

THE ORDER OF MASS FOR THE ORDINARY FORM OF THE ROMAN RITE

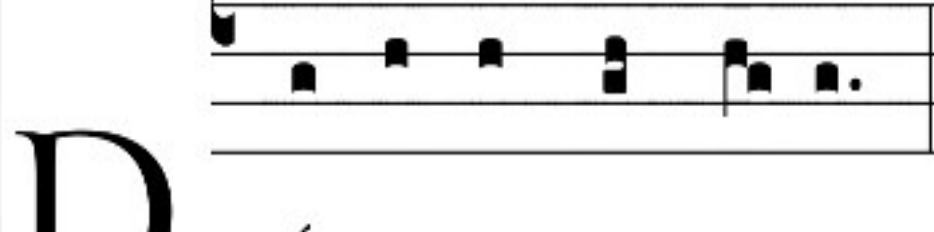
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(When the Entrance Chant is concluded, the Priest (P:) and the congregation (C:), standing, sign themselves with the Sign of the Cross, while the Priest, facing the people, says:)

P: In n mine Patris, et F ilii, et S piritus Sancti.

C: Amen

P: D minus vobiscum.



D  mi-nus vo- b scum.

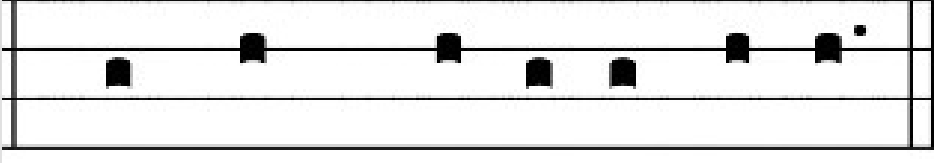
In the name of the Father, and of the Son, and of the Holy Spirit.

Amen.

The Lord be with you.

C: Et cum s piritu tuo.

And with your spirit.



R: Et cum sp ri-tu tu- o.

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

P: Fratres, agnosc mus pecc ta nostra, ut apti simus ad myst ria celebr nda.

Brethren let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

A: Confiteor Deo omnipot nti et vobis, fratres, quia pecc vi nimis cogitatione, verbo,  pere et omissione:

(And, striking their breast three times, they say:)

mea culpa, mea culpa, mea m xima culpa.  deo precor be tam Mari m semper Virg num, omnes  ngelos et Sanctos, et vos fratres, or re pro me ad D minum Deum nostram.

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:)

P: Misere tur nostri omnipotens Deus et, dimissis pecc tis nostris, perducat nos ad vitam  ternam.

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

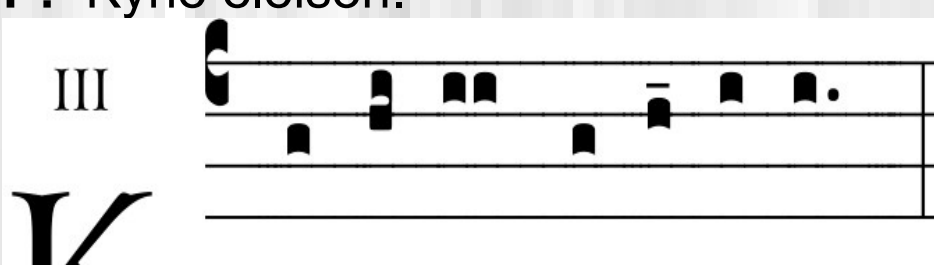
C: Amen.

Amen.

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

P: K rie el ison.

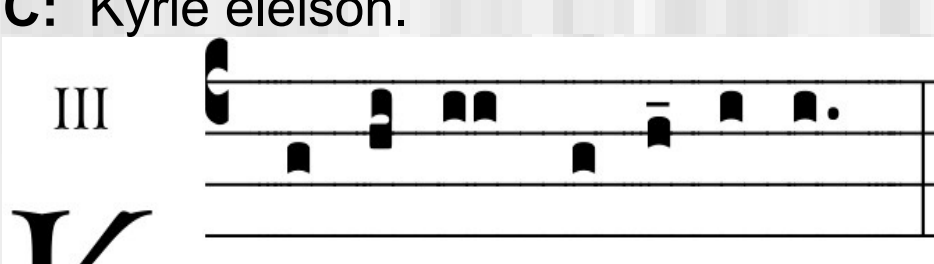
Lord, have mercy.



K Y-ri- e * e-l - i-son. ij.

C: K rie el ison.

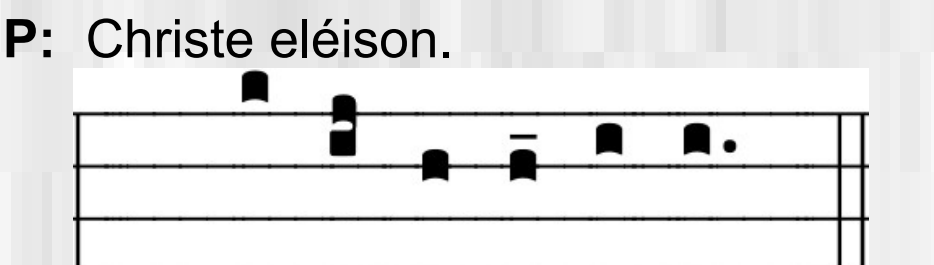
Lord, have mercy.



K Y-ri- e * e-l - i-son. ij.

P: Christe el ison.

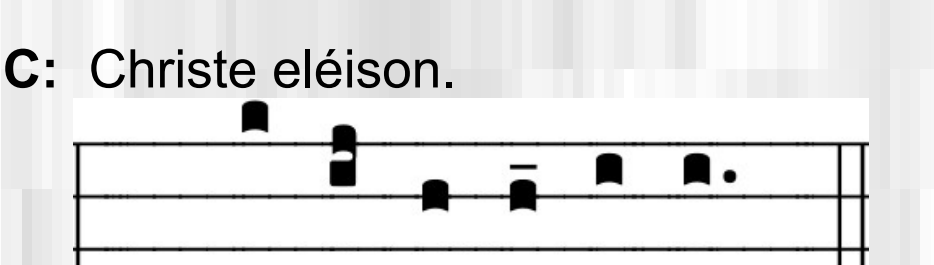
Christ, have mercy.



Christe e-l - i-son. ij.

C: Christe el ison.

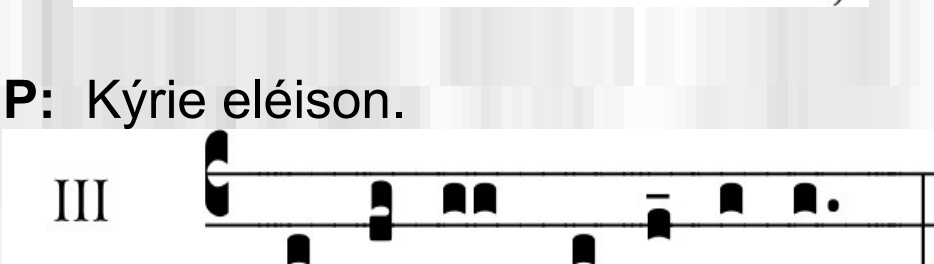
Christ, have mercy.



Christe e-l - i-son. ij.

P: K rie el ison.

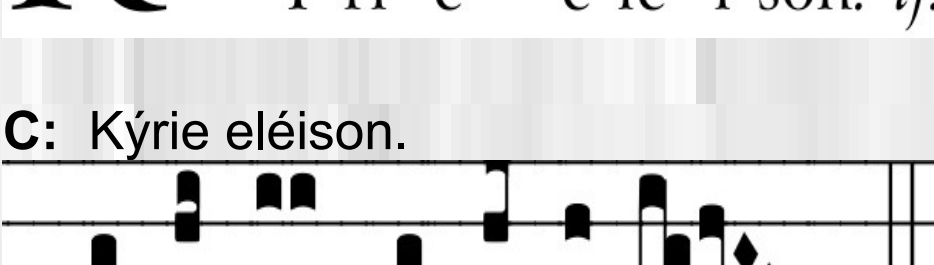
Lord, have mercy.



K Y-ri- e * e-l - i-son. ij.

C: K rie el ison.

Lord, have mercy.



K -ri- e * e-l - i-son.

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

P: Gl ria in exc sis Deo. Et in terra pax hom nibus bon  volunt tis. Laud mus te. Benedic mus te. Ador mus te. Glorific mus te. Gr tias  gimus tibi propter magnam gl riam tuam. D mine Deus, Rex c lestis, Deus Pater omnipotens. D mine Fili unig nite, Iesu Christe. D mine Deus, Agnus Dei, F lius Patris. Qui tollis pecc ta mundi, miserere nobis. Qui tollis pecc ta mundi, s scipe deprecationem nostram. Qui sedes ad d xteram Patris, miserere nobis. Qu niam tu solus Sanctus. Tu solus D minus. Tu solus Alt ssimus, Iesu Christe, cum Sancto Spiritu: in gl ria 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.

G l -ri-a in ex-c l-sis De-o. Et in ter-ra pax ho-m -ni-bus bo-n e
vol-un-t -tis. Lau-d -mus te. Be-ne-d -ci-mus te Ado-r -
mus te. Glo-ri-fi-c mus te. Gr -ti-as  -gi-mus ti-bi prop-ter
mag-nam gl -ri-am tu-am. D -mi-ne De-us, Rex c -lestis, De-us
Pa-ter om-n -po-tens. D -mi-ne Fi-li uni-g -ni-te, Ie-su Christe.
D -mi-ne De-us, Agnus De-i, F -li-us Pa-tris, Qui tollis pecc ta
mun-di, mi-se-r -re nobis. Qui tollis pecc ta mundi, s -scipe de-
pre-ca-ti- -nem no-stram. Qui sedes ad d -xteram Patris, mi-ser -
re nobis. Qu -ni-am tu solus Sanctus. Tu solus D -mi-nus Tu so-
lus Alt -ssimus, Ie-su Christe. Cum Sancto Sp -ri-tu, in gl -ri-a
De-i Pa-tris. A- men.

(When this hymn is concluded, the Priest says:)

P: Or mus.

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:)

C: Amen.

Amen.

(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:)

R: Verbum Dómini.

A: Deo grátias.

The Word of the Lord.

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:)

D: lube, domne, benedícere.

Your blessing, Father.

(The Priest says in a low voice:)

P: Dóminus sit in corde tuo et in lábiis tuis, ut digne et competénter annúnties Evangélium suum: in nómine Patris, et Filii, 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:)

D: Amen.

Amen.

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

P: 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:)

P: Dóminus vobíscum.

C: Et cum Spíritu tuo.

The Lord be with you.

And with your spirit.

(The deacon, or the Priest:)

P: (D:) 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:)

C: Glória tibi, Dómine.

Glory to you, O Lord.

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

P: (D:) Verbum Dómini.

C: Laus tibi, Christe.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

(Then he kisses the book, saying quietly:)

P: (D:) 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:)

All: Credo in unum Deum. Patrem omnípoténtem, factórem cæli et terræ, visibílium ómnium et invisibílium. Et in unum Dóminum Jesum Christum, Fílium Dei unigénitum. Et ex Patre natum ante ómnia sæcula. 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 "et homo factus est" all bow.)

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 resurréxit tértia die, secúndum Scriptúras. Et ascéndit in cælum: sedet ad dexteram Patris. Et íterum ventúrus est cum glória iudicáre vivos, et mortúos: cuius regni non erit finis. Et in Spíritum Sanctum, Dóminum et vivificántem: qui ex Patre, Filióque procedit. Qui cum Patre, et Filio simul adorátur et conglorificátur: qui locútus est per Prophétas. Et unam, sanctam, cathólicam et apostólicam Ecclésiám. Confíteor unum baptísma in remissionem peccatórum. Et expécto resurrectionem mortuórum. Et vitam ventúri sæculi. Amen.

I believe in one God, The Father almighty, maker of heaven and earth, and 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 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 shall have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one baptism for the forgiveness of sins, and I look forward to the resurrection of the dead and the life of the world to come. Amen.

Credo in unum De- um, Patrem omni-poténtum factó-rem cæli et
terræ, vi-sibí-li-um óm-nium et invi-si-bí- lium. Et in unum Dó-
minum Iesum Christum, Fí-lium De-i uni-gé-ni-tum. Et ex Pa-
tre na- tum ante ómni-a sæ- cu-la. De-um de De-o, lumen de
lumine, De-um verum de De-o vero. Géni-tum, non fac-tum, con-
substanti-á-lem Patri: per quem ómni-a facta sunt. Qui propter nos
hómines et propter nostram sa-lútem descéndit de cæ-lis. Et in-
carná-tus est de Spí-ri-tu Sancto ex Ma-ri-a Vírgi-ne, et homo

factus est. Cru-ci-ff- xus é-ti-am pro nobis sub Pónti-o Pi-lá-to,
passus et sepúl- tus est. Et resurré-xit térti-a di-e, secúndum Scrip-
turas, Et ascéndit in cæ- lum, sedet ad dexteram Patris. Et í-terum
ventúrus est cum gló-ri-a, iudicá-re vivos et mórtu-os, cu-ius reg-
ni non e-rit fi-nis. Et in Spí-ri-tum Sanctum, Dómino et vi-
fi-cántem: qui ex Patre Fi-li-óque pro-cédit. Qui cum Patre et Fí-
li-o simul adorá-tur et conglo-ri-ficátur: qui locú-tus est per
prophé-tas. Et unam, sanctam, cathó-li-cam et apostó-li-cam Ec-

clé-si-am. Confí-te-or unum baptísma in remissi- ónem pec-ca
tó-rum. Et expécto resurrecti-ó-nem mortu-ó-rum. Et vi-tam ven-
túri sæ-cu-li. A- men

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

(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:)

P: Benedíctus es, Dómine, Deus univérsi, quia de tua largitáte accépmus panem, quem tibi offérimus, fructum terræ et óperis 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:)

C: Benedíctus Deus in sæcula.

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

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

(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 accépmus vinum, quod tibi offérimus, fructum vitis et óperis mánuum hóminum, ex quo nobis fiet potus spiritalis.

(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:)

C: Benedíctus Deus in sæcula.

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

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

(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.

(Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:)

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

(The people rise and reply:)

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

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

C: Amen.

(Then the Priest begins the Eucharistic Prayer:)

P: Dóminus vobíscum.

D Omi-nus vo-bíscum.

C: Et cum spíritu tuo.

. Et cum spí-ri-tu tu- o.

P: Sursum corda.

Sursum corda.

C: Habémus ad Dóminum.

Habémus ad Dómi-num.

P: Grátias agámus Dómino Deo nostro.

Grá-ti- as a-gámus

Dómi-no De- o nostro.

C: Dignum et iustum est.

Dignum et iustum est.

(The Priest, with hands extended, continues the Preface. At the end of the Preface he joins his hands and concludes the Preface with the people, singing or saying aloud:)

All: Sanctus, sanctus, sanctus, Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíxit qui venit in nómine Dómini. Hosánna in excélsis.

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.

(The Priest, with hands extended, says:)

P: Te ígitur, clementíssime Pater, per Iesum Christum Fílium tuum, Dóminum nostrum, súpplíces rogámus, ac pétimus uti accépta hábeas, et benedícas, hæc dona, hæc múnera, hæc sancta sacrificia illibáta, in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro **N.**, et Antístite nostro **N.**, et ómnibus orthodoxis, atque cathólicæ et apostólicæ fidei cultóribus.

Meménto, Dómine, famulórum, famularúmque tuárum **N.** et **N.** et ómnium circumstántium, quorum tibi fides cónita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque ómnibus: pro redemptióne animárum suárum, pro spe salutis et incolumitátis suæ: tibique reddunt vota sua ætérno Deo, vivo et vero.

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.

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.

Blessed be God for ever.

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.

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.

Blessed be God forever.

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.

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

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

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.

Amen.

The Lord be with you.

And with your spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.

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.

Communicántes, et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genitrícis Dei et Dómini nostri Jesu Christi: sed et beáti Joseph, ejúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andréæ, (Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis, et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni,) et ómnium Sanctórum tuórum; quorum méritis precibúsq;ue concédas, ut in ómnibus protectiónis tuæ muniámur auxilió. (Per Christum Dóminum nostrum. Amen.)

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

Quam oblatiõnem tu, Deus, in ómnibus, quæsumus, benedíctam, adscríptam, ratam, rationábilem, acceptabílemque fácere dignéris: ut nobis Corpus, et Sanguis fiat dilectíssimi Fílii tui Dómini nostri Iesu Christi.

Qui prídie quam paterétur, accépit panem in sanctas, ac venerábiles manus suas, et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem, tibi grátias agens, benedíxit, fregit, dedítque discíplis suis, dicens:

ACCÍPITE, ET MANDUCÁTE EX HOC OMNES, HOC EST ENIM CORPUS MEUM, QUOD PRO VOBIS TRADÉTUR.

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

Símili modo postquam cænátum est, accípiens et hunc præclárum Cálicem in sanctas ac venerábiles manus suas: ítem tibi grátias agens, benedíxit, dedítque discíplis suis, dicens:

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.

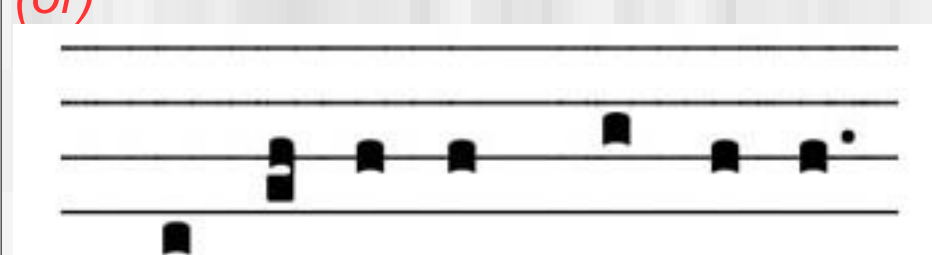
(The Priest shows the chalice to the people, places it on the corporal, and genuflects in adoration.)

P: Mystérium fidei.



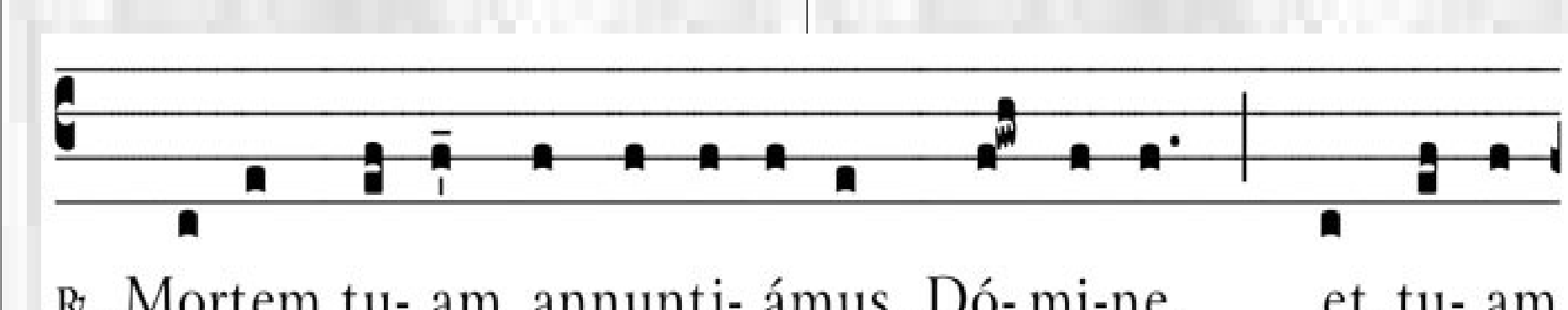
MYsté-ri- um fí- de- i.

(or)

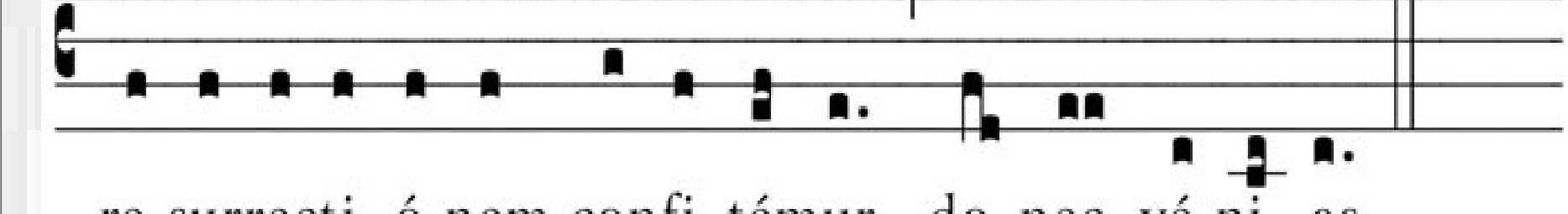


Mysté-ri- um fí-de- i.

C: Mortem tuam annuntiámus, Dómine, et tuam resurrectiõnem confitémur, donec vénias.



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



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

P: Unde et mémoires, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui Dómini nostri tam beátæ passiõnis, nec non et ab ínferis resurrectiõnis, sed et in cælos gloriósæ ascensiõnis: offerímus præcláræ majestáti tuæ de tuis donis, ac datis, hóstiam puram, hóstiam sanctam, hóstiam immaculátam, Panem sanctum vitæ æternæ, et Cálicem salútis perpétuæ.

Supra quæ propítio ac seréno vultu respícere dignéris; et accépta habére, sícuti accépta habére dignátus es múnera púeri tui iusti Abel, et sacrificium Patriárchæ nostri Ábrahæ: et quod tibi obtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

Súpplíces te rogámus, omnipotens Deus: iube hæc perférri per manus sancti Ángeli tui in sublíme altáre tuum, in conspéctu divínæ majestátis tuæ: ut quotquot, ex hac altáris participatiõne sacrosánctum Fílii tui, Corpus, et Sanguinem sumpsérimus, omni benedictiõne cælesti et grátia repleámur. (Per Christum Dóminum nostrum. Amen.)

Meménto étiam, Dómine, famulórum, famularúmque tuarum **N.** et **N.** qui nos præcessérunt cum signo fidei, et dórmunt in somno pacis. Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigerií, lucis et pacis, ut indúlgeas, deprecámur. (Per Christum Dóminum nostrum. Amen.)

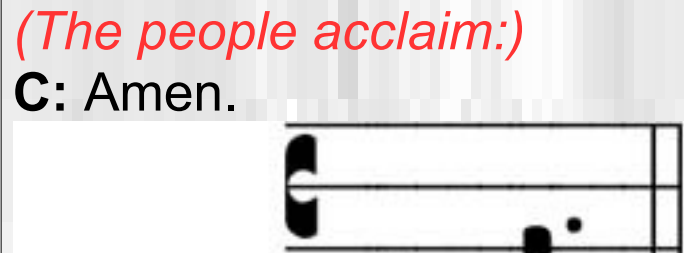
Nobis quoque peccatóribus fámulis tuis, de multítudine miseratiõnum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus: cum Joánnis, Stéphano, Matthía, Bárnaba, (Ignátio, Aléxandro, Matcellino, Petro, Felicitáte, Perpétua, Ágatha, Lúcia, Agnéte, Cæcília, Anastásia,) et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed véniæ, quæsumus, largítor admítte. Per Christum Dóminum nostrum.

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

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipoténti, in unitáte Spíritus Sancti, omnis honor, et glória. Per ómnia sæcula sæculórum.

(The people acclaim:)

C: Amen.



Amen.

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

Therefore, Lord, we pray: graciously accept this oblation of our service, that of your whole family; order our days in your peace, and command that we be delivered from eternal damnation and counted among the flock of those you have chosen. (Through Christ our Lord. Amen.)

Be pleased, O God, we pray, to bless, acknowledge, and approve this offering in every respect; make it spiritual and acceptable, so that it may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ.

On the day before he was to suffer, he took bread in his holy and venerable hands, and with eyes raised to heaven, to you, O God, his almighty Father, giving you thanks, he said the blessing, broke the bread and gave it to his disciples saying:

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

In a similar way, when supper was ended, he took this precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE POURED OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

The Mystery of faith.

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

Therefore, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead, and the glorious Ascension into heaven of Christ, your Son, our Lord, we, your servants and your holy people, offer to your glorious majesty from the gifts that you have given us, this pure victim, this holy victim, this spotless victim, the holy Bread of eternal life and the Chalice of everlasting salvation.

Be pleased to look upon them with serene and kindly countenance, and to accept them, as you were pleased to accept the gifts of your servant Abel the just, the sacrifice of Abraham, our father in faith, and the offering of your high priest Melchizedek, a holy sacrifice, a spotless victim.

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

Remember also, Lord, your servants **N.** and **N.**, who have gone before us with the sign of faith and rest in the sleep of peace. Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace. (Through Christ our Lord. Amen.)

To us, also, your sinful servants, who hope in your abundant mercies, graciously grant your 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.

Amen.

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

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

(He extends his hands and, together with the people, continues:)

All: Pater noster, qui es in cælis: Sanctificetur nomen tuum: Advēniat regnum tuum: Fiat vóluntas tua, sicut in cælo, et in terra. Panem nostrum quotidiānum da nobis hódie: Et dimitte nobis débita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos indúcas in tentatiōnem: Sed líbera nos a malo.

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

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.

Pa-ter nos-ter qui es in cæ-lis: sanc-ti-fi-ce-tur no-men tu-um:
ad-ve-ni-at reg-num tu-um. Fi-at vo-lun-tas tu-a si-cut in
cæ-lo et in te-rra. Pa-nem nos-trum quo-ti-di-a-num da no-bis
ho-di-e et di-mit-te no-bis dé-bi-ta nos-tra, si-cut et nos
di-mít-ti-mus de-bi-tó-ri-bus nos-tris et ne nos in-du-cas in
ten-ta-ti-o-nem. Sed lí-be-ra nos a ma-lo.

(With hands extended, the Priest alone continues, saying:)

P: 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 perturbatiōne secúri: exspectántes beátam spem et advéntum Salvatōris 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:)

C: Quia tuum est regnum, et potéstas, 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:)

P: 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 pacíficæ 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 lives and reigns for ever and ever.

(The people reply:)

C: Amen.

Amen.

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

P: Pax Dómini sit semper vobíscum.

The peace of the Lord be with you always.

(The people reply:)

C: Et cum spíritu tuo.

And with your spirit.

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

P: (D:) 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:)

P: 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:)

All: Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Lamb of God, you take away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Lamb of God, you take away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccáta mundi: dona nobis pacem.

Lamb of God, you take 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:)

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

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:)

P: Percéptio Córporis et Sánguinis tui, Dómine Iesu Christe, non mihi provēniat in iudícium et condemnatiōnem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et cörperis, 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 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:)

P: 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:)

All: 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:)

P: 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:)

P: 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:)

P: Corpus Christi.

The Body of Christ.

(The communicant replies:)

C: 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:)

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

(Then, standing at the altar or at the chair and facing the people, with hands joined, the Priest says:)

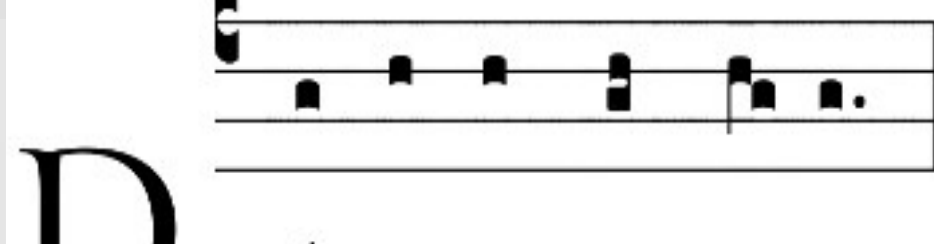
P: Orémus.

(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:)

C: Amen.

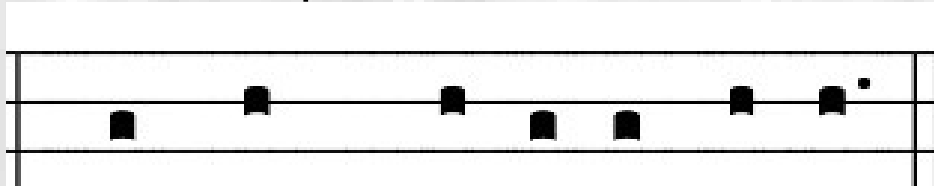
(Then the dismissal takes place. The Priest, facing the people and extending his hands, says:)

P: Dóminus vobiscum.



D Ómi-nus vo- bíscum.

C: Et cum spírítu tuo.



R. Et cum spí-ri-tu tu- o.

(The Priest blesses the people, saying:)

P: Benedícat vos omnípotens Deus, Pater, et Filius, et Spírítus Sanctus.

(The people reply:)

C: Amen.

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

P: (D:) Ite, missa est.

(The people reply:)

C: Deo grátias.

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.

Let us pray.

Amen.

The Lord be with you.

And with your spirit.

May almighty God bless you: the Father, and the Son, and the Holy Spirit.

Amen.

Go forth, the Mass is ended.

Thanks be to God.

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 properly dispose us 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.