

# 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, *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 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 Fílii, et Spí-  
ritus 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.  
(*℣.* The Lord be with you. *℞.* And with your spirit.)

*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 cel-  
ebrate 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 pec-  
cávi nimis / cogitatíone, verbo,  
ópere et omissióne:**  
*And, striking their breast, they*

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

say:

mea culpa, mea culpa, mea  
máxima culpa.

*Then they continue:*

Ideo precor beátam Mariám  
semper Vírginem, / omnes An-  
gelos et Sanctos, / et vos, fra-  
tres, / oráre pro me ad Dómi-  
num Deum nostrum.

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 omnipotens  
Deus et, dimíssis peccátis no-  
stris, 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.*

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.

(*Ÿ*. Lord, have mercy. *℞*. Lord, have mercy. *Ÿ*. Christ, have mercy.  
*℞*. Christ, have mercy. *Ÿ*. Lord, have mercy. *℞*. Lord, have mercy.)

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

Glória in excélsis Deo / et in  
terra pax homínibus bonæ vo-  
luntátis. / Laudámus te, bene-  
dícimus te, / adorámus te, glo-  
rificámus te, / grátias ágimus  
tibi / propter magnam glóriam  
tuam, / Dómine Deus, Rex cæ-  
léstis, / Deus Pater omnípo-  
tens. / Dómine Fili unigénite,  
/ Iesu Christe, / Dómine Deus,  
Agnus Dei, Fílius Patris, / qui  
tollis peccáta mundi, / mise-  
rère nobis; / qui tollis pec-  
cáta mundi, / súscipe depre-  
caciónem nostram. / Qui se-  
des ad dexteram Patris, / mise-  
rère 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 Je-  
sus 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, Je-  
sus 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  
lábiis tuis, ut digne et compe-  
ténter 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 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:*

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.

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

Verbum Dómini.

The Gospel of the Lord.

*All reply:*

**Laus tibi, Christe.**

**Praise to you, Lord Jesus Christ.**

*Then he kisses the book, saying quietly:*

**Per evangélica dicta deleántur  
nostra delícta.**

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

*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  
ómniū et invisibílium. / Et in  
unum Dóminum / Iesum Chri-  
stum, / Fílium Dei Unigéní-  
tum, / et ex Patre natum / ante  
ómnia sǽcula. / Deum de Deo,  
/ lumen de lúmine, / Deum ve-  
rum de Deo vero, / génitum,  
non factum, consubstantiálem  
Patri: / per quem ómnia facta  
sunt. / Qui propter nos hómo-  
nes / et propter nostram salú-  
tem / descéndit de cælis.**

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

**Et incarnátus est / de Spíritu  
Sancto ex María Vírgine, / et  
homo factus est. / Crucifíxus  
étiam pro nobis / sub Póntio  
Pilátō; / passus et sepúltus est,  
/ et resurréxit tértia die, secún-  
dum Scriptúras, / et ascéndit  
in cælum, / sedet ad délixteram**

**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, *At the words that follow  
up to and including* and became  
man, *all bow.* and by the Holy  
Spirit was incarnate of the Vir-  
gin Mary, and became man. For  
our sake he was crucified un-  
der Pontius Pilate, he suffered  
death and was buried, and rose  
again on the third day in ac-  
cordance with the Scriptures.  
He ascended into heaven and  
is seated at the right hand of  
the Father. He will come again**



Patris. / Et iterum venturus est  
 cum glória, / iudicare vivos et  
 mortuos, / cuius regni non erit  
 finis. / Et in Spiritum Sanctum,  
 / Dominum et vivificantem: /  
 qui ex Patre Filioque procedit.  
 / Qui cum Patre et Filio / simul  
 adoratur et conglorificatur: /  
 qui locutus est per prophetas.  
 / Et unam, sanctam, cathóli-  
 cam et apostólicam Ecclésiam.  
 / Confiteor unum baptisma /  
 in remissionem peccatorum.  
 / Et exspecto resurrectionem  
 mortuorum, / et vitam venturi  
 sæculi. Amen.

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 apos-  
 tolic Church. I confess one bap-  
 tism for the forgiveness of sins  
 and I look forward to the resur-  
 rection 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 accépimus panem, quem tibi oférimus, fructum terræ et óperis mánuum hóminum: ex quo nobis fiet panis vitæ.

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

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

**Benedíctus Deus in sæcula.**

Blessed be God for ever.

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

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

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

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

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

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 sǎcula.**

Blessed be God for ever.

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

In spírítu humilitátis et in ánimo  
contrító suscipiámur a te, Dó-  
mine; et sic fiat sacrificium no-  
strum 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 sac-  
rifice 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 in-  
iquity 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 ve-  
strum sacrificium acceptábile  
fiat apud Deum Patrem omni-  
poténtem.

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 lau-  
dem et glóriam nóminis sui,  
/ ad utilitátem quoque no-  
stram / totiúsque Ecclesiæ suæ  
sanctæ.

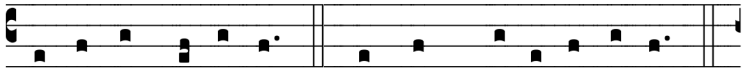
May the Lord accept the sacri-  
fice at your hands for the praise  
and glory of his name, for our  
good and the good of all his  
holy Church.

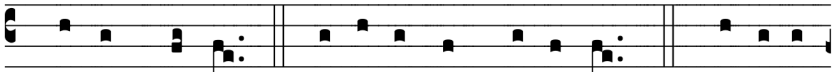
*Then the Priest, with hands extended, says the Prayer over the  
Offerings, at the end of which the people acclaim:*

Amen.

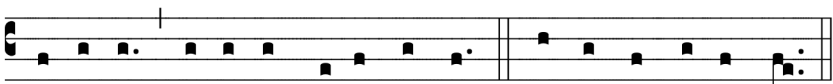
Amen.

*Then the Priest begins the Eucharistic Prayer.*

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



*V.* Sursum corda. *R.* Habémus ad Dómi-num. *V.* Grá-ti- as



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

(*Ÿ.* The Lord be with you. *Ṛ.* And with your spirit. *Ÿ.* Lift up your  
hearts. *Ṛ.* We lift them up to the Lord. *Ÿ.* Let us give thanks to the  
Lord our God. *Ṛ.* It is right and just.)

*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:*

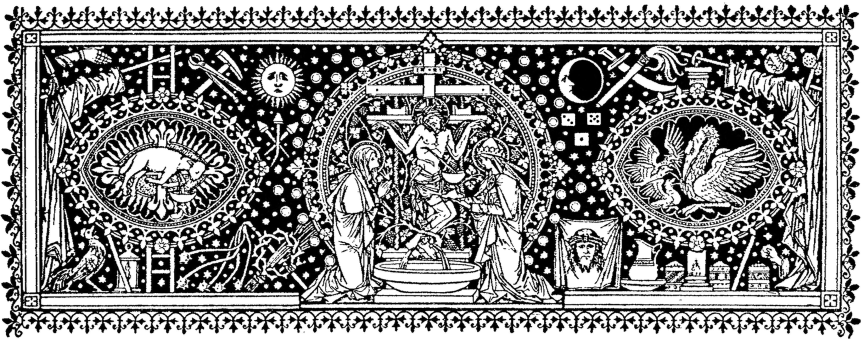
**S**  Auctus, \* Sanctus, Sanctus Dómi-nus De- us Sá-

 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.

*(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.)*



*The Priest, with hands extended, says:*

Te igitur, clementissime Pater, per Iesum Christum, Fílium tuum, Dóminum nostrum, súpplīces rogámus ac pétimus, uti accépta hábeas et benedícas ✠ 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 fidei 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 ófferunt hoc sacrificium laudis, pro se suisque ómnibus: pro redemp-

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

tióne animárum suárum, pro spe salútis 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, 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 precibúque concédas, ut in ómnibus protectiōnis tuæ muniámur auxílio. (Per Christum Dóminum nostrum. Amen.)

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

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.)

Quam oblatiōnem tu, Deus, in  
ómnibus, quæsumus, benedic-  
tam, adscriptam, ratam, ratio-  
nábilem, acceptabilémque fá-  
cere dignéris: ut nobis Corpus  
et Sanguis fiat dilectíssimi Fílii  
tui, Dómini nostri Iesu Christi.

Be pleased, O God, we pray,  
to bless, acknowledge, and ap-  
prove this offering in every re-  
spect; make it spiritual and ac-  
ceptable, so that it may become  
for us the Body and Blood of  
your most beloved Son, our  
Lord Jesus Christ.

Qui, prídie quam paterétur, ac-  
cépit panem in sanctas ac vene-  
rábiles manus suas, et elevátis  
óculis in cælum ad te Deum Pa-  
trem 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 cená-  
tum est, accípiens et hunc præ-  
clárum cálicem in sanctas ac ve-  
nerábiles manus suas, item tibi  
grátias agens benedíxit, dedít-  
que discíplis suis, dicens:

In a similar way, when sup-  
per 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 chal-  
ice to his disciples, saying:

ACCÍPITE ET BÍBITE EX EO  
OMNES: HIC EST ENIM CA-  
LIX SÁNGUINIS MEI NOVI

TAKE THIS, ALL OF YOU, AND  
DRINK FROM IT, FOR THIS IS  
THE CHALICE OF MY BLOOD,



ET ÆTÉRNI TESTAMÉNTI,  
QUI PRO VOBIS ET PRO MUL-  
TIS EFFUNDÉTUR IN REMIS-  
SIÓNEM PECCATÓRUM. HOC  
FÁCITE IN MEAM COMME-  
MORATIÓNEM.

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.

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

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

(*Ÿ. The mystery of faith. ℞. We proclaim your death, O Lord, and  
profess your Resurrection until you come again.*)

Unde et mémoires, Dómine, nos  
servi tui, sed et plebs tua sancta,  
eíúsdem Christi, Fílii tui, Dó-  
mini nostri, tam beátæ passi-  
onis, necnon et ab ínferis re-  
surrectiónis, sed et in cælos  
gloriósæ ascensiónis: offérimus  
præcláræ maiestáti tuæ de tuis  
donis ac datis hóstiam puram,  
hóstiam sanctam, hóstiam im-  
maculátam, Panem sanctum  
vitæ ætérnæ et Cálicem salú-

Therefore, O Lord, as we cele-  
brate the memorial of the blessed  
Passion, the Resurrection from  
the dead, and the glorious As-  
cension 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 vic-  
tim, the holy Bread of eternal

tis perpétuæ.

Supra quæ propitio 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 óbtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

Súpplīces te rogámus, omnípotens Deus: iube hæc perférri per manus sancti Angeli tui in sublīme altáre tuum, in conspéctu divínæ maiestátis tuæ; ut, quotquot ex hac altáris participatióne sacrosánctum Fílii tui Corpus et Sáanguinem sumpserimus, omni benedictióne cælesti et grátia repléamur. (Per Christum Dóminum nostrum. Amen.)

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

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigeriī, lucis et pacis, ut in-

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

dúlgeas, deprecámur. (Per Christum Dóminum nostrum. Amen.)

Nobis quoque peccatóribus fámulis tuis, de multítudine miseratiónum tuárum sperántibus, partem áliquam et societátem donáre dignéris cum tuis sanctis Apóstolis et Martýribus: cum Ioánnē, Stéphanō, Matthía, Bárnabā, (Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia) et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed vénia, quæsumus, largítor admítte. Per Christum Dóminum nostrum.

Per quem hæc ómnia, Dómine, semper bona creas, sanctificas, 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.

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.

*The people acclaim:*



Amen.

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

Præcéptis 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 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.

*(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:*

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

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

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

**Quia tuum est regnum, / et potestas, / et glória in sæcula.**

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 dixisti 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 sæcula 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  
Sánguínis 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.

*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.

*(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.)*

*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: libera me per hoc sacrosánctum Corpus et Sanguinem tuum ab ómnibus iniquitatibus meis et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permíttas.

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:*

*Or:*

Percéptio Córporis et Sánguini-  
tui, Dómine Iesu Christe, non  
mihi provéniat in iudícium et  
condemnatióem: sed pro tua  
pietáte prosit mihi ad tutamén-  
tum mentis et córporis, et ad  
medélam percipiéndam.

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-  
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.

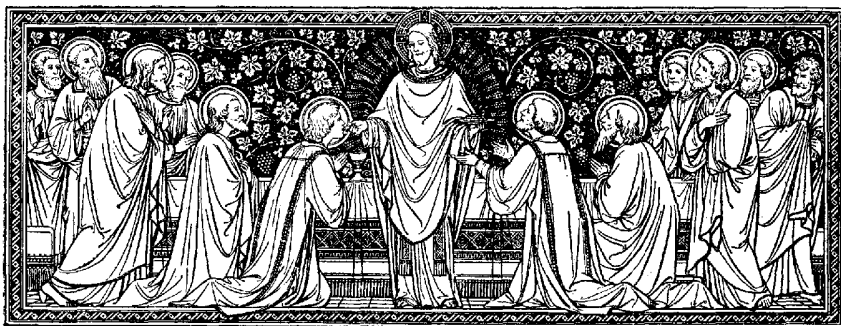
*And he reverently consumes the Body of Christ. Then he takes the  
chalice and says quietly:*

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.*





## Norms for the Reception of Holy Communion

### *For Catholics:*

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

### *For our fellow Christians:*

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these

will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 § 4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of communion by Christians of these Churches (canon 844 § 3).

*For those not receiving Holy Communion:*

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

*For non-Christians:*

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

*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 mú-  
nere temporáli fiat nobis remé-  
dium sempitérnium.

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.

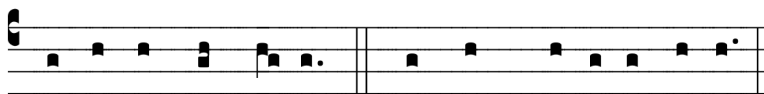
*All pray in silence with the Priest for a while, unless silence has just been observed. Then the Priest, with hands extended, says the Prayer after Communion, at the end of which the people acclaim:*

Amen.

Amen.

## THE CONCLUDING RITES

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



**D** Ómi-nus vo- bíscum. & Et cum spí-ri-tu tu- o.  
(*Ÿ. The Lord be with you. & And with your spirit.*)

*The Priest blesses the people, saying:*

Benedícat vos omnípotens Deus,	May almighty God bless you:
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.

