

**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, *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

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 Mariám
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. *ij.* Christe
 e- lé- i-son. *ij.* 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.

V

G Ló-ri- a in excélsis De- o. Et in terra pax homí-
ni-bus bonæ vo-luntá- tis. Laudá- mus te. Bene-dí- cimus

te. Ado-rá-mus te. Glo-ri-fi-cámus 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 déxte-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

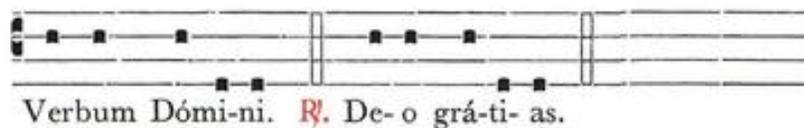
FIRST READING

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.

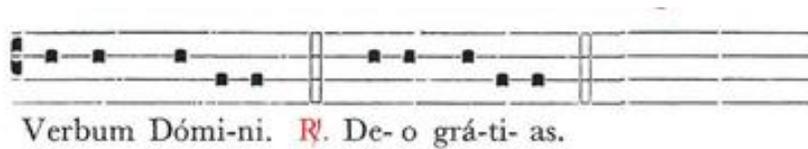
SECOND READING

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 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 Father and of the Son + and of the Holy Spirit.
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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. R̄. Et cum spí-ri-tu tu- o.
V̄. ✠ Lécti- o sancti Evangé-li- i secúndum Matthæ- um. †
R̄. Gló-ri- a ti-bi Dómine. † Marcum Lu-cam Jo- ánnem.

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.

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 sácula.
Deum de Deo, lumen de lúmine,
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.**

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 Piláto;
 passus et sepúltus est,
 et resurrexit tétia die,
 secúndum Scriptúras,
 et ascéndit in cælum,
 sedet ad dexteram Patris.
 Et iterum 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- surré- 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 bap-tí-
 sma in remissi-ónem pecca-tó-rum. Et exspécto re-sur-
 recti-ónem 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 sácula.

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 sácula.

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
totíusque 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:

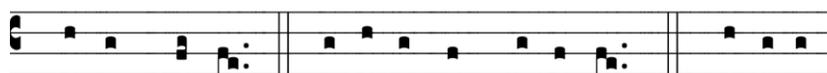
Amen.

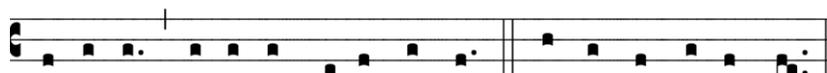
| Amen.

PREFACE DIALOGUE

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

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

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

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

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

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt caeli et terra Gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.	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.
--	--

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, Filium tuum, Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas + hæc dona, hæc mûnera, hæc sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro **N.** et Antistite nostro **N.** et omnibus orthodoxis atque catholicæ et apostolicæ fidei cultoribus.

Meménto, Dómine, famulorum famularumque tuarum **N.** et **N.** et omnium circumstantium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ: tibi que reddunt vota sua ætérno Deo, vivo et vero.

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genetricis Dei et Domini nostri Iesu Christi: sed et beati Ioseph, eiusdem Virginis Sponsi, et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andréæ, (Iacobi, Ioannis, Thomæ, Iacobi, Philippi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriani, Lauréntii, Chrysógoni,

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 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

Ioánnis et Pauli, Cosmæ et Damiáni) et ómnium Sanctórum tuórum; quórum méritis precibúsq;ue concédas, ut in ómnibus protectiónis 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, prídie 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 discíplis 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 ÆTÉRNI 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 mēmore, Dómine, nos servi tui, sed et plebs tua sancta, eiúsdem Christi, Fílii tui, Dómini nostri, tam beátæ passiónis, necnon et ab ínferis resurrectiōnis, sed et in cælos gloriósæ ascensiōnis: offérimus præcláræ maiestáti tuæ de tuis donis ac datis hóstiam puram, hóstiam sanctam, hóstiam immaculátam, Panem sanctum vitæ æternæ et Cálicem salutis 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.

Súpplīces te rogámus, omnípotens Deus: iube hæc perférrī per manus sancti Angeli tui in sublīme altáre tuum, in conspéctu divínæ maiestátis tuæ; ut, quotquot ex hac altáris participatiōne sacrosánctum Fílii tui Corpus et Sáanguinem sumpsérimus, omni benedictiōne 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 dórmiunt 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 refrigeriī, 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 Martýribus: cum Ioáinne, Stéphanó, 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.

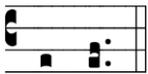
Per quem hæc ómnia, Dómine, semper bona creas, sanctíficas, vivíficas, benedícis, et præstas nobis.

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
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 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 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 ætérnam.

| 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.**

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

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

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

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

| 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 Sáanguinem tuum ab ómnibus iniquitátibus meis et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permíttas.

Percéptio Córporis et Sáanguinis 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.

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 ætérrnam.

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 ætérrnam.

| 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 súmpsimus,
Dómine pura mente capiámus,
et de múnere temporáli
fiat nobis remédium sempitérrnum.

| 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 spírítu tuo. | And with your spirit.

