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

The people reply:


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

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 no-stra, ut apti simus ad sacra mystéria celebránda.                      Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

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

Confíteor Deo omnipoténti / et vobis, fratres, / quia peccávi nimis / cogitátióne, verbo,

I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned in my
ópere et omissióne: And, striking their breast, they say:
mea culpa, mea culpa, mea máxima culpa.
Then they continue:
Ideo precor beátam Maríam semper Vírginem, / omnes Angelos et Sanctos, / et vos, fratres, / oráre pro me ad Dóminum Deum nostrum.

thoughts and in my words, in what I have done and in what I have failed to do, And, striking their breast, they say: through my fault, through my fault, through my most grievous fault; Then they continue: therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

The absolution of the Priest follows:

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

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

The people reply:

Amen.

The Kyrie (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act.
Then, when it is prescribed, this hymn is sung or said:


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

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

Orémus. | Let us pray.

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

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 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.

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

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

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. / Crucífíxus étiam pro nobis / sub
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 of- férimus, fructum terræ et ópe- ris mánuum hóminum: ex quo nobis fiet panis vitæ.

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 sǽcula.

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.

Benedíctus Deus in sǽcula.

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 my- stérium eius efficiámur divi- nitátis consórtes, qui humani- tátis nostræ fíeri 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 of- férimus, fructum vitis et ópe- ris 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 sǽcula.**  
Blessed be God for ever.

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

In spíritu humilitátis et in ánimo contríto suscipíámur a te, Dómine; et sic fiat sacrificium nostrum in conspéctu tuo hódie. ut pláceat tibi, Dómine Deus.

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

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

Lava me, Dómine, ab 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 sacrificium acceptáble fiat apud Deum Patrem omnipotentem.

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

The people rise and reply:

Suscípiat Dóminus sacrificium / de máńibus tuis / ad laudem et glóriam nómini sí, / ad utilitátem quoque nostram / totiúsque Ecclésiæ suæ sanctæ.

May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.
Then the Priest, with hands extended, says the Prayer over the Offerings, at the end of which the people acclaim:


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:

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

ba-oth. Plé-ni sunt cæ-lí 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.
The Priest, with hands extended, says:

Te úgitur, clementíssime Pa-

To you, therefore, most mer-
ter, per Iesum Christum, Fí-
ciful Father, we make humble
lium tuum, Dóminum nostrum,
prayer and petition through Je-
súpplices rogámus ac pétimus,
sus Christ, your Son, our Lord:
uti accépta hábeas et benedí-
cas + hæc dona, hæc múne-
ra, hæc sancta sacrificícia illibá-
ta, in primis, quæ tibi offérimus
for your holy catholic Church.
pro Ecclésia tua sancta cathóli-
ca: quam pacificáre, custodíre,
adunáre et régere dignéris toto
orbe terrárum: una cum fámu-
lo tuo Papa nostro et Antístite
nostro N. et ómnibus orthodóxis
atque cathólicæ et apostólicæ fí-
dei cultóribus.

Meménto, Dómine, famulórum
famularúmque tuarum N. et
et ómnium circumstántium,
quórum tibi fides cógnita est et
nota devótio, pro quibus tibi of-
férimus: vel qui tibi ófferunt hoc
sacrificíció laudis, pro se suís-

Remember, Lord, your servants
N. and N. and all gathered he-
re, whose faith and devotion are
known to you. For them and
all who are dear to them we of-
fer you this sacrifice of praise or
they offer it for themselves and

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


Hanc ígitur oblatiónum servítutis nostræ, sed et cunctæ famíliae tuae, quǽsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripí et in electórum tuórum iúbeas gregge numerári. (Per Christum Dóminus nostrum. Amen.)

all who are dear to them, for the redemption of their souls, in hope of health and well-being, and fulfilling their vows to you, the eternal God, living and true.

In communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, and blessed Joseph, her Spouse, your blessed Apostles and Martyrs, Peter and Paul, Andrew, (James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude: Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian) and all your Saints: through their merits and prayers, grant that in all things we may be defended by your protecting help. (Through Christ our Lord. Amen.)

Therefore, Lord, we pray: graciously accept this oblation of our service, that of your whole family; order our days in your peace, and command that we be delivered from eternal damnation and counted among the flock of those you have chosen. (Through Christ our Lord.
Quam oblationem tu, Deus, in omnibus, quaesumus, benedictam, adscriptam, ratam, rationabilem, acceptabilèmque facere dignèris: ut nobis Corpus et Sanguis fiat dilectissimi Filii tui, Domini nostri Iesu Christi.

Qui, pridie quam pateretur, accipit panem in sanctas ac venerabiles manus suas, et elevatis oculis in caelum ad Deum Patrem suum omnipotentem, tibi gratas agens benedixit, fregit, deditaque discipulis suis, dicens:

ACCIPITE ET MANDUCATE EX HOC OMNES: HOC EST ENIM CORPUS MEUM, QUOD PRO VOBIS TRADETUR.

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

Sìmili modo, postquam cenatum est, accipiens et hunc præclárum cálicem in sanctas ac venerabiles manus suas, item tibi gratas agens benedixit, deditaque discipulis suis, dicens:

ACCIPITE ET BIBITE EX EO OMNES: HOC EST ENIM SANGUINIS MEI, QUOD PRO VOBIS TRADETUR.

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 EAT OF IT, FOR THIS IS MY BLOOD, WHICH WILL BE GIVEN UP FOR YOU.

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

Unde et mémores, 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 gloriosæ ascensiónis: offérimus præclárae maiestáti tuæ de tuis donis ac datis hóstiam puram, hóstiam sanctam, hóstiam immaculátam, Panem sanctum vitæ ætérnæ et Cálicem salútis perpétuæ.

Therefore, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead, and the glorious Ascension into heaven of Christ, your Son, our Lord, we, your servants and your holy people, offer to your glorious majesty from the gifts that you have given us, this pure victim, this holy victim, this spotless victim, the holy Bread of eternal life and the Chalice of everlasting salvation.
Be pleased to look upon them with serene and kindly countenance, and to accept them, as you were pleased to accept the gifts of your servant Abel the just, the sacrifice of Abraham, our father in faith, and the offering of your high priest Melchizedek, a holy sacrifice, a spotless victim.

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

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

Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace. (Through Christ our Lord. Amen.)
Nobis quoque peccatóribus fámulis tuis, de multitúdine miserationum tuárum sperántibus, partem áliquam et societátem donáre dignéris cum tuis sanctis Apóstolis et Martýribus: 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, quǽsumus, 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 omnipotentí, in unitáte Spíritus Sancti, omnis honor et glória per ómnia sæcula sæculorum.

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

The people acclaim:

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

Præcéptis salutáribus móniti, et divína institutíone 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:

\[\text{After the chalice and paten have been set down, the Priest, with hands joined, says:}\]

\[\text{Præcéptis salutáribus móniti, et divína institutíone formáti, au-démus dícere:}\]

\[\text{At the Savior’s command and formed by divine teaching, we dare to say:}\]

\[\text{He extends his hands and, together with the people, continues:}\]
With hands extended, the Priest alone continues, saying:

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

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

Quia tuum est regnum, / et potéstas, / et glória in sǽcula.

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 relínquó vobis, pacem meam do vobis: ne respícias peccátas nostra, sed fidem Ecclésiæ tuæ; eámque secúndum voluntátem tuam pacificáre et coadunáre dignérís. Qui vivís et regnas in sǽcula sǽculorum.

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:

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

Pax Dómini sit semper vobíscum. The peace of the Lord be with you always.

The people reply:

Et cum spíritu tuo. And with your spirit.

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

Offérte vobis pacem. Let us offer each other the sign of peace.

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

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

Hæc 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.
Meanwhile the following is sung or said:

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

Or:

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

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

Or:

May the receiving of your Body and Blood, Lord Jesus Christ, not bring me to judgment and condemnation, but through your loving mercy be for me protec-
tum mentis et córporis, et ad medélam percipiéndam.

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 cenan Agni vocáti sunt. Behold the Lamb of God, beh- old 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 ætérnam. May the Body of Christ keep me safe for eternal life.

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

Sanguis Christi custódiat me in vitam ætérnam. May the Blood of Christ keep me safe for eternal life.

And he reverently consumes the Blood of Christ.
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. \textbar\ The Body of Christ.

The communicant replies:

Amen. \textbar\ 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 sūmpsimus, Dómine, pura mente capiámus, et de mánuere temporáli fiat nobis remédium sempitérnum. \textbar\ 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:


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

D

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

The Priest blesses the people, saying:


The people reply:


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.