in cóe- lum : sédet ad déxte-

Choir

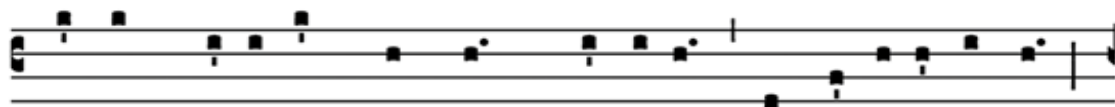


ram Pá- tris. Et í-terum ventúrus est cum gló-ri- a, ju-



di-cáre vivos et mórtu-os : cú-jus régni non é-rit fí-nis.

Choir and Congregation

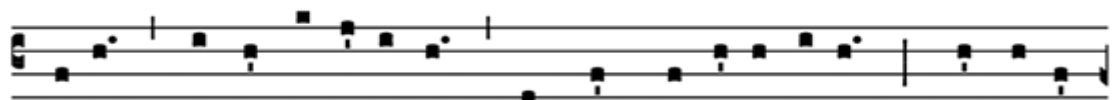


Et in Spí-ri-tum Sánctum, Dóminum, et vi-vi-fi-cántem :

Choir

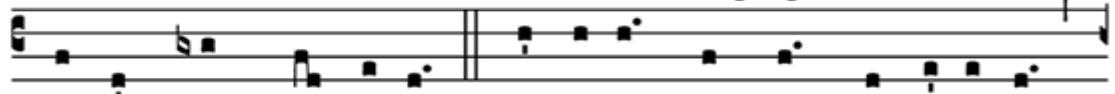


qui ex Pátre Fi-li-óque pro-cédit. Qui cum Pátre et Fí-



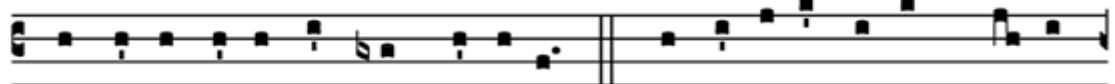
li-o simul adorá-tur, et conglo-ri-fi-cátur : qui locú-

Choir and Congregation



tus est per Prophé-tas. Et únam sánctam cathó-li-cam

Choir



et apostó-li-cam Ecclé-si- am. Confí-te-or únum baptís-

Choir and Congregation

ma in remissi- ónem peccató-rum. Et exspécto resur-

Choir and Congregation

recti- ónem mortu-órum. Et ví- tam ventú-ri sá-cu-li.

Choir and Congregation

A- men.

All: 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 sæcula. / Deum de Deo/ lumen de lúmíne, / Deum verum de Deo vero, / génitum, non factum, consubstantiálem Patri: / per quem ómnia facta sunt. / Qui propter nos hómínes / et propter nostram salútem / descéndit de cælis, *[bow]* **Et incarnátus est / de Spírítu Sancto ex María Vírgine, / et homo factus est. [end bow]** / Crucifíxus étiam pro nobis / sub Póntio Piláto; / passus et sepúltus est, / et resurréxit tértia die, secúndum Scriptúras, / et ascéndit in cælum, / sedet ad déxteram Patris. / Et íterum ventúrus est cum glória, / iudicáre vivos et mórtuos, / cuius regni non erit finis. / Et in Spírítum 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 remissiónem peccatórum. / Et exspécto resurrecciónem mortuórum, / et vitam ventúri sæculi. Amen.

All: I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe 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, *[bow]* **and by the Holy Spirit was incarnate of the Virgin Mary, and became man. [end bow]** 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. I believe 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. I believe in 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.

*After the Creed, the priest (standing) says "Let us pray."
Then the Universal Prayer (or the Prayer of the Faithful or Bidding Prayers) are offered.*

Priest: ... We ask this through Christ Our Lord.

All: Amen.

Please be seated. The Offertory chant is now chanted.

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:

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

Priest: 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:

All: Benedíctus Deus in sæcula.

All: Blessed be God for ever.

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

Priest/Deacon: Per huius aquæ et vini mysté- rium eius efficiámur divinitátis consórtes, qui humanitátis no stræ fíeri dignátus est párticeps.

Priest/Deacon: 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:

Priest: Benedíctus es, Dómine, Deus univérsi, quia de tua largitáte accépi-mus vinum, quod tibi offérimus, fructum vitis et óperis mánuum hóminum, ex quo nobis fiet potus spiritalis.

All: Benedíctus Deus in sæcula.

Priest: 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.

All: Blessed be God for ever.

*Then he places the chalice on the corporal.
After this, the Priest, bowing profoundly, says quietly:*

Priest: 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.

Priest: 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:

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

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

Please stand. The priest, standing at the altar facing the people, extends and joins his hands, saying:

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

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

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

All: 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.

The Priest, with hands extended, says the Prayer over the Offerings.

Priest: [Prayers]

All: Amen

Then the Priest begins the Eucharistic Prayer with the dialogue.

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

V. Sur-sum corda. **R.** Habé-mus ad Dómi-num. **V.** Grá-ti- as

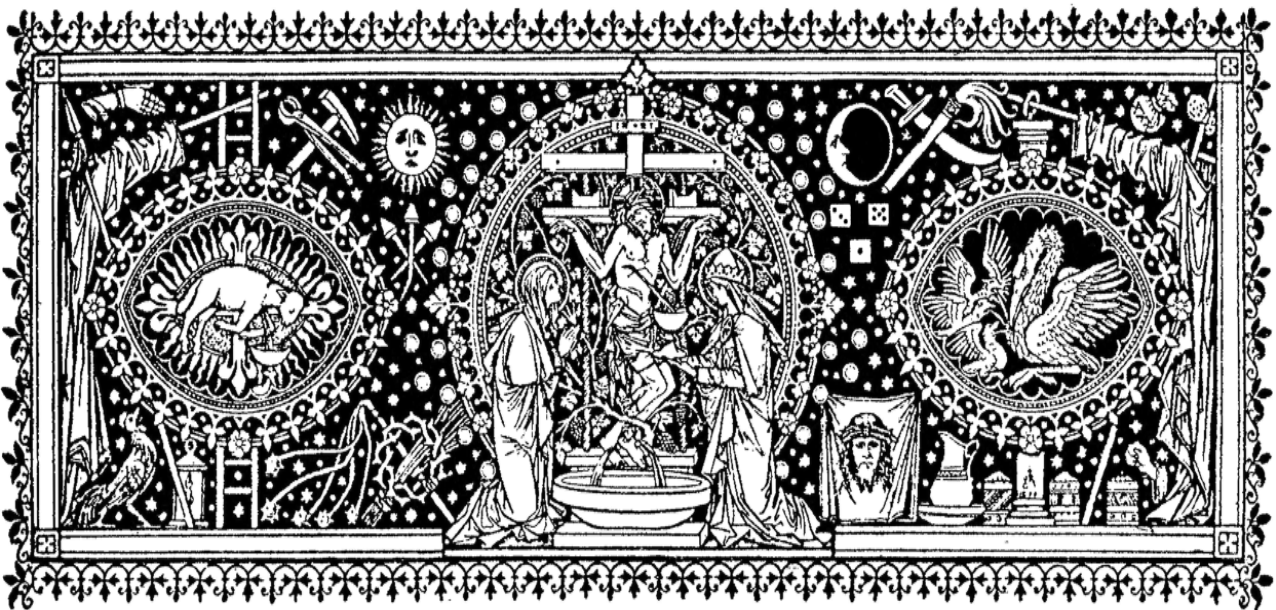
agá-mus Dómino De- o nostro. **R.** Dignum et justum est.

V. The Lord be with you **R.** And with your spirit.

V. Lift up your hearts. **R.** We lift them up to the lord.

V. Let us give thanks to the Lord our God. **R.** It is right and just.

The Priest continues the Preface, chanting "It is right and just... ..without end, we acclaim:"
At this point, the Sanctus will be chanted (see following page).



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 nó-mi-ne Dó-mi-ni.

Ho-sán-na in excél-sis.

All: Holy, holy, holy Lord God of hosts, Heaven and earth are full of your glory.
 Hosanna in the highest. Blessed is he who comes in the name of the Lord.
 Hosanna in the highest.

Please kneel. The Priest, with hands extended, says (or chants):

Priest: Te ígitur, clementíssime Pater, per Iesum Christum, Fílium tuum, Dóminum nostrum, súpplices rogámus ac pétimus, uti accépta hábeas et benedícas ✠ hęc dona, hęc múnera, hęc sancta sacrificia illibáta, in primis, quę 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 cathólicę et apostólicę fídei cultóribus.

Priest: 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 redemp tíone 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, Genetrícis Dei et Dómini nostri Iesu Christi: sed et beáti Ioseph, eíusdem Vírginis Sponsi, et beatórum Apostolórum ac Mártyrum 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 precibúsque 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.)

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.

Qui, prídie quam paterétur, accépit panem in sanctas ac venerábiles manus suas, et elevátis oculis in cælum ad te Deum Patrem suum omnipoténtem, tibi grátias agens benedíxit, fregit, dedítque discípulis suis, dicens: ACCÍPITE ET MANDUCÁTE EX HOC OMNES: HOC EST ENIM CORPUS MEUM, QUOD PRO VOBIS TRADÉTUR.

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.

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. Amen.)

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.

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: 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.

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

Priest: 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 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- ni- as.

∇. The mystery of faith.

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

Priest: 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 resurrectiónis, sed et in cælos gloriósæ ascensiónis: offérimus præcláræ maiestáti tuæ de tuis donis ac datis hóstiam puram, hóstiam sanctam, hóstiam immaculátam, Panem sanctum vitæ ætérnæ et Cálicem salutis perpétuæ.

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 obtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

Súpplices te rogámus, omnípotens Deus: iube hæc perférrí 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 fidei, et dórmiunt in somno pacis. Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigerií, lucis et pacis, ut indúlgeas, deprecámur. (Per Christum Dóminum nostrum. Amen.)

Nobis quoque peccatóribus fámulis tuis, de multitudíne miseratiónum tuárum sperántibus, partem áliquam et societátem donáre dignéris cum tuis sanctis Apóstolis et Martíribus: cum Ioánne, Stéphano, 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.

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

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.

All: Amen

Priest: 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.

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.)

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.

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

All: Amen

Please stand.

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

Priest: Præcēptis salutāribus mōniti, et
divīna institutiōne formāti, audēmus dīcere:

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

The Pater Noster (Our Father) is prayed by all.



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.

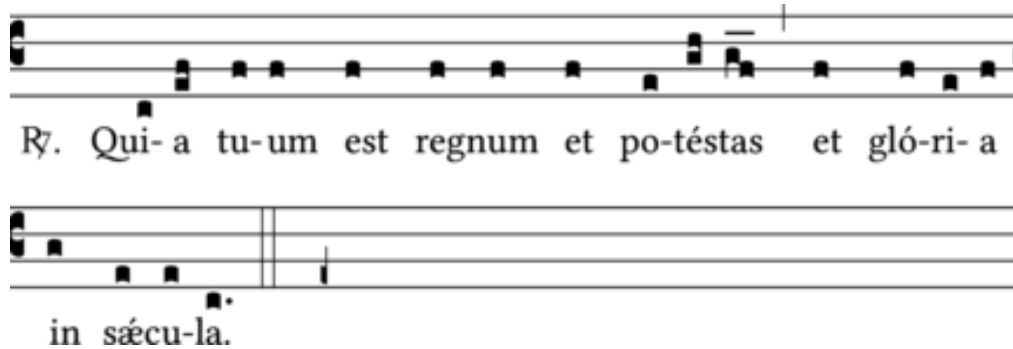
All: Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

With hands extended, the Priest alone continues, saying:

Priest: 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.

Priest: 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:



R. For the kingdom, the power and the glory are yours now and forever.

Then the Priest, with hands extended, says aloud:

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

All: Amen.

Priest: 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.

All: Amen.

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

Priest: Pax Dómini sit semper vobíscum.

Response: Et cum spírиту tuo.

Priest: The peace of the Lord be with you always.

Response: And with your spirit.

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

Priest: Offérte vobis pacem.

Priest: 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.

At a suitable moment as the sign of peace is concluding, the choir begins to chant the Agnus Dei (which is to be chanted by all).

VI

A - gnus De- i, * qui tol- lis peccá- ta mun- di: mi- se-
 ré- re no- bis. Agnus De- i, * qui tol- lis peccá- ta
 mun- di: mi- se- ré- re no- bis. Agnus De- i, * qui tol- lis
 peccá- ta mun- di: dona no- bis pa- cem.

All: Lamb of God, you take away the sins of the world: have mercy on us.
 Lamb of God, you take away the sins of the world: have mercy on us.
 Lamb of God, you take away the sins of the world: grant us peace.

Please kneel. Meanwhile, the priest has taken the host, broken it over the paten, and placed a small piece in the chalice, saying quietly:

Priest: Hæc commíxtio Córporis et Sánguinis Dómini nostri Iesu Christi fiat accipiéntibus nobis in vitam ætérnam.

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

Then the Priest, with hands joined, says quietly:

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

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

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:

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

Priest: 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:

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

All: 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:

Priest: Corpus Christi custódiat me in vitam ætérrnam.

Priest: 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:

Priest: Sanguis Christi custódiat me in vitam ætérrnam.

Priest: 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:

Priest: Corpus Christi.

Priest: The Body of Christ.

All: Amen.

All: Amen.

The communion chant is now chanted. People receive 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:

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

Priest: 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.

Standing at the altar or at the chair and facing the people, with hands joined, the Priest says:

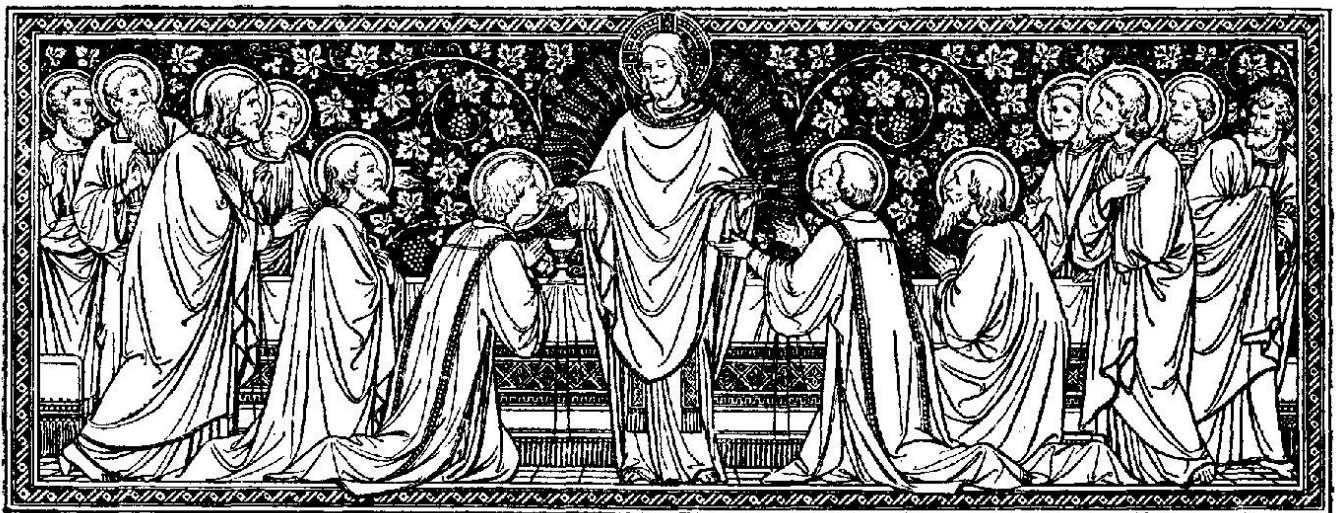
Priest: Orémus.

Priest: Let us pray.

Please stand. All pray in silence with the Priest, unless silence has just been observed. Then the Priest, says the Prayer after Communion, at the end of which the people acclaim:


All: Amen

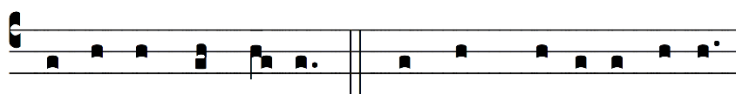
All: Amen



The Concluding Rites

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

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

or: 

D Ómi-nus vo- bíscum. R̄. Et cum spí-ri-tu tu- o.
Pax vo-bis. (*If the celebrant is a bishop*)

☩. The Lord be with you. R̄ And with your spirit.

The Priest blesses the people, saying:

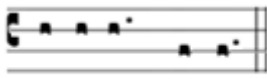
Priest: Benedícat vos omnípotens Deus,
Pater, et Filius, ☩ et Spíritus Sanctus.
All: Amen.

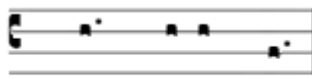
Priest: May almighty God bless you: the
Father, and the Son, ☩ and the Holy Spirit.
All: Amen.

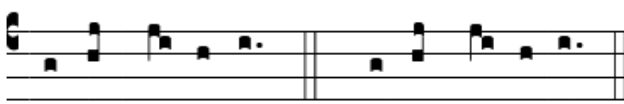
Then the deacon, or the Priest himself, with hands joined and facing the people, says:

Priest: Ite, missa est.

Priest: Go forth, the Mass is ended.

Response: 
De-o gra-ti-as

Response: 
Thanks be to God

or: 
I - te, mis-sa est. R̄. De- o grá- ti- as.

The closing chant is now chanted. This may be a Marian Antiphon.

